Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

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

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

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

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

And these are narratives regarding the meaning of his name regarding Al-Kaysaniy in particular, and as for us, we do not recognise why he is named with this, nor have we investigated its meaning.
And this group spoke with the Imamate of Abu Al-Qasim Muhammad son of Amir Al-Momineen\textsuperscript{asws}, son of Khawlah Al-Hanafiyya, and they claimed that he is Al-Mahdi\textsuperscript{asws} who will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny, and that he is alive and did not die and will not be dying until he appears with the truth.

و تعلقت في إمامته بقول أمير المؤمنين ع له يوم البصرة أنَّ: 'أنت بختي حقاً و أنه كان صاحب راهب كما كان أمير المؤمنين ع صاحب راهب رضوان الله و كان ذلك عندهم دليلاً على أنه أولى الناس ممقاهم.

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

و اعتُنِوْتُمْ بِهِ النَّبِيِّ صَلَٰلَٰلِهِ وَ الحَمِيْلِ تَعَلَىَّ يَتُعْلِّمُ الْأَرْضَ قِيَسًاً إِلَىَّ وَ عَدْلًا كَمَا مُليَئَتْ ظُلْماً وَ جَوْراً.

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

قالوا و كان من أسماء أمير المؤمنين ع عبد الله يقوله أَنَّ: 'أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ صَلَٰلَٰلِهِ وَ أَنَا الصِّدِّيقُ الأَكْبَرُ لَنْ تَقُولُهُُا بَعْدِي إِلَّا كَذَّابٌ مُفْتِرٌ

They said, ‘From the names of Amir Al-Momineen\textsuperscript{asws} is ‘Abdullah’, by his\textsuperscript{asws} words: ‘I\textsuperscript{as} am a servant of Allah\textsuperscript{azwj} (Abdullah), and brother\textsuperscript{asws} of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and I\textsuperscript{as} am the greatest truthful. No one will say it after me\textsuperscript{asws} except a lying fabricator’.

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

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

و هذه الفرقة بأجمعها تذهب إلى أن محمد كان الإمام بعد الحسن و الحسين ع و قد حكي عن بعض الكيسانيّة أنه كان يقول إن محمد كان الإمام بعد أمير المؤمنين ع و يبطل إمامة الحسن و الحسين و يقول إن الحسن إنما دعا في باطن الدعوة إلى محمد بعده و إن الحسن ظهر بالسيف بإذنه و إنما كانا داعين إليه و أميين من قبله.

And this sect in its entirety indoctrinates to that Muhammad was the Imam\textsuperscript{asws} after Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and it is narrated from one of the Kaysaniya that he was saying that Muhammad was the imam after Amir Al-Momineen\textsuperscript{asws}, and it invalidates the
Imamate of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and said that Al-Hassan\textsuperscript{asws} rather called the call to Muhammad in the hidden by his orders, and that Al-Husayn\textsuperscript{asws} appeared with the sword by his permission, and they\textsuperscript{asws} both called to him, and were two commanders from him.

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

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

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

And it has been reported by Abdullah Bin Ata’a, ‘From Abu Ja’far Al-Baqir\textsuperscript{asws} having said: ‘I\textsuperscript{asws} buried my\textsuperscript{asws} uncle Muhammad Bin Al-Hanafiyya and shook off from my\textsuperscript{asws} hands the soil of his grave’.

Words of the Prophet\textsuperscript{saww} regarding Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘These two sons\textsuperscript{asws} of mine\textsuperscript{asws} are both Imams\textsuperscript{asws} whether standing or sitting’.

And the Sheikh Adham Allah\textsuperscript{azwj} having said that he had said: ‘I have heard Al-Imam Al-Ba’aji\textsuperscript{as} saying: ‘The Imame of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} is the Imam of the believers’.

Words of the Prophet\textsuperscript{saww} regarding Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘These two sons\textsuperscript{asws} of mine\textsuperscript{asws} are both Imams\textsuperscript{asws} whether standing or sitting’.

And the Sheikh Adham Allah\textsuperscript{azwj} having said: ‘I have heard Al-Imam Al-Ba’aji\textsuperscript{as} saying: ‘You are the Imam of the believers, and the Imam of the generation after you’.

Words of the Prophet\textsuperscript{saww} regarding Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘These two sons\textsuperscript{asws} of mine\textsuperscript{asws} are both Imams\textsuperscript{asws} whether standing or sitting’.
The sheykh, may Allah azwj Make his honour permanent said, ‘Then the Imamites did not cease to be upon the word of the systematic Imamate until its words divided after the expiry of Abu Abdullah Ja’far asws Bin Muhammad asws. A sect from it said that Abu Abdullah asws is alive, he asws did not die and will not be dying until he asws appears and fills the earth with fairness and justice like what it would have been filled with injustice and tyranny, because he asws is Al-Qaim asws, Al-Mahdi asws.

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

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

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

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

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

And a sect from them said that the one who texted upon Muhammad son of Ismail, heasws is Al-Sadiq asws, besides Ismail, and that was Obligated upon him because he is more rightful.
with the command after his father\textsuperscript{asws} than others are, and because the Imamate cannot be in two brothers after Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

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

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

And another sect said that Abu Abdullah\textsuperscript{asws} expired and the Imam\textsuperscript{asws} after him\textsuperscript{asws} is Muhammad\textsuperscript{asws} son of Ja'far\textsuperscript{asws}.

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

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

And another sect said that the Imam\textsuperscript{asws} after Abu Abdullah\textsuperscript{asws} is his\textsuperscript{asws} son Abdullah son of Ja'far\textsuperscript{asws}, and they reasoned regarding that he was the eldest son of Abdullah\textsuperscript{asws}. 

و هذه الفرقة تسنى السيطرة لمنسها إلى رئيسها كان يقال له يحيى بن أبي السبط.

و قالت فرقة أخرى إن الإمام بعد أبي عبد الله ابنه عبد الله بن جعفر و اعتلوا به.

And another sect said that the Imam\textsuperscript{asws} after Abu Abdullah\textsuperscript{asws} is his\textsuperscript{asws} son Abdullah son of Ja'far\textsuperscript{asws}, and they reasoned regarding that he was the eldest son of Abdullah\textsuperscript{asws}.
And that Abu Abdullah asws said: 'The Imamate cannot happen to be except in the eldest from the sons of the Imam asws.'

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

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

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

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

And a group from them spoke with the pausing at Abu Al-Hassan Musa asws, and claimed his asws being alive, and they claimed that he asws is Al-Mahdi asws, the awaited. And a sect said that he asws had died and will be Resurrected, and he asws is Al-Qaim asws after him asws, and the pausers (Al-Waqifa) differed regarding Al-Reza asws and the one from the Progeny asws of Muhammad asws to stand after Abu Al-Hassan Musa asws.
فقال بعضهم هؤلاء خلفاء أبي الحسن و أمراؤه و قضاته إلى أوان خروجه و أنهم ليسوا بأئمة و ما ادعوا الإمامة قط و قال الباقون إنهم ضالون مخطئون و أنهم أضلوا عقولاً عظيمة و أطلقوا تكفيره و تكفير من قام بعده من ولدهم و قاتلوا في الصراع خاصة قولًا عظيماً و أطلقوا تكفيره و تكفير من قام بعده من ولدهم.

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

و شدت فرقة من كان على الحق إلى قول سخيف جداً فأنكر سماهم و حبسه و زعموا أن ذلك كان تخيلًا للناس و ادعوا أنه حي، غائب، و أنه هو المهدي، و زعموا أن استخلف على الأمر محمد بن بشير موالي أبي أحمد و ذهبوا إلى الغلو و القول بالاتحاد و دانوا بالتناسخ.

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

و أعتلت الواقفة فيما ذهب إليها بحاديث روحاً عن أبي عبد الله ع مينها أشهروا أنه لم يوجد موسى بن حمزة عند الله ع على حميدة القرشيّة أم موسى ع فقَّال لها يا حميدة يا حميدةً بلغ خلُق الملك في بيتك.

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

قال الشيخ أدم الله عزه ثم إن الإمامية استمرت على القول بأصول الإمامة طول أيام أبي الحسن الرضا ع لفما تقول و خلف ابنه أبو حضر ع و له عهد وقفة أبيه سبع سنين اختلفوا و تفرقوا ثلاث فرق فرقة مضت على سن القول في الإمامة و دانت بإمامة أبي حضر ع و نقلت النص عليه و هم أكثر الفرق عدداً.

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

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

And a sect reneged to the word of the Waqifites and they returned from what they had been upon, from the Imamate of Al-Reza asws.
And a sect spoke with the Imamate of Ahmad son of Musa\textsuperscript{asws}, and they claimed that Al-Reza\textsuperscript{asws} had bequeathed to him, and the text of the Imamate to him. And the two deviant sects reasoned about the principle of the Imamate by the young-ness of the age of Abu Ja'far\textsuperscript{asws} and they said that it is not allowed for the Imam\textsuperscript{asws} (of the time) to be a child not having reached puberty.

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

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

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

And they said that his\textsuperscript{asws} father\textsuperscript{asws} did not die until Allah\textsuperscript{azwj} had Perfected his (Al-Mahdi\textsuperscript{asws}s) intellect, and Taught him\textsuperscript{asws} the wisdom, and the decisive speech, and Clarified him from the rest of the creatures with these qualities, when he\textsuperscript{asws} was last of the Divine Authorities and successor\textsuperscript{asws} of the successors\textsuperscript{asws}, and custodian of the time.
And they argued regarding the allowance of that by evidence of the intellect where they raised its permissibility, and entered beneath the Pre-determination by Words of the Exalted regarding Isa\textsuperscript{as}: \textit{And he shall speak to the people when in the cradle and when of old age, and (he shall be) from the righteous ones'} [3:46], and story of Yahya\textsuperscript{as}: \textit{and We Gave him the Wisdom as a boy} [19:12].

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

And they reasoned regarding that with a Hadeeth they are reporting that Al-Qa\textsuperscript{i}m\textsuperscript{asws}, but rather was named with that because he\textsuperscript{asws} will be rising after the death.

And another sect said that Abu Muhammad\textsuperscript{asws} died and lived after his\textsuperscript{asws} death, and he\textsuperscript{asws} is Al-Qaim Al-Mahdi\textsuperscript{asws}.

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

And they are reasoning regarding that with the report from Abu Abdullah\textsuperscript{asws}: ‘The Imam\textsuperscript{asws} is the one\textsuperscript{asws} one cannot find any shelter from him\textsuperscript{asws} except to him\textsuperscript{asws}. They said, ‘When
we did not see any son to be for Al-Hassan asws apparently, we took shelter to the word with the Imamate of his asws brother Ja’far.

و رجعت فرقة ممن كانت تقول بإمامة الحسن عن إمامته عند وفاته و قالوا لم يكن إماما و كان مدعاهم مبطل و أنكروا إمامة أخيه محمد و قالوا الإمام جعفر بن علي بعض أبي عليه

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

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

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

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

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

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

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

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

And another sect said that Abu Muhammad asws passed away from without having a son apparently, but from a motherhood of one of his asws slave girls, and Al-Qaim asws is (blessed) from after Al-Hassan asws, she was carrying him asws and his asws mother was not blessed with
him\textsuperscript{Asws} afterwards, and it is allowed that she would remain alive for a hundred years being with hope (of being blessed). So, when she is blessed with him\textsuperscript{Asws}, he\textsuperscript{Asws} would appear.

And another sect said that the Imamate after Al-Hassan\textsuperscript{Asws} is invalidated, and the Imams\textsuperscript{Asws} were Raised, and there isn’t any Divine Authority from the Progeny\textsuperscript{Asws} of Muhammad\textsuperscript{Saww} in the earth, and rather the Divine Authority are the Ahadeeth referred from the Imams\textsuperscript{Asws}, the preceding ones\textsuperscript{Asws}, and they claimed that is when Allah\textsuperscript{Azwj} was Wrathful upon the servants so He\textsuperscript{Azwj} Made it to be a Punishment for them.

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

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

And the words of the Prophet saww: ‘One who dies and he does not recognise the Imam asws of his time, dies a death of the pre-Islamic period’.

And words of Amir Al-Momineen asws: ‘O Allah awj! You awj do not Keep the earth vacant from a Divine Authority of Yours upon Your awj creatures, either apparent, well known, or fearful, obscure, lest Your awj Proof be invalidated’.

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

And as for their attachment with the words of Al-Sadiq asws is that: ‘Allah awj will not Keep the earth vacant from a Divine Authority except He awj would be Wrathful upon people of the world’.

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

‘From Abu Abdullah asws having said: ‘Even if the Batariyya (a Zaydiite sect) were to be one row between the east and the welt, Allah awj will not Honour religion by them’.

Al-Kashi said: ‘The sect which claimed that the Imamate has been invalidated after Al-Hassan, so the obligation of the Imamate by the intellect spoils its word, and the Words of Allah saww Mighty and Majestic: On the Day of Judgment, We will be Calling every human being with their Imam. [17:71].

And the words of the Prophet saww: ‘One who dies and he does not recognise the Imam asws of his time, dies a death of the pre-Islamic period’.

And words of Amir Al-Momineen asws: ‘O Allah awj! You awj do not Keep the earth vacant from a Divine Authority of Yours upon Your awj creatures, either apparent, well known, or fearful, obscure, lest Your awj Proof be invalidated’.

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

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

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

(Note – A lot of Ahadeeth in Tafseer Qummi are from Abu Al-Jaroud who was declared a kafir, see a hadith below – therefore casting doubt on many Ahadith presented in Tafseer Qummi)
‘We were in the presence of Abu Abdullah asws. A maid passed by us having a brass container of water and it overturned it. Abu Abdullah asws said: ‘Allahazwj Mighty and Majestic, if Heazwj has overturned the heart of Abu Al-Jaroud like what this maid has overturned this brass container, so what is myasws fault?’

و روى علي بن محمد عن محمد بن أحمد عن علي بن إسماعيل عن أحمد بن محمد بن الخضر عن أبي النبي إسماعيل بن المختار بن أبي أساسة قال قال أبو عبد الله: ‘هذا الخضر كسر قلبه جربة ما أنا فلقد كسر قلبه?’

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

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

و علئه عن محمد بن محمد عن محمد بن مروج عن أبي الناصري الكوفي عن محمد بن أحمد بن عمران عن زروتة عن علي بن إسماعيل قال: ذكر أبو عبد الله عن كثير النوايا و سالم بن أبي جارود كما قال كذابون متكذبون كفارا، لا يقر النوايا لحدهم.

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

‘Abu Abdullah asws mentioned Kaseer Al-Nawa’a, and Salim Bin Abu Hafsa and Abu Al-Jaroud. He said, ‘They are liars, beliers, Kafirs! Upon them be the Curse of Allahazwj!’

قال فلما خلقت هذا كذابون فعللهم ما فعللهم فقالو اتقووا أنتونا كذابين كفارون يتهمون أنفسهم كذابين.

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

‘I heard Abu Abdullahasws said to Abu Al-Jaroud at Mina in hisasws tent: ‘O Abu Al-Jaroud! By Allahazwj, myasws father asws was an Imam asws of the people of the earth when heasws passed away. No one will ignore it except a straying one!’ Then heasws saw him the following years (and) said to him similar to that.

قال فلقيتي أنا الحارث، فقد ذكروا لما كذبوا، واللهم أنت مويلهم، بهم أنت رأستهم ولهم ذلك.’

He (the narrator) said, ‘I met Abu Al-Jaroud after that at Al-Kufa. I said to him, ‘Have you not heard what Abu Abdullahasws had said to you twice?’ He said, ’But rather he meant hisasws father Aliasws Bin Abu Talibasws’.
And he said regarding Umar Bin Riyah, ‘It is said at first he was speaking with the Imamate of Abu Ja’far asws, then he separated from this word and opposed his companions along with a small number following him upon his straying. He claimed that he has asked Abu Ja’far about an issue and he asws had answered him with an answer. Then he returned to him another year and claimed that he had asked him asws about that very issue exactly, and he asws had answered him with the answer different to the first.

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

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

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

Muhammad Bin Qays said to him, ‘Perhaps there was present someone he asws feared’. He said, ‘There was no one present in one of the gathering apart from me, but both his asws answers were upon an aspect of the avoidance, and he asws did not remember what he asws had answered regarding it in the past year, so he asws could answer like it’.
He returned from his Imamate and said, ‘The Imam cannot happen to issue verdicts with the falsehood upon anything from the aspects, nor in any state from the states, nor can an Imam happen to issue verdicts with the Taqiyyah (dissimulation), from other than what is obligated in the Presence of Allah, not would he tear His Veil, nor close His door, nor is there leeway for the Imam except the going out and enjoining with the good and forbidding from the evil’. So, he inclined to his ways with the word of Al-Batriya and a small number inclined with him.

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

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

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

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

و روى الكشي أيضاً عن حمدويه عن ابن يزيد عن محمد بن عمر عن ابن عذاف عن عمر بن يزيد قال: سألت آبَي عَبْد اللَّه ع عَن الصَّدَقَة عَلَى النَّاصِبي وَ عَلَى الزَّيْدييَّةي ف َقَالَ لاَ تَصَدَّقْ عَلَيْهِمْ بيشَيْءٍ وَ لاَ تُسْقيهُمْ مينَ الْمَاءي إيني اسْتَطَعْتَ وَ قَالَ لِي الزَّيْدييَّةُ هُمُ النُّصَّابُ.
CHAPTER 50 – VIRTUES OF THE COMPANIONS OF THE CLOAK, AND THEIR\textsuperscript{asws} MERITS

1- لِ، الأمالي للصدوق الهَْمَدَانييُّ عَنْ عَلييُّ بْني إيب ْرَاهييمَ عَنْ جَعْفَري بْني سُلَيْمَةَ عَنْ إيب ْرَاهييمَ بْني محَُّمَّدٍ

حَدَّثنا مُطَّليبُ بْنُ زييَادٍ عَنْ لَيْثي بْني أَبيي سُلَيْمٍ قَالَ:

أَتَى النَّبِيَّ ص عَلييٌّ وَ فَاطيمَةُ وَ الحَْسَنُ وَ الحُْسَينُْ عَلَيْهيمُ التَّحييَّةُ وَ الإْيكْرَ امُ كُلُّهُمْ ي َقُولُ أَنَا أَحَبُّ إيلىَ

رَسُولي اللَّهي ص فَأَخَذَ ص فَاطيمَةَ مميَّا يَليي بَطْنَهُ وَ عَلييااا مميَّا يَليي ظَهْرَهُ وَ الحَْسَنَ ع عَنْ يمَيينيهي

وَ الحُْسَينَْ ع عَنْ يَسَاريهي ثمَُّ قَالَ ص أَن ْتُمْ مينيِّ وَ أَنَا مينْكُمْ.

One who befriends them\textsuperscript{asws} so he has befriended me\textsuperscript{asws}, and one who is inimical to them\textsuperscript{asws} so he has been inimical to me\textsuperscript{saww}, and one who opposes them\textsuperscript{asws} so he has opposed me\textsuperscript{saww}, and one who is disloyal to them\textsuperscript{asws} so he has been disloyal to me\textsuperscript{saww}, and one who is righteous with them\textsuperscript{asws} so he has been righteous with me\textsuperscript{saww}.

May Allah\textsuperscript{azwj} Keep connection with the one keeping connections with them\textsuperscript{asws}, and Cut off the one cutting off from them\textsuperscript{asws}, and Help the one who supports them\textsuperscript{asws} and Abandon the one abandoning them\textsuperscript{asws}.

\footnote{1 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 1}
O Allah! One from Your Prophets and Your Rasools who had a weighty thing for him and People of a Household, so Ali and Fatima, and Al-Hassan and Al-Husayn are People of my Household and my weighty thing. So, Keep away the uncleanness away from them and Purify them with a Purification”.

We seek Refuge with Allah from the Fire! We seek Refuge with Allah from the morning of Fire! We seek Refuge with Allah from evening of Fire! The Salat, O People 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]’. The Jew said, ‘Yes, O Muhammad!’

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

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2 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 50 H 2
3 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 50 H 3
He saww said, 'The Prophet saww said: ‘The first of what is in the Torah, it is written: “Muhammad saww is Rasool saww of Allah azwj”, and it is in Hebrew’. Then Rasool-Allah saww recited this Verse: they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad [61:6].

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

And in the Torah is the name of my saww successor asws as ‘Elia’, and names of the two grandsons asws as ‘Shabbar and Shabbir’, and they asws are both Noor of Fatima asws.

The Jew said, ‘You saww speak the truth, O Muhammad saww! Inform me about your asws merits, People asws of the Household’.

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

And as for the merits of the People asws of my saww Household, and my saww offspring over others, is like the merit of the water over all things, and by it is life of all things, and love for the People asws of my saww Household and my saww offspring is the perfection of the religion’.
And Rasool-Allah⁴ saww recited this Verse: *Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you* [5:3]—up to the end of the Verse. The Jew said, ‘You⁴ saww speak the truth, O Muhammad⁴ saww!’

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

When they looked at me⁵ saww, they were welcoming with me saww and said: ‘O Muhammad⁵ saww! Welcome to you!⁵ saww’ heard the wind of Al-Sidrat and beat upon the doors of the Paradise shaking out of happiness for you⁶ saww, i² saww heard the Gardens calling out: ‘O the desire to Ali⁶ asws, and (Syeda) Fatima⁶ asws, and Al-Hassan⁶ asws and Al-Husayn⁶ asws!’

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⁴ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁴ asws, Ch 50 H 4
⁵ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁵ asws, Ch 50 H 5
⁶ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁶ asws, Ch 50 H 6
(The book) ‘Uyoon Akhbar Al-Reza asws – By the three chains from Al-Reza asws, from his asws forefathers asws, from Ali asws, having said: ‘Rasool-Allah saww said to me asws: ‘O Ali asws! The people have been Created from various trees while I and you are from one tree. I am its root, and your are its branches, and Al-Hassan asws and Al-Husayn asws are its twigs, and our Shias are its leaves. The one who attached with one of its twigs, Allah azwj would Enter him into the Paradise’."

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(The book) ‘Illal Al-Sharaie’ – Al-Attar, from his father, from Abu Muhammad Al-Alawy Al-Deynawari, by his chain, ‘Raising the Hadeeth to, Al-Sadiq asws, he (the narrator) said, ‘I said to him asws, ‘Why did Al-Maghrib (Salat) come to be of three Cycles, and four (Cycles) after it, there is neither shortening during the staying nor a journey?’ He asws said: ‘Allah azwj Mighty and Majestic Sent two Cycles unto His Prophet saww for every Salat prayed during the staying. Rasool-Allah saww made an addition to it, for every Salat, two Cycles during the staying, and shortening it during the Journey, except for Al-Maghrib. When he saww was praying Al-Maghrib Salat, it reached him saww the blessings of (Syeda) Fatima, so he saww added one Cycle to it in thanks to Allah azwj Mighty and Majestic.

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

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7 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 7
8 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 8
‘Abdul Rahman said to me, ‘O Meyna! Shall I narrate to you with a Hadeeth I heard from Rasool-Allah ﷺ?’ I said, ‘Yes’. He said, ‘I heard him saying: ‘I saw a tree, and (Syeda) Fatima asws is its branch, and Ali asws is its bark, and Al-Hassan asws and Al-Husayn asws are its fruits, and ones from my asws community who love them asws are its leaves’.”

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

‘From Umm Salama Ṣaw who said, ‘While Rasool-Allah ﷺ was in my house when the servant said, ‘O Rasool-Allah! Ali asws and (Syeda) Fatima asws are at the porch’. He said: ‘Arise and leave me alone with People of my Household’.

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

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9 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 9
10 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 10
And he saww said: ‘O Allahazwj! To Youazwj, me saww and Peopleasws of my saww Household, not to the Fire!’ Ira said, ‘O Rasool-Allahsaww! And am Iraw with youasws all?’ He saww said: ‘And youraw'.
'The Prophet saww leaned upon Ali asws and said: ‘O Ali asws! Are you asws not pleased that you asws happen to be my asws brother, and you asws happen to be my asws guardian, and my asws successor, and my asws inheritor.'

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

(From Al-Baqir asws having said: ‘The Prophet saww was seated in his saww Masjid. Ali asws came and greeted and sat down. Then Al-Hassan asws Bin Ali asws came, so the Prophet saww grabbed him asws and seated him asws his saww lap and pressed him asws to him saww. Then he saww said to him asws: ‘Go and sit with your asws father asws’. Then Al-Husayn asws came, and the Prophet saww did (with him asws) similar to that and said to him asws: ‘Be seated with your asws father asws’. Then a man entered the Masjid, greeted unto the Prophet saww in particular and turned away from Ali asws and Al-Hassan asws and Al-Husayn asws.

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

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14 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 14
15 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 15
‘Rasool-Allah’ was ill with an illness, so (Syeda) Fatima asws came to console him. What she asws saw was that Rasool-Allah aswj, from the illness and the struggle, she asws was filled with tears and she asws cried until her tears flowed upon her cheeks.

The Prophet asw said to her asws: ‘O Fatima asws! It was for the Honour of Allah aswj for you asws to get you asws married to their most ancient in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom. Allah aswj Noticed to the people of the earth with a Notification and Chose me asaw from it, and Send me asaw as a Prophet asw. And He aswj Noticed to is secondly and Choose your asws husband asws and Made him asws a successor asws.

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

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

And from us asws are two chiefs of the community, and they asws are both your asws sons asws. By the One aswj in Whose Hand is my saw soul! There is no escape for this community from Mahdi asws, and by Allah aswj, he asws is from your asws sons asws.

17 – ما، الأمل الحضوري العظيم عن أُبْدُعَ مِنْ الْوَلَيدِ عَنْ أَبِي عَنْ مَجْدِ الأَمْرِ عَلَى الْجَهْرِ عَلَى عِلْمِنَا عَنْ بَعْضِ الدَّعَا عَلَى قَلْبَهُمَا فَلَتْ لأَبِي خَفَفَ مَعْلَمٍ فَذَاكَ أَيْ عُمَّوْنَ أَصْحَابُ عَلَى حَاقِنٍ

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Al-Mufeeed, from Ahamad Bin Al-Waleed, from his father, from Muhammad Al-Attar, from Al-Khashab, from Ali Bin Al-Numan, from Bashir Al-Dahhan who said, 16

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16 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 16
'I said to Abu Ja'far asws, ‘May I be sacrificed for you asws! Which of the stones should I install upon my ring?’

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

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

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

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

‘Rasool-Allah saww came out and there were Ali asws and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. He saww said: ‘saww am at war to the one who is at war to them asws, and at peace to the one at peace to them’.” 18

18 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 18
From Ali asws, and from Al-Haris, from Ali asws, from the Prophet saww having said: 'My example is an example of a tree. I am its root and Ali asws is its branch, and Al-Hassan asws and Al-Husayn asws are its fruits, and the Shias are its leaves. He asw Refused except that the good will emerge from the good'.

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

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

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

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

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

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

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

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

20 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 20
21 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 21
Jabir Bin Abdullah\textsuperscript{asws} met them\textsuperscript{asws}, and Anas Bin Malik (well known fabricator) was in a group of Quraysh and the Helpers. Jabir Bin Abdullah could not control himself until he devoted to their\textsuperscript{asws} hands and their\textsuperscript{asws} legs, kissing them. A man from Quraysh, who was a near relative of Marwan, said to him, 'You are doing this, O Abu Abdullah, in your old age, and your position from companionship of Rasool-Allah\textsuperscript{saww}?' And Jabir had witnessed Badr.

He said to him, 'Leave me be! If only you knew, O brother of Quraysh, of their\textsuperscript{asws} merits and their\textsuperscript{asws} positions what I known, you would be kissing from the soil what is beneath their\textsuperscript{asws} feet!'
said: ‘Shall I inform you about their merits?’ I said, ‘Yes, may my father and my mother be (sacrificed for) you!’

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

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

By the One Who Conquered the city’ — or said: ‘Cities of Kufr! From the offspring of this one — and he indicated to Al-Husayn, ‘A man will emerge at the end of times. He will fill the earth of Allah with justice after it would have been filled with tyranny. So, they are both clean, Purified, and they are two chiefs of the youths of the people of Paradise. Beatitude is for one who loves them, and their father, and their mother, and woe be for the one who departs from them and hates them.

22 The book ‘Ma’any Al-Akhbar’ — Al-Ijaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al-Fazl Al-Hashimy,

‘From Ja’far Bin Muhammad, from his father, from his grandfather having said: ‘One day Rasool-Allah was seated, and in his presence were Ali and (Syeda) Fatima, and Al-Hassan and Al-Husayn.'
He \textit{saww} said: ‘By the One \textit{azwj} Who Sent me \textit{saww} with the truth as a giver of glad tidings! There is no creature upon the surface of the earth more beloved to Allah \textit{azwj} Mighty and Majestic, nor more honourable to Him \textit{azwj} than us \textit{asws}! Allah \textit{azwj} Blessed and Exalted Derived a name for me \textit{saww} from His \textit{azwj} Names. So, He \textit{azwj} is ‘Mahmoud’ (the most Praised One), and \textit{saww} am ‘Muhammad’ (praised one).

And, O Ali \textit{asws}, He \textit{azwj} Derived a name for you \textit{asws} from His \textit{azwj} Names. So He \textit{azwj} is ‘Ali Al-A’ala’ (the most Exalted), and you \textit{asws} are Ali \textit{asws} (exalted). And He \textit{azwj} Derived a name for you \textit{asws}, O Hassan \textit{asws} from His \textit{azwj} Names. So, He \textit{azwj} is ‘Al-Mohsin’ (The Benefactor), and you \textit{asws} are ‘Hassan’ (excellent).

And He \textit{azwj} Derived for you \textit{asws}, O Husayn \textit{asws}, a name from His \textit{azwj} Names. So, He \textit{azwj} is ‘Zul Ihsaan’ (With the Favours), and you \textit{asws} are ‘Husayn’ (handsome). And He \textit{azwj} Derived for you \textit{asws}, O Fatima \textit{asws}, a name from His \textit{azwj} Names. So, He \textit{azwj} is ‘Al-Fatir’ (The Originator), and you \textit{asws} are Fatima \textit{asws} (weaner = extractor of people from the Fire)’.

Then he \textit{saww} said: ‘O Allah \textit{azwj}, I \textit{saww} keep You \textit{azwj} as Witness! I \textit{saww} am at peace to the one at peace with them \textit{asws}, and at war to one at war with them \textit{asws}, and loving to the one loving them \textit{asws}, and hating to the one hating them \textit{asws}, and an enemy to one inimical to them \textit{asws}, and a friend to one befriending them \textit{asws}, because they \textit{asws} are from me \textit{saww} and \textit{i saww} am from them \textit{asws}, \textit{asws}.

\begin{itemize}
  \item \textbf{Page 33 of 351}
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‘Rasool-Allah⁴⁶⁴⁴ said: ‘I⁴⁶⁴⁴ saw, on the night there was an ascension with me⁴⁶⁴⁴ to the fourth sky, a cockerel, its body was of white gem, and its eyes were two red rubies, and its feet were from green emeralds, and it was calling out: ‘There is no god except Allah! O heedless ones! Remember Allah!’

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

‘He said, ‘For us⁴⁶⁴⁴, People⁴⁶⁴⁴ of the Household, there are seven qualities among the people. From us⁴⁶⁴⁴ is the Prophet⁴⁶⁴⁴, and from us⁴⁶⁴⁴ is the successor⁴⁶⁴⁴, best of this community after him⁴⁶⁴⁴⁰, Ali⁴⁶⁴⁴ Bin Abu Talib⁴⁶⁴⁴⁰, and from us⁴⁶⁴⁴ is Hamza⁴⁶⁴⁴, lion of Allah⁴⁶⁴⁴ and lion of His⁴⁶⁴⁴ Rasool⁴⁶⁴⁴, and chief of the martyrs.

And from us⁴⁶⁴⁴ is Ja’far⁴⁶⁴⁴ Bin Abu Talib⁴⁶⁴⁴⁰, the adorned with the two wings. He⁴⁶⁴⁴ flies with these in the Paradise wherever he⁴⁶⁴⁴ so desires, and from us⁴⁶⁴⁴ are two chiefs of this community, and two chiefs of the youth of the people of Paradise, Al-Hassan⁴⁶⁴⁴ and Al-Husayn⁴⁶⁴⁴, and from us⁴⁶⁴⁴ is Qaim⁴⁶⁴⁴ of Progeny⁴⁶⁴⁴ of Muhammad⁴⁶⁴⁴, who, Allah⁴⁶⁴⁴ will Honour His⁴⁶⁴⁴ Rasool⁴⁴ by him⁴⁴, and from us⁴⁴ is Al-Mansour (the helped one)⁴⁴⁰.


(From) the book ‘Al-Majalis’ of Al-Mufee – Umar Bin Muhammad Al-Sayrafi, from Muhammad Bin Idrees, from Al-Hassan Bin Aiya, from Israil Bin Maysarah, from Al-Minhal, from Zirr Bin Hubeysh, from Huzyefa who said,

‘The Prophet⁴⁴⁴⁴ said to me: ‘Did you not see the person whom presented to me⁴⁴⁴⁴?’ I said, ‘Yes, O Rasool-Allah⁴⁴⁴⁴!’

He⁴⁴⁴⁴ said: ‘That is an Angel who had not descended at all to the earth before now. He sought Permission of Allah⁴⁴⁴⁴ Mighty and Majestic regarding the greeting unto me⁴⁴⁴⁴.

### References

Passed for him. So, he greeted and gave me the glad tidings that Al-Hassan asws and Al-Husayn asws are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima asws is chiefess of women of the people of Paradise". 26

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

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

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

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

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

26 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 26
Rasool-Allah ﷺ said: ‘O Allah azwj! This (Ali asws) is my saww ‘self’, and he asws equates to my saww ‘own self in my saww presence. O Allah azwj! This is my saww ‘women’, the most superior of the women of the worlds’. And he asws said: ‘O Allah azwj! These two asws are my saww ‘sons’ and my saww ‘grandsons’ – so I saww am at war with the one who wars against them asws, and am at peace with the one who is at peace with them asws’. Allah azwj Differentiated with that, the truthful ones from the liars.

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

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

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

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

فِ قَالَ رِسُولُ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَ سَلَّمَ هَذَا نَفْسِي وَ هُوَ عِينْيِدَي عِيدْلُ نَفْسِي اللَّهُمَّ هَذَا نِسَائي وَ أَفْضَلُ نِسَاءي عَالَمِي وَ قَالَ اللَّهُمَّ هَذَا نِسَائي لَأْيَضَلُ نِسَاءي الْعَالَمِيَنَّ وَ قَالَ اللَّهُمَّ هَذَا نِسَائي لَأُمُوْحِدُ نِسَائي الْعَالَمِيَنَّ وَ حَرْبُ لِي مِنْهُمْ وَ سِيْلُ لِي مِنْهُمْ إِنَّ اللَّهَ نَعَلَى عَيْنَيْنِ عِينَيْنِ الْكَازِبِينَ مِنَ الْكَازِبِينَ
Allahazwj Related hisas story up to Hisazwj Words: “O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:12]. Heasws said: ‘And from that is the Wisdom when he was a child, and the children said to himas, ‘Come, let’s play’. But heasws said: ‘Oh! And Allahazwj did not Create us for the play, and rather, Heazwj Created us for the exerting for a great matter!’

 ثمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلامٌ عَلَيْهِ يَوْمَ وُلِيَّدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا

And Heazwj Said: And tenderness from Us [19:13] – Meaning, heas would be tender upon hisas parents and the rest of Ourazwj servants; and pure – Meaning cleanliness for the one who believes in himas and ratifies himas; and he was pious – fearing the evil and the (acts of) disobedience. And dutiful to his parents [19:14] – favouring them, obedient to them both; and he did not happen to be insolent, disobedient – fighting upon the anger and striking upon the anger. But, there is none from a servant of Allahazwj Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahyaas Bin Zakariyyaas, for heas did not sin, and did not think of sinning.

And Allahazwj Mighty and Majestic Said: And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life [19:15].

And Heazwj Said regarding the story of Yahyaas and Zakariyyaas: That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38] – Meaning, due to what Zakariyyaas saw to be in the presence of Maryamas, fruits of the winter in the summer, and fruits of the summer in the winter, and heas said to heras: 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].

And Zakariyyaas was certain that it was from the Presence of Allahazwj, when it was so that no one used to come over to heras apart from himas. Heas was within himselfas during that: ‘The Oneazwj Who is Able to Give Maryamas the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to meas, and even though Ias am an old man and myas wife is barren. Thus, That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38].
Allah Almighty Mighty and Majestic Said: *Then the Angels called to him [3:39] – Meaning, called out to Zakariyya to stand Praying in the Prayer Niche: Allah gives you the good news of Yahya verifying a Word from Allah. He said: ‘Ratifying the truthfulness of Yahya with Isa; and a chief – Meaning a head in obedience of Allah, upon the people of His obedience; and chaste – and he was one who did not go to the women; and a Prophet from the righteous ones.*

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

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

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

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

Allah Permitted to Yahya, and he was in the belly of his mother, so he nudged her with his hand and disturbed her and called out to his mother: ‘There has entered to you
the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her\textsuperscript{as}! So she got annoyed and stood up to her\textsuperscript{as}, and Yahya\textsuperscript{as} performed Sajda while he\textsuperscript{as} was in the belly of his\textsuperscript{as} mother, to Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}.

فَذَليكَ أَوَّلُ تَصْدييقيهِ لَهُ فَذَليكَ قَوْلُ رَسُولي اللَّهِ ص فيي الحَْسَني وَ الحُْسَينِي ع إينَّهُمَا سَيِّدَا شَبَابي

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

فَذَليكَ أَوَّلُ تَصْدييقيهِ لَهُ فَذَليكَ ق َوْلُ رَسُولي اللَّهِ ص فيي الحَْسَني وَ الحُْسَينْي ع إين َّهُمَا سَيِّدَا شَبَابي

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

وَ فَاطَيمَةُ جَعَلَهَا مينْ أَفْضَلي الصَّاديقيينَ لَمَّا مَيَّزَ الصَّاديقيينَ مينَ الْكَاذيبيينَ وَ عَلييٌّ ع جَعَلَهُ ن َفْ ِت رَسُولي اللَّهِ وَ محَُمَّدٌ رَسُولُ اللَّهِ جَعَلَهُ أَفْضَلَ خَلْقي اللَّهِ عَزَّ وَ جَلَّ:

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

فَذَليكَ أَوَّلُ تَصْدييقيهِ لَهُ فَذَليكَ قَوْلُ رَسُولي اللَّهِ ص فيي الحَْسَني وَ الحُْسَينْي ع إين َّهُمَا سَيِّدَا شَبَابي

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

فَذَليكَ أَوَّلُ تَصْدييقيهِ لَهُ فَذَليكَ قَوْلُ رَسُولي اللَّهِ ص فيي الحَْسَني وَ الحُْسَينْي ع إين َّهُمَا سَيِّدَا شَبَابي

As for His\textsuperscript{azwj} Chosen ones from the lands, so it is Makkah, and Al-Medina, and Bayt Al-Maqdis, and my (the) Salat in this Masjid of mine\textsuperscript{saww} is more superior than a thousand Salats (performed) in what is besides it, except for the Sacred Masjid, and Al-Aqasa Masjid – meaning Makkah and Bayt Al-Maqdis.
And as for His\textsuperscript{azwj} Chosen ones from the nights, so these are the nights of Friday, and night of the middle of Shaban, and the night of Pre-determination (Laylat Al-Qadr), and the two nights of two Eids.

And as for His\textsuperscript{azwj} Chosen ones from the days, so these are the days of Fridays and the Eids.

And as for His\textsuperscript{azwj} Chosen ones from the months – these are Rajab, and Shaban, and the month of Ramazan.

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

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

And that Allah\textsuperscript{azwj} Mighty and Majestic Chose from the months, the months of Rajab, and Shaban, and month of Ramazan.

Then Rasool-Allah\textsuperscript{saww} said: ‘O servants of Allah\textsuperscript{azwj}! So how man would be fortunate by the month of Shaban regarding that, and how many would be wretched over these. Indeed! Shall I\textsuperscript{saww} inform you with an example of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}?’ They said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’
He said: ‘Muhammad among the servants of Allāh is like the month of Ramazan among the months; and the Progeny of Muhammad among the servants of Allāh are like the months of Shaban among the months; and Ali Bin Abu Talib among the Progeny of Muhammad is like the superior day of Shaban and its night, and it is the night of the middle of Shaban and its day. And the rest of the Momineen among the Progeny of Muhammad are like the months of Rajab among the months of Shaban.

These are the ranks in the Presence of Allāh and the levels. Thus, the most striving of them in the obedience of Allāh would be the closest of them in resembling with the Progeny of Muhammad.

Indeed! Shall inform you with a man whom Allāh has Made to be from the Progeny of Muhammad like the early days of Rajab from early days of Shaban?’ They said, ‘Yes, O Rasool-Allah!’

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

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

So the people stretched with their necks and stared with their eyes, and they look, and the first one to emerge towards them was Sa’ad Bin Muaz, and he was angry, and he came over.
When Rasool-Allah saw him, said to him: ‘O Sa’ad! But, the Anger of Allah to what you are angered, is more Intense. What is that which angered you? Narrate to us with what you said during your anger until I narrate to you with what the Angels said to the ones who you said to, and what Angels said to Allah Mighty and Majestic, and (what) Allah Mighty and Majestic Answered with.’

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

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

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

As for one of them, so when he heard my speech, he threw down his sword and his shield from his hands. And as for the other, he did not care with that, so he enabled himself due to the submission of his companion from him, and he cut him by his sword into pieces, hitting him with more than twenty strikes.
I was angry upon him, and I found intense feeling from that, and I said to him, 'O servant of Allah azwj! You are an evil servant. You did not respect the brother asws of Rasool-Allah saww, and beat with the injuries the one who respected him asws, and he had paired that (respect) with refraining from defending himself from you; and you would not have enabled upon him except due to his reverence to the brother asws of Rasool-Allah saww.'

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

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

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

And as for the restraint of Ali asws Bin Abu Talib asws from helping than oppressed one, it is due to what Allah azwj Wants from the manifestation of the Signs of Muhammad saww with regards to that. I saww will not narrate to you, O Sa’ad, with what Allah azwj Said, and (what) the Angels said to that oppressor, and to that oppressed one, and to you, until you come to me saww with the man, the enfeebled one, so you may see the Signs of Allah azwj in it, the verification for Muhammad saww.'
Sa’ad said, ‘O Rasool-Allahsaww! And how can I come with him, and his neck is hanging by his skin, and so are his hands and his legs, similar to that. And if I were to move him, his body parts would fall apart and be disjointed’.

Rasool-Allahsaww said: ‘O Sa’ad! The Oneazwj Who Grows the clouds, and there is nothing from it, until they thicken and are layered in the environs of the sky and its horizons, then Heazwj Disperses them afterwards until they disappear, so you cannot see anything from it, is (surely) Able upon Distinguishing those body part and Compose them afterwards, just as they were composed when nothing had happened’.

Sa’ad said, ‘Yousaww speak the truth, O Rasool-Allahsaww!’ And he came with the man, and placed him in front of Rasool-Allahsaww, and he was in his last breaths. So when he placed him, his head disjointed from his shoulders, and his hands (disjointed) from his shoulder bone, and his thigh (disjointed) from its origin.

Rasool-Allahsaww placed the head in its place, and the hand and the leg in their places, then applied saliva upon the man, and wiped hissaww hand upon the places of his wounds, and said: ‘O Allahazwj Youazwj are the Reviver of the dead, and the Causer of death of the living ones, and the Able upon whatever Youazwj so Desire to. And this servant of yours is enfeebled by these wounds – due to his revering the brotherasws of Rasool-Allahsaww, Aliasws Bin Abu Talibasws. O Allahazwj Send down a healing from Yourazwj Healings upon him, and a cure from Yourazwj Cures, and a well-being from Yourazwj (Grant of) Well-beings’.

He (Imam Hassan Al-Askariasws) said: ‘By the Oneazwj Who Sent himsaww with the Truth as a Prophetazwj! When heasww said that, the body parts became complete, and the blood returned to his veins, and he stood up standing, complete, safe, healthy, there being no afflictions with him nor any traces of injuries being manifested upon his body. It was as if he had not been hit by anything at all’.
Then Rasool-Allah⁴⁵⁴ faced towards Sa’ad and his companions, and he⁴⁵⁵ said: ‘Now, after the appearance of the Signs of Allah⁴⁶⁶ in verification of Muhammad⁴⁶⁷, I⁴⁶⁸ shall narrate to you all with what the Angels said to you and to this companion of your, and to that oppressor.

غَيْظَهُ حَتَّى يَنَالَ فِيهِمْ بِغْيَتَهُ وَ أُمِكِّنُ هَذَا الْمَظْلُومَ مِن ذَلٌّكَ الظَّالِمِييْنَ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَكُمْ لِهِذَا الْمُتَعَدِّي إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

Thân Allah⁴⁷⁲ Cursed him from above the Throne, and Sent Blessings upon you, O Sa’ad, during your urging upon the respect for Ali⁴⁷⁳ Bin Abu Talib⁴⁷⁴, and upon your companion (as well) during his acceptance of it from you.

فِيهِ الشِّفَاءُ وَ عَلَى صَاحِبِي يَسْوَفُ أَمْكَنُ سَعْدَ بْنَ مُعَاذٍ مِنَ الاِنْتِقَامي مِنْ هَمْهُ وَ أَشْفِي غَيْظَهُ حَتَّى يَنَالَ فِيهِمْ بِغْيَتَهُ وَ أُمِكِّنُ هَذَا الْمَظْلُومَ مِن ذَلٌّكَ الظَّالِمِييْنَ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَكُمْ لِهِذَا الْمُتَعَدِّي إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

Then the Angels said, ‘O our Lord⁴⁷⁷! If You⁴⁷⁸ could Permit for us, we shall exact revenge from this transgressor’.

فَقَالَ الْمَلاَئِكَةُ أَفْتَأْذَنُ أَنْ نَنْزِلَ إِلَيْهِ هَذَا الْمُتَعَدِّي سَعْدَ بْنَ مُعَاذٍ مِنَ الاِنْتِقَامي مِنْ هَمْهُ وَ أَشْفِي غَيْظَهُ حَتَّى يَنَالَ فِيهِمْ بِغْيَتَهُ وَ أُمِكِّنُ هَذَا الْمَظْلُومَ مِن ذَلٌّكَ الظَّالِمِييْنَ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَكُمْ لِهِذَا الْمُتَعَدِّي إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

Allah⁴⁷⁹ Mighty and Majestic Said: ‘O My⁴⁸⁰ servants! Soon I⁴⁸¹ shall Enable Sa’ad Bin Muaz from taking revenge from them and heal his anger until he attain regarding them his seeking. And I⁴⁸² shall Enable this oppressed one upon that oppressor and his family with what is more beloved to them both (Sa’ad and the oppressed one), than your destroying this transgressor. I⁴⁸³ Know what you are not knowing!’

فَقَالَ الْمَلاَئِكَةُ أَفْتَأْذَنُ أَنْ نَنْزِلَ إِلَيْهِ هَذَا الْمُتَعَدِّي سَعْدَ بْنَ مُعَاذٍ مِنَ الاِنْتِقَامي مِنْ هَمْهُ وَ أَشْفِي غَيْظَهُ حَتَّى يَنَالَ فِيهِمْ بِغْيَتَهُ وَ أُمِكِّنُ هَذَا الْمَظْلُومَ مِن ذَلٌّكَ الظَّالِمِييْنَ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَكُمْ لِهِذَا الْمُتَعَدِّي إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ

So the Angels said, ‘O our Lord⁴⁸⁴! Will You⁴⁸⁵ Permit us to descend unto this one enfeebled by the injuries – from the drinks of the Paradise and its perfumes – to descend with these unto him for the healing?’
Allah azwj Mighty and Majestic Said: “Soon I azwj shall Make to be for him superior than that –
The application by Muhammad saww of his saww saliva upon him, and wiping his saww hand upon him, so I azwj Gave him the healing and the well-being. O My azwj servants! I azwj am the Owner of the healing, and the life, and the death, and the riches, and the poverty, and the diseases, and the health, and the elevation (of status) and the dropping (of status), and the disgrace, and the honour, besides you all, and besides the rest of My azwj creatures!”

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

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

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

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

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

And they were assuming that he would let them live due to what was between him and them, from the womb relationships, and the breast-feeding (connections), and the in-law
(intermarriages). He said, ‘Lay down your weapons’. So they placed them down. He said, ‘Isolate (from these)’. They isolated. He said, ‘Submit your fortress’. They submitted it.

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

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

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

He saww said: ‘O Sa’ad! It is not for one to suggest false punishment upon an enemy. You have suggested punishment rightfully’.

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

He asws said: ‘He proceeded to him and did not cease striking him with his sword until he had struck twenty-seven strikes – just as he had struck him (before). He said, ‘This is the number what he had struck me with, so it suffices me’. Then he struck off his neck. Then the youth went on to strike off the necks of the people at a distance from him, and left the people who were nearby distance from him. Then he stopped and said, ‘I leave it for you’.
Sa’d said, ‘Give me the sword’. So he gave it to him, and he did not differentiate anyone, and killed every one who was near to him – until he had killed a number of them. Then he stopped and threw down the sword and said, ‘I leave it to you all’.

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

Rasool-Allah ﷺ said to the youth: ‘What is the matter you killed the ones at a distance from you and left the ones nearby?’ He said, ‘O Rasool-Allah ﷺ! I avoided the relatives and took to the strangers’.

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

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

Then Rasool-Allah ﷺ said to Sa’ad: ‘And you! So what is the matter you did not differentiate anyone (and killed everyone)?’ He said, ‘O Rasool-Allah ﷺ! I was inimical to them for the Sake of Allah ﷺ, and I hated them for the Sake of Allah ﷺ. So I did not want to consider other than you ﷺ and other than your love’. Rasool-Allah ﷺ said: ‘O Sa’ad! You are from those who would not be taking for the Sake of Allah ﷺ, an accusation from an accuser’.
So when he was free from the last of them, his wound burst out and he died. Rasool-Allah ﷺ said: ‘This is a friend from the friends of Allah ﷺ truly. The Throne of the Beneficent Shook at his death, and his house in the Paradise is superior than the world and whatever is in it, up to the rest of whatever would happen to be in it. Allah ﷺ would Gift him what He ﷺ would Gift him’.

(Rasool-Allah ﷺ) prostrated five Sajdahs without any Ruk'u. We said to him regarding that. He ﷺ said: ‘Jibraeel ﷺ came to me. He ﷺ said: ‘Allah ﷺ Loves Ali ﷺ’. So, I performed a Sajdah. I ﷺ raised my head, he ﷺ said: ‘Allah ﷺ Loves Al-Hassan ﷺ’. So, I performed Sajdah.

Then he ﷺ said: ‘Allah ﷺ Loves Fatima ﷺ’. So, I performed Sajdah. Then he ﷺ said: ‘Allah ﷺ Loves the ones who love them’. So, I performed Sajdah’.

And Al-Sadiq ﷺ: ‘(Syeda) Fatima ﷺ consolated Rasool-Allah ﷺ during his illness which he ﷺ passed away in, and with her ﷺ were Al-Hassan ﷺ and Al-Husayn ﷺ. They ﷺ came and held from what they ﷺ could from the hand of Rasool-Allah ﷺ until they ﷺ lay down upon his ﷺ forearms and fell asleep.

When they ﷺ woke up, they ﷺ went out during the dark night with thunder and lightning, and the sky had rained its downpour. A Noor spread out for them and they ﷺ did not cease to walk in that Noor, and discussing, until they ﷺ came to a garden of the clan of Al-Najjar. They ﷺ lied down and slept.
The Prophet saww woke up from his saww sleep and sought them asws in the house of Fatima asws, but they asws did not happen to be in it. He saww stood up his saww feet and he saww was saying: ‘My saww God azwj, and my saww Chief and my saww Master azwj! These two cubs of mine asws went out from starvation and hunger. O Allah azwj! You azwj are my saww Representative upon them asws. O Allah azwj! If they asws have taken to land or sea, Protect them asws and Keep them asws safe!’

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

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

A Noor descended and said: ‘Allah azwj Conveys the Greetings and Says to you saww: “Do not grieve not be gloomy for them asws, for they asws are meritorious in the world and the Hereafter, and their asws father asws is superior than them asws. They asws are both sleeping in a garden of the clan of Najjar, and Allah azwj has Allocated an Angel with them asws!”’

Umar said, ‘Hand one of them asws to me, I shall lighten from you saww’. He saww said: ‘Go, for Allah azwj has heard your talk and Recognised your position’. Amir Al-Momineen asws said: ‘Hand over one of my asws and your saww cubs to me asws’. 
He saww turned to Al-Hassan asws and said: ‘O Hassan asws! Will you asws go to a shoulder of your asws father asws?’ He asws said: ‘By Allah azwj, O grandfather saww! O Rasool-Allah saww! Your shoulder is more beloved to me asws than the shoulder of my asws father asws.’

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

Rasool-Allah saww said: ‘Yes! Best of the rides is your asws ride, and best riders are you asws both.’ When he saww came to the Masjid, he saww stood up and said: ‘O community of the people! Shall I saww point you all upon best of the people of a grandfather and grandmother?’ They said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws’ ‘For their asws grandfather asws is Muhammad saww and their asws grandmother asws is Khadeeja saws’.

Then he saww instructed a caller to call out in Al-Medina. So, the people gathered in the Masjid. He saww stood up and said: ‘O community of the people! Shall I saww point you all upon best of the people of a father and a mother’, like that paternal uncle and paternal aunt, and maternal uncle and maternal aunt. And Al-Khurkush has reported in (the book) ‘Sharf Al-Nabi’, from Haroun Al-Rasheed, from his forefathers, from Ibn Abbas, this meaning’.

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

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

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

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

Then azwj Noticed a second Notification, so azwj Chose Ali asws from it, and Derived a name for him asws, from My azwj Names. Iazwj am ‘Al-A’ala’ (the most Exalted), and he asws is ‘Ali’ (exalted).

Mighty is His azwj Glory, Said: “O Muhammad saww! azwj Noticed to the earth with a Notification, so azwj Chose you saww from it, and Derived a name for you saww from My azwj Names. Iazwj will not be Mentioned in any place except you saww would be mentioned along with Me azwj. Iazwj am ‘Mahmoud’ (the most Praised One) and you saww are ‘Muhammad’ (p raised one).

Then azwj Noticed a second Notification, so azwj Chose Ali asws from it, and Derived a name for him asws, from My azwj Names. Iazwj am ‘Al-A’ala’ (the most Exalted), and he asws is ‘Ali’ (exalted).

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

Then azwj Noticed a second Notification, so azwj Chose Ali asws from it, and Derived a name for him asws, from My azwj Names. Iazwj am ‘Al-A’ala’ (the most Exalted), and he asws is ‘Ali’ (exalted).

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

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

31- فهم تفسير فرآت بن إبراهيم أحمد بن صالح الفتحي: عن أحمد بن علي التهمي عن أحمد بن قتيبة بن عبد الرحمن عن أحمد بن علي بن عبد الرحمن عن ابن زيد عن أبي عبد الله محمد بن عق: إن الله تعالى ذكر وأتى كلام كلام غيره، فلم يدخل عليه خلق الخلائق من ثور خلائقه، على يديه يخلق لتكب كتبه، سبوعة من أسمائه من أسماء الخلق.

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

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

30 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 30
He is ‘Al-Hameed’ (the most Praise-worthy), and Name me ‘Muhammad’ (praised one); and He is ‘Al-A’ala’, and He Named Amir Al-Momineen as ‘Ali’; and for Him are ‘Al-Asma’a Al-Husna’ (the most excellent Names), so He Derived from these, ‘Hassan’ and ‘Husayn’; and He is ‘Fatir’ (Originator), so He Derived for Fatima a name from His Names.

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

When Allah the Exalted Created Adam, he looked at them being on the right of the Throne. He Said: ‘O Lord! Who are they?’ He Said: “O Adam! They are My elites and My special ones. I Created them from the Noor of My Majestic and Derived names for them from My Names!’

He Said: ‘O Lord! So, by You Right upon them! Teach me their names’. He Said: “O Adam! They are with you as an entrustment, being a secret from My secrets. No one would be notified upon it apart from you except with My Permission!” He said: ‘Yes, O Lord!’

He Said: “O Adam! Give Me the pact upon that!” So, He Took the Pact upon him, then Taught him, then presented them to the Angels [2:31], and He did not happen to have Taught them their names. He Said: Tell Me their names if you were truthful [2:32] They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].
He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: [2:33] – and be loyal with the Wilayah of Ali asws, being an Imposition from Allah azwj, [2:33] shall be Loyal for you with the Paradise!"  

31 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 31  
32 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 32  
33 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 33
Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting from Ibn Abbas,

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

And it is narrated to us by Ali Bin Attab, and Al-Husayn Bin Saeed, and Ja’far Bin Muhammad Al Fazari transmitting,

‘From Al-Sadiq\(^{asws}\) having said: ‘Like this is the meaning of the Verse’.

And Ali Bin Musa Al Reza\(^{asws}\) said like this.\(^{34}\)

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad, transmitting,

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

So, who has been seen like these four? No one will love them\(^{asws}\) except a Momin nor hate them\(^{asws}\) except a Kafir. Therefore, be Mominin by the love of People\(^{asws}\) of the Household, and do not be Kafirs by hatred of People\(^{asws}\) of the Household, for you will be thrown into the Fire’.\(^{35}\)

\(^{34}\)Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 50 H 34

\(^{35}\)Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 50 H 35
‘I saw Rasool-Allah\textsuperscript{saww} deal with Fatima\textsuperscript{asws}, from the kissing and the kindness, so I said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} showing so much (affection to) Fatima\textsuperscript{asws}! I have not seen you\textsuperscript{saww} doing it before’.

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

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

O Humeyra! (Syeda) Fatima\textsuperscript{asws} isn’t like the women of the human beings, nor does she\textsuperscript{asws} fall ill like what they tend to fall ill with’ – meaning the menstruation’.

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

‘The Prophet\textsuperscript{saww} held a hand of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and said: ‘One who loves me\textsuperscript{asws} and loves these two, and their\textsuperscript{asws} father\textsuperscript{asws} and their\textsuperscript{asws} mother, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws}, would be with me\textsuperscript{saww} in my\textsuperscript{saww} level on the Day of Qiyamah’.’

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

‘Rasool-Allah\textsuperscript{saww} said one day at Arafaat, and Ali\textsuperscript{asws} was sitting closer to him\textsuperscript{saww} than I was: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saww} and you\textsuperscript{saww} have been Created from one tree. I\textsuperscript{saww} am its root, and you\textsuperscript{asws}

\textsuperscript{36} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 36 a

\textsuperscript{37} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 36 b
are its branch, and Al-Hassan\textsuperscript{asws} and Al-Husayn are its twigs. So, the one who attaches with a twig from it, Allah\textsuperscript{azwj} would Enter him into the Paradise\textsuperscript{38}.

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

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

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

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

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

38 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 36 c
39 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 36 d
40 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 36 e
He saww said to her asws, O Fatima asws! Allah azwj the Exalted Noticed to the earth with a Notification, and He azwj Chose your asws father saww, and Sent him saww as a Prophet saww. Then He azwj Noticed to it secondly, and Chose your asws husband asws from it.

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

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

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

41 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 37
And by his chain from Al Bukhari – From Abu Al Waleed, from Ibn Uuyaina, from Umar Bin Dinar, from Ibn Abu Muleyka, from Miswar Bin Makhrmah,

‘Rasool-Allah’saww said: ‘(Syeda) Fatimaasws is a part from measw, so the one who angers her asws has angered measw’.

And by his chain to Saheeh Muslim, from Abu Ma’mar Ismail Bin Ibrahim Al Huzaly, from Shaqeeq Bin Amro, from Ibn Abu Muleyka – similar to it.

‘From the Prophet’saww having said: ‘But rather, myasw daughter is a part of measw. It worries measaw what worries herasws, and hurts measaw what hurts herasws’.  

And by the chain to Muslim – From Ahmad Bin Abdullah Bin Yunus, from lays, from Abdullah Bin Ubeydullah Bin Abu Muleyka, from Al Miswat Bin Makhrmah,

‘Rasool-Allah’saww said: ‘But rather, (Syeda) Fatimaasws is a part of measw. It hurts measaw what hurts herasws’. 

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

42 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 38 a
43 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 38 b
44 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 38 c
45 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 38 d
46 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 38 e
‘We, wives of Rasool-Allah 
 saww were in his 
 saww presence, not one of them left him 
 saww . (Syeda) Fatima 
 asws came walking, not erring in her 
 asws walking from the walk of Rasool-
 Allahu sallallahu alahi wasallam. When he 
 saww saw her 
 asws, he 
 saww was welcoming with her 
 asws. He 
 saww said: ‘Welcome to my 
 saww daughter 
 asws. He 
 saww had her 
 asws seated on his 
 saww right, or on his 
 saww left.

Then he 
 saww divulged a secret to her, so 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 laughed. 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 Rasool-Allah 
 saww say to you 
 asws?’ She 
 asws said: ‘I 
 asws would never expose upon Rasool-Allah 
 saww, his 
 saww secret’.

She (Ayesha) said, ‘When Rasool-Allah 
 saww passed away, I said, ‘I determine upon you 
 asws with that is for me upon you 
 asws, of the right, will you 
 asws not narrate to me what Rasool-
 Allahu sallallahu alahi wasallam had said to you 
 asws?’

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

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

Bihar Al Awaar – V 37, The book of History – Amir Al Momineen 
 asws, Ch 50 H 38 f

47 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen 
 asws, Ch 50 H 38 f
And by the chain from Muslim, from Abu Bakr Bin Abu Shayba, from Abdullah Bin Yahya, from Zakariya, and it is narrated to us by Ibn Numeyr, from Zakaria, from Faris, from Aamir, from Masrouq, from Ayesha – similar to it.

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

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

‘From the Prophet saws having said: ‘The Prophet saws told a secret to (Syeda) Fatima asws and said to her asws: ‘Are you asws not pleased that you asws happen to be chieftess of the women of the worlds or chieftess of this community?’

فقالت فاؤمن فيكم بنت عثمان و آسية امرأة فرعون فقال فيكم سيدة نساء العالمين أو سيدة نساء هذه الأمم.

She asws said: ‘So, where is Maryam Bint Imran as, and Aasiya as wife of Pharoah la, and Khadeeja asws daughter of Khuwaylid, and Fatima asws daughter of Muhammad asww’.

و بالإشادة أيضا قال فآل الله ص فائدة بضعة esposa في من أفضليها فقد أفضليها.
And by the chain as well, said, ‘The Prophet saww said: ‘(Syeda) Fatima asws is a part of me saww, so the one who angers her asws, so he has angered me saww.’  

وَ بِالإِسْنَادِ مِنْ مَنْ أَوَّلَ وَ صَحِيحُ التَّرْمِيْذِ عَنْ أَنَسِ بْنِ مَالِكٍ مِنْ خَلْقِهَا فَلِيْنَ.

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

فَ قَالَ فَانْطَلَقْنَا إِيَّاها وَ عَلَيْهَا فَسَلَّمَ وَ اسْتَأْذَنَ فَقَالَ أَدْخُلُ أَنَا وَ مَنْ مَعَيْنِ فَقَالَتْ نَعَمَ وَ مَنْ مَعَكَ يَا أَبَيْنَ اقْتَمِلْ وَ اللَّهِ مَا عَلَى رَأْسِي مِنْ خَبْطَةٍ قَالَ فَأَخَذَ خَلَقَ مُلَاءَةٍ كَانَتْ عَلَيْهِ إِنِّيْ أَذَهَبْتُ لَهَا فَدَخَلَانِي بهَا كَذَا وَ اصْنَعْي بهَا كَذَا فَعَلَّمَهَا كَيْفَ تَسْتَتَيُ.

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

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

قَالَ فَانْطَلَقْنَا إِيَّاها وَ عَلَيْهَا فَسَلَّمَ وَ اسْتَأْذَنَ فَقَالَ أَدْخُلُ أَنَا وَ مَنْ مَعَيْنِ فَقَالَتْ نَعَمَ وَ مَنْ مَعَكَ يَا أَبَيْنَ اقْتَمِلْ وَ اللَّهِ مَا عَلَى رَأْسِي مِنْ خَبْطَةٍ قَالَ فَأَخَذَ خَلَقَ مُلَاءَةٍ كَانَتْ عَلَيْهِ إِنِّيْ أَذَهَبْتُ لَهَا فَدَخَلَانِي بهَا كَذَا وَ اصْنَعْي بهَا كَذَا فَعَلَّمَهَا كَيْفَ تَسْتَتَيُ.

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

فَ قَالَ وَ اللَّهِ مَا عَلَى رَأْسِي مِنْ خَبْطَةٍ قَالَ فَأَخَذَ خَلَقَ مُلَاءَةٍ كَانَتْ عَلَيْهِ إِنِّيْ أَذَهَبْتُ لَهَا فَدَخَلَانِي بهَا كَذَا وَ اصْنَعْي بهَا كَذَا فَعَلَّمَهَا كَيْفَ تَسْتَتَيُ.

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

فَ قَالَ كَيْفَ تََيديينَكي يَا بَيْنَي قَالَتْ إِنِّيْ لَوِجِيعَةٌ وَ إِنَّهُ لَيَزيِنُني أَنْ مَا لِي طَعَامٌ آكُلُهُ.

He saww said: ‘O daughter asws! Are you asws not pleased to you asws happen to be chieftess of women of the worlds?’ She asws said: ‘O father saww! So, where is Maryam Bint Imran as?’ He saww said: ‘She asws is chieftess of women of her as worlds (era), and you asws are chieftess of women of the worlds. And by the chain as well, said, ‘The Prophet saww said: ‘(Syeda) Fatima asws is a part of me saww, so the one who angers her asws, so he has angered me saww.’

51 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 38 j  
52 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 38 k
women of your\textit{asws} world (era). Or by Allah\textit{asw}, have I\textit{saww} not married you\textit{asws} to be two chiefs in the world and the Hereafter''.\textsuperscript{53}

\begin{align*}
\text{وَ من الكتاب المذكور عن خاير بن سُّلَة و قال: في أخوة إلتها سيدة النساء يوم القيامة.}
\end{align*}

And from the mentioned book, from Jabir Bin Samurah – similar to it. He said in its end, ‘She\textit{asws} is chieftess of the women of the Day of Qiyamah’'.\textsuperscript{54}

\begin{align*}
\text{وَ بالإسناد عن أبي تعْنُ عن مستوي عن عائشة مثل ما مرّ في روأية لمسلم.}
\end{align*}

And by the chain from Abu Nueym, from Masrouq, from Ayesha – similar to what has passed in the report of Muslim.\textsuperscript{55}

\begin{align*}
\text{وَ بالإسناد عن خاير المخْلِقي عن السُّلَة و زوله فاطمة بنت الحسن و عائشة بنت طلحة عن عائشة لَعْنَهَا.}
\end{align*}

And by the chain from Jabir Al-jufy, from Al-Shaby, and it is reported by (Syeda) Fatima\textit{as} daughter\textit{as} of Al-Husayn\textit{asws}, and Ayesha Bint Talha, from Ayesha – approximate to it.\textsuperscript{56}

\begin{align*}
\text{وَ عَنْهُ أَيْضاً مثل حديث المسور بثلاثة أسانيد.}
\end{align*}

And from him as well – similar to the Hadeeth of Al-Miswar by three chains.\textsuperscript{57}

\begin{align*}
\text{وَ عَنْهُ أَيْضاً عَنْ سَعْيَد بن أَنْصَر بُنَيْ عَنْ عَليّ بُنَيْ عَلَيّ أَنَّهُ قَالَ لَفَاطِمَة مَا خَيرُ النِّسَاء يَوْمَ الْقِيَامَةِ، قَالَتْ (لَوْ كَانَ النِّسَاءُ، وَ لَوْ كَانَ النَّـمَارُ، وَ لَوْ كَانَ النَّـمَارُ، وَ لَوْ كَانَ النَّـمَارُ).}
\end{align*}

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

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

\begin{align*}
\text{وَ عَنْهُ أَيْضاً بإسناده عن الأنصار عن عائشة عن النبي صلى الله عليه وسلم: قال: أصابت فاطمة صبيحة يوم القدر يعذب فقال، ماذا ترى وما شافتك سيداً في الدنيا و إلها في الآخرة بين الأشخاصين}
\end{align*}

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

‘(Syeda) Fatima\textit{asws} was afflicted with shivers on the morning of her\textit{asws} wedding. The Prophet\textit{saww} said to her\textit{asws}: ‘O Fatima\textit{asws}! I\textit{saww} have got you\textit{asws} married to a chief in the world, and \textit{in the Hereafter he would be from the righteous ones [2:130].}’\textsuperscript{59}

\textsuperscript{53} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 l
\textsuperscript{54} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 m
\textsuperscript{55} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 n
\textsuperscript{56} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 o
\textsuperscript{57} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 p
\textsuperscript{58} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 q
\textsuperscript{59} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 38 r
O Fatima\textsuperscript{asws}! When Allah\textsuperscript{azwj} the Exalted Wanted to be married with Ali\textsuperscript{asws}, He\textsuperscript{azwj} Commanded Jibraeil\textsuperscript{as}. He\textsuperscript{as} stood in the fourth sky and formed rows of the Angels, then addressed (the proposal of Ali\textsuperscript{asws}) to them, and married you\textsuperscript{asws} to Ali\textsuperscript{asws}.

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

Umm Salama\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with her\textsuperscript{ra} said, ‘(Syeda) Fatima\textsuperscript{asws} used to pride upon the women because the first one who had proposed upon her\textsuperscript{asws} (for Ali\textsuperscript{asws}) was Jibraeil\textsuperscript{as}.\textsuperscript{59}

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

‘The first person to enter the Paradise would be Fatima\textsuperscript{asws}. An example of her\textsuperscript{asws} in this community is an example of Maryam Bint Imran\textsuperscript{as} among the children of Israel’.

And from him, by his chain,

‘From chieftess of the women Fatima\textsuperscript{asws}, she\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Every Prophet\textsuperscript{as} was a father wishing to a clique of their\textsuperscript{as} fathers\textsuperscript{as} except the children of Fatima\textsuperscript{asws}, for I\textsuperscript{saww} am their father\textsuperscript{saww} and I\textsuperscript{saww} am their clique’’.

And from him, by his chain,

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

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\textsuperscript{59} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 38 r
\textsuperscript{60} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 38 s
Made her dower to be the earth. So, the one who walks upon it as a hater to you, his walk is unlawful (Haram).

And from him, by his chain,

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

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

‘From Ja’far Bin Muhammad, from his forefathers, from the Prophet having said to (Syeda) Fatima: ‘Allah is Wrathful to your anger, and is Pleased to your being pleased’.

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

‘From Ali having said: ‘The Prophet said: ‘When it will be the Day of Qiyamah, a caller will call out from beneath the Veils: “O people of the gathering! Lower your heads and shut your eyes until passes over the Bridge!”

And from him, by his chain from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

‘Whenever Rasool-Allah arrived from his military expeditions, kissed (Syeda) Fatima.”
(Syeda) Fatima asws said: ‘O Rasool-Allah saww! It is as if he asws more beloved of the two to you saww’. He asws said: ‘No, but I saww have quenched (Al-Husayn asws) before him asws. Then he asws said: ‘I saww, and you saww, and your asws two sons asws, and this one asws in slumber would be in one place on the Day of Qiyamah’·

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

‘From Ali asws having said: ‘Rasool-Allah saww entered to see me asws and I asws was asleep upon the slumber. Al-Hassan asws and Al-Husayn asws sought a drink. The Prophet saww stood up to a sheep of our asws with little milk and milked it. Al-Hassan asws came and the Prophet saww quenched him asws.

I heard the Prophet saww upon the pulpit and Al-Hassan asws was to his saww side. He saww was looking at the people at times and to Al-Hassan asws at times, and said: ‘This son asws of mine saww is a chief’.·

(67) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 a

66 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 39 b
67 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 a
And from him, from Musaddi, from Muammar, from his father, from Abu Usman, from Usama Bin Zayd,

‘From the Prophet sallahu alayhi wa sallam, he was grabbing Al-Husayn aswss and saying: ‘O Allahazwj! I saww love them aswss both, so love them aswss!’ or like what he saww said’. 69

و عنة بإساناده إلى النبي عن النبي صلى الله عليه وسلم: "أрабатыва لك الله عز و جل هؤلاء دنيا، أو مثل ما شهد السيدان".

And from him by his chain to Ibn Abbas,

‘From the Prophet sallahu alayhi wa sallam having said: ‘Theyaswss both (Al-Hassanaswss and Al-Husaynaswss) are myaswss aromas from the world’. 70

و عنة بإساناده عن النبي صلى الله عليه وسلم: "أEMENTE ين الله عز و جل هؤلاء الدنيا، أو مثل ما شهد السيدان".

And from (the book) ‘Saheeh’ Muslim, by his chain from Abu Hureyra,

‘From the Prophet sallahu alayhi wa sallam having said for Al-Hassanaswss: ‘Iaswss love himaswss, O Allahazwj, so Love himaswss and Love the one who loves himaswss’. 71

و عنة بإساناده عن النبي صلى الله عليه وسلم: "أرمي الله عز و جل هذه الناس، أو مثل ما شهد السيدان: "أرمي الله عز و جل هؤلاء الدنيا، أو مثل ما شهد السيدان".

And from him by his chain from Al Bara’a Bin Aazib who said,

‘I saw the Prophet sallahu alayhi wa sallam and Al-Hassanaswss was upon hisaswss shoulder and he aswss was saying: ‘O Allahazwj! I aswss love himaswss, so Love himaswss’. 72

و عنة بإساناده عن النبي صلى الله عليه وسلم: "أرمي الله عز و جل هذه الناس، أو مثل ما شهد السيدان: "أرمي الله عز و جل هؤلاء الدنيا، أو مثل ما شهد السيدان".

And from Al Sa’ad in his Tafseer by his chain from Sufyan Al Sowry,

‘Regarding Words of Allahazwj Mighty and Majestic: He let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20], he said: ‘(Syeda) Fatimaaswss and Aliaswss. There come forth from them the pearls and the rubies [55:22], he said: ‘Al-Hassanaswss and Al-Husaynaswss’. 73

فأرمت الله عز و جل هذه القوّل أياً عن متبعين من حديثه، أو مثل ما شهد السيدان: "أرمي الله عز و جل هذه الناس، أو مثل ما شهد السيدان".

Al-Sa’alby, ‘And this word has been Revealed as well from Saeed Bin Jubeyr and said, ‘Between them is a barrier [55:20] – Muhammad sallallahu alayhi wa sallam’. 74

69 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 b
70 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 c
71 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 d
72 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 e
73 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 f
74 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenaswss, Ch 50 H 40 g
And from (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta’ – Al Abdary, from (the book) ‘Saheeh’ of Abu Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, by their chains from Abu Saeed Al Khudri who said,

‘Rasool-Allahsaww said: ‘Al-Hassanasws and Al-Husaynasws are two chiefs of the youths of the people of Paradise’”.  

And from him, from (the book) ‘Sunan’ of Abu Dawood,

‘From Aliasws having said: ‘Whenever Iasws asked Rasool-Allahsaww (a question), heasws gave measws (the answer), and whenever Iasws was silent, heasws initiated measws (the conversation). Heasws said, and held the hands of Al-Hassanasws and Al-Husaynasws and said: ‘One who loves measws, and loves these two, and theirasws fatherasws, and theirasws motherasws, and was a follower of myasws Sunnah would be with measws in the Paradise’”.  

And from the book ‘Al Masabeeh’ by his chain from Ya’la Bin Murrah who said,

‘Rasool-Allahsaww said: ‘Husaynasws is from measws and Iasws am from himasws. Allahazwj Loves the one who loves Husaynasws. Husaynasws is a chief from the chiefs’”.

And from him, from Usama Bin Zayd who said,

‘I knocked (on the door) of the Prophetasww one night regarding one of the needs. The Prophetasww came out and hesaww had included (in a cover) upon something I did not know what it was. When I was free from my need, I said, ‘What is that which youasww are covering upon?’ Heasww uncovered, and there were Al-Hassanasws and Al-Husaynasws by hisasww lap. Heasww said: ‘These two are myasws sonsasws and sonsasws of myasws daughterasws. O Allahazwj! I love themasws both, so Love themasws, and Love the ones who love themaswsasws’.

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75 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 h
76 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 i
77 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 j
I (Majlisi) am saying, 'It is reported by Ibn Batreeq in the book ‘Al Mustadrak’, the preceding Ahadeeth by a lot of chains from the book ‘Al Magazy’ of Muhammad In Is’haq, and the book ‘Al Hilyat’ of the memoriser Abu Nueym, and from the book ‘Al Firdows’, by his chain,

‘From the Prophet saww having said: ‘Musaas Bin Imranas asked hisas Lordasw Heavenly and Majestic regarding visitation of Al-Husaynasws, so heas visited himasws among seventy thousand Angels’.

And from him, by his chain from Amir Al-Momineenasws having said: ‘Al-Hassanaasws and Al-Husaynasws on the Day of Qiyamah would be by the side of the Throne of the Beneficent being at the status of the two sides of the face’.

And from Ahadeeth of Ibn Ammar Al Mowsily, by his chain from Anas (well known fabricator) who said,

‘Rasool-Allahasw said to Aliasws: ‘O Aliasws! When it will be the Day of Qiyamah, Isaww and youasws will rise from myasw grave like these two’ – and indicated with hisasws fingers, the index and the middle, and moved them and gathered them: ‘Youasws will be on myasw right, and (Syeda) Fatimaasws from behind measw, and Al-Hassanaasws and Al-Husaynasws in front of measw, until weasws come to the pausing stop. Then a caller will call from the Direction of Allah awj the Exalted: “Indeed! Alisws and hisasws Shias are the secured ones on the Day of Qiyamah!”’

And from the book ‘Fazail Al Sahaba’ of al Sam’any, by his chain, from Abdul Rahman Bin Sabit who said,

\[78\] Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 k

\[79\] Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 l

\[80\] Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 m

\[81\] Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 50 H 40 n
‘Al-Husayn asws emerged from the door of the Masjid, so Jabir Bin Abdullah said, ‘One who loves to look at a chief of the youths of the people of Paradise, so let him look at this one asws! I have heard it from Rasool-Allah saww.

And from him, by his chain from Saeed Bin Rashid, from Ya’la who said,

‘Al-Hassan asws and Al-Husayn asws sprinted to Rasool-Allah saww, so he saww took one of them asws and hugged him asws to his saww armpit, and took the other and hugged him asws to his saww armpit, then said: ‘These two are my saww aromas from the world. One who loves me saww, so let him love them asws.

And from him, by his chain,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘Al-Hassan asws and Al-Husayn asws were both wrestling. The Prophet saww emerged to them asws and he saww was saying: ‘Come on O Al-Hassan asws! Al asws saww said: ‘O Rasool-Allah saww! Upon Al-Husayn asws? He saww said: ‘Jibraeel as is saying: ‘Come on O Al-Husayn asws.

And by his chain from Al Amsh, from Abu Salih, from Abu Hureyra who said,

‘Al-Hassan asws was in the presence of the Prophet saww, and he saww used to love him asws with intense love. He saww said: ‘Go to your asws mother asws!‘ I said, ‘Shall I go with him asws?‘ He asws saww said: ‘No‘. So, there came a lightning from the sky and he asws walked (home) in its illumination until he asws arrived to his asws mother asws.

And by his chain, from Yazeed Bin Jabir, from Umar who said,

‘Rasool-Allah saww said: ‘These two sons asws of mine saww are two chiefs of the youths of the people of Paradise, and their asws father asws is better than them asws.

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82 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 o
83 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 p
84 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 q
85 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 r
86 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 40 s
The book ‘Al Fazail’ of Ibn Shazan – Suleyman Bin Mihran, from Jabir, from Mujahid, from Ibn Abbas,

From the Prophet saww having said: ‘When there was an ascension with me saww to the sky, saww written upon a door of the Paradise: “There is no god except Allah azwj, Muhammad saww is Rasool azwj of Allah azwj, Ali asws is Guardian asws of Allah azwj, Al-Hassan asws and Al-Husayn asws are two grandsons asws of Rasool-Allah saww, and Fatima Al-Zahra asws is an elite of Allah azwj, upon their asws deniers and their asws haters is Curse of Allah azwj.”’

(Ammar Bin Yasser ra said, ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, Allah azwj Revealed to me saww: “O Muhammad saww! Upon whom have you saww left your saww community?” saww said: ‘O Allah azwj! Upon You azwj!’ He azwj Said: “You saww speak the truth, azwj am Your azwj Caliph upon the people in their entirety!

You saww, O Muhammad saww, are the tree, and Ali asws is its branches, and (Syeda) Fatima asws is its leaves, and Al-Hassan asws and Al-Husayn asws are its fruits; and I azwj Made your saww Shias from the remnants of your asws clays. Their hears and their bodies shall incline towards you asws all!’

I (Majlisi) am saying, ‘And it is reported by Ibn Al Aseere, from Al Tirmizi,
'From Ali\textsuperscript{asws}: ‘Rasool-Allah\textsuperscript{saww} held the hands of Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}, and said: ‘One who loves me\textsuperscript{saww} and loves these two, and their\textsuperscript{asws} father\textsuperscript{asws}, and their\textsuperscript{asws} mother\textsuperscript{asws} would be with me\textsuperscript{saww} in my\textsuperscript{saww} level on the Day of Qiyamah'.

وَ ذَكَرَ رَزيينٌ ب َعْدَ ق َوْليهي وَ أُمَّهُمَا وَ مَاتَ مُتَّبيعاا ليسُنَّتِي غَيرَْ مُبْتَديعٍ كَانَ مَعيي فيي الجَْنَّةي

And Razeyn mentioned after his\textsuperscript{saww} words: ‘And their\textsuperscript{asws} mother\textsuperscript{asws}, and dies having been obedient to my\textsuperscript{saww} Sunnah, without having innovated, would be with me\textsuperscript{saww} in the Paradise’\textsuperscript{89}.

وَ مينَ التَِّْميذييِّ أَيْضاا عَنْ زَيْدَّي بْني أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ صَ ليعَلييٍّ وَ فَاطيمَةَ وَ الحَْسَني وَ الحُْسَينْي أَنَا حَرْبٌ ليمَنْ حَارَب ْتُمْ وَ سيلْمٌ ليمَنْ سَ

And from Al Tirmizi as well, from Zayd Bin Arqam who said,

‘Rasool-Allah\textsuperscript{saww} said for Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, ‘I\textsuperscript{saww} am at war to the one at war with them\textsuperscript{asws}, and at peace with the one at peace with them\textsuperscript{asws}\textsuperscript{90}.

قُلْتُ فَمَا تَقُولُ فيي الحَْسَني وَ الحُْسَينْي قَالَ همَُا رُوحَايَ وَ فَاطيمَةُ أُمُّهُمَا ابْنَتِي يَسُوؤُنيي مَا سَاءَهَا وَ يَسُرُّنيي مَا سَرَّهَا أُشْهيدُ اللَّهَ أَنيِّ حَرْبٌ ليمَنْ حَارَبَهُمْ وَ سَالَمَهُمْ

And from Al Tirmizi as well, from Zayd Bin Arqam who said,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Jabir Bin Abdullah Al-Ansari said, ‘I said to Rasool-Allah\textsuperscript{saww}, ‘What are you\textsuperscript{saww} saying regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘That one\textsuperscript{asws} is my\textsuperscript{saww} self’.

يَا جَابيرُ إيذَا أَرَدْتَ أَنْ تَدْعُوَ اللَّهَ فَأَدْعُهُ بِأَسْمَأَيْهِمْ فَإِنَّهَا أَحَبُّ الأَْسمَأَيْهِ مُعْلُونٌ لَّهُ فَلاَ تَغْفِرْنِي فَإِنَّكَ تَمْلَكُ السَّلَامُ

O Jabir! Whenever you want to supplicate to Allah\textsuperscript{azwj}, it would be answered for you, so supplicate with their\textsuperscript{asws} names, for these are the most beloved of the names to Allah\textsuperscript{azwj} Mighty and Majestic’\textsuperscript{91}.

\textsuperscript{89} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 42 b
\textsuperscript{90} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 42 c
\textsuperscript{91} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 43
From Maymouna and Umm Salama, wives of the Prophet, both said, 'Al-Hassan asked to be quenched, so Rasool-Allah stood up and mixed some porridge which was for them in water, meaning a cup to drink from. Then he came with it.

From Maymouna and Umm Salama, wives of the Prophet, both said, 'Al-Hassan asked to be quenched, so Rasool-Allah stood up and mixed some porridge which was for them in water, meaning a cup to drink from. Then he came with it.

Al-Husayn stood and said: 'Quench him, O father! So, he gave it to Al-Husayn, then mixed it for Al-Husayn and quenched him. (Syeda) Fatima said: 'It is as if Al-Husayn is more beloved of the two to you. He said: 'I have quenched before him. And you both, and this one napping (Ali) would be in one place in the Paradise'.

45 - By the chain, raising it to Qatada, 'From Rasool-Allah: 'The Fire prided upon the Paradise. The Fire said, 'There shall dwell in me the kings, and the tyrants, and you are a dwelling for the poor and the needy'. So, the Paradise complained to its Lord: 'Calm down, for shall Adorn you on the Day of Qiyamah with four elements – with Muhammad chief of the Prophets, and Ali chief of the successors, and Al-Hassan and Al-Husayn two
chiefs of the youths of the people of Paradise, and their \textit{asws} Shias in your castles with the Maiden Houries’’.\footnote{Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 45 b}

46- كشف، كشف العمة من ﷺ وحسن ﷺ وحسيَّن ﷺ على ﷺ ﷺ ﷺ في عيني ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

46- كشف، كشف العمة من ﷺ وحسن ﷺ وحسيَّن ﷺ على ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 


‘From \textit{asws} Bin Al-Husayn, from his \textit{asws} father, from his \textit{asws} grandfather: ‘Rasool-\textit{Allah saww} held the hands of Hassan \textit{asws} and Husayn \textit{asws} and said: ‘One who loves me \textit{saww} and loves these two, and their \textit{asws} father, and their \textit{asws} mother \textit{would be with me \textit{saww} in my \textit{saww} level on the Day of Qiyamah’’.\footnote{Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 46 b}

94


‘The Prophet \textit{saww} said for \textit{asws} Ali, and (Syeda) Fatima \textit{asws}, and Al-Hassan \textit{asws} and Al-Husayn \textit{asws}, ‘I \textit{saww} am at peace to the one at peace with them \textit{asws}, and at war to the one at war with them \textit{asws}.

95

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

96

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

97

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

98

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

99

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

100

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

101

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.

102

And from him, from Zayd Bin Arqam who said,

‘The Prophet \textit{saww} passed by the house in it were (Syeda) Fatima \textit{asws}, and Ali \textit{asws}, and Hassan \textit{asws} and Husayn \textit{asws}. He \textit{saww} said: ‘I \textit{saww} am at war to one warring them \textit{asws} and at peace to one at peace with them \textit{asws}.
Do you know, O Ayesha, which is I saww written for my saww daughter asws Fatima asws and for her asws husband asws? I said, ‘Inform me, O Rasool-Allah saww!’

He saww said: ‘O Ayesha! My saww daughter is chieftess of the women of Paradise, and her asws husband cannot be compared with anyone from the people, and his asws two sons asws, Al-Hassan asws and Al-Husayn asws, they asws are my saww two aromas in the world and the Hereafter.

O Ayesha! I saww, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and son asws of my saww uncle asws Ali asws would in a white house, its foundation is Mercy of Allah azwj, and its edges are the Pleasure of Allah azwj, and it is beneath the Throne of Allah azwj, and between Ali asws and between the Noor of Allah azwj there is a door, he asws looks at Allah azwj and Allah azwj looks at him asws.

And at that time Allah azwj would Rein the people with the perspiration. Upon his asws head would be a crown which would illuminate what is between the east and the west, walking with dignity in two red (pink) garments.

And Allah azwj the Exalted Said: ‘Iazwj Created you asaww and Ali asws from the clay of the Throne. Then Iazwj Created his asws offspring and ones loving him asws from clay beneath the Throne, and Created their asws haters from the clay of pus, and it is a clay from Hell”.

And from (the book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmy, from Zayd Bin Arqam, ‘From the Prophet saww having said for Ali asws, and (Syeda) Fatima asws, and Hassan asws and Husayn asws, ‘I saww am at war to the one warring them asws and at peace to one at peace with them asws’, 99

98 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 47
99 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 48 a
And it is reported by Ahmad Bin Hanbal in his (book) ‘Musnad’, from Abu Hureyra (well known fabricator) who said,

‘The Prophet saww looked at Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Fatima asws, may the Salawat of Allah azwj be upon them asws and he saww said: ‘I saww am at war to ones warring them asws, and at peace to ones at peace to them asws’. 100

And from (the book) ‘Al Musnad’, from Huzeyfa Bin Al Yamani who said,

‘My mother asked me, ‘When was your pact with the Prophet saww? ’ I said to her, ‘Since such and such’. She had a go at me and insulted me. I said to her, ‘Leave me, for I shall go to the Prophet saww and pray Al-Maghrib Salat with him saww, then I shall not leave him saww until he saww seeks Forgiveness for me and for you’.

He saww said, ‘I came to the Prophet and prayed Al-Maghrib Salat with him saww. (Then) the Prophet saww prayed Al-Isha. Then he saww left, so I followed him saww and presenter presented to him asws, whispering to him saww. Then he saww went, and I followed him saww.

He saww heard my sound, so he saww said: ‘Who is this?’ I said, ‘Huzeyfa’. What is the matter with you?’ I narrated to him saww with the matter. He saww said: ‘May Allah azwj Forgive for you and for your mother’. Then he saww said: ‘Did you not see the presenter who presented to me just before?’ I said, ‘Yes’.

He saww said: ‘He is an Angel from the Angels not having descended to the earth at all before this night. He had sought Permission to his Lord azwj Mighty and Majestic to greet unto me asws and give me saww glad tidings that Al-Hassan asws and Al-Husayn asws are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima asws is chieftess of women of the worlds’. 101

100 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 48 b
101 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 48 c
I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from the book ‘Al Hilyah’, by his chain from Huzyefa – similar to it, and in its end is: ‘And (Syeda) Fatima asws is chiefness of the women of the people of Paradise’.102

I heard Rasool-Allah saww saying: ‘Allahazwj Mighty and Majestic Created me saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws from Noor. He azwj Compressed that Noor with a compression and our asws Shias emerged from it. We asws glorified (Allahazwj), so they glorified, and we asws extolled the Holiness, so they extolled the Holiness, and we asws proclaimed the Oneness, so they proclaimed the Oneness, and we asws praised (Allahazwj), so they praise, and we asws professed to His azwj Oneness, so they professed to His azwj Oneness.

Then He azwj Created the skies and the earths, and Created the Angels. The Angels remain for one hundred years neither understanding any glorification (of Allahazwj), nor exultation of Holiness. We asws glorified, so our asws Shias glorified, so the Angels glorified, and like that was regarding the remainder.

Thus, we asws were unitarians when there was no unitarian apart from us asws, and there are rights upon Allahazwj Mighty and Majestic like what He azwj Specialised us asws and Specialised our asws Shias that He azwj Lodges us asws and our asws Shias in the high Illiyeen.

Allahazwj Chose us asws and Chose our asws Shias from before there happened to be bodies. He saww Called us asws, so we asws answered. He azwj Forgave for us asws and for our asws Shias from before we asws even sought Forgiveness of Allahazwj the Exalted’.103

And it is reported from Ali asws having said: ﴾asws﴿ heard Rasool-Allah saww saying: ‘Allahazwj Blessed and Exalted Created me saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws from one Noor’.104

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102 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 48 d
103 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 49 a
And from Huzeyfa Bin Al Yamani who said,

‘Ayesha entered to see the Prophet ﷺ and he was kissing (Syeda) Fatima ﷺ, may the Salawaat of Allah ﷺ be upon her. She said, ‘O Rasool-Allah ﷺ! Are you kissing her and she is with a husband?’

He saw her: ‘But, by Allah, if only you knew my cordiality for her, then you would increase the cordiality for her. When there was an ascension with me to the sky, I came to the fourth sky, Jibraeel ﷺ proclaimed Azaan and Mikaeel ﷺ, the Iqaamah.

Then he said to me: ‘Approach (to lead Salat)’. I saw the inhabitants of the fourth sky. When I had prayed and came to the sixth sky, there was with an Angel of Noor upon a bed of Noor. On his right was a row of Angels and on his left was a row of Angels. I greeted, and he returned the greeting unto me, and he was reclining.

Allah ﷺ Mighty and Majestic Revealed to him: “O you Angel! My Beloved, and My Choice from My creatures greeted unto you, and you responded the greeting to him while you were reclining? By My Mighty and My Majestic! You will stand and greet unto him and you will not sit down up to the Day of Qiyamah!”

The Angel leapt and he was seeking my pardon and saying: ‘How much is your honour to Lord of the worlds, O Muhammad ﷺ!’

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104 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen , Ch 50 H 49 b
When I saw came to the Veils, He Azwj Called out: "The Rasool believes in what is Revealed unto him from his Lord". [2:285]. I saw was inspired, so saw said: ‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books [2:285].

Then Jibraeel as held my saw hand and entered me saw into the Paradise, and I saw was cheerful. There, I saw was by a tree of Noor, crowned with Noor, and it is base were two Angels folding the ornaments and the garments up to the Day of Qiyamah.

Then I saw advanced in front of me saw, and there I saw was by a castle of white pearls, there being no crack in it nor any break. I saw said: ‘My beloved! Who is this castle for?’ He as said: ‘For your son Al Hassayn asws’.

Then I saw advanced in front of me saw, and there I saw was by an apple. I saw had not seen any apple larger than it. I saw took the apple and split it, and there I saw was with a Hourie, her eyelids were as far back as wings of an eagle. I saw said to her: ‘Who are you for?’ She cried, then said, ‘I am for your son asws, the one killed unjustly, Al Husayn Bin Ali asws’.

Then I saw advanced in front of me saw, and there I saw was with dates softer than the foam of the albumin, and sweeter than the honey. I saw ate a date from it, and I saw had desired it. The date transformed into a seed in my Sulb. When I saw descended to the earth, I saw slept with Khadeeja asws and she as was blessed with Fatima asws.

Thus, (Syeda) Fatima asws is a human Hourie. Whenever I saw am desirous to aroma of the Paradise, I saw smell the aroma of my daughter Fatima asws, may the Salawaat of Allah azwj be upon her asws, and upon her asws father saw, and her asws husband asws, 105.

And from him, from Ibn Abbas – similar to it, and in it is additionally is relating with the merits of Amir Al-Momineen asws, and in it: I saw said: ‘From whom is this tree?’ He as said:

105 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 49 c
‘For your\textit{saww} brother Ali\textit{asws} Bin Abu Talib\textit{asws}, and there two Angels folding the ornaments and the garments up to the Day of Qiyamah’.

And there isn’t in it the mention of Al-Hassan\textit{asws} and Al-Husayn\textit{asws}, and in it: ‘\textit{saww} took a date and ate it’.

And in it, before this: ‘\textit{saww} prayed salat with the inhabitants of the fourth sky, then \textit{saww} turned to my \textit{saww} right, and there \textit{saww} was with Ibrahim\textit{as} in a garden from the gardens of the Paradise. A group of Angels had surrounded him\textit{as}.

And in it: ‘\textit{saww} was Called out to in the sixth (sky): “O Muhammad\textit{saww}! Best of the fathers is your\textit{saww} father\textit{as} Ibrahim\textit{as}, and best of the brothers is your\textit{saww} brother\textit{asws} Ali\textit{asws}!”’

\textit{106} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 49 d

\textit{107} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textit{asws}, Ch 50 H 50
He said: ‘As for the Prophets, so it is myself, and as for the Truthful, so it is my brother Ali Bin Abu Talib, and as for the Martyrs, so it is my uncle Hamza, and as for the Righteous, it is my daughter (Syeda) Fatima, and her sons Al-Hassan and Al-Husayn.

He (Anas Bin Malik) said, ‘Al-Abbas was present, so he leapt up and seated himself in front of Rasool-Allah and said: ‘Are we not, I and you, and Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn from one spring (source)?’ He said: ‘And how is that, O uncle?’ Al-Abbas said, ‘Because you introduced Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn apart from us’.

The Prophet smiled and said: ‘As for your words, O uncle, ‘Are we (all) not from one source, so you have spoken the truth, but, O uncle! Surely, Allah the Exalted Created me, and Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn before Allah the Exalted Created Adam, when there was no sky having been constructed, nor the earth laid out, nor darkness nor light, nor a sun, nor a moon, nor Garden nor Fire’.

Al-Abbas said, ‘And how was the beginning of their creation, O Rasool-Allah?’ He said: ‘O uncle! When Allah the Exalted Intended to Create us, He Spoke a Word and Created Light from it. Then He Spoke a Word, so He Created a Spirit from it. So the Light blended with the Spirit to Create me, and my brother Al-Hassan, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn.

We Glorified Him when there was no Glorification, and Extolled His Holiness where there was no Extollation. When He Wanted to Establish His Work, He Split my Light and Created the Light of the Throne from it. And so, the Light of the Throne is from my Light, and my Light is from the Light of Allah, and my Light is higher than the Light of the Throne.'
Then He azwj Split the Light of my saww brother asws Ali Bin Abu Talib asws, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali asws, and the Light of Ali asws is higher than the Angels’. 

ثمَّ طَقَنَّ نُورَ ابْنِي فَاطِمَةٍ فَخَلَقَ مِنْهُ السَّمَاوَاتَ وَ الأَرْضَ فَالسَّمَاوَاتُ وَ الأَرْضُ مِنْ نُورِ ابْنِي فَاطِمَةِ فَخَلَقَ مِنْ أَبا طَلِيبٍ عِنْدَ اللَّهِ فَطَأَطَتْ وَ ابْنُ أَبا طَلِيبِ فَطَأَطَتْ وَ حَسَنُ أَفْضَلُ مِنْهَا الْبَسْمَاتِ وَ الْحُورَ الْعيَنِيَّاتِ.

Then He azwj Split the Light of my saww daughter (Syeda) Fatima asws, and from it was Created the Light of the skies and the earth. The skies and the earth are from the Light of my saww daughter (Syeda) Fatima asws, and the Light of my saww daughter (Syeda) Fatima asws is from the Light of Allah azwj Mighty and Majestic, and my saww daughter asws (Syeda) Fatima asws is higher than the skies and the earth.

ثمَّ طَقَنَّ نُورَ وَلَدييَ الحَسَنِي وَ خَلَقَ مِنْهُ السَّمَاوَاتَ وَ الأَرْضَ فَالسَّمَاوَاتُ وَ الأَرْضُ مِنْ نُورِ وَلَدييَ الحَسَنِي وَ فَطَأَطَتْ وَ حَسَنُ أَفْضَلُ مِنْهَا الْبَسْمَاتِ وَ الْحُورَ الْعيَنِيَّاتِ.

Then He azwj Split the Light of my saww son asws Al-Hassan asws, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al-Hassan asws, and the Light of my saww son asws Al-Hassan asws is from the Light of Allah azwj, and Al-Hassan asws is higher than the sun and the moon.

ثمَّ طَقَنَّ نُورَ وَلَدييَ الحَسَنِي فَخَلَقَ مِنْهُ الجََّنَّةَ وَ الحُورَ الْعيَنِيَّاتِ فَالجََّاْنَّةُ وَ الحُورُ الْعيَنِيَّاتُ مِنْ نُورِ وَلَدييَ الحَسَنِي وَ فَطَأَطَتْ وَ حَسَنُ أَفْضَلُ مِنْهَا الْبَسْمَاتِ وَ الْحُورَ الْعيَنِيَّاتِ.

The Allah azwj Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: ‘Our Allah azwj and our Master azwj! Since You azwj Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!’

فَأَخْرَجَ اللَّهُ مِنْ نُورِ ابْنِي فَاطِمَةُ فَقَنَاديَّلَ فَعَلَّقَهَا فِي بُطَنِّي الْعَرْشِ فَأَزْهَرَتِي السَّمَاوَاتَ وَ الْأَرْضَ ثُمَّ أَشْرَقَتْ بَيْنُورِهَا فَلَأيَجْلي ذَلكَ سَمِّيَتِي الزَّهْرَاءَ.

Allah azwj Extracted lanterns from the Light of my saww daughter asws (Syeda) Fatima asws, and attached these in the middle of the Throne. The skies and the earth bloomed, then shone with her asws Light. Thus, it is due to that, she asws has been called ‘Al-Zahra’ (The illuminated).
The Angels said: ‘Our Allahazwj and our Masterazwj! From whom is this bright Light by which the skies and the earth have shone?’ Allahazwj Revealed unto them: “This is the Light initiated from Myazwj Majestic of Myazwj community, (Syeda) Fatimaasws the daughterasws of Myazwj Beloved, and the wifeasws of Myazwj Guardian and the brotherasws of Myazwj Prophetasws and the fatherasws of Myazwj Proofsasws over Myazwj servants. Be witnesses, O Myazwj Angels!azwj have Made the Rewards of your Glorifications and your Extollations for this ladyasws and herasws Shiah and those that love her.

When Al-Abbas heard that from Rasool-Allahsaww, he leapt up standing and kissed Aliasws between the eyes, and said, ‘By Allahazwj! Youasws – O Aliasws – are the conclusive proof for the one who believes in Allahazwj the Exalted, and the Last Day’.”

(52-53) By the chains to Al Sadouq, from Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja’far Bin Salma, from Ibrahim Bin Muhammad Bin Al Saqafy, from Ibrahim Bin Musa Bin Akhayyat Al Waqidy, from Abu Qatada Al Harrany, from Abdul Rahman Bin Al-A’ala al Hazrany, from Saeed Bin Al Musayyib, from Ibn Abbas who said,

“One day Rasool-Allahsaww was seated, and in hissaww presence were Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws. So heasws said: ‘Youasws Know that theyasws are the Peopleasws of mysaww Household, and the most prestigious of the people to measws therefore Love the one who loves themasws and Hate the one who hates themasws, and Befriend the one who befriends themasws and be Inimical to the one who is inimical to themasws, and Assist the one who assists themasws, and Make themasws Purified from every uncleanness, infallible from every sin, and Aid themasws with the Holy Spirit, from Youaswj.

Then heasws said: ‘O Aliasws! Youasws are the Imamasws of mysaww community, and mysaww Caliph upon it after measwj, and youasws are the guide of the Momineen to the Paradise, and
it is as if I saw am looking at my daughter (Syeda) Fatima having come on the ‘Day of Qiyamah upon a carriage of light. On her right being seventy thousand Angels and on her left being seventy thousand Angels, and behind her being seventy thousand Angels, guiding the female believers of my community to the Paradise.

Therefore, whichever woman prays five Salats during the day and the night, and Fast the Month of Ramazan, and performs Hajj of the Sacred House of Allah, and gives Zakat of her wealth, and obeys her husband, and befriends Ali after me, would enter the Paradise by the intercession of my daughter (Syeda) Fatima, and she is the chieftess of the women of the worlds’.

It was said, ‘O Rasool-Allah! Is she the chieftress of the women of her world (time period)?’ So he greetings be upon him and his Progeny said: ‘That is for Maryam Bint Imran.

But, as for my daughter, she is the chieftess of the women of the worlds, from the former ones and the latter ones, and she would be standing in her Prayer Niche, and there would greet upon her, seventy thousand Angels from the Angels of Proximity, and they would call her with what the Angels of Proximity would be calling Maryam, and they would be saying: ‘O Fatima! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42’].

Then he turned towards Ali and he said: ‘O Ali! Verily, Fatima is a part from me, and she is the light of my eyes, and fruit of my heart. It disappoints me what disappoints her, itcheers me what cheers her. She would be the first one from the People of my Household to meet me, therefore be good to her from after me. And Al-Hassan and Al-Husayn (as well), for they are my sons, and my aromas, and they are the chiefs of the youths of the Paradise. Therefore, let them be upon you like your hearing and your sight’.

Then he raised his hands towards the Sky and said: ‘O Allah! I am witness on you that I love them, and I hate them. I desire them, and I avoid them. I seek them when I do not find them, and I shun them when I find them. May Allah guide them to the right path. They are in Paradise, and let them be upon you and you be upon them, and let them guide you and you guide them’.

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Then he raised his hand towards the sky and he hereby testify that love the one who loves them and am hateful to the one who hates them, and am at peace with the one who is at peace with them, and am an enemy to the one who is inimical to them, and am a friend to the one who befriends them.

'Ali Bin Abu Talib asws said: ‘O Rasool-Allah saww! But rather, am I more beloved to you or (Syeda) Fatima asws?

He saww said: ‘(Syeda) Fatima is more beloved to me than you are, and you are dearer to me than she is. It is as if I am with you and you are at my Fountain impeding (some) people from it, and upon it are pitchers of the number of stars of the sky, and you, and Al-Hassan asws, and Al-Husayn asws, and Hamza as, and Ja’far as would be in the Paradise as brothers upon thrones facing each other, and you and your Shias would be with me.

Then Rasool-Allah saww recited the Verse: And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]'.
Rasool-Allah(saww) sat down with his(saww) daughter(saww), and in another report: ‘With (Syeda) Fatima(saww), discussing with her(saww), and she(saww) was igniting (fire) beneath her(saww) pot, not having a servant for her(saww), when Al-Hassan(saww) woke up. He(saww) came to Rasool-Allah(saww) and said: ‘O father(saww), quench me(saww)’ – and in another report: ‘O grandfather(saww), quench me(saww)!’

The Prophet(saww) said: ‘O my (saww) son(saww)! Your(saww) brother(saww) is older than you(saww), he(saww) has already asked me(saww) to quench him(saww). Al-Husayn(saww) said: ‘Quench me(saww) before him(saww).’ So, Rasool-Allah(saww) went on to soften to him(saww) and requesting to him(saww) to leave his(saww) brother(saww) to drink, and Al-Husayn(saww) was refusing.

(Syeda) Fatima(saww) said: ‘O father(saww)! It is as if Al-Hassan(saww) is more beloved of the two to you(saww). He(saww) said: ‘He(saww) is not more beloved of the two to me(saww), and they(saww) are both the same in my(saww) presence, apart from that Al-Hassan(saww) asked me(saww) to be quenched first; and I(saww) and you(saww) and they(saww) both, and this one(saww) sleeping, would be in Paradise in one house, and one rank’. And Ali(saww) was sleeping, not knowing anything from that’.

He (the narrator) said, ‘And one day Rasool-Allah(saww) passed by them(saww) both playing, so Rasool-Allah(saww) grabbed them(saww) and carried them(saww), and placed each one(saww) of them(saww) upon his(saww) shoulders. A man met him(saww) – and in another report: ‘One(saww) of them(saww) upon his(saww) right shoulder, and one(saww) of them(saww) upon his(saww) left shoulder, then came with them(saww).’
Abu Bakr met him. He said, ‘Best of the rides are you saww – and in another report, ‘Best of the rides you asws boys are riding’. Rasool-Allah saww said: ‘And best riders are they asws. These two boys are my saww aromas in the world’.

He (the narrator) said, ‘When he saww came with them asws to the house of (Syeda) Fatima saww, they asws went on to wrestle. So, Rasool-Allah saww went on saying: ‘Come on, O Hassan asws! (Syeda) Fatima saww said: ‘O Rasool-Allah saww! Are you asws saying: ‘Come on, O Hassan asws’, and although he asws is older than him asws’ He saww said: ‘This here is Jibraeel saww saying: ‘Come on O Husayn asws! Al-Husayn asws wrestled Al-Hassan asws.

He (the narrator) said, ‘And Rasool-Allah saww looked at them asws one day and they asws had just come. He saww said: ‘By Allah asw! These are two chiefs of the youths of the people of Paradise, and their asws father asws is better than them asws. The best of the people in my saww presence, and the most beloved to me saww and their most honourable to me asws is your asws father asws, and your asws brother asws, and there isn’t anyone in the Presence of Allah asw more superior than me asws, and my asws brother asws, and my asws Vizier, and my asws caliph in my saww community, and guardian of every Momin after me saww, Ali asws Bin Abu Talib asws.

Ala Ilaha Khilafin wa Waliin wa Sahabain, waliin in market, and my asws Vizier, and my asws elite, and my asws caliph from after me asws, and guardian of every Momin after me asws. When he asws passes away, then my son asws Al-Hassan asws from after him asws. When he asws passes away, then my son asws Al-Husayn asws from after him asws. Then the Imams asws from posterity of Al-Husayn asws.

And in another report: ‘Then the nine Imams asws from posterity of Al-Husayn asws, the guides, the Guided. They asws are with the truth and the truth is with them asws. Neither will they asws separate from it nor will it separate from them asws up to the Day of Qiyamah, and they are the foundations of the earth, those the earth is tranquil (due) to them asws, and they asws are the strong Rope of Allah aswj, which there is not crack for it, and they asws are Divine Authorities of Allah aswj in His aswj earth.'
And they asws are His aswj Witnesses upon His aswj creatures, and Mine of His aswj Knowledge, and they asws are at the status of the ship of Noah as, one who sails it attains salvation and one who neglects it, drowns, and they asws are at the status of the Door of Hitta among the children of Israel, one who enters it would be a Momin, and one who exits from it would be a Kafir.

فَرَضَ اللَّهُ فيي الْكيتَابي طَاعَتَهُمْ وَ أَمَرَ فييهي بيوَلاَيَتيهيمْ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ

Allah aswj has imposed obedience to them asws in the Book and Commanded in it with having their Wilayah. One who obeys them asws obeys Allah aswj, and one who disobeys them asws disobeys Allah aswj.

And Al Husayn asws came to Rasool-Allah saww while he saww was performing Sajdah. He saww cleaved through the rows until he saww came to the Prophet saww and climbed upon his saww back. Rasool-Allah saww arose and he saww had placed his saww hand upon the back of Al Husayn asws and his saww other hand upon his asws knee, until he saww was free from his saww Salat.

وَكَانَ الْحُْسَنُ يَأْتييهي وَ هُوَ عَلَى الْمينْبََي يَُْطُبُ فَيَصْعَدُ إيلَيْهي فَيَرَْكَبُ عَلَى عَاتيقي النَّبِيِّ صَ وَ قَدْ وَضَعَ يَدَهُ عَلَى ظَهْري الحُْسَينْي وَ يَدَهُ الأُْخْرَى عَلَى رُكْبَتيهي حَتَّىَّ يَفْرُغَ مينْ صَلاَتيهي

And Al Hassan asws had come to him saww while he saww was upon the pulpit, addressing. He asws climbed up to him saww upon a shoulder of the Prophet saww, and dangled his asws leg upon his saww chest to the extent that the brightness of his asws anklet was seen, and Rasool-Allah saww was addressing, withholding him asws like that until he saww was free from his saww address’.

(111) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 54
He said, ‘It is narrated to us by Abdul Quddous Al Warraq who said, ‘It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and it is narrated to us by Al-Husayn Bin Ibrahim Bin Ahmad Al Mukattib who said, ‘It is narrated to us by Ahmad Bin Yahya Al Qattan who said, ‘It is narrated to us by Bakr Bin Abdullah Bin Habeeb who said, ‘It is narrated to me by Abdullah Bin Yahya Muhammad Bin Batouba who said, ‘It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and informed to us by Suleyman Bin Ahmad Bin Ayou Al Lahmy in what he wrote to us from Isfahan.

He said, ‘It is narrated to us by Ahmad Bin Al Qasim Bin Musawir Al Jowfari in the year two hundred and eighty six who said, ‘It is narrated to us by Al Waleed Bin Al Fazl Al Anzy who said, ‘It is narrated to us by Mandal Bin Ali Al Anzy, from Al Amsh, and it is narrated to us by Muhammad Bin Ibrahim Bin Is'haq Al Talaqany who said, ‘It is narrated to me by Abu Saeed Al-Hassan Bin Ali Al Adawy.

He said, ‘It is narrated to us by Ali Bin Isa Al Kufy who said, ‘It is narrated to us by Jareer Bin Abdul Hameed, from Al Amsh, and some of them increased upon others in the words, and some of them said what some did not say, and continuation of the Hadeeth to Mandal Bin Ali Al Anzy, from Al Amsh who said,

Abu Ja’far Al-Dawaniqy (caliph) sent a message to me in the middle of the night that I answer. So, I stood up thinking regarding what is between me and myself, and I said, ‘The commander of the faithful would not send for me during this timing except to ask me about merits of Ali [asws] and perhaps if I inform him, he will kill me’.

He the narrator) said, ‘So, I wrote out my will and wore my shroud, and entered to see him being in it. He said, ‘Approach!’ I went nearer to him, and in his presence was Amro Bin Ubeyd. When I saw him, myself felt something good. Then he said, ‘Approach!’ So, I went nearer until my knees were almost touching his knees. He found the smell of embalment from me, so he said, ‘By Allah [azwj]! Either you will ratify me or I shall crucify you!’ I said, ‘What is your need, O commander of the faithful?’

He said, ‘What is your concern being embalmed?’ I said, ‘Your messenger came to me in the middle of the night that I should answer. I said, ‘Maybe the commander of the faithful has sent for me during this time to ask me about merits of Ali [asws], and perhaps if I were to inform him, he would kill me’. So, I wrote out my will and wore my shroud’.
He (the narrator) said, ‘He was reclining, so he sat up straight and said, ‘There is neither any Might nor Strength except with Allahazwj! I ask you by Allahazwj, O Suleyman! How many Ahadeeth have you reported regarding merits of Aliasws?’ I said, ‘Only a few, O commander of the faithful!’ He said, ‘How many?’ I said, ‘Ten thousand Ahadeeth, and what is more’.

He said, ‘By Allahazwj, O Suleyman! If I were to narrate to you a Hadeeth regarding the merits of Aliasws, you will forget every Hadeeth you have heard’. I said, ‘Narrate to me, O commander of the faithful!’ He said, ‘Yes. I was fleeing from the clan of Umayya, dithering in the cities, so I used to draw closer to the people by the merits of Aliasws, and they were feeding me and providing me the supplies until I arrived a city of Syria, and I was in a ragged cloak, there being no other upon me.

I heard the Iqaamah and I was hungry, so I entered the Masjid to pray Salat, and in my self was that if I were to speak to the people regarding dinner, they would give me dinner. When the prayer leader greeted, two young boys entered. The prayer leader turned to them and said, ‘Welcome to you both, and welcome to the one who named you both upon their names’.

There was a youth to my side. I said, ‘O youth! Who are the two boys from the sheykh?’ He said, ‘He is their grandfather, and there isn’t anyone in the city who loves Aliasws apart from this sheykh, so for that reason he has named one of them as ‘Al-Hassan’ and the other ‘Al-Husayn’.

I stood up happy and said to the sheykh, ‘Is if for you if I narrate to you a Hadeeth to delight your eyes with it?’ He said, ‘If you delight my eyes, I shall delight your eyes’. I said, ‘My father narrated to me from his father, from his grandfather who said, ‘We were seated in the presence of Rasool-Allahazwj when (Syeda) Fatimaasws came crying. The Prophetasws said to herasws: ‘What makes youasws cry, O Fatimaasws?’
She asws said: ‘O father saww! Al-Hassan asws and Al-Husayn asws went out, and I asws didn’t know where they spent the night’. The Prophet saww said to her asws: ‘O Fatima asws! Do not cry, for Allah azwj is the One Who Created them. He is Kinder with them than you are’.

And the Prophet saww raised his saww hand towards the sky and said: ‘O Allah azwj! If they have taken to land or sea, Protect them asws and Keep them asws safe’. Jibraeel as descended from the sky and said: ‘O Muhammad saww! Allah azwj Conveys the Greetings and He asws Says not to grieve for them not be sad for them, for they are both sleeping in an enclosure of the clan of Najjar, and Allah azwj has Allocated an Angel with them asws, having made a bed with one of its wings beneath them, and covered them asws with the other.

He (the narrator) said, ‘The Prophet saww remained kissing them asws both until they asws woke up. When they asws had woken up, the Prophet saww carried Al-Hassan asws and Jibraeel as carried Al-Husayn asws’. He saww went out from the enclosure and he saww was saying: ‘By Allah azwj! I saww am ennobling you asws both like what Allah azwj Mighty and Majestic has Ennobled you asws.

Abu Bakr said to him saww, ‘Give me one of the two boys, I shall lighten from you saww’. He saww said: ‘O Abu Bakr! Best are the two carriers and best are the two riders, and their asws father asws superior than them asws.

قَالَ فِي وَلِيَةٍ خَرَجَ الحَْسَنُ وَ الحُْسَينُْ فَمَا أَدْريي أَيْنَ بَاتَا ف َقَالَ لهََا النَّبِيُّ ص يَا فَاطِمَةُ لاَ ت َبْكيينيَّ فَاللَّهُ الَّذيي خَلَقَهُمَا هُوَ أَلْطَفُ بهييمَا مينْكي

وَ رَفَعَ النَّبِيُّ ص يَدَهُ إيلىَ السَّمَائِي ف َقَالَ اللَّهُمَّ إينْ كَانَا أَخَذَا ب َرااا أَوْ بَِْراا فَاحْفَظْهُمَا وَ سَلِّمْهُمَا ف َنَزَلَ جَبََْئيي لُ مينَ السَّمَائِي ف َقَالَ يَا محَُمَّدُ إينَّ اللَّهَ ي ُقْريئُكَ السَّلاَمَ وَ هُوَ يََّقُولُ لاَ تحَْزَنْ وَ لاَ ت َغْتَمَّ لهَُمَا فَإين َّهُمَا فَاضِلَاي فيي الدُّن ْيَا فَاضِلَاي فيي الْْخيرَةي وَ أَبُوهمَُا خَيرٌْ مينْهُمَا همَُا نَائيمَاني فيي حَظييرَةي بَنيي النَّجَّارِي وَ قَدْ وَكَّلَ اللَّهُ بهييمَا مَلَكاا

قَالَ فَقَامَ النَّبِيُّ ص فَريحاا وَ مَعَهُ أَصْحَابُهُ حَتَّىَّ أَتْو أَتَوْا حَظييرَةَ بَنيي النَّجَّارِي وَ إيذَا هُمْ بيالحَْسَني مُعَانيقٌ ليلْحُسَينْي وَ إيذَا الْمَلَكُ الْمُوَكَّلُ بهييمَا قَدي افْتَََشَ أَحَدَ جَنَاحَيْهِ تحتُهُمَا وَ غَطَّاهمَُا بيالْْ خَري

قَالَ فَمَكَثَ النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّىَّ انَْتَبَهَا فَلَمَّا اسْتَيْقَظَا حمََلَ النَّبِيُّ ص الحَْسَنَ وَ حمََلَ جَبََْئيي الحُْسَينَْ فَخَرَجَ مينَ الحَْظييرَةي وَ هُوَ يََّقُولُ وَ اللَّهي لأَُشَرِّف َنَّكُمَا كَمَا شَرَّفَكُمُ اللَّهُ عَزَّ وَ جَلَّ:

قَالَ فَمَكَثَ النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّىَّ انَْتَبَهَا فَلَمَّا اسْتَيْقَظَا حمََلَ النَّبِيُّ ص الحَْسَنَ وَ حمََلَ جَبََْئيي الحُْسَينَْ فَخَرَجَ مينَ الحَْظرَةي وَ هُوَ يََّقُولُ وَ اللَّهي لأَُشَرِّف َنَّكُمَا كَمَا شَرَّفَكُمُ اللَّهُ عَزَّ وَ جَلَّ:

فَخَرَجَ حَتَّىَّ أَتَى بَابَ الْمَسْجيدي ف َقَالَ يَا بيلاَلُ هَلُمَّ عَلَيَّ بيالنَّاسي ف َنَادَى مُنَاديي رَسُولي اللَّهِ ص فيي الْمَدينةي فَ اجْتَمَعَ النَّاسُ عينْدَ رَسُولي اللَّهِ فيي الْمَسْجيدي
He saww went out until he saww came to the door of the Masjid. He saww said: ‘O Bilal! Come to me saww with the people!’ So, a caller of Rasool-Allah saww called out in Al-Medina, and the people gathered in the presence of Rasool-Allah saww in the Masjid.

فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ يَا مَعْشَرَ النَّاسي أَ لاَ أَدُلُّكُمْ عَلَى خَيرْي النَّاسي جَدااا وَ جَدَّةا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الحَْسَنُ وَ الحُْسَينُْ فَإينَّ جَدَّهمَُا محَُمَّ دٌ وَ جَدَّت َهُمَا خَدييجَةُ بينْتُ خُوَيْليدٍ

He saww stood upon his saww feed and said: ‘O community of the people! Shall I point you all upon best of the people of a grandfather and a grandmother?’ They said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Al-Hassan asws and Al-Husayn asws. Their asws grandfather saww is Muhammad saww, and their asws grandmother is Khadeeja asws daughter of Khuwaylid.

يَا مَعْشَرَ النَّاسي أَ لاَ أَدُلُّكُمْ عَلَى خَيرْي النَّاسي أَباا وَ أُمااا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الحَْسَنُ وَ الحُْسَينُْ فَإينَّ أَبَاهمَُا يحُيبُّ اللَّهَ وَ رَسُولَهُ وَ يحُيبُّهُ اللَّهُ وَ رَسُولُهُ وَ أُمَّهُمَا فَاطِمَةُ بينْتُ رَسُولي اللَّهِ قَالَ اللَّهُمَّ إينَّكَ تَعْلَمُ أَنَّ الحَْسَنَ فيي الجَْنَّةي وَ الحُْسَينَْ فيي الجَْنَّةي وَ جَدَّهمَُا فيي الجَْنَّةي وَ جَدَّت َهُمَا فيي الجَْنَّةي وَ أَبَاهمَُا فيي الجَْنَّةي وَ أُمَّهُمَا فيي الجَْنَّةي وَ عَمَّهُمَا فيي الجَْنَّةي وَ عَمَّتَهُمَا فيي الجَْنَّةي وَ خَالهَُمَا فيي الجَْنَّةي وَ خَالَتَهُمَا فيي الجَْنَّةي

Then he saww said (gestured) by his asws hand: ‘Allah azwj Resurrect us asws like this!’ Then he saww said: ‘O Allah azwj! You azwj Know that Al-Hassan asws would be in the Paradise, and Al-Husayn asws would be in the Paradise, and their asws grandfather saww would be in the Paradise, and their asws grandmother as would be in the Paradise, and their asws father asws would be in the Paradise, and their asws mother as would be in the Paradise, and their asws paternal uncle as
would be in the Paradise, and their\textsuperscript{asws} paternal uncle\textsuperscript{as} would be in the Paradise, and their\textsuperscript{asws} maternal uncle\textsuperscript{as} would be in the Paradise, and their\textsuperscript{asws} maternal aunt would be in the Paradise!

O Allah\textsuperscript{azwj}! You\textsuperscript{asw} Know that the one who loves them\textsuperscript{asws} would be in the Paradise, and one who hates them\textsuperscript{asws} would be in the Fire!"

He (the narrator) said, ‘When I had said that to the sheykh, he said, ‘Who are you, O youth?’ I said, ‘From the people of Al-Kufa’. He said, ‘Are you an Arab or a slave?’ I said, ‘But, I am an Arab’. He said, ‘You are narrating with this Hadeeth while you are (clothed) in this (ragged) cloak?’ So, he clothed me with a good quality garment and carried me upon his mule. I sold these both for one hundred Dinars.

He said, ‘O youth! You have delighted my eyes. By Allah\textsuperscript{azwj}! I shall delight your eyes and guide you to a youth who will delight your eyes today’. I said, ‘Guide me’. He said, ‘There are two brothers for me, one of them is a prayer leader and the other a Muezzin. As for the prayer leader, he loves Ali\textsuperscript{asws} since he came out from the belly of his mother, and as for the Muezzin, he hates Ali\textsuperscript{asws} since he came out from the belly of his mother’.

He (the narrator) said, ‘I said, ‘Guide me’. So, he grabbed my hand until he came to the door of the prayer leader. There, I was with a man who had come out to me. He said, ‘As for the mule and the cloak, I recognise these. By Allah\textsuperscript{azwj}! It would not be for so and so to carry you and clothe you except if you were beloved to Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, so narrated to me with a Hadeeth regarding merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

He (the narrator) said, ‘I said, ‘My father informed me from his father, from his grandfather. We were seated in the presence of the Prophet when (Syeda) Fatima\textsuperscript{asws} came crying with intense crying. Rasool-Allah\textsuperscript{saww} said to her\textsuperscript{asws}: ‘What makes you\textsuperscript{asws} cry, O Fatima\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘O Father\textsuperscript{asw}! The women of Quraysh are shaming me\textsuperscript{asws} and saying, ‘Your\textsuperscript{asws} father\textsuperscript{saww} married you\textsuperscript{asws} to your\textsuperscript{asws} husband\textsuperscript{asws} from the poor ones, there is no wealth for him\textsuperscript{asws}."
قَالَ ﷺ لَّهََا النَّبِيُّ صِلْلَاهُ ﻋَلِيْهِ ﻓَلا تَبْكيِنِيَّ فَوَّاللَّهِ إِنَّ هُوَ ﻋَزَّ وَ جَلَّ أُوْلِيَاءُ يُزَوَّجُكَ وَ ﻋَزَّ وَ جَلَّ وَ إِنَّ اللَّهَ ﻋَزَّ وَ جَلَّ ﻋَلَى أَهْلِهِ ﻻ يُؤْذَى ﺑِمَنْ ذُكِرَ عَنْهُ ﻣِنْ قِوَّةٍ ﻭَ ﺑِمَكَانِيٍّ وَ إِنَّ اللهَ ﻋَزَّ وَ جَلَّ ﻋَلَى أَهْلِهِ ﻻ يُؤْذَى ﺑِمَنْ ذُكِرَ عَنْهُ ﻣِنْ قِوَّةٍ ﻭَ ﺑِمَكَانِيٍّ

The Prophet ﷺ said to her ﷺ: ‘Do not cry, for by Allah ﷺ, I saww did not get you asws married until Allah azwj married you from above His Throne, and that was witnessed by Jibraeel ﷺ and Mikaeel ﷺ. And Allah azwj Mighty and Majestic Noticed upon the people of the world and Chose your asws father saww from the people, so He aswj Sent him saww as a Prophet saww.

ثمَّ اطَّلَعَ الثَّانييَةَ فَاخْتَارَ مينَ الخَْلاَئيقي عَلييااا فَزَوَّجَكي إييَّاهُ وَ اتخََّذَهُ وَصييا فَعَلييٌّ أَشْجَعُ النَّاسي قَلْباا وَ أَحْلَمُ النَّاسي حيلْماا وَ أَسمَْحُ النَّاسي كَفااا وَ أَقْدَمُ النَّاسي سيلْماا وَ أَعْلَمُ النَّاسي عيلْماا وَ الحَْسَنُ وَ الحُْسَينُْ ابْنَاهُ وَ همَُا سَيِّدَا شَبَابي أَهْلي الجَْنَّةي وَ اسمُْهُمَا فيي التَّوْرَاةي شَبََُّ وَ شَبييرٌ ليكَرَامَتيهيمَا عَلَى اللَّهي عَزَّ وَ جَلَّ

Then He azwj Noticed secondly and Chose Ali asws from the people, so He azwj got you asws married to him asws, and I took him saww as a successor asws. Ali asws is the bravest of the people in heart, and wisest of the people in wisdom, and most forgiving of the people of a hand, and most ancient of the people in being a Muslim, and most learned of the people in knowledge, and Al-Hassan asws and Al-Husayn asws are his asws two sons asws, and they asws are two chiefs of the youths of the people of Paradise, and their asws names in the Torah are ‘Shabbar’ and ‘Shabbir’ due to their prestige to Allah azwj Mighty and Majestic.

يا فاطِمَةُ عَلييٌّ يُعيينُني عَلَى مَفَاتييحي الجَْنَّةي وَ شييعَتُهُ هُمُ الْفَائي زُونَ يَوْمَ الْقييَامَةي غَداا فيي الجَْنَّةي

O Fatima asws! Do not cry! When it will be the Day of Qiyamah, your asws father saww will assist me saww upon the keys of Paradise, and his Shias, they would be the winners on the Day of Qiyamah tomorrow, in the Paradise!’’
When I had said that, he said, ‘O my son! Who are you from?’ I said, ‘From the people of Al-Kufa’. He said, ‘Are you an Arab or a slave?’ I said, ‘But, I am an Arab’. He gave me thirteen clothes and gave me ten thousand Dirhams, then said, ‘O youth! You have delighted my eyes, and there is a need for me to you’. I said, ‘I shall fulfil it, if Allah azwj so Desires’. He said, ‘When it is tomorrow morning, go to the Masjid of the family of so and so, you will see my brother, the hater of Ali asws.’

He (the narrator) said, ‘That night was prolonged unto me. When it was morning, I went to the Masjid which he had described to me. I stood in the row, and there to my side was a turbaned youth. He went on to perform Ruk’u and his turban fell off. I looked at his face, and there, his face was the face of a pig, and his face was the face of a pig.

By Allah aswj, I did not know what to speak with in my Salat until the prayer leader performed Salam. I said, ‘Woe be unto you! What is that which I see with you?’ He wept and said to me, ‘Look at this house!’ I looked. He said to me, ‘I was a Muezzin for the family of so and so. Every time it was morning, I cursed Ali asws a thousand times between the Azaan and the Iqamah, and every time it was the day of Friday, I would curse him asws four thousand times.

I went out from my place to go to my house, and I napped at this shop which you see, and I saw in my dream as if I am in the Paradise and therein is Rasool-Allah saww and Ali asws, both rejoicing, and I saw as if the Prophet, on his saww right was Al-Hassan asws, and on his saww left was Al-Husayn asws, and with him asws was a cup. He saww said: ‘O Hassan saww, Quench me saww’. He asws quenched him saww.

Then he saww said: ‘Quench the community’. They drank. Then I saw him saww as if he saww said: ‘Quench this reclining one at this shop!’ Al-Hassan asws said to him saww: ‘O grandfather saww! Are you saww instructing me saww to quench this one, and he is cursing my asws father asws a thousand times during every day between the Azaan and the Iqamah, and he has cursed him asws during this day, four thousand times!’
The Prophet saww came to me and said to me: ‘What is the matter with you? May Allah azwj Curse upon you! You are cursing Ali asws and Ali asws is from me saww? And you are reviling Ali asws and Ali asws is from me saww?’

I saw him saww as if he saww spat in my face and struck me with his saww left and said: ‘Arise! May Allah azwj Alter the Bounty which is with you’. I woke up from my sleep and there, my heard was the head of a pig, and my face was the face of a pig’.

Then Abu Ja’far, commander of the faithful said to me, ‘Are these two Ahadeeth in your hands?’ I said, ‘No’. He said, ‘O Suleyman! Love of Ali asws is Eman and hating him asws is hypocrisy. By Allah azwj! No one will love him asws except a Momin, nor hate him asws except a hypocrite’.

He (the narrator) said, ‘I said, ‘The safety, O commander of the faithful!’ He said, ‘For you is the safety’. I said, ‘So, what are you saying regarding the killers of Al-Husayn asws?’ He said, ‘To the Fire, and in the Fire’. I said, ‘And like that is the one who killed a son asws of Rasool-Allah asw’. To the Fire and in the Fire’. He said, ‘The kingdom is in vain, O Suleyman! Go out and narrate with what you heard’’. 112

112 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 55 a

(The book) ‘Bashaarat Al-Mustafa saww’ – I found in the handwriting of my father Abu Al Qasim, ‘It is narrated to us by Abdullah Bin Adayy at Jarjan, from Abu Yaqoub Al-Sowfy, from Ibn Abdul Rahman Al-Ansari, from Al-Amsh – and he mentioned similar to it with small changes and replacements in the words’. 113

113 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 55 b
It is mentioned by Al Hakim Al Neyshapuri, and he is from the trustworthy one of four sects, in (the book) ‘Tareekh Al Neyshapur’, in a translation of Haroun, and he began with the mention of Haroun Al Rasheed, raising it to Maumoun Al Hashimy, to Al Rasheed who said, ‘The mentioned of the Progeny of Abu Talib flowed in the presence of Al-Rasheed. He said, ‘It is imagined by the general public that I hate Ali and his children. By Allah! That is not like what they are thinking, and Allah Knows of the intensity of my love for Ali, and Al-Hassan and Al-Husayn, and my recognition of their merits.’

My father had narrated to me from his father, from his grandfather Abdullah Bin Abbas who said, ‘One day we were with Rasool-Allah when (Syeda) Fatima came, and she was crying’ – and he continued the Hadeeth up to his words, ‘Then he said: ‘O Allah! You know that Al-Hassan and Al-Husayn would be in the Paradise, and their father would be in the Paradise, and their mother would be in the Paradise, and their paternal uncle would be in the Paradise, and their maternal uncle would be in the Paradise, and their maternal aunt would be in the Paradise, and one who loves them would be in the Paradise, and one who hates them would be in the Fire’.

And Suleyman said, ‘And Haroun used to narrate to us, and his spies were shedding tears, and the tears would choke him’.

(114) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 50 H 56 a

(115) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 50 H 56 b
Then he said, ‘Al-Sadiq\textsuperscript{asws} narrated to me saying: ‘Al-Baqir\textsuperscript{asws} narrated to me\textsuperscript{asws} saying: ‘Al-Sajjad\textsuperscript{asws} narrated to me\textsuperscript{asws} saying: ‘The martyr Abu Abdullah\textsuperscript{asws} narrated to me\textsuperscript{asws} saying: ‘My\textsuperscript{asws} father\textsuperscript{asws} he\textsuperscript{asws} was the successor\textsuperscript{asws} of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} narrated to me\textsuperscript{asws} saying: ‘Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} just now, and he\textsuperscript{as}: ‘Wear a ring with the agate, for it is the first stone to testify to Allah\textsuperscript{as} the Exalted with the Oneness, and for Ali\textsuperscript{asws} with the Prophet-hood, and for Ali\textsuperscript{asws} with the successorship, and for his\textsuperscript{asws} sons\textsuperscript{asws} with the Imamate, and for his\textsuperscript{asws} Shias with the Paradise’.

He (the narrator) said, ‘The people looked around with their faces to around him. It was said to him, ‘You have mentioned a people, so let it be known to the one who does not know’.

He said, ‘Al-Sadiq\textsuperscript{asws} is Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Al-Baqir\textsuperscript{asws} is Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Al-Sajjad\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and the martyr is Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and the successor\textsuperscript{asws}, he\textsuperscript{as} is the pious Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

I (Majlisi) am saying, ‘Ibn Abi Al Hadeed said in commentary of (the book) ‘Nahj Al Balagah’ – It is reported by Ibrahim Bin Dezeel Al Hamdany in the book ‘Siffeen’, from Yahya Bin Suleyman, from Ya’la Bin Ubeyd Al Hanafy, from Ismail Al Sudy, from Zayd Bin Arqam who said,

‘We were with Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was in the chamber, it was being Revealed to him\textsuperscript{saww}, and we were waiting until the heat intensified. Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{saww} came and with him\textsuperscript{saww} were (Syeda) Fatima\textsuperscript{asws}, and Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}. They\textsuperscript{saww} sat down in the shade of a wall, awaiting him\textsuperscript{saww}.

When Rasool-Allah\textsuperscript{saww} came out, he\textsuperscript{saww} saw them\textsuperscript{as}, so he\textsuperscript{saww} went to them\textsuperscript{as}, and we stood in our places. Then he\textsuperscript{saww} came to us and he\textsuperscript{saww} was shading them\textsuperscript{as} with his\textsuperscript{saww} cloth, holding an end of the cloth and Ali\textsuperscript{asws} was holding the other hand, and he\textsuperscript{saww} was

\textsuperscript{116} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 50 H 57
saying: ‘O Allah azwj! I saww love them asws, so Love them asws! O Allah azwj! I saww am at peace to the one at peace with them asws, at war to the one warring them asws’. He saww said that three times – end’. 117

And it is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’ –

‘From Ali asws, from the Prophet saww having said: ‘When there was an ascension with me saww, I saww saw written in gold upon a door of the Paradise, not with water of gold: “There is no god except Allah azwj, Muhammad saww is Beloved of Allah azwj, Ali asws is Guardian asws of Allah azwj, (Syeda) Fatima asws is Maid of Allah azwj, Al-Hassan asws and Al-Husayn asws are elites of Allah azwj, upon their asws haters is the Curse of Allah azwj.”’. 118

And from Abu Hureyra (well-known fabricator),

‘The Prophets as will be Resurrected on the Day of Qiyamah in order to be fulfilled of their as Day of the Resurrection, and Salih as would be Sent upon his as she-camel, and my saww two sons asws, Al-Hassan asws and Al-Husayn asws, would be upon my saww she-camel Al Zaba’a, and Ali asws would be Sent upon Al-Buraaq. Its step to an outskirt would be its blink, (blink of an eye)’’. 119

And from Ali asws, from him saww having said: ‘My saww daughter Fatima asws will be Resurrected and with he asws would be a cloth dyed in blood. She asws will cling to a Pillar from the Pillars of the Throne. She asws will say: ‘O Just! Judge between me asws and the killer of my asws son asws’. So, He azwj will Judge for my saww daughter asws, by the Lord azwj of Kabah!’”. 120

Tafseer Al Qummi – Muhammad Bin Abu Abdullah, from Sa’ad Bin Abdullah, from Al Asfahany, from Al Minqary, from Yahya Bin Saeed Al Attar who said,

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117 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 58
118 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 59
119 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 60 a
120 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 60 b
‘I heard Abu Abdullah asws saying regarding Words of Allah azwj Blessed and Exalted: \textit{He Let loose the two seas to meet} [55:19] \textit{Between them is a barrier which they do not violate} [55:20], he asws said: ‘Ali asws and Fatima asws’, two deep oceans. One of them cannot violate upon its companion, \textit{There come forth from them the pearls and the rubies} [55:22], he asws said: ‘Al-Hassan asws and Al-Husayn asws’. \textsuperscript{121}

(\textit{The book) ‘Kashf Al Ghumma’ – The memoriser Abu Bakr Bin Mardawayh –}


And from Ibn Abbas, ‘Ali asws and (Syeda) Fatima asws \textit{Between them is a barrier} [55:20] – the Prophet aswaw. \textit{There come forth from them} [55:22], Al-Hassan asws and Al-Husayn asws, may the Salawaat of Allah azwj be upon them asws. \textsuperscript{122}

‘From Abu Ja’far asws regarding Words of the Exalted: \textit{He Let loose the two seas to meet} [55:19]. He asws said: ‘Ali asws and (Syeda) Fatima asws. \textit{Between them is a barrier which they do not violate} [55:20], he asws said: ‘It is not befitting for Ali asws to violate upon (Syeda) Fatima asws nor for (Syeda) Fatima asws to violate upon Ali asws.

\textit{There come forth from them the pearls and the rubies} [55:22], he asws said: ‘Al-Hassan asws and Al-Husayn asws. Who has seen the like of these four – Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws? No one will love them asws except a Momin, nor hate them asws except a Kafir, so be Momineen by the love of People asws of the Household, and do not be Kafirs by hating People of the Household, for you will be thrown into the Fire’. \textsuperscript{123}

\textit{Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting from Ibn Abbas,}

\textsuperscript{121} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 61
\textsuperscript{122} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 62
\textsuperscript{123} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 63 a
‘Regarding Words of the Exalted: He Let loose the two seas to meet [55:19]. He said, ‘Ali asws and (Syeda) Fatima asws. Between them is a barrier which they do not violate [55:20], he said, ‘Rasool-Allah saww. There come forth from them the pearls and the rubies [55:22], he said, ‘Al-Hassan asws and Al-Husayn asws.’

And I (Majlisi) saw in one of the compositions of our companions,

‘Umm Ayman said, ‘One day I went to the house of my Mistress asws Fatima Al-Zahra asws to visit her asws in her asws house, and it was a day of heat from the days of summer. I came to the door of her asws house, and there, the door was locked. I looked from the cracks of the house, and there was Fatima Al-Zahra asws sleeping by the hand mill, and I saw the hand-mill grinding the wheat, and it was rotating from without there being any hand to rotate it, and there was a cradle as well to her asws side and Al-Husayn asws was sleeping in it, and the cradle was rocking, and I did not see anyone rocking it, and I saw a palm glorifying Allah azwj the Exalted nearby from the palm of (Syeda) Fatima Al-Zahra asws.

I said, ‘I aimed for the house of my Mistress asws Fatima Al-Zahra asws and I came across the door to be locked, and there I was with the hand-mill grinding the wheat and it was rotating from without there being any hand to rotate it, and I saw the cradle of Al-Husayn asws rocking from without there being any hand to rock it, and I saw a palm glorifying Allah azwj the Exalted nearby from the palm of (Syeda) Fatima asws, and I could not see its person. So, I am astonished from that, o my Master saww!’

He saww said: ‘O Umm Ayman! Know that Fatima Al-Zahra asws is Fasting, and she asws is fatigued, hungry, and (these are) times of extreme heat, so Allah azwj the Exalted has Cast the

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124 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 63 b
slumber upon her asws so she asws slept. The Glorious is One azwj Who Does not sleep, so Allah azwj Appointed an Angel to grind on her asws behalf the daily subsistence of her asws dependants.

And Allah azwj Sent another Angel to rock the cradle of her asws son asws Al-Husayn asws lest he asws bothers her asws from her asws sleep, and Allah azwj Allocated another Angel to glorify Allah azwj Mighty and Majestic near from the palm of (Syeda) Fatima asws, for the Rewards of his glorification to be for her asws because (Syeda) Fatima asws does not take a break from the Zikr of Allah azwj. So, when she asws slept, Allah azwj Made the Rewards of the glorification of that Angel to be at service for (Syeda) Fatima asws .

I said, ‘O Rasool-Allah saww! Inform me, who happened to be grinding, and the one who rocked the cradle of Al-Hussain asws, and quietened him asws, and the one who was glorifying?’

The Prophet saws smiled chuckling and said: ‘As for the grinder, it was Jibraeel as, and as for the one who rocked the cradle of Al-Hussain asws, it is Mikaeel as, and as for the Angel who glorified, it was Israfeel as.'

The book) ‘Kunz’ of Al Karajaky – From Muhammad Bin Ahmad Bin Shazan, from Sahl Bin Ahmad, from Abdullah Al Dibajy,

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah saww entered the Paradise and saw written upon its door: “There is not god except Allah azwj, Muhammad saww is Beloved of Allah azwj, Ali asws Bin Abu Talib asws is Guardian asws of Allah azwj, Fatima asws is Maid of Allah azwj, and Al-Hassan asws and Al-Husayn asws are elites of Allah azwj, upon their asws haters is Curse of Allah azwj”.

And from Ibn Shazan, from Umar Bin Ibrahim Al Muqry, from Abdullah Bin Muhammad Al Maghayw, from Abdullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

125 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 63 c
126 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 50 H 64
'Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w said: 'Best of this community from after me\textsuperscript{sa}\textsuperscript{aww} are Ali\textsuperscript{asw}\textsuperscript{s}, Bin Abu Talib\textsuperscript{asw}, and Fatima\textsuperscript{asw}, and Al-Hassan\textsuperscript{asw}, and Al-Hussain\textsuperscript{asw}. So, the one who says other than this, upon him be the Curse of Allah\textsuperscript{azwj}.\textsuperscript{127}
CHAPTER 51 – WHAT DESCENDED FOR THEM ASWS FROM THE SKY

1- In the Name of Allahazwj the Beneficent, the Merciful. This is a gift from Allahazwj Mighty and Majestic to Muhammad Al-Mustafaasww, and Ali Al-Murtazaasws, and (Syeda) Fatima Al-

'I was seated in front of Rasool-Allahsaww one day and in front of himsaww were Al-asws Bin Abu Talibasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws, when Jibraeelas was descended unto himsaww and in hisas hands was an apple, and gifted with it to the Prophetas, and the Prophetas passed it on to Al-asws. All-asws admired it and returned it to the Prophetas.

The Prophetas admired it and passed it on to Al-Hassanasws. Heasw kissed it and returned it to the Prophetas. The Prophetas admired it and passed it on to Al-Husaynasws. Al-Husaynasws admired it and kissed it and returned it to the Prophetas. The Prophetas admired it and passed it on to (Syeda) Fatimaasws. Sheasw kissed it and returned it to the Prophetas.

And the Prophetas admired it secondly and passed it on to Aliasws. Aliasws admired it secondly. When heasws thought of returning it to the Prophetas, the apple fell from the ends of hisasws nails and split into two halves. A Noor shone from it until it reached the sky of the world, and there, upon it were two lines written out -

"In the Name of Allahazwj the Beneficent, the Merciful. This is a gift from Allahazwj Mighty and Majestic to Muhammad Al-Mustafaasww, and Ali Al-Murtazaasws, and (Syeda) Fatima Al-
Zahra\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of Rasool-Allah\textsuperscript{saww}, and there is amnesty is for ones loving them\textsuperscript{asws}, on the Day of Qiyamah, from the Fire\textsuperscript{ws}.

We were seated with the Prophet\textsuperscript{saww} when the trustworthy Jibraeel\textsuperscript{as} descended and with him\textsuperscript{asws} was a bowl of red crystal filled with musk and amber, and to the side of Rasool-Allah\textsuperscript{saww} was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} two sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, upon them\textsuperscript{asws} be the felicitations and the honours.

He\textsuperscript{asws} said to him: ‘The greetings be unto you\textsuperscript{saww}! Allah\textsuperscript{azwj} Conveys the Greetings unto you\textsuperscript{saww} and Salutes you\textsuperscript{saww} with this greeting, and Commands you to pass it on to Ali\textsuperscript{asws} and his\textsuperscript{asws} two sons\textsuperscript{asws}.

Ibn Abbas said, ‘When it came to be in the palms of Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} proclaimed the Oneness (of Allah\textsuperscript{azwj}) three times and exclaimed Takbeer three times. Then it spoke in an eloquent tongue, meaning the bowl: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful.

But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]’. Ali\textsuperscript{asws} smelt it and passed it on to Al-Hassan\textsuperscript{asws}.

When it came to be in the palms of Ali\textsuperscript{asws}, it said: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. What are they asking about? [78:1] About the Magnificent News,'
[78:2] Which they are differing in? [78:3]. Al-Hassan\textsuperscript{asws} smelt it and passed it on to Al-Husayn\textsuperscript{asws}.

When it came to be in the palms of Al-Husayn\textsuperscript{asws}, it said: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].’.

Then he\textsuperscript{asws} returned it to the Prophet\textsuperscript{saww}, so it said: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. \textit{Allah is Noor of the skies and the earth. [24:35]’}.

Ibn Abbas said, ‘I do not know whether it ascended to the sky or it was covered in the ground by the Power of Allah\textsuperscript{azwj} the Exalted, Mighty and Majestic’.\textsuperscript{129}

(3) يح، الخراج و الجرائح رُويَ عَنْ أُمِّ سَلَمَةَ أَنْ فَاطِمَةَ عَجَّتْ إيلىَ النَّبِيِّ حَامِلَةا حَسَنَةا وَ حُسَيْنَةا وَ قَدْ حمََلَتْ فَخَّاراا فييهي حَرييرَةٌ ف َقَالَ ادْ عَبَّاسٍ فَلاَ أَدْريي أَ سمََاءا صَعيدَتْ أَمْ فيي الأَْرْضي ت َوَارَ تْ بيقُدْرَةي اللَّهي ت َعَالىَ عَزَّ وَ جَلَ. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household, so Keep away the uncleanness from them\textsuperscript{asws} and Purify them\textsuperscript{asws} with a purification’ – three times. And I\textsuperscript{as} was at the door, so I\textsuperscript{as} said, ‘And am I\textsuperscript{as} from them\textsuperscript{asws}?’ He\textsuperscript{saww} said to me\textsuperscript{as}: ‘You are upon good’, and there was no one else in the house apart from them\textsuperscript{asws} and Jibraeel\textsuperscript{as}.

\textsuperscript{129} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 51 H 2
Then he saw took a Khyberi cloak and covered them with it, and he was with them. Then Jibraeil came to them with a tray wherein were pomegranates and grapes. The Prophet ate and glorified (Allah). Then Al-Hassan and Al-Husayn took from it, so the grapes and the pomegranates glorified (Allah) in their hands. Ali entered and took from it. He glorified as well.

Then a man from his companions entered and wanted to take, but he did not glorify. Jibraeil said: 'But rather, (only) he can eat from this, a Prophet, and successor, and children of the Prophet.

'It is reported from Ayesha that Rasool-Allah sent Ali one day regarding a need. He returned to the Prophet and he was in my room. When Ali entered from the door of the room, Rasool-Allah welcomed him to the middle expanse of the room.

He hugged him, and a cloud shaded, veiling both from me. Then it moved away from them and I saw in the hand of Rasool, a bunch of white grapes, and he was eating and feeding Ali. I said, 'O Rasool-Allah! You are eating and feeding Ali and you are not feeding me?' He said: 'This is from the fruits of the Paradise. No one shall eat it except a Prophet or a successor of a Prophet in the world.'

'It is reported that (Syeda) Fatima said: ‘O Rasool-Allah! Al-Hassan and Al-Husayn are both hungry’. He said: ‘What is the matter with you two my beloveds?’ They said: ‘We crave food’. He said: ‘O Allah! Feed them both food!’

130 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 51 H 3
131 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 51 H 4
Salman\textsuperscript{as} said, ‘I\textsuperscript{as} looked and there was a quince in the hand of the Prophet\textsuperscript{saww} resembling the large bowl, intensely whiter than the milk. He\textsuperscript{saww} split it with his\textsuperscript{saww} thumb and it became two halves. He\textsuperscript{saww} handed half of it to Al-Hassan\textsuperscript{asws} and half of it to Al-Husayn\textsuperscript{asws}.

I\textsuperscript{as} went on to look at it and I\textsuperscript{as} was desirous. Rasool-Allah\textsuperscript{saww} said: ‘This is food from the Paradise. No man shall eat it until he is rescued from the Reckoning, apart from us\textsuperscript{asws}, and you\textsuperscript{as} are upon good’.\textsuperscript{132}

\textsuperscript{132} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 51 H 5
me asws and you la is the sword. Do you la not know the courtyard of the one asws you la came to, O Accursed? You la disturbed the hospitality of the Noor of Allah azwj in His azwj earth’ – in a talk of his asws.

ف َقَالَ النَّبِيُّ ص كيلْ أَمْرَهُ إيلىَ دَيَّاني ي َوْمي الدِّيني ف َقَالَ إيبْلييسُ يَا رَسُولَ اللَّهِ اَشْتَقْتُ إيلىَ رُؤْيَةي عَلييٍّ فَجيئْتُ آخُذُ مينْهُ الحَْظَّ الأَْوْف َرَ وَ ايَُْ اللَّهِ إينيِّ مينْ أَويدَائيهي وَ إينيِّ لأَُوَالييهي.

The Prophet saww said: ‘Every affair of his la is to the Judge of the Day of Religion (Qiyamah)’. Iblees la said, ‘O Rasool-Allah saww! I la was desirous to see Ali asws, so I la came to take the full share from him asws, and I la swear by Allah azwj! I la am from his asws affectionate ones and I la am from his asws friends’. 133

(Can you believe this from Ibn Abbas, see the true face of Ibn Abbas in Appendix)

أَبُو صَاليحٍ الْمُؤَذِّنُ فيي الأَْرْبَعيينَ بيإيسْنَاديهي عَنْ زَي ْنَبَ بينْتي جَحْشٍ فيي حَدييثي دُخُولي النَّبِيِّ ص عَلَى فَاطيمَةَ وَ ق َوْليهي لهََا هَاتِي ذَليكَ الطِّرْيَانَ وَ كَانَ مينْ مَوَائيدي الْجَْنَّةي فَإيذَا سَائيلٌ ف َقَالَ السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتي أَطْعِمُونَا مميَّا رَزَقَكُمُ اللَّهُ ف َرَدَّ النَّبِيُّ ص يُطِعِمُكَ اللَّهُ يَا عَبْدَ اللَّهِ فَجَاءَ مَرَّةَا أُخْرَى ف َرَدَّهُ إيلىَ آخيري الخَْبََي.

Abu Salih Al Muwazzin in (the book) ‘Al Arbaeen’ – By his chain from Za’ynab Bint Jahash,

‘In a Hadeeth of the Prophet saww of the entry of the Prophet saww to see (Syeda) Fatima asws and his saww words to her asws: ‘Give me saww those (grilled) birds’, and it was from the meals of Paradise. Then, there was a beggar who said, ‘The greetings be unto you asws all, O People asws of the Household! Feed us from what Allah azwj has Graced you!’ The Prophet saww responded: ‘Allah azwj will Feed you, O servant of Allah azwj’. He came another time, he saww returned him’ – up to the end of the Hadeeth’. 134

The book of Abu Is’haq Al Adl Al Tabari,

‘From Umar son of Ali asws, from his father asws Amir Al Momineen asws having said: ‘Rasool-Allah saww called us, I (Zayd), and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. Then he saww called for a large bowl wherein was food, like (the drink) ‘Al-Sikanjabeen’, and like the large raisins of Al-Taif.

فَأَكَلْنَا مينْهُ فَوَقَلَ سَائيلٌ عَلَى الْبَابي فَقَالَ لَهُ رَسُولُ الْلَّهِ ص أَخْسَأْ ثمَُّ قَالَ ارْفَعْ مَا فَضَلَ ف َرَف َعَهُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئاا مَا كُنْتَ ت َفْعَلُهُ سَأَلَ سَائيلٌ ف َقُلْتَ اخْسَأْ وَ رَف َعْتَ فَضْلَ الطَّعَامي وَ لمَْ أَرَكَ رَف َعْتَ طَعَ.

We ate from it. A beggar paused at the door. Rasool-Allah saww said to him: ‘Mischief (go away)!’ Then he saww said: ‘Raise whatever is extra’. I raised it. (Syeda) Fatima asws said: ‘O Rasool-Allah saww! Today I asws saw you saww do something you saww did not used to do. A beggar begged, so you saww said: ‘Mischief (go away)!’, and raised the extra food, and I asws have not seen you saww raise the meal at all!’

133 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 51 H 6 a
134 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 51 H 6 b
He\textsuperscript{asws} said: ‘The food was from the food of Paradise, and the beggar was Satan\textsuperscript{la}'.

The book ‘Kashf Al Ghumma’ – From Abu Saeed Al Khudri who said,

‘One day in (late) morning, Ali\textsuperscript{asws} said: ‘O (Syeda) Fatima\textsuperscript{asws}! Is there anything with you\textsuperscript{asws} we\textsuperscript{asws} can have lunch with?’ She\textsuperscript{asws} said: ‘No, by the One\textsuperscript{azwj} Who Honoured my\textsuperscript{asws} father\textsuperscript{asws} with the Prophet-hood, and Honoured you\textsuperscript{asws} with the successorship! There is no lunch this morning with me\textsuperscript{asws} I\textsuperscript{asws} can give you\textsuperscript{asws} as lunch with, and there has not been anything with me\textsuperscript{asws} since two days, except something I\textsuperscript{asws} was preferring you\textsuperscript{asws} with it over myself\textsuperscript{asws}, and over these two sons\textsuperscript{asws} of mine\textsuperscript{asws}, Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}'.

Ali\textsuperscript{asws} went out from the presence of (Syeda) Fatima\textsuperscript{asws}, trusting with Allah\textsuperscript{azwj} having good thoughts with Him\textsuperscript{azwj} Mighty and Majestic. He\textsuperscript{asws} borrowed a Dinar and took it to buy for his\textsuperscript{asws} dependants what would be correct for them. Al-Miqdad Bin Al-Aswad\textsuperscript{as} in a day of severe heat. The sun had afflicted him\textsuperscript{as} from above and hurt him\textsuperscript{as} from under him\textsuperscript{as}.

When Ali\textsuperscript{asws} saw him\textsuperscript{as}, he\textsuperscript{as} disliked his\textsuperscript{as} state. He\textsuperscript{asws} said: ‘O Miqdad\textsuperscript{as}! What has brought you\textsuperscript{as} out from your\textsuperscript{as} belongings at this time?’ He\textsuperscript{as} said, ‘O Abu Al-Hassan\textsuperscript{asws}! Free my\textsuperscript{as} way and do not ask me\textsuperscript{as} about what is behind me\textsuperscript{as}.’ He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} brother\textsuperscript{as}! It is not befitting for me\textsuperscript{asws} that I\textsuperscript{asws} let you\textsuperscript{as} go past me\textsuperscript{asws} until I\textsuperscript{asws} know your\textsuperscript{as} affair’.

He\textsuperscript{as} said, ‘O Abu Al-Hassan\textsuperscript{asws}! I\textsuperscript{asws} wish to Allah\textsuperscript{azwj} Mighty and Majestic, and to you\textsuperscript{asws} that you\textsuperscript{asws} free my\textsuperscript{as} way and not uncover from my\textsuperscript{as} state’. He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} brother\textsuperscript{as}! It is not appropriate that you\textsuperscript{as} should conceal your\textsuperscript{as} state from me\textsuperscript{asws}'.

\textsuperscript{135} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 51 H 6 c
He as said, 'O Abu Al-Hassan asws! But, when you asws are refusing, so by the One azwj Who Honoured Muhammad asww with the Prophet-hood and Honoured you asws with the succession! Nothing has brought me out from my belonging except the struggle, and I have left my asws dependants hungry. When I asws heard their crying, the ground could not carry me asws, so I asws went out worried, bowing my as head. This is my as state and my as story'.

The eyes of Ali asws filled up with the weeping until his asws tear dampened his asws beard. He asws said: 'asws swear by the One azwj you swore by! Nothing made me asws come out except that which made you asws come out, and I asws have borrowed a Dinar, so take it, for I asws preferred you asws over myself asws. He asws handed the Dinar to him asws and returned until he asws entered the Masjid. He asws prayed Al Zohr, and Al Asr, and Al Maghrib (Salat).

When Rasool-Allah saww had fulfilled Al-Maghrib (Salat), he saww passed by Ali asws, and he asws was in the first row, and pressed him asws with his saww left. Ali asws stood up and joined up with him saww at the door of the Masjid. He asws greeted unto him saww, so Rasool-Allah saww responded and said: 'O Abu Al-Hassan asws! Is there any dinner with you asws we asws can have dinner with, so we asws can go with you asws'.

He asws remain lowering his asws head, not responding an answer, embarrassed from Rasool-Allah saww, and he saww had known what had happened from the matter of the Dinar and where he asws had taken it from, and where he asws had diverted it, being a Revelation from Allah azwj to His aswj Prophet saww and He aswj had Commanded him saww to have dinner with Ali asws that night.

When he saww looked at his asws silence, he saww said: 'O Abu Al-Hassan asws! What is the matter with you asws neither speaking, nor leaving, or if it is yes, I saww shall go with you asws'. He asws said out of embarrassment and honouring: 'Let us asws go'. Rasool-Allah saww held a hand of All asws and they asws went until they asws entered to see (Syeda) Fatima asws, and she asws was in her asws prayer niche, having fulfilled her asws Salat, and behind her asws was a pot emitting steam.
When she asws heard the talk of Rasool-Allah saww, she asws came out from her asws prayer Niche and greeted unto him saww, and she asws was the dearest of the people to him saww. He saww responded the greeting and caressed his saww hand upon her asws head and said to her asws: ‘O daughter! How is your evening? May Allah azwj have Mercy on you asws!’ She asws said: ‘Good’.

He asws said: ‘Give us asws dinner, may Allah azwj have Mercy on you asws!’ And it had been done. So, she asws took the pot and placed it in front of Rasool-Allah saww and Ali asws. When Ali asws looked at the meal and smelt its aroma, shot a glance at (Syeda) Fatima asws. (Syeda) Fatima asws said to him asws: ‘Glory be to Allah azwj! How sharp is your asws look and intense! Have I asws committed a sin in what is between me asws and you asws which obligates the anger from you asws?’ He asws said: ‘And which sin is greater than the sin you asws have committed? Wasn’t is my asws pact with you asws this day past and you asws had sworn by Allah awj struggling that you asws have not had any food for two days?’ She asws looked at the sky and said: ‘My asws God awj Knows in His asw sky and His asw earth I asws did not speak except truth’.

He asws said to her asws: ‘O Fatima asws! From where is this food for you asws, which I asws has not looked at the like of its type, and have not smelt the like of its aroma at all, and have not eaten any better than it?’

He (the narrator) said, ‘Rasool-Allah saww placed his saww goodly, Blessed palm between the shoulders of Ali asws and pressed it, then said: ‘O Ali asws! This is a replacement of your asws Dinar. This is a recompense of your asws Dinar from the Presence of Allah awj: Surely Allah Gives to whom He so Desires to without measure [3:37]’.

"
Then the Prophet saww became tearful, weeping, then said: 'The Praise is for Allah azwj Who Refused to you asws two that you asws should exit from the world until He azwj Flowed you asws, O Ali asws, the flow of Zakariyya as, and Flowed Fatima asws, the flow of Maryam as Bint Imran asws. 136

Then the Prophet became tearful, weeping, then said: 'The Praise is for Allah azwj Who Refused to you asws two that you asws should exit from the world until He azwj Flowed you asws, O Ali asws, the flow of Zakariyya as, and Flowed Fatima asws, the flow of Maryam as Bint Imran asws.

When Ja’far asws Bin Abu Talib asws came out from the land of Ethiopia to go to the Prophet saww, Ja’far as arrived and the Prophet saww was in the land of Khyber. He as gave him saww the expensive gold-threaded garment. The Prophet saww said: ‘I saww shall hand over this garment to a man who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws’. 136

The companions of the Prophet saww extended their necks towards it. The Prophet saww said: ‘Where is Ali asws?’ Ammar Bin Yasser ra leapt up and called Ali asws. When he as arrived, the Prophet saww said to him asws: ‘O Ali asws! Take this garment for you asws’. 136

Ali asws took it and waited until he as arrived at Al-Medina. He as went to Al-Baqie, and it is a market at Al-Medina. He as instructed a dyer to separate the garment thread by thread. He as sold the gold, and it was a thousand ounces. Ali asws distributed it among the poor Emigrants and the Helpers. Then he as returned to his asws house and did not leave (for himself asws) from the gold, neither little nor more.

The Prophet saww met him asws the next morning among a number of his saww companions, among them were Huzeyfa and Ammar as. He saww said: ‘O Ali asws! Yesterday you asws took a thousand ounces (of gold), so make my saww dinner today, and (for) these companions of mine saww to be with you asws, and on that day Ali asws did not happen to wish for anything from the displays of gold or silver.

136 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 51 H 7
He\textsuperscript{SAWW} said out of embarrassment and honouring: ‘O Rasool-Allah\textsuperscript{SAWW}! Your\textsuperscript{SAWW} are welcome, and there is capacity. Enter, O Prophet\textsuperscript{SAWW} of Allah\textsuperscript{ASWJ}, you\textsuperscript{SAWW} and the ones with you\textsuperscript{SAWW}. The Prophet\textsuperscript{SAWW} entered, then said to us: ‘Enter!’ Huzeyfa said, ‘And we were five persons, I (Huzyefa), and Ammar, and Salman\textsuperscript{RA}, and Abu Zarr\textsuperscript{RA} and Al-Miqdad\textsuperscript{RA}.’

We entered, and Ali\textsuperscript{ASWS} entered to see (Syeda) Fatima\textsuperscript{ASWS} seeking something from the provisions with her\textsuperscript{ASWS}. He\textsuperscript{ASWS} found in the middle of the room a pot of porridge bubbling, and upon it was a lot of froth, and its aroma was of musk. Ali\textsuperscript{ASWS} carried it until he\textsuperscript{ASWS} placed it in front of Rasool-Allah\textsuperscript{SAWW} and the ones present with him\textsuperscript{SAWW}. We ate from it until we were full up and nothing was reduced from it, neither little nor more.

The Prophet\textsuperscript{SAWW} arose until he\textsuperscript{SAWW} entered to see (Syeda) Fatima\textsuperscript{ASWS} and said: ‘From where is this food from you\textsuperscript{ASWS}, O Fatima\textsuperscript{ASWS}?’ She\textsuperscript{ASWS} responded to him\textsuperscript{SAWW} and we were listening to her\textsuperscript{ASWS} words. She\textsuperscript{ASWS} said: \textit{She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]’}.

The Prophet\textsuperscript{SAWW} came out to us with tear-filled eyes and he\textsuperscript{SAWW} was saying: ‘The Praise is for Allah\textsuperscript{ASWJ} Who did not Cause me\textsuperscript{SAWW} to die until I\textsuperscript{SAWW} saw my\textsuperscript{SAWW} daughter\textsuperscript{ASWS} what Zakariyya\textsuperscript{AS} had seen for Maryam\textsuperscript{AS} when he\textsuperscript{AS} had entered to see her\textsuperscript{ASWS} in the Prayer Niche to (see) her, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She\textsuperscript{ASWS} said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]’.

\textsuperscript{137} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{ASWS}, Ch 51 H 8
CHAPTER 52 – NEWS OF AL GHADEER AND WHAT OCCURRED DURING THAT DAY FROM THE CLEAR TEXT UPON HIS \( 	ext{asws} \) IMAMATE AND INTERPRETATION OF SOME OF THE VERSES REVEALED REGARDING THAT EVENT

أقول روى الشيخ أحمد بن فهد في المهدية وفقهه بأسلوبهم عن المحدثين عن أبي عبد الله عقل: يوم القدر هو اليوم الذي أخذ فيه النبي صلى الله عليه وسلم رأس التلاميذ وعهدناه بالولاية فقطو لمن نست عليهما والوالي لمن تكلمهما.

I (Majlisi) am saying, ‘It is reported by the sheikh Ahmad Bin Fahd in (the book) ‘Al Muazzab’, and others by their chains from Al Moalla Bin Khuneys,

‘From Abu Abdullah \( 	ext{asws} \) having said: The day of Al-Nayrouz, it is the day in which the Prophet \( 	ext{saww} \) took the pact for Amir Al-Momineen \( 	ext{asws} \) at Ghadeer Khumm, and they acknowledge with the Wilayah for him \( 	ext{asws} \). So, beatitude be for one steadfast upon it and the woe be for one breaking it’’.¹³８

(The book) ‘Al Amaali’ of Al Sadouq – Al-Hassan Bin Muhammad Bin Al-Hassan Al Sakuny, from Ibrahim Bin Muhammad Bin Yahya, from Abu Ja’far Bin Al Sary and Abu Nasr Bin Musa Al Khalal both together, from Ali Bin Saeed, from Zamrah Bin Showzab, from Matar, from Shahr Bin Howshab, from Abu Hureyra (well-known fabricator) who said,

‘One who Fasts during the 18\(^{th} \) of Zilhajj, Allah \( 	ext{azwj} \) would Write for him the Fasts of sixty months, and it is the day of Ghadeer Khumm, when Rasool-Allah \( 	ext{saww} \) had held a hand of Ali \( 	ext{asws} \) Bin Abu Talib \( 	ext{asws} \) and said: ‘Aren’t I \( 	ext{asws} \) foremost with the Momineen?’ They said, ‘Yes, O Rasool-Allah \( 	ext{saww} \)!’ He \( 	ext{saww} \) said: ‘One whose Master I \( 	ext{saww} \) was, so Ali \( 	ext{asws} \) is his Master’.

Umar said to him \( 	ext{asws} \): ‘Congratulations! Congratulations, O son \( 	ext{asws} \) of Abu Talib \( 	ext{asws} \)! You \( 	ext{asws} \) have become my Master \( 	ext{asws} \) and Master \( 	ext{asws} \) of every Muslim’. So, Allah \( 	ext{azwj} \) Mighty and Majestic Revealed: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]’’.¹³⁹

¹³８ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( 	ext{asws} \), Ch 52 H 1 a
¹³９ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( 	ext{asws} \), Ch 52 H 1 b
(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Saeed Al Hashimy, from Furaat, from Muhammad Bin Zaheyr, from Abdullah Bin Al Fazl,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said on the day of Ghadeer Khumm: ‘The day of Ghadeer Khumm is the most superior of the Eids of my saww community, and it is the day which Allah azwj, Exalted is His Mention, Commanded me saww during it with nominating my saww brother Ali asws Bin Abu Talib asws as a flag for my saww community, they would be guided with from after me saww.

And it is the day in which Allah azwj Perfected the religion. And I saww swear upon my saww community, in it is the Favo ur, and Al Islam was Pleased for them as religion’.

Then he saww said: ‘Community of people! Surely, Ali asws is from me saww and I saww am from Ali asws. He asws is Created from my saww clay and he asws is Imam asws of the creatures after me saww. He asws will clarify for them whatever from my saww Sunnah they are differing in, and he asws is Emir of the Momineen, and guide of the resplendent, and leader of the Momineen, and best of the successors asws, and husband of chieftess of the women of the world, and father asws of the Imams asws, the Guided ones asws.

Community of people! One who loves Ali asws, I saww love him, and one who hates Ali asws, I saww hate him, and one who connects with Ali asws, I saww shall connect with him, and one who cuts off Ali asws, I saww will cut him off, and one who is disloyal to Ali asws, I saww shall be disloyal to him, and one who befriends Ali asws, I saww shall befriend him, and one inimical to Ali asws, I saww shall be inimical to him.

Community of the people! I saww am a city of wisdom and Ali asws Bin Abu Talib asws is its gate, and the city will never be accessed except from the direction of its gate; and he is lying, the one claiming that he loves me saww and he hates Ali asws.

Community of people! By the One azwj Who Sent me saww with the Prophet-hood and Chose me saww over the entirety of the Created beings! I saww did not nominate Ali asws as a flag for
my community in the earth until Allah had Publicised him by his name in His Wilayah
and Obligated his Wilayah upon His Angels’.

3 - Thus, the amani of the soudoo of history, upon whom was the responsibility of
publishing him by His name in His Wilayah and Obligating His Wilayah upon

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Al Barqy, from his father, from Khalaf Bin

When he ended with him to that river, Jibraeel said to him: ‘O Muhammad! Cross over, being upon the Blessings of Allah, for Allah has Caus
ed your sight to be radiant and Extended for you font view. This is a river no one has crossed it, neither an Angel of Proximity nor any Messenger Prophet, apart from that it is (allowed)
for me to dive into it every day, then I come out from it, so I shake my wings, and there isn’t any drop dripping from my wings except Allah

Rasool-Allah crossed over until he ended up to the Veils, and the Veils are five hundred. From the Veil to the Veil is a travel distance of five hundred years. Then he said: ‘Go ahead, O Muhammad!’ He said to him: ‘O Jibraeel! And why can’t you happen to be with me?’ He said: ‘It isn’t allowed for me that I exceed past this place’.

Rasool-Allah went ahead what Allah so Desired him to advance, until he heard what the Lord Blessed and Exalted Said: ‘I am ‘Al-Mahmoud’ (the most Praised One), and you are ‘Muhammad’ (praised one). I Derived your name from My Name, so the one who connects with you, shall Connect with him, and one who cuts
you saws off, I azwj Disconnect him. Descend to My awj servants and inform them of My awj Honouring you saws

And I azwj did not Sent any Prophet saws except I azwj Made a Vizier to be for him saws, and you asws are My awj Rasool saws, and that Ali asws is your saws Vizier’. Rasool-Allah saws came down, and he saws dislike to narrate to the people with anything they did not like, lest they accuse him saws, because they were close to the Pre-Islamic period, until six days passed for that.

Allah azwj Blessed and Exalted Revealed: So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]. Rasool-Allah saws carried that until it was the eighth day. So, Allah azwj Blessed and Exalted Revealed: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].

And Rasool-Allah saws said: ‘A threat after a promise, I saws shall continue of Command of Allah awj Mighty and Majestic. So, if they were to accuse me saws and belie me asws, it would be easier upon me asws than if He azwj was to Punish me the painful Punishment in the world and the Hereafter’.

And he saws said: ‘And Jibraeel as greeted unto Ali asws as ‘Amir Al-Momineen’, so Ali asws said: ‘O Rasool-Allah saws! I asws heard the speech and did not see sense the vision’. He saws said:’ O Ali asws! This here is Jibraeel as having come to me saws from the direction of my awj Lord azwj with ratification of what He azwj Promised me saws.

Then Rasool-Allah saws instructed man by man from his saws companions until they had greeted unto him asws as ‘Amir Al-Momineen asws. Then he saws said: ‘O Bilal! Call out among the people there should not remain anyone tomorrow except a sick one, except he should come out to Ghadeer Khumm’. 
When it was the next morning, Rasool-Allah(saw) went out with a group of his companions. He(saw) praised Allah(azwj) and extolled upon Him(azwj), then said: ‘O you people! Allah(azwj) Blessed and Exalted has Sent me(saw) to you all with a Message and I(saw) was straitened by it not being able, fearing that you will be accusing me(saw) and belying me(saw), until Allah(azwj) Revealed a threat after me(saw) after threat, so their belying me(asws) is easier upon me(asws) than Punishment of Allah(azwj) upon me(saw).

Then he(saw) grabbed a hand of Ali(asws) Bin Abu Talib(asws) and raised it until the people looked at the whiteness of his armpits, and it had not been seen before that. Then he(saw) said: ‘O you people! Allah(azwj) Blessed and Exalted is my Master(asws)! I(saw) am 'Al Mahmud' (the most Praised One(asws)), and you(saw) are 'Muhammad' (praised one). I(asw) Derived your(saw) name from My(asw) Name. So, the one who connects with you(saw), I(asw) shall Connect with him, and one who cuts you(saw) off, I(asw) shall Cut him off. Descend to My(asw) servants and inform them of My(asw) Honouring you(saw), and I(asw) did not Send any Prophet(asws) except a I(asw) Made a Vizier to be for him(asws), and you(asw) are My(asw) Rasool(saw), and that Ali(asws) is your(saw) Vizier!’

The doubters, and the hypocrites, and those in whose hearts was a disease and deviation said, ‘We disavow to Allah(asw) from the words which aren’t Decisive, nor are we please from Ali(asws) becoming his(asw) Vizier. This is prejudicial from him(saww).

Salman(ra), and Al-Miqdad(ra), and Abu Zar(ra), and Ammar Bin Yasser(ra), may Allah(asw) be Pleased with them(ra), said, ‘By Allah(asw)! We(as) had not left the plains until this Verse was Revealed: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]."
Rasool-Allah⁷⁵⁴⁴ repeated that three time, then said: ‘Perfection of the religion and completion of the Favours and Pleasure of the Lord⁷⁵⁴⁵⁴ is with my⁷⁵⁴⁵⁶ Message to you all with the Wilayah after me⁷⁵⁴⁵⁴⁷ for Ali⁷⁵⁴⁵⁸ Bin Abu Talib⁷⁵⁴⁵⁹, may the Salawaat of Allah⁷⁵⁴⁶⁰ and His⁷⁵⁴⁶¹ Greetings be upon him⁷⁵⁴⁶²‘.

When it was the day of Ghadeer Khumm, Rasool-Allah⁷⁵⁴³ instructed a caller to call for the congregational Salat. He⁷⁵⁴⁴ grabbed a hand of Ali⁷⁵⁴⁵ and said: ‘O Allah⁷⁵⁴⁶! One whose Master I⁷⁵⁴⁷ was, so Ali⁷⁵⁴⁸ is his Master. O Allah⁷⁵⁴⁹! Befriend the one who befriends him⁷⁵⁵⁰ and be Inimical to the one being Inimical to him⁷⁵⁵¹’.

Hassan Bin Sabit said, ‘O Rasool-Allah⁷⁵⁴¹ Can I say a poem about Ali⁷⁵⁴²?’ Rasool-Allah⁷⁵⁴³ said: ‘Do it!’ He said, ‘Their Prophet⁷⁵⁴⁵ called them on the day of Al-Ghadeer at Khumm, and a caller was honoured by the Prophet⁷⁵⁵⁶, saying: ‘So, who is your master and your guardian?’ They said, and they did not display any threat over there, ‘Your⁷⁵⁵⁷ God⁷⁵⁵⁸ is our Master⁷⁵⁵⁹ and you⁷⁵⁶⁰ are our guardian, and you⁷⁵⁶¹ will never find today any disobedience from us’. So, he⁷⁵⁶² said to him⁷⁵⁶³: ‘Arise, O Ali⁷⁵⁶⁴, for I⁷⁵⁶⁵ am pleased with you⁷⁵⁶⁶, from after me⁷⁵⁶⁷, being an Imam⁷⁵⁶⁸ and a guide’.

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⁷⁵⁴ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁷⁵⁴, Ch 52 H 3
And Ali\textsuperscript{asws} had sore eyes (at Khyber), seeking a treatment for his\textsuperscript{asws} eyes from what he\textsuperscript{asws} was complaining, so the best of the people cured him\textsuperscript{asws} from it by his\textsuperscript{saww} spittle. Blessed was spittled and Blessed was the spitter’.\textsuperscript{142}

Tafseer Al Qummi – My father, from Safwan Bin Yahya, from Al A'ala, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The last Obligation Allah\textsuperscript{azwj} the Exalted Revealed was the Wilayah. Then He\textsuperscript{azwj} did not Reveal any Obligation after it. Then He\textsuperscript{azwj} Revealed: Today I Perfected your Religion for you [5:3] at Kura’a Al-Ghameem. So, Rasool-Allah\textsuperscript{saww} made him\textsuperscript{asws} stand at Al-Johfa. No Obligation was Revealed after it’’.\textsuperscript{143}

Tafseer Al Qummi –

‘He (Ali Bin Ibrahim) said, ‘O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]. This Verse was Revealed regarding Ali\textsuperscript{asws}.

And it was from his\textsuperscript{saww} words at Mina, he\textsuperscript{saww} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘Listen to my\textsuperscript{saww} words and understand it from me\textsuperscript{saww}! I\textsuperscript{saww} don’t know perhaps I\textsuperscript{saww} will not meet you all (again) after this year of mine\textsuperscript{saww}.’

Then he\textsuperscript{saww} said: ‘Are you\textsuperscript{saww} knowing which day is of greatest sanctity?’ The people said, ‘This day!’ He\textsuperscript{saww} said: ‘Which month?’ The people said, ‘This one!’ He\textsuperscript{saww} said: ‘And which city is of greatest sanctity?’ The people said, ‘This city of ours!’

\textsuperscript{142} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 4

\textsuperscript{143} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 5
He said: ‘Your blood, and your wealth, and your honour is sanctimonious to you like the sanctimony of this day of yours, and this month of yours, in this city of yours until you meet your Lord. He will Question about your wealth. Indeed! Have I delivered, O you people?’ They said, ‘Yes’. He said: ‘O Allah! Be Witness!’

Then he said: ‘Indeed! And every exploit, or innovation which happened during the pre-Islamic period, or blood, or wealth, it is under these two feet of mine. There isn’t anyone more honourable than anyone except by the piety! Indeed! Have I delivered?’ They said, ‘Yes’. He said: ‘O Allah! Be Witness!’

Then he said: ‘Indeed! And every interest (usury) which happened during the Pre-Islamic period, so it is dropped, and the first to drop from it is interest of Al-Abbas son of Abdul Muttalib. Indeed! And every blood (feud) which happened during the Pre-Islamic period, so it is dropped, and the first to drop from it is blood of (tribe of) Rabie. Indeed! Have I delivered?’ They said, ‘Yes’. He said: ‘O Allah! Be Witness!’

Then he said: ‘Indeed” And the Satan has despaired from being worshipped in this land of yours, but he is pleased with what you are belittling from your deeds. Indeed! And when he is obeyed, so he has been worshipped. Indeed, O you people! The Muslim is a brother of the Muslim, truly, and it is not permissible for a Muslim person, blood of a Muslim person, and his wealth, except what he gives from it by the goodness of his own self.

And have been Commanded that should fight the people until they say, ‘There is no god except Allah’. So, when they have said it, they have fortified their blood and their wealth from me, except by its right, and their Reckoning is upon Allah. Indeed! Have delivered, O you people?’ They said, ‘Yes’. He said: ‘O Allah! Be Witness!’

Then he said: ‘O you people! Preserve my words, you will be benefiting with it after me, and understand it, you will be refreshed after me. Indeed! Do not return to be Kafirs after me, striking the necks of other with the sword upon the world, for it
you were to do that, and you will be doing so, you would find me saww in a battalion between Jibraeelazwj and Mikaeelasws, striking your faces with the sword!

ثمَّةُ الْتَفَتَ عَنْ يمَبينه وَ سَكَتَ سَاعَةا ثمَّ قَالَ إينْ شَاءَ اللَّهُ أَوْ عَلييُّ بْنُ أَبيي طَاليبٍ

Then he saww turned to his saww right and was silent for a while. Then he saww said: ‘If Allah azwj so Desires, or it would be Ali saww Bin Abu Talib asws.

Then he saww said: ‘Indeed! And I saww am leaving behind among you all, two matters. If you were to take with these two, you will never stray – Book of Allah azwj and my saww family asws, for the Subtle, the Informed has informed me asws that these two will never separate until they return to be at the Fountain. Indeed! So, the one who holds fast with these two, so he has attained salvation, and one who opposes them, so he has been destroyed. Indeed! Have I saww delivered?’ They said, ‘Yes’. He saww said: ‘O Allah azwj! Be Witness!’

فَلَمَّا كَانَ آخيرُ يوْمٍ مينْ أَيَّامي التَّشْرييقي أَن ْزَلَ اللَّهُ تَعَالىَ إيذا جاءَ نَصْرُ اللَّهِي وَ الْفَتْحُ

When it was the last day from the days of Al-Tashreek (11th, 12th & 13th of Zul Hijjah), Allah azwj the Exalted Revealed: When Help of Allah comes and the victory [110:1]. So, when it was Revealed, Rasool-Allah saww said: ‘I saww give the news of my saww passing away, to myselfsaww. So he saww went to Masjid Al-Kheef, and the people gathered.

وَ حمَيدَ اللَّهَ وَ أَثْنىَ عَلَيْهٰلَ ثمَّ قَالَ نَضَّرَ اللَّهُ امْرَأا سمَيعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا ليمَنْ لمَْ

And he saww praised Allah azwj and extolled upon Himazwj, then said: ‘May Allah azwj Help the person who hears my saww speech, and understands it and makes it reach to the one who did not hear it. Perhaps its understanding would be carried by one who does not understand it, and perhaps its understanding would be carried to the one who is more understanding than him.
There are three things which the heart of a Muslim person would not cheat in—sincerity of the deeds for the sake of Allahazwj, and the advice of the Imamsasws of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

O you people! Isaww leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray—The Book of Allahazwj and myasws Family, the Peopleasws of myasws Household. The Kind and the Aware has Given measws the News that these two would never separate until they return to the Fountain like these two fingers’—and heasws joined hisasws two forefingers—‘and Iasws am not saying like these’—and heasws joined his forefinger and the middle one—‘So this would be preferable over the other (meaning both from the right hand, the virtuous ones).

A group from hisasws companions gathered and they said, ‘Muhammadasws wants to make the Imamate to be in the Peopleasws of hisasws Household. Four persons from them went out to Makkah and entered the Kabah, and they made a pact and made an agreement, and they wrote out a letter in what is between them that if Allahazwj were to Cause Muhammadasws to die or if heasws is killed, then they will not let this command to return to be among the Peopleasws of hisasws Household, ever!

Allahazwj the Exalted Revealed unto Hisasws Prophetasws: Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].

Rasool-Allahsaww went out from Makkah intending Al-Medina, until heasww encamped at an encampment called Ghadeer Khumm, and hesaww had taught the people their rituals, and instructed hisasww bequest to them when this Verse was Revealed unto himasw: 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].
Rasool-Allah\textsuperscript{saww} stood up and said: ‘A Threat and a Promise’. He\textsuperscript{saww} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! Are you knowing one your guardian is?’ They said, ‘Yes, Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Aren’t I\textsuperscript{saww} foremost with you all than you yourselves are?’ They said, ‘Yes’. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Be Witness!’

Then he\textsuperscript{asws} grabbed a hand of Amir Al-Momineen\textsuperscript{asws} and raised it until the whiteness of his\textsuperscript{saww} armpits was revealed to the people. Then he\textsuperscript{saww} said: ‘Indeed! One whose Master I\textsuperscript{asws} was so this 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 Help the one who helps him\textsuperscript{asws} and Abandon the one who abandons him\textsuperscript{asws}, and Love the one who loves him\textsuperscript{asws}!’

Then he\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Be Witness upon them, and I\textsuperscript{saww} am from the witnesses’.

Umar Bin Al-Khattab stood up among his\textsuperscript{saww} companions and said: ‘O Rasool-Allah\textsuperscript{azwj}! (Is it) from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ Rasool-Allah\textsuperscript{saww} said: ‘Yes, (it is) from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}. He\textsuperscript{asws} is Emir of the Momineen, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent. Allah\textsuperscript{azwj} will Guide him\textsuperscript{asws} on the Day of Qiyamah over the Bridge, so he\textsuperscript{asws} will enter his\textsuperscript{asws} friends into the Paradise, and his\textsuperscript{asws} enemies into the Fire’.

His\textsuperscript{saww} companions, the ones who reneged after him\textsuperscript{saww}, said, ‘Muhammad\textsuperscript{saww} has said in Masjid Al-Khief what he\textsuperscript{saww} said, and he\textsuperscript{saww} said over here what he\textsuperscript{saww} said, and if he\textsuperscript{saww} were to return to Al-Medina, he\textsuperscript{saww} will seize us with the allegiance to him\textsuperscript{asws}!’

فقال أصحابنا الذين أزعموا بغتة قد قال محمد ص في مسجد الجُهيزة يا رسول الله ص و قالوا و قالوا في المسجد ص و قالوا في الغبة ص، و هم عقلة أرثر بين الجُهيزة و الآخاء، فقاطعوا سنة عن خمسة
Fourteen persons gathered and they conspired upon murdering Rasool-Allah(saww) and sat in wait for him(saww) in Al-Aqaba, and it is ‘Aqaba Arsha’ between Al-Johfa and Al-Abwa’a. Seven sat on the right of Al-Aqaba (ravine) and seven on its left to frighten the camel of Rasool-Allah(saww).

When the night shielded, Rasool-Allah(saww) advanced the soldiers during that night. He(saww) went on to nap upon his(saww) camel. When he(saww) was close to Al-Aqaba, Jibraeil(as) called out to him(saww): ‘O Muhammad(saww)! So and so, and so and so, and so and so have sat (to ambush) you(saww)!

Rasool-Allah(saww) looked and said: ‘Who is this behind me(saww)?’ He said, ‘Huzeyfa Bin Al-Yamani, O Rasool-Allah(saww)! He(saww) said: ‘Did you hear what I(saww) heard?’ He said, ‘Yes’. He(saww) said: ‘Conceal!’ Then Rasool-Allah(saww) went near them and called out to them with their names. When they heard the call of Rasool-Allah(saww), they fled and entered among a crowd of the people, and they tied up their rides, and they neglected them.

And the people joined up with Rasool-Allah(saww) and sought them, and Rasool-Allah(saww) ended up to their rides and recognised them. When he(saww) encamped he(saww) said: ‘What is the people with a people conspiring in the Kabah that, ‘If Allah(azwj) Causes Muhammad(saww) to die or if he(saww) is killed, we will not let this command to return to be among the People(asws) of his(saww) Household, ever!’?’

They came to Rasool-Allah(saww) and they swore that they did not say anything from that, and they had not intended (murdering) him(saww), and had not plotted with anything for Rasool-Allah(saww). So, Allah(azwj) Revealed: *They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74] – from murdering Rasool-Allah(saww).*

*And they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish*
them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74].

رضع رسول الله ص إلى المديدة و نفي بما المحروم و النصف من صفر لا يشتكى شيئاً ثم ابنه الوحي الذي تولى فيه

Rasool-Allah saww returned to Al-Medina and stayed at it in Al-Muharram and half of Safar not complaining of anything (health problems). Then the (aches and) pains began with him saww in which he saww passed away'.

(The book) ‘Qurb Al Isnad’ – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

‘Abu Abdullah asws said: ‘When this Verse was Revealed regarding the Wilayah, Rasool-Allah saww with the rubbish to be cleared out by a tree. Then he saww called for the congregational Salat, then said: ‘O you people! One whose Master is was, so Ali asws is his Master! Aren’t I saww foremost with you all than your own selves’. They said, ‘Yes!’

قال من كش فث مه مولى ربي و مولي مه ربي و مولي معوي من عادي ممن عاداه

He saww said: ‘One whose Master was, so Ali asws is his Master. Lord aswj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws’

ثم أمر الناس ببايعون علياا فبايعه الناس لا يجيء أحد إلا ببايعه و لا يتكلم منهم أحد ثم جاء زعفر و حبتر فقال ص لله يأز فبايعه و حبتر و لا يتكلم منهم أحد ثم جاء زعفر

Then he saww instructed the people to pledge allegiance to Ali asws. So, the people pledge allegiance to him asws. No one came, except he pledged allegiance to him asws. Not one of them spoke. Then came Zufer (Abu Bakr) and Hibter (Umar). He saww said to him: ‘O Zufer (Abu Bakr)! Pledge allegiance to Ali asws with the Wilayah’. He said, ‘(Is it) from Allah aswj and from His aswj Rasool asws?’ He saww said: ‘From Allah aswj and from His aswj Rasool asws.

ثم جاء حبتر فقال ص باغة علاني بالولايات فقال من الله و من رسوله ومن مني عاداه و من مني عاداه

Then came Hibter (Umar). He saww said: ‘Congratulate Ali asws for the Wilayah!’ He said, ‘(Is it) from Allah aswj and His aswj Rasool asws?’ (He saww confirmed). Then he curled up his arms and said to Zufer (Abu Bakr), ‘Intense is what he saww is raising with the praise of the son asws of his saww uncle asws’. Then came Zufer (Abu Bakr) and Hibter (Umar).

فسمى نفسي أحمدا بن الحسن التاجر عن الحسن بن علي الصوفي عن الحسن بن علي بن عياش عن زكريا بن محترم ممن عاداه فقال: لما أقام رسول الله ص أمر المحتاجين علاني يوم غدير ختم كانوا بعدة ستة فقر من المحتاجين فكلهم أبو بكر و عمر و عثمان بن عفوان و سعد بن أبي وقاص و أبو جحشة و سماح مولى أبي خليفة و العبيرية بن عفوان

144 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 6
145 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 7
Umar said, ‘Are you all not seeing his eyes, as if these are eyes of a madman?’ – meaning the Prophet saww. ‘He be standing right now and saying: ‘My Lordazwj Said to me’.

When he stood up he said: ‘Who is foremost with you all than your own selves?’ They said, ‘Allahazwj and His Rasoolsaww’. He saww said: ‘O Allahazwj, be Witness!’

Then he saww said: ‘One whose Master was, so Ali is his Master, and greet unto him as ‘Amir Al-Momineen’!’

‘Jibraeel as descended and let Rasool-Allahsaww know with the talk of the people. He saww called them and asked them, but they denied and swore. So Allahazwj Revealed: *They are swearing by Allah that they did not say it,* [9:74]’.

Then he saww said: ‘When Allahazwj Commanded His Rasoolsaww to nominate Amir Al-Momineen saww for the people in His Words: *O you Rasool! Deliver what has been Revealed unto you from your Lord;* [5:67] regarding Ali saww at Ghadeer Khumm, he saww said: ‘One whose Master was, so Ali is his Master’. The devils came to the greatest devil (Ibleesla), and they poured dust upon their heads. Ibleesla said to them, ‘What is the matter with you all?’ Theyla said, ‘This man saww has
tightened a pact today such a pact, nothing can loosen it up to the Day of Qiyamah!’ Iblees said to them, ‘Never! Those around him, a number of them have promised me they will never oppose me. So, Allah Revealed: And Iblees did ratify his conjecture upon them, [34:20] – the Verse’.

Tafseer Al Qummi – My father, from Hassan,

‘From Abu Abdullah asws regarding His Words: And surely it is a Revelation from Lord of the Worlds [26:192] The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194]. He said: The Wilayah was Revealed for Amir Al-Momineen on the day of Al-Ghadeer’.

Tafseer Al Qummi – My father, raising it, said,

‘Abu Abdullah asws said: ‘When the Wilayah was Revealed, and it was from the words of Rasool-Allah at Ghadeer Khumm: ‘Greet unto Ali asws as ‘Amir Al-Momineen’!’ They both said, ‘(Is it) from Allah and from His Rasool saww?’

He asws said to them: ‘Yes, a reality from Allah and from His Rasool saww. He is Emir of the Momineen, and Imam of the pious, and guide of the resplendent. Allah will Guide him on the Day of Qiyamah over the Bridge, so he will enter his friends into the Paradise and enter his enemies into the Fire’.

Allah Mighty and Majestic Revealed: and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91] – meaning words of Rasool-Allah saww: ‘From Allah and from His Rasool saww:

فَأَنَّ اللَّهُ عَزَّ وَ جَلَّ وَ لا تَنْقُضُوا الأَْيمْانَ بَعْدَ تَوْكييديها وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفييلاا إينَ اللَّهَ يَعْلَمُ ما تَفْعَلُونَ

147 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 9
148 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 10
Then He\textsuperscript{azwj} Struck an example for them. He\textsuperscript{azwj} Said: \textit{And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]}.\footnote{Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 11}

12 - ب، قرب الإسناد السندكي بن تخبرد عن صفوان الجمال عن أبي عبد الله ع قال سمعت بقول الله تعالى لنما نزلب الولالية لئيلين ع قام بحل من جانب الناس فقال لقد عقد هذا الرسول هذا الخيط عقدة لا يقلعها بعده إلا كافر

(The book) ‘Qurb Al Asnad’ of Al Sindy Bin Muhammad – From Safwan Al Jammal,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘When the Wilayah for Ali\textsuperscript{asws} was Revealed, a man from the side of the people stood up and he said, ‘This Rasool\textsuperscript{saww} has tied a knot for this man\textsuperscript{asws}, no one will loosen it except a Kafir!’

فخاده الثاني فقال له يا عبد الله من أن تصدن قال فسكن فرجم الثاني إلى رسول الله ص فقنا يا رسول الله إني رأيت بخل في جانب الناس وهو يقول عقد هذا الرسول هذا الخيط عقدة لا يقلعها إلا كافر

The second (Umar) came to him and said to him, ‘O servant of Allah\textsuperscript{azwj}! Who are you?’ He was silent. So, the second (Umar) returned to Rasool-Allah\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! I saw a man in the side of the people, and he said, ‘This Rasool-Allah\textsuperscript{saww} had tied a knot for this man\textsuperscript{asws}, no one will loosen it except a Kafir!’

فقال يا فلان ذلك خرقيق فإنك أن تكون من من يقلع العقدة فينكر

He\textsuperscript{saww} said, ‘O so and so (Umar)! That is Jibraeel\textsuperscript{as}, so beware of becoming from the ones who loosen the knot!’ So, he withdrew’.\footnote{Bihar Al Awaar – V 37, The book of History – Amir Al Mominee\textsuperscript{n}, Ch 52 H 12}

13 - ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه عن قال إن إيليسن رأى أربع راتب يوم لعن و يوم أهبط إلى الأرض و يوم بعلم النبي ص و يوم العبده.

(The book) ‘Qurb Al Asnad’ – Haroun, from Ibn Sadaqah,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Iblees\textsuperscript{la} snorted with four snorts – on the day he\textsuperscript{la} was Cursed, and the day he\textsuperscript{la} was Sent down to the earth, and the day the Prophet\textsuperscript{saww} was Sent, and the day of Al-Ghadeer’.\footnote{Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 13}

14 - ن، عيون أصحاب السمع وال البصر عند الآلهة عن الرضا عن أباه عن قال قال رسول الله ص من خذل ملأها ملأها الله و من واع مر من عاده و الخيل من خذله.

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} – by the three chains from Al-Reza\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master. O Allah\textsuperscript{azwj}!

\begin{center}
\textsuperscript{149} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 11
\textsuperscript{150} Bihar Al Awaar – V 37, The book of History – Amir Al Mominee\textsuperscript{n}, Ch 52 H 12
\textsuperscript{151} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 13
\end{center}
Befriend the one befriending him<sup>asws</sup>, and be Inimical to the one inimical to him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>, and Abandon the one abandoning him<sup>asws</sup>, 152

(15) – Let the companions of the Noble Truth bear witness that, whenever there would come to an Allah’s Apostle<sup>asws</sup> a verse or a hadith, or an innovation, or an incorrect statement, or a bad news, or an agreeable news, he used to witness in favor of the one who brought him and against the one who went against him. (The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab and Ibn Yazeed, both together from Ibn Abu Umeyr; and it is narrated to us by my father, from Ali, from his father, from Ibn Abu Umeyr; and it is narrated to us by Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr; and it is narrated to us by Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Marouf Bin Kharbuz, from Abu Al Tufeyl Aamir Bin Wasila, from Huzyefa Bin Aseyd Al Ghifary who said,

‘When Rasool-Allah<sup>asws</sup> returned from the farewell Hajj and we were with him<sup>asws</sup>, he<sup>asws</sup> came until he<sup>asws</sup> ended up to Al-Johfa. He<sup>asws</sup> instructed his<sup>asws</sup> companions with the encamping. The people descended in their encampments. Then he<sup>asws</sup> called with the Salat, and prayed two Cycles with his<sup>asws</sup> companions.

Then he<sup>asws</sup> turned with his<sup>asws</sup> face towards them and said to them: ‘The Subtle, the Informed has Informed me<sup>asws</sup> that I<sup>asws</sup> shall pass away and you all will be dying, and it is as if I<sup>asws</sup> have already been Called, so I<sup>asws</sup> must answer, and I<sup>asws</sup> will be Question about what I<sup>asws</sup> had been Sent with to you, and about what I<sup>asws</sup> left behind among you all, from the Book of Allah<sup>azwj</sup> and His<sup>azwj</sup> Divine Authorities, and you will be Questioned. So, what will you be saying to your Lord<sup>azwj</sup>?’

They said, ‘We shall say that you<sup>asws</sup> had delivered, and advised, and fought, so may Allah<sup>azwj</sup> Recompense you<sup>asws</sup> on our behalf the superior Recompense’.

Then he<sup>asws</sup> said to them: ‘Aren’t you testifying that there is no god except Allah<sup>azwj</sup> and that I<sup>asws</sup> am Rasool<sup>asws</sup> of Allah<sup>azwj</sup> to you, and that the Paradise is true, and that the Fire is true, and that the Resurrection after the death is true?’ They said, ‘We do testify with that!’

Then he<sup>asws</sup> said to them: ‘You all bear witness that you all testify that I<sup>asws</sup> am Allah’s Apostle<sup>asws</sup> and that I<sup>asws</sup> am Rasool<sup>asws</sup> of Allah<sup>azwj</sup> to you, and that the Paradise is true, and that the Fire is true, and that the Resurrection after the death is true?’ They said, ‘We do testify with that!’

Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 14
He saww said: ‘O Allah azwj! Be Witness upon what they are saying! Indeed, and I saww keep you all as witnesses, I saws testify that Allah azwj is my saww Master, and I saww am Master of every Muslim, and I saww foremost with the Momineen than their own selves. So, are you acknowledging with that, and testifying for me saww with it?’ They said, ‘Yes, we do testify for you saww with that!’

He saww said: ‘Indeed! One whose Master saww was, so Ali asws is his Master, and he asws is this one asws!’ Then he saww grabbed a hand of Ali asws and raised it with his saww hand until the whites of his saww armpits were seen.

Then he saww said: ‘O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws. Indeed, and I saww shall be over-indulging to you all and you will be arriving to me saww at the Fountain tomorrow, and it is a Fountain, the width of it is what is between Busra (in Syria) and Sana’a (in Yemen). In it are cups of silver of the number of stars of the sky.

Indeed! And I saww shall be questioning you all tomorrow, what is that you did regarding what I saww have kept Allah azwj with upon you, during this day of yours, when you arrive to me saww at my saww Fountain, and what is that you did with the two weighty things from after me saww. So, consider how you are replacing me saww regarding them both when you will be meeting me!’

They said, ‘And what are these two weighty things, O Rasool-Allah saww?’ He saww said: ‘As for the greater weighty thing, it is the Book of Allah aswj Mighty and Majestic, a means extended from Allah aswj and from me saww. Its end is in the Hand of Allah aswj, and the other end is in your hands. In it is knowledge of what is past, and what remains up to the Establishment of the Hour.

And as for the smaller weighty thing, it is (inseparable) ally of the Quran, and it is Ali asws Bin Abu Talib asws and his asws family asws, and these two will never separate until they return to me saww at the Fountain’.

قال مغرورٌ بن خزيمة ففرغَتْ هذا الكلام على أبي حفصٍ ع فقال صحَّ قلناً صدقَناً على أبي حفصٍ ع يقرأا و ع زعنَاء.
Marouf Bin Kharbuz said, ‘I presented this speech to Abu Ja’far asws. He asws said: ‘Abu Al-Tufeyl spoke the truth. This is a speech we find it being in the Book of Ali asws and we asws do recognise it’.

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16- ن، عيون أخبار الرضا عليه السلام الحُْسَينُْ بْنُ أَحمَْدَ الْبَيْهَقي
يُّ عَنْ محَُمَّدي بْني يحَْيىَ الصَّوْلِيِّ عَنْ سَهْلي بْني قَاسِمٍ النُّوشَجَانييِّ قَالَ:
قَالَ رَجُلٌ ليلرِّضَا ع
يَا ابْنَ رَسُولي اللَّهي إينَّهُ ي ُرْوَى عَنْ عُرْوَةَ بْني
الزُّب َيرْي أَنَّهُ قَالَ ت ُوُفيَِّ النَّبِيُّ صَوْلِيَّةَ عَنهُ وَ هُوَ فيي تَقييَّةٍ

The book) ‘Uyoon Akhbar Al Reza asws’ – Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Sahl Bin Qasim Al Nowshajany who said,

‘A man said to Al-Reza asws, ‘O son asws of Rasool-Allah saww! It is being reported from Urwah Bin Al-Zubeyr having said that the Prophet saww expired and he asws was in Taqiyyah (dissimulation).’

He asws said: ‘As for after, the Words of Allah azwj Mighty and Majestic: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]. It removes all Taqiyyah by the Guarantee of Allah azwj Mighty and Majestic to him saww, and clarifies the Command of Allah azwj the Exalted, but Quraysh did what they desired after it, and as for before the descent of this Verse, so perhaps’.

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17- مع، معاني الأخبار بيالأَْسَانييدي إيلىَ دَاريمٍ عَنْ ن ُعَيْمي بْني سَالميٍ عَنْ أَنَسٍ قَالَ
سمَيعْتُ رَسُولَ اللَّهي ص ي َقُولُ ي َوْمَ غَدييري خُمٍّ وَ هُوَ آخيذٌ بييَدي عَلييٍّ ع أَ
لَسْتُ أَوْلى بيالْمُؤْمينيينَ مينْ أَن ْفُسيهيمْ قَالُوا ب َلَى قَالَ فَمَنْ كُنْتُ مَوْلاَهُ ف َهَذَا عَلييٌّ مَوْلاَهُ اللَّهُمَّ وَالي مَنْ وَالاهُ وَ عَادي مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ
خَذَلَهُ.

(The book) ‘Maani Al Akhbar’ – By the chains to Darim, from Nueym Bin Salim from Anas (well-known fabricator) who said,

‘I heard Rasool-Allah saww saying on the day of Ghadeer Khumm, and he saww was holding a hand of Ali asws: ‘Aren’t I saww foremost with the Momineen than their own selves?’ They said, ‘Yes’. He saww said: ‘So, the one whose Master I saww was, so this Ali asws is my Master. O Allahazwj I Befriend the one befriend him asws, and Be Inimical to one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws.

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18- مَا، الأمامِي للشَّيْخ العَلَومي الْمُفييدُ عَنْ عَلييِّ بْني أَحمَْدَ الْقَلاَنيسييِّ عَنْ عَبْدي اللَّهَيْ بْني محَُمَّدٍ عَنْ عَبْدي الْرَّحمَْني بْني صَاليحٍ عَنْ مُوسَى بْني عيمْرَانَ عَنْ أَبيي
إِسْحَاقَ السَّبييعييِّ عَنْ زَيْدي بْني أَرْقَمَ قَالَ: سَمَّحت رَسُولَ اللَّهِ صَيَّبِمَ شَمَّ بِي يَوْمَ وَلَيْمَ عَنْ عَمَّةِ اللَّهِ فَهَلَا عِلَّمَتْ مَوْلَاةَ اللَّهِمَّ وَالِي مِنْ وَالِدَةَ وَ عَادَى مِنْ عَادَى وَ الْمُهَزَّرَ مِنْ لَنَفسَةَ وَ الحَدَلَ مِن
حرصه.”

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153 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 15
154 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 16
155 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 17
I heard Rasool-Allah saww at Ghadeer Khumm saying: ‘The charity is not permissible for me saww nor it is permissible for the People asws of my saww Household. May Allah azwj Curse the one claiming to other than his father! May Allah azwj Curse the one being in the master-ship of other than his master! The child is for the owner of the bed, and for the adulterer is the stoning and there isn’t any inheritance for the inheritor!

Indeed! And you have heard from me saww and seen me saww. Indeed! One who belies upon me saww deliberately, let him assume his seat from the Fire. Indeed! And I saww shall be over-indulging with you all at the Fountain, and (priding) with you being numerous upon the (other) communities on the Day of Qiyamah, so do not blacken my saww face! Indeed! saww shall be saving men from the Fire, and let people be save from my saww hands. Allah azwj is my saww Master aswj, and I saww am master of every Momin and Momina. Indeed! One whose Master I saww was, so Ali asws is his Master!’

I and Abdullah Bin Alqamah arrive at Makkah, and Abdullah Bin Alqamah was a reviler of Ali asws for a long time. I said to him, ‘Is there for you regarding this one, meaning Abu Saeed Al-Khudri, you can narrate with, any pact?’ He said, ‘Yes’. So, we went to him.

He said, ‘Have you heard any virtue being for Ali asws?’ He said, ‘Yes, then I shall narrate to you, ask the Emigrants and the Helpers and Quraysh about it. Rasool-Allah saww said on the day of Ghadeer Khumm: ‘Deliver!’ Then he saww said: ‘O you people! Aren’t I saww foremost with the Momineen than their own selves?’ They said, ‘Yes’. He saww said it three times.
Then he said: ‘Come closer, O Ali!’ He raised his hand to the extent that I looked at the whiteness of his armpits. He said: ‘One whose Master was, so Ali is his Master!’ – three times.

Then he said, ‘Abdullah Bin Alqamah said, ‘You heard this from Rasool-Allah?’ Abu Saeed said, ‘Yes’, and indicated to his ears and his chest. He said, ‘I heard it with my ears and my heart retained it’.


(157) The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ja’far Bin Midrar, from his uncle Tahir, from Muawiya Bin Maysarah, from Al Hakam Bin Uteyba, and Salamah Bin Kuheyl, from habeen Al Iskaf, from Zayd Bin Arqam who said,

‘Rasool-Allah addressed us on the day of Ghadeer Khumm. He said: ‘One whose Master was, so Ali is his Master. O Allah! Befriend the one who befriends him and be Inimical to the one being inimical to him!’

(158) (The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Abdullah, from Fitr Bin Khalifa, from Abu Is’haq, from Amro Bin Zu Mirri, and Saeed Bin Wuheyd, and from Zayd Bin Nuqie, they said,

‘We heard Ali saying in Al-Rahba: ‘I adjure Allah! Who has heard the Prophet saying on the day of Ghadeer Khumm what he had said, except he should stand!’

We, Thirteen stood up and testified that Rasool-Allah had said: ‘Aren’t foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah!’ He grabbed a
hand of Ali\textsuperscript{asws} and said: ‘One whose Master I\textsuperscript{saww} was, so this Ali\textsuperscript{asws} is his Master. O Allah\textsuperscript{azwj} Befriend the one befriending him\textsuperscript{asws}, and be Inimical to the one being inimical to him\textsuperscript{asws}, and Love the one loving him\textsuperscript{asws} and Hate the one hating him\textsuperscript{asws}, and Help the one helping him\textsuperscript{asws}, and Abandon the one abandoning him\textsuperscript{asws}!”

قال أبو إشخاق حين فوّه من الحديث: يا بكر من آنسا أخبر:

Abu Is’haq said when he was free from the Hadeeth, ‘O Abu Bakr! One who forgets would fall behind!’

(159)

The book ‘Al Amaali’ of the sheykh Al Tusi – By the chain from Al-Hassan, from Ubeydullah Bin Musa, from Hany Bin Ayoub, from Talha Bin Musarrif, from Umeyra Bin Sa’ad,

‘He heard Ali\textsuperscript{asws} in Al-Rahba advising the people: ‘Who heard Rasool-Allah\textsuperscript{saww} saying: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master. O Allah\textsuperscript{azwj} Befriend the one befriending him\textsuperscript{asws}, and be Inimical to the one being inimical to him\textsuperscript{asws}?” About ten people stood up and testified’.

(160)

(161)

(159) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 21

(160) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 22

(161) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 23
be Inimical to the one being inimical to him, and Abandon the one abandoning him, and Help the one helping him, 162

فَعَلَّ وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِيٍّ بْنِ أَبِيهِ السَّمِّي، وَ عَنْ أَحَمَّدَ بْنَ مَحْمُودَ بْنِ عَلِيٍّ بْنِ عَلِي١٦٢

Separately, and from Ahmad Bin Muhammad Bin Ali Al Muhallab, ‘We are informed by the noble Abu Al Qasim Ali Bin Muhammad Bin Ali Bin Al Qasim Al Sha’rany, from his father, ‘It is narrated to us by Salamah Bin Al Fazl Al Ansany, from Abu Maryam, from Qays Bin Hayyan, from Atiyyah Al Sa’ady who said,

‘I asked Huzeyfa Bin Al-Yamani about the nomination by the Prophet of Ali on the day of Al-Ghadeer Khumm, ‘How did it happen?’ He said, ‘Allah the Exalted Revealed unto His Prophet: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6].

They said, ‘O Rasool-Allah! What is this Wilayah which you are more rightful with it from us with ourselves?’

He said: ‘The listening and the obedience in whatever you like and dislike’. We said, ‘We hear and we obey!’ So, Allah the Exalted Revealed: And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, when you said: ‘We have heard and we obey’, [5:7].

We went out to Makkah with the Prophet during the farewell Hajj. Jibraeel descended and said: ‘O Muhammad! Your Lord Conveys the Greetings and Says: “Nominate Ali as a flag for the people’. The Prophet cried until his beard was moist, and said: ‘O Jibraeil! My people are newly from the Pre-Islamic period. I had to strike them upon the religion, willingly and unwillingly, until they were towed to me. So, how would it be when I load upon their necks other than me?’ Jibraeil ascended’. 163

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162 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 24 a
163 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 24 b
‘From Huzeyfa, ‘And the Prophet saws had sent Ali asws to Al-Yemen. He asws arrived at Makkah and we were with the Rasool saws. Then one day Ali asws headed towards the Kabah to pray Salat. When he asws performed Ruk’u, a beggar came to him asws. So he asws gave charity to him with his asws ring. So, Allah azwj the Exalted Revealed: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

Rasool-Allah saws exclaimed Takbeer and recited it to us. Then he saws said: ‘Arise! We shall seek this described one which Allah azwj has Described with’. When Rasool-Allah saws entered the Masjid, a beggar faced him saws. He saws said: ‘Where are you coming from?’ He said, ‘From the presence of this praying one asws. He asws gave charity to me with this ring while he asws was performing Ruk’u’.

Then the author of the book ‘Al Nashr Wa al Tayy’ said,

The hypocrites looked at each other and said, ‘Our heart cannot be strong enough upon that, ever, with the obedience to him asws. We shall ask Rasool-Allah saws to replace him asws for us’. So, they came to Rasool-Allah saws and informed him saws with that. Allah azwj the Exalted Revealed Quran (Verse), and it is: Say: ‘It cannot happen for me that I would replace him from myself. [10:15] – the Verse.

Jibraeel as said: ‘O Rasool-Allah saws! Complete it!’ He saws said: ‘My saws beloved Jibraeel! I saws have heard what you asws are instructing me saws with’. The trustworthy Jibraeel as left from Rasool-Allah saws. 164
Then the author of the book ‘Al Nashr Wa Al Tayy’ said,

‘From another Hadeeth of Huzeyfa, ‘It was from the words of Rasool-Allahsaww during the farewell Hajj at Mina: ‘O you people! I saww am leaving behind among you all two matters. If you were to take with these, you will never stray – Book of Allahaswj and myasws familyasws, Peopleasws of myasws Household.

And the Subtle, the Informed has Informed measww these two will never separate until they return to measww at the Fountain, like these two fingers’ – and heasww gathered between his two forefingers. ‘Indeed! So, the one who holds fast with them, so he has attained salvation, and one who opposes them, so he has been destroyed. Indeed! Have Iasww delivered, O you people?’ They said, ‘Yes’. Heasww said: ‘O Allahazwj, be Witness!’

I (Majlisi) am saying, ‘And in Al Johra, Abu Saeed Masoud Bin Nasir Al Sijistany has added in the book ‘Al Dirayah’, he said, by his chain from a number of ways to Abdullah Bin Abbas who said,

‘When the Prophetasws went out during the farewell Hajj, heasws encamped at Johfa. Jibraeel isawas came to himasws and instructed himasws to stand with Aliasws. Heasws said: ‘Aren’t you all claiming that Iasww am foremost with the Momineen than your own selves?’ They said, ‘Yes, O Rasool-Allahasww!’

Heasws said: ‘So, the one whose Master Iasww was, so Aliasws is his Master. O Allahazwj! Befriend the one befriending himasws and be Inimical to one being inimical to himasws, and Love the one loving himasws and Hate the one hating himasws, and Help the one helping himasws and Assist the one assisting himasws.

And it is reported by Abu Saeed Al Samman, by his chain,

165 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 24 d
166 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 24 e
'Iblees came to Rasool-Allah upon what you said regarding the son of your uncle, Ali!'}

In the image of an old man, goodly appearance, and said, 'O Muhammad! How few are the ones who pledged allegiance to you upon what you said regarding the son of your uncle, Ali!'}

Allah Revealed: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen. A group of hypocrites gathered, those who had broken his pact. They said, 'Yesterday Muhammad had said in Masjid Al-Khief what he said, and over here he said what he said. So, if he were to return to Al-Medina, he will surely take the allegiance for him, and the view is that we should kill Muhammad before he enters Al-Medina.'

When it was that night, fourteen men sat in wait for him in Al-Aqabah to murder him, and it is Aqabah between Al-Johfa and Al-Abwa'a. Seven sat on the right of Al-Aqaba (ravine), and seven sat on its left, to frighten his camel (so it would fall into the ravine). When it was evening, Rasool-Allah prayed Salat and departed, and sent his companions ahead, and he was upon a fast camel.

When he ascended Al-Aqabah, Jibraeel called out to him: 'So and so, and so and so', and he named all of them, and the author of the book mentioned the names of the group, indicating to them.

Then he said, 'Jibraeel said: 'O Muhammad! They are sitting for you in Al-Aqabah to assassinate you'. Rasool-Allah looked at the one behind him and said, 'Who is this behind me?' Huzeyfa Bin Al-Yamani said, 'I am Huzeyfa, O Rasool-Allah!' He said: 'Did you hear what names were named?' He said, 'Yes'. He said: 'Conceal!' Then he went near them and called them with their names and names of their fathers. When they heard the call of Rasool-Allah, they went away and entered to be among the crowd of the people, and they left their riding animals, and they had tied these inside Al-Aqabah. And the people joined up with Rasool-Allah and Rasool-Allah ended to their animals, and recognised them.
When he saw encamped, he saw said: ‘What is the matter with a people swearing oaths in the Kabah, ‘If Allah Causes Muhammad to die or he is killed, this command will not be returned to the People of his Household!’’

Then they plotted with what they plotted with. They came to Rasool-Allah and swore they had not plotted with anything from that. So, Allah Blessed and Exalted Revealed: They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74] – the Verse’. 167

It is reported by Al Hakim Ubeydullah Bin Abdullah Al Haskany in the book ‘Do’a Al Hudat Ila Ada’a Haq Al Mawlah’, and he is from the men of the general public. He said, ‘I read out to Abu Bakr Muhammad Bin Muhammad Al Sayadlany. He acknowledged with it, narrated to you by Abu Muhammad Abdullah Bin Ahmad Bin Ja’far Al Shaybany, narrated to us by Abdul Rahman Bin Al-Husayn Al Asady, narrated to us by Ibrahim Bin Al-Husayn Al Kisaie, narrated to us by Al Fazl Bin Zukeyn, narrated to us by Suqyan Bin Saeed, narrated to us by Mansour Bin Rabie, from Huzyefa Bin Al Yamani who said,

‘Rasool-Allah said for Ali: ‘One whose Master I was, so Ali is his Master’. Al Numan Bin Al-Munzir Al-Fihry stood up and said, ‘This thing you have said, it is from you or something your Lord has Commanded you with?’

He said: ‘But, my Lord has Commanded me with it’. He said, ‘O Allah! Send down upon us stones from the sky’. He had not even reached his riding animal until a stone came (from the sky) and struck him, and he fell down dead. So, Allah the Exalted Revealed: A questioner, asked for the Punishment to befall [70:1]’. 168

167 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 24 f
168 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 24 g
I (Majlisi) am saying, ‘And this Hadith has been reported by Al Sa’alby in his Tafseer of the Quran with better and more perfect than this report, and like that is reported by the author of the book ‘Al Nasr Wa Al Taie’ who said,

‘When Rasool-Allah saww was at Ghadeer Khumm, he saww called the people. They gathered, and he saww grabbed a hand of Ali asws and said: ‘One whose Master I saww was, so Ali asws is his Master’. That became widespread in every city. That reached Al-Haris Bin Al Nu’man Al-Fihry. He came to Rasool-Allah saww upon a camel of his until he came to Al-Abtah.

I say, When Rasool-Allah saww was at Ghadeer Khumm, he saww called the people. They gathered, and he saww grabbed a hand of Ali asws and said: ‘One whose Master I saww was, so Ali asws is his Master’. That became widespread in every city. That reached Al-Haris Bin Al Nu’man Al-Fihry. He came to Rasool-Allah saww upon a camel of his until he came to Al-Abtah.

He descended from his camel, and knelt it and tied it, then came to the Prophet saww, and he saww was in an assembly of his saww companions. He said, ‘O Muhammad saww! You saww ordered us on behalf of Allah azwj that we should testify that there is no god except Allah azwj and that you saww are a Rasool saww of Allah azwj, so we accepted it.

And you saww ordered us that we should pray five (daily Salat), we accepted it. And you saww ordered us with the Hajj, we accepted it. Then you saww were not pleased with that until you saww raised the merit of the son asws of your saww uncle asws, and preferred him asws over us, and you saww said: ‘One whose Master I saww was, so Ali asws is his Master’. Is this something from you saww or from Allah azwj?’

He saww said: ‘By Allah azwj! Who, there is no god except He azwj! This is from Allah azwj! Al-Haris turned around intending (to go to) his riding animal, and he was saying, ‘O Allah azwj! If what Muhammad saww says is true, then Rain upon us stones from the sky or Give us a painful Punishment [8:32]. He had not even arrived to it until Allah azwj Pelted him with a stone (from the sky), and it fell upon his skull and exited from his behind’.

(169) The book ‘Ikmal Al Deen’ – Muhammad Bin Ibrahim, from Al Abbas Bin Al Fazl, from Abu Zur’ah, from Kaseer Bin Yahya Abu Malik, from Abu Awanah, from Al Amsh, from Habeeb, from Abu Sabir, from Amro Bin Wasilah, from Zayd Bin Arqam who said,

Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 24 h
'When Rasool-Allah(saww) returned from the farewell Hajj, he(saww) encamped at Ghadeer Khumm. Then he(saww) instructed for a clearing and stood therein, then said: 'It is as if I(saww) have already been Called and I(saww) must answer. I(saww) am leaving among you all the two weight things, one of them is greater than the other – Book of Allah(azwj) and my(saww) family(asws), therefore consider how you(asws) are replacing me(asws) regarding these two, for they will never separate until they return to me(saww) at the Fountain'.

Then he(saww) said: 'Allah(aswj) in my(saww) Master(aswj), and I(saww) an master of every Momin'. Then he(saww) grabbed a hand of Ali(asws) Bin Abu Talib(asws) and said, 'One whose Master I(saww) was, so this is his Master. O Allah(aswj) Befriend the one befriending him, and be Inimical to one being inimical to him(asws)!'

He (the narrator) said, 'I said to Zayd Bin Arqam, ‘You heard it from Rasool-Allah(saww)?’ He said, ‘There was no one in the plains except and he saw him(saww) with his eyes and heard him(saww) with his ears”.

(26) He mentioned the stand of Rasool-Allah(saww) with the Wilayah at Ghadeer Khumm’.

‘Abu Abdullah Ja’far Al-Sadiq(asws) said: ‘Allah(aswj) Mighty and Majestic Revealed unto His(aswj) Prophet(saww) at Kura’a Al Ghameem: O you Rasool! Deliver what has been Revealed unto you from your Lord; - regarding Ali(asws) - and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]. He(aswj) Mentioned the stand of Rasool-Allah(saww) with the Wilayah at Ghadeer Khumm’.

He(asws) said: ‘And Jibraeel(Th) descended with the Words of Allah(aswj) Mighty and Majestic: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3], with Ali Amir Al-Momineen(asws). In this day, your religion has been Perfected for you all, O community of the Emigrants and the Helpers, His(aswj) Favours have been Completed for you, and He(aswj) is Pleased with Al-Islam as a religion. So, listen to him(asws), and obey, you will be successful and enriched’. 

170 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen(asws), Ch 52 H 25
171 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen(asws), Ch 52 H 26
From Abu Ja’farASWS having said: ‘The last Obligation Allahazwj Revealed was the Wilayah:

_Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]._ Nothing from an Obligation was Revealed after it until Allahazwj Caught the soul of HisASWS Rasool-Allahsaww.

Tafseer Al Ayyashi – From Ibne Uzina who said, ‘I heard Abu AbdullahASWS saying: ‘When Rasool-Allahsaww encamped at Arafat on the day of Friday, Jibraeelsaww came to himsaww and said to himsaww, ‘O MuhammadSWS! Allahazwj Conveys the Greetings to yousaww and says to yousaww: “_Today I Perfected your Religion for you – by Wilayah of AlISWS Bin Abu Talibasws - and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],_ and there wouldn’t be Revealed to you all (any other Obligation) after this. There have been Revealed unto you, the salat, and the Zakat, and the Fasting, and the Hajj, and it (Wilayah) is the fifth, and these four won’t be Accepted except when being with it (Wilayah)’’.

From Abu Ja’farASWS, ‘The Obligation would be Revealed, then another Obligation would be Revealed. The Wilayah was the last Obligation. Allahazwj the Exalted Revealed: _Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]’.

Abu Ja’far said: ‘Allahazwj is Saying: ‘Iazwj will not Send down any Obligation unto you all after this Obligation!’

From Hisham Bin Salim,
‘From Abu Abdullah\textsuperscript{asws}, ‘Completion of favours is entering the Paradise’.’\textsuperscript{175}

Then he\textsuperscript{saww} ordered the people with pledging allegiance to him\textsuperscript{asws}, and the people did pledge allegiance to him\textsuperscript{asws}. No one came except he pledged allegiance to him, not speaking, until Abu Bakr came. He\textsuperscript{saww} said: ‘O Abu Bakr! Pledge allegiance to Ali\textsuperscript{asws} with the Wilayah’. He said, ‘(Is it) from Allah\textsuperscript{azwj} or from His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘From Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}’.

Then Umar came. He\textsuperscript{saww} said: ‘Pledge to Ali\textsuperscript{asws} with the Wilayah’. He said, ‘(Is it) from Allah\textsuperscript{azwj} or from His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘From Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}’. Then he folded his arms and said to Abu Bakr, ‘Severe is what he\textsuperscript{saww} is raising the status of the son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asws}’.

Then he went out fleeing from the soldiers, and it was not long before he came to the Prophet\textsuperscript{saww}. He said, ‘O Rasool-Allah\textsuperscript{saww}! I went out from the army for a need, and I saw a man having such clothes upon him, I have not seen better than it, and the man is from the most handsome of the people of a face, and most aromatic of them in aroma. He said, ‘Rasool-Allah\textsuperscript{saww} has tied such a knot for Ali\textsuperscript{asws}, no one will loosen it except a Kafir’.”

\textsuperscript{175} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 29 b
He said: ‘O Umar! Do you know who that is?’ He said, ‘No’. He saw said: ‘That is Jibraeel, so be careful from becoming the first one to losing it, for you would be committing Kufr’.

Then Abu Abdullah saw said: ‘Twelve thousand men had attended Al-Ghadeer, testifying for Ali Bin Abu Talib asws. So, no one was able upon seizing his right, and if one of you happens to have the wealth and there are two witnesses for him, then let him take his right. then they are the party of Allah, they would be triumphant [5:56], is regarding Ali asws’.

Allah azwj Commanded Muhammad saw to nominate Ali asws for the people to inform them of his Wilayah. Rasool-Allah saw was scared of saying coming with the son asws of his uncle asws and that they would rebel against him regarding that.

Allah azwj Revealed to him saw: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]. So, Rasool-Allah saw stood with his Wilayah on the day of Ghadeer Khumm’.

Tafseer Al Ayyashi – From Hasan Bin Sadeyr, from his father,

‘From Abu Ja’far asws having said: ‘When Jibraeel as descended unto Rasool-Allah saw during the farewell Hajj with the proclamation of the command of Ali Bin Abu Talib asws: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67] – up to the end of the Verse’.

Bihar Al Anwaar – Volume 37

Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 30

Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 31
He said: ‘The Prophet saww waited for three (days) until he saww came to Al-Johfa. He saww did not hold his hand separately (out of alarm) from the people. When he saww encamped at Al-Johfa on the day of Al-Ghadeer in a place called Mahya’a, he saww called for the congregational Salat. So, the people gathered.

The Prophet saww said: ‘Who is foremost with you all than your own selves?’ They shouted loudly saying: ‘Allah azwj and His Rasool saww’. Then he saww said to them secondly. They said, ‘Allah azwj and His Rasool saww!’ Then he saww said to them thirdly. They said, ‘Allah azwj and His Rasool saww!’

He grabbed a hand of Ali asws and said: ‘One whose Master I was, so Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him, and Help the one helping him and Abandon the one abandoning him, for he is from me saww and I saww am from him asws, and he asws is from me at the status of Haroun as from Musa as, except there will be no Prophet saww after me saww.

Rasool-Allah saww went out from Al-Medina as a pilgrim and five thousand followed him saww, and he saww returned from Makkah and five thousand from the people escorted him saww. When he saww ended to Al-Johfa, Jibraeel as descended with the Wilayah of Ali asws, and his Wilayah had been Revealed at Mina, and Rasool-Allah saww had refused from standing at it as a venue, for the people.

He said: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from

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178 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 32
the people. [5:67], from what you saw had disliked at Mina. So, Rasool-Allah saww instructed for clearing the thorny bushes. A man from the people said, ‘But, by Allah saww, an affliction will come to you all!’

I said to Uma (Bin Yazeed the narrator), ‘Who was the man?’ He said, ‘The Ethiopian’.

Explanation by Majlisi – The Ethiopia, it is Umar (Bin Al Khattab) due to his attribution to Al-Sahaak the Ethiopian woman’. 179

I was in the presence of Abu Ja’far Muhammad asws Bin Ali asws and he asws was narrating to the people. A man from the people of Basra called Usman Al Amsh stood up, who used to report from Al-Hassan Al-Basry. He said, ‘O son asws of Rasool-Allah saww! May I be sacrificed for you asws! Al-Hassan Al-Basry narrated to us with a hadeeth, he claimed that this Verse was Revealed regarding a man, and he did not inform us who the man was: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, [5:67]. Is its interpretation that if you fear the people, so Allah azwj would Protect you from the people?

Abu Ja’far asws said: ‘What is the matter with him? May Allah asws not Fulfil his religion, meaning his Salat! But, if he had so desired to inform with it, he have informed with it. Jibraeel as described unto Rasool-Allah saww and said to him saww: ‘Your Lord as Blessed and Exalted Commands you saww to indicate your saww community upon their Salat’. He as indicated him saww upon the Salat and argued with it upon him saww. So, Rasool-Allah saww indicated his saww community upon it and argued with it upon them.

Then he as came to him saww. He as said: ‘Allah asw Blessed and Exalted Commands you saww to indicate your saww community of their Zakat upon similar to what you saww indicated them upon of their Salat’. He as indicated upon him saww the Zakat are argued with it upon him saww.

179 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 33
So, Rasool-Allah ﷺ indicated his community upon the Zakat and argued with it upon them.

ثمّ أتاه جَبَّائِلُ فَقَالَ إِنَّ اللَّهَ تَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ مِنْ صَلاَتِكَ وَ زَكَّاهُمْ وَ صيَامِكَ حَيَّةً عَلَى مَثَلِّ مَا دَلَّلْتَهُمْ عَلَيْهِ \(شَهْرَ رَمَضَانَ \) وَ \(شَوَّالٍ \) 
فَدَلَّهُ عَلَى الصِّيَامِ وَ احْتَجَّ عَلَيْهِ فَدَلَّ رَسُولُ اللَّهِ ﷺ أُمَّتَهُ عَلَى الصِّيَامِ وَ احْتَجَّ بِهِ عَلَيْهِ

Then Jibraeel ﷺ came to him and said: ‘Allah azwj the Exalted Commands you to indicate your community of their Fasts upon the like of what you indicated them upon it during the month of Ramazan, being between Shaban and Shawwal. During it they can come to such and such and keep aside from such and such’. He indicated him upon the Fasting and argued with it upon him. So, Rasool-Allah ﷺ indicated his community upon the Fasts and argued with it upon them.

ثمّ أتاه فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ مِنْ صَلاَتِكَ وَ زَكَّاهُمْ وَ صيَامِكَ حَيَّةً عَلَى مَثَلِّ مَا دَلَّلْتَهُمْ عَلَيْهِ 
فَدَلَّهُ عَلَى الحَجِّ وَ احْتَجَّ عَلَيْهِ

Then he came to him and said: ‘Allah azwj Blessed and Exalted Commands you to indicate your community regarding their Hajj like what you indicated them upon regarding their Salat, and their Zakat, and their Fasts’. He indicated upon the Hajj and argued upon him. So, Rasool-Allah ﷺ indicated his community upon the Hajj and argued with it upon them.

قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ رَبِّ أُمَّتِي حَدييثُو عَهْدٍ بيالجَْاهيلييَّةي فَأَن ْزَلَ اللَّهُ يَا أَي ُّهَا الرَّسُ وَلُ ب َلِّغْ ما أُنْزيلَ إيلَيْكَ مينْ رَبِّكَ وَ إينْ لمَْ ت َفْعَلْ فَما بَلَّغْتَ ريسالَتَهُ ﺗ َفْسييرُهَا أَ تخَْشَى النَّاسَ فَاللَّهُ يَعْصِيمُكَ مينَ النَّاسي

He ﷺ said: ‘Rasool-Allah ﷺ said: ‘Lord! My community is newly out of the Pre-Islamic!’ So, Allah azwj Revealed: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, [5:67]. Its interpretation is, ‘Are you fearing the people? Allah azwj will Protect you from the people’.

فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَخَذَ بييَدي عَلييِّ بْني أَبيي طَالِبٍ فَرَفَعَهَا فَقَالَ مَنْ كُنْتُ مَوْلاَهُ فَعَلييٌّ مَوْلاَهُ اللَّهُمَّ وَالي مَنْ وَالاهُ وَ عَادي مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ أَحيبَّ مَنْ أَحَبَّ هُ وَ أَبْغيضْ مَنْ أَبَْغيضَهُ

Rasool-Allah ﷺ stood up, grabbed a hand of Ali Bin Abu Talib ﷺ, and raised it. He said: ‘One whose Master I was, so Ali is his Master! O Allah azwj Befriend the one befriending him, and be inimical to the one being inimical to him, and Help the one.
helping him asws, and Abandon the one abandoning him asws, and Love the one loving him asws and Hate the one hating him asws

‘From Abu Ja’far asws having said: ‘When Allah aswj Revealed unto His aswj Prophet asaw: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67], Rasool-Allah saww grabbed a hand of Ali asws.

He asaw said: ‘O you people! There does not happen to be any Prophet as from the Prophets as from the ones asws who were before, except and he asws had lived, then Allah aswj Called him asws (back), so he asws answered, and there is no doubt I saww shall be Called, so I saww (also) must answer, and I saww would be Questioned and you will be Questioned. So, what are you all saying?’

They said, ‘We testify that you saww have indeed delivered, and advised, and have fulfilled whatever was upon you saww. So, may Allah aswj Recompense you the most superior of what He aswj would Recompense the Messengers as. O Allah aswj, be Witness!’

Then he saww said: ‘O community of Muslims! Let the one present deliver to the absentee! I saww bequeath the one who believes in me saww and ratified me saww with the Wilayah of Ali asws , surely the Wilayah of Ali asws is my saww Wilayah, and my saww Wilayah is Wilayah of my saww Lord aswj , being a pact, pacted to me saww by my saww Lord aswj , and He aswj Commanded me saww to deliver it to you all!’

Then he saww said: ‘Have you all heard?’ – Saying it three times. A speaker said: ‘We have heard, O Rasool-Allah saww’!
APPENDIX: Ibn Abbas profile

From a letter of his to Abdullah Bin Al-Abbas: ‘As for after, used to participate you in my entrustments and made you my consultant and my confidant, and there does not happen to be any man among my family members more trustworthy than you are regarding myself, to sympathise with me, and as my back-up, and fulfilling the entrustments to you.

When you (Ibn Abbas) saw the times to have overturned upon the son of your uncle, and the enemies to have declared war, and entrustments of the people to have been sold-out, and this community had assaulted and vacated, you (Ibn Abbas) overturned to the son of your uncle, exposing the shield, so you separated along with the separating ones, and forsook along with the forsaking ones, and betrayed him along with the betraying ones.

Thus, you neither comforted the son of your uncle nor did you fulfil the entrustments, and it is as if you do not happen to intend Allah in your Jihad, and it is as if you do not happen to be any proof from your Lord, and it is as if you were rather plotting with this community about their world and intending to deceive them of their war booty.

When the difficulties enabled you in betraying the community, you were quick of the turning and hastened the pouncing and you snatched from their wealth whatever you were able upon which had been protected for their widows and their orphans (like) the snatching by the wolf a wounded goat, helpless. Then you carried it to Al-Hijaz, broadening the chest, carrying it upon without any guilt of having taken it.

It is as if there was no father for others, you rolled down upon the people as being your inheritance from your father and your mother. Glory be to Allah! Are you not believing in...
the Hereafter? Are you not fearing from the argument of the Reckoning? O you, the one who was counted with us as being with the understanding!

How can you partake drink and food and you know that you are eating unlawfully and drinking unlawfully, and you are buying the maids and marrying the women from the wealth of the orphans and the poor and the Mumineen and the fighters, the ones Allah aswJ had Legalised this wealth upon them and Protects this city by them?

Fear Allah azwj, and return to these people their wealth, for you, if you do not do so, then Allah azwj Enables me aswJ from you, aswJ shall excuse myself aswJ to Allah azwj regarding you and strike you with my aswJ sword which no one has been struck by it except he entered the Fire.

And, by Allah azwj, even if Al-Hassan aswJ and Al-Hassan aswJ were to do similar to your deed which you have done, they would not have any clemency for them aswJ nor any success from me aswJ until I aswJ would have taken it back from them aswJ and removed the falsehood from their aswJ injustices.

And I aswJ swear by Allah azwj, Lord azwj of the worlds! It would not make me aswJ happy if I aswJ were to take it from their wealth as being permissible for me aswJ and leave it as an inheritance for the ones after me aswJ.

Have a little shame! It is as if you have reached the limit (of your life), and have already been buried under the soil, and your deeds are being presented to you at the place which the unjust one would be calling out in with the regret and he who wasted would wish for the return during it: so they called out for escape when it was too late? [38:3]’. 182

And it has been reported by the reporters of these words, ‘Abdullah Bin Abbas wrote an answer to Ali aswJ of this letter. They said, ‘And his answer was, ‘As for after, your aswJ letter has come to me magnifying upon me what I had attained from the public treasury of Al-

182 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 a
Basra, and by my life, my right in the public treasury is more than what I have taken. And the greetings’.

They said, ‘Ali\textsuperscript{asws} wrote to him: ‘As for after, surely from the wonders is that your soul is adorning for you that there is a right for you in the public treasury more than what is for a man from the Muslims, so you have succeeded. If your false wishes and your claiming what cannot save you from the sins, and permits for you the prohibited, then you are the guided, the fortunate.

And it has reached me\textsuperscript{asws} that you had taken Makkah as a homeland and have struck watering places at is, buying women of Makkah, and Al-Medina, and Al-Taif, choosing them to be upon your spies, and giving them wealth of others.

Return, may Allah\textsuperscript{azwj} Guide you to your rightful guidance, and repent to Allah\textsuperscript{azwj}, your Lord\textsuperscript{azwj} and bring out to the Muslims their wealth, for after a little while you will separate from the one you love and you will leave whatever you have amassed, and you will disappear into a crack of the earth, neither cushioned nor paved. You would separate from the loved ones and settle in the soil, and facing the Reckoning, needless from what you had left behind to what you have sent ahead. And the greetings’.

They said, ‘Abdullah Bin Al-Abbas wrote to him, ‘As for after, you\textsuperscript{asws} have frequented upon me, and by Allah\textsuperscript{azwj}, if I were to meet Allah\textsuperscript{azwj} having encompassed upon the treasures of the earth, all of them, from its gold and its minerals, and its silver, it would be more beloved to me than if I were to meet Him\textsuperscript{azwj} with the blood of a Muslim person (like you\textsuperscript{asws} will). And the greetings’\textsuperscript{183}.

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\textsuperscript{183} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 b
Say to me saww my saww lineage!' They said: 'You are Muhammad saww Bin Abdullah asws Bin Abdul Muttalib asws Bin Hashim asws Bin Abd Manaf asws.

Then he saww said: 'O you people! Am I saww not closer to you than your own selves?' They said: 'Yes, O Rasool-Allah saww!' He saww said: 'A Master asws to you who is closer than your own selves?' They said: 'Yes, O Rasool-Allah saww.' So he saww looked towards the sky and said: 'Our Allah azwj! Be Witness!'

He saww said that, and they were saying that – three times. Then he saww said: 'Indeed! So, the one whose Master saww was and closer with him, so this Ali asws is his Master asws and closer with him. O Allah azwj! Befriend the one who befriends him asws and be Inimical to the one who is inimical to him asws, and Help the one who helps him asws, and Abandon the one who abandons him asws.

Then he saww said: 'Stand up O Abu Bakr! Pledge your allegiance to him asws as Emir of the Momineen asws!' He stood up and gave allegiance to him asws (as Emir of the Momineen asws).

Then he saww said: 'Stand up O Umar! Pledge your allegiance to him asws as Emir of the Momineen asws!' He stood up and gave allegiance (to him asws as Emir of the Momineen asws).

Then he saww said after that to the rest of them (the nine, then to the chiefs of) the Emigrants and the Helpers, and all of them pledged allegiance. Umar Bin Al-Khattab stood up from among the group and said: 'Congratulations, congratulations to you asws O son of Abu Talib asws, you have become my Master and the Master of all believing men and women!' Then they all dispersed after their oaths and covenants had been taken.'

Then an obstinate and compulsive group colluded between themselves: 'If there happens to Muhammad saww an event (of death), we would dispel this matter away from Ali asws and not leave it for him asws. So Allah azwj the Exalted Knew that from them, and they used to come to Rasool-Allah saww and used to say: 'You have established Ali asws who is the most beloved to
Allah azwj, and to you saww and to us, and has sufficiently helped us and saved us from the unjust and the oppressors in our lives.’

And Allah azwj the Exalted Knew from their hearts contrary to that, from friendship to each other, and they had prior agreements among themselves that they would be staying upon the enmity and would dispel the matter away from its rightful one asws to an influential one.’

Allah azwj Mighty and Majestic informed Muhammad saww about them, so He azwj Said: “O Muhammad saww: And from the people there are ones who are saying: We believe in Allah [2:8], Who Commanded you saww with establishing Ali asws as an Imam asws, and in charge of the affairs of your saww community and they are not at all Believers in that, but they are conspiring about eliminating you saww and eliminating him asws, and are planning an insurgency against Ali asws if there happens with you saww an event (of death).

The Words of the Mighty and Majestic: They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and they are not realising [2:9].

The Imam (Hassan Al-Askari asws) said that the Imam Musa asws Bin Ja’far asws said: ‘When Rasool-Allah saww came to know about their ill-talk about Ali asws and their evil masterminding upon it, he saww summoned them, and admonished them, so they struggled in the Eman.’

The first of them said: ‘O Rasool-Allah saww! By Allah azwj I do not consider anything better in my deeds than this allegiance, and desire for this from Allah azwj castles in the Gardens, and that He azwj will Make me of the highest of the inhabitants of Paradise.’

The second one of them said: ‘May my father and mother be sacrificed for you saww, O Rasool-Allah saww! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah azwj! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne, a mountain of pride-worthy jewels.’
And the third of them said: ‘By Allahazwj! O Rasool-Allahsaww! I have so much happiness in my heart after taking an oath of allegiance (to Aliasws) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allhashwj and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance’.

And he swore upon what he has said from that and cursed the one who would go against what he had sworn upon after it had reached from Rasool-Allahsaww. Then they (all) followed with the likes of this, with these excuses one after another, from the compulsive and the obstinate ones’.

Allahazwj Mighty and Majestic Said to Muhammadsaww: They are (trying to) deceive Allah [2:9] Meaning - they are (trying to) deceive Rasool-Allahsaww by the display of their Eman which is against what is in their hearts; and those who believe Similar to that as well, (trying to deceive) their chief and their superior, Aliasws Ibn Abu Talibasws.

Then Allahazwj Said: And they are not deceiving except for themselves – and they are not damaging anyone with their deceit except their own selves for Allahazwj is Needless of them and their help, and had Heazwj not Respited them they would have no power over anything from their corruption and tyranny.

And they are not realising that the matter is like that, and Allahazwj has Notified Hisaswj Prophetasws about their hypocrisy, and their lies, and their infidelity, and Commanded himsaww in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allahazwj would be cursing them, and in the Hereafter they would be subjected to the (most) severe Punishments of Allahazwj.'
There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10].

The Imam (Hassan Al-Askari asws) said that the Imam Musa asws Bin Ja’far asws said: ‘When Rasool-Allah saww heard the excuses of those hypocrites to him saww with what they were excusing themselves with, was honouring to them, he saww accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord azwj.

But Jibraeel as came to him saww and said: ‘The Highest of the High Conveys the Greetings upon you saww and is Saying: “Go out with these apostates, those from whom has reached to you saww regarding Ali asws, upon their breaking his asws allegiance and their conspiring themselves upon opposing Ali asws, so that he asws may show them some wonders that He azwj has Honoured him asws with, that is from the earth and the mountains and the skies, all these have been Made subservient to him asws, and the rest of what Allah azwj Created and why he asws has been made to stand in your saww place, so that they would know that the Guardian of Allah azwj, Ali asws, is needless of them, and he asws is not refraining from his asws revenge from them except by the Command of Allah azwj wherein is the Plan for him asws and regarding them which he asws would be implementing it, and the wisdom he asws would be working with, and the accomplishment to what is a must.

Rasool-Allah saww ordered the group with the going out – the ones from whom had reached what had reached regarding the matter of Ali asws and the conspiracy upon their opposing him asws. He saww said to Ali asws when he asws was standing on one of the mountains of Al-Medina: ‘O Ali asws! Allah azwj the Almighty has Commanded them to help you asws and support you asws and remain in your asws service, and be firm in being obedient to you asws.

So, if they were to obey you asws, it is better for them as they would come to be in the Gardens of Allah azwj as kings, blissfully forever, and if they oppose you asws, it would be evil for them. They would come to be in Hell, eternally in Punishment.
Then Rasool-Allah \text{saww} said to that group: ‘Know that if you obey Ali \text{asws} you will be happy and if you oppose him \text{asws} you will be wretched, and Allah \text{azwj} is needless of you, and what you are about to witness’.

Then Rasool-Allah \text{saww} said: 'O Ali \text{asws}! Ask your Lord \text{azwj} by the virtues of Muhammad \text{saww} and his goodly Progeny \text{asws}, which you \text{asws} are the Chief of, after Muhammad \text{saww}, to convert these mountains for you \text{asws} into whatsoever you \text{asws} so desire to.' He \text{asws} asked his Lord in this manner and the mountains turned into silver.

Then the mountains called out: 'O Ali \text{asws}! O Successor \text{asws} of the Rasool \text{saww} of the Lord \text{azwj} of the Worlds! Allah \text{azwj} has Kept us in your \text{asws} service and you \text{asws} can utilize us in your \text{asws} matters, so when you \text{asws} do order us, we shall answer you \text{asws} (and) to (be ready) to serve you \text{asws}.'

Then they all turned into red gold and said whatever was said when they were of silver. Then they turned into Musk and Amber and fragrances, and jewels and rubies and each of them called out: 'O Abu Al-Hassan \text{asws}! O brother \text{asws} of Rasool-Allah \text{saww}! We are subservient to you. Call out to us whenever you \text{asws} so desire to (and) to spend from us in whatever you \text{asws} so desire to and we will turn into whatever that you \text{asws} so desire us to turn into'.

Then Rasool-Allah \text{saww} said: 'Do you see how Allah \text{azwj} Mighty and Majestic has Made Ali \text{asws} needless of you – with what you are seeing - from your wealth?' Then Rasool-Allah \text{saww} said: 'O Ali \text{asws}! Ask Allah \text{azwj} Mighty and Majestic by Muhammad \text{saww} and his goodly Progeny \text{asws} of whom you \text{asws} are the Chief of, after Muhammad \text{saww} Rasool-Allah \text{saww}, that He \text{azwj} Transforms for you \text{asws} the trees into men bearing armaments and the stones into lions and tigers'.

Then Rasool-Allah \text{saww} supplicated with that and these mountains and hills and the low ground became filled with armed soldiers of such nature that even ten thousand soldiers of this world would not...
be able to defeat a single one of them, and (filled up) from lions and tigers and snakes, until the layers of those mountains and hill and the low grounds were filled with them.

And they all called out: 'O Ali asws! O Successor asws of Rasool-Allah saww! We have all been made subservient to you by Allah azwj, and Have been Commanded to respond to your asws call – every time you asws call us – to the conquering everyone we overcome upon. Therefore, whenever you asws so desire to, call upon us, we will answer you asws, and with whatever order you asws so desire to, we will obey you asws.

Therefore, nothings (from betrayal) should grieve you, the rebellion of these rebels and the opposition of these adversaries, for they are in this world, when it expires from then it is as if they existed in it (and as if in the Hereafter, when it does arrive upon them as if) they had not declined in it.

Neither you asws nor they have been created for this temporal world, but you (all) have been created for the eternal world, but you asws have to be transferred from a world to a world.
And there is no need for your Lord to the ones who leads them and takes care of them. But, He Wants to Ennoble you over them and Grant you the merits over them, and had He so Desire, He would have Guided them”.

He (Imam Hassan Al-Askari) said: 'When these people witnessed all this (miracles), the disease of their hearts increased even more, in addition to whatever was in their hearts from their sickness of envying him and for Ali Bin Abu Talib.

Allah Said during this: There is a disease in their hearts [2:10] – i.e., in the hearts of these apostates, the doubting ones, the breakers of the allegiance, to what was taken upon them from the allegiance of Ali Bin Abu Talib so Allah Increased their disease - by where their hearts were overshadowed when they witnessed these Signs and Miracles, and for them would be a painful Punishment due to what they were belying - to Muhammad, and they were lying in their words, 'We are staying upon the pact (to Ali) and the allegiance'.

Words of Mighty and Majestic: And when it is said to them, 'Do not make mischief in the land', they say: 'But rather, we are reconcilers' [2:11] Indeed! They themselves are the mischief makers, but they are not REALISING [2:12].

The Imam (Hassan Al-Askari) said that the Imam Musa Bin Ja'far said: And when it is said to them [2:11] - To those who broke the allegiance during the day of Ghadeer Do not make mischief in the land by displaying the breaking to those servants of Allah who are weak (in Eman) and create uncertainty in their Religion, and they become confused in their doctrines.

They say: But rather, we are reconcilers - They say: 'We neither believe in the Religion of Muhammad nor in any Religion other than that of Muhammad, but we are confused by it all. Thus, we agree in the apparent in the Religion of Muhammad and his Law, and inwardly we fulfil our desires, and thus we free ourselves from the slavery of
Muhammad saww and the obedience to the son asws of his saww uncle, Ali asws. If he asws were to succeed in the world we will turn our attention to him asws and if his asws affairs were to go wrong, we shall be safe from being captive of his asws enemies.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلا إِن هُمْ هُمُ الْمُفْسِدُونَ بِمَا يَفْعَلُونَ أُمُورَ أَن ْفُسِيَهِمْ لأَنَّ اللَّهَ تَعَالَى يُعْرِفُ نَبييَّهُ صَانِعًا فَهُمْ فَهُوَ يُعْلِنُهُمْ وَ يَلْعَنُهُمْ وَ لاَ يَدْخِلُونَ عَلَى مَثَالِهِمْ مَنْ تَعَلَّمَ مِنَ الْحُكْمَةِ وَ لاَ يَلْعَنُونَ عَلَى مَثَالِهِمْ مَنْ تَعَلَّمَ مِنَ الْحُكْمَةِ أَهْلَ الْقُرْآنِ

Allah aswj Mighty and Majestic Said: Now surely they themselves are the mischief makers [2:12], by what they are saying from the affairs of their own selves, because Allah aswj the Almighty Informs His Prophet saww about their hypocrisy, and he aswj sends curses upon them and orders the Momineen to send curses upon them, and the enemies of the Momineen also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad saww. And so they do not raise their status with them nor are they getting a place for them in the presence of the trustworthy ones.

وَ إِذًا قَيْلَ لَهُمْ آمِنُوا كَما آمَنَ النَّاسُ فَقَالُوا أَ نُؤْمِنُ كَما آمَنَ السُّفَهاءُ أَلا إِن هُمْ هُمُ السُّفَهاءُ وَ لَا يَعْلَمُونَ

And when it is said to them: ‘Believe as the people believe’, they say: ‘Shall we believe as the fools believe?’ Indeed! They themselves are the fools, but they do not know [2:13].

قَالَ الإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمْ سَلَّمُ وَ إِذًا قَيْلَ لَهُمْ خَيْرُ الْمُؤْمِنِينَ كَسَلْمَانَ وَ الْميقْدَادي وَ أَبيي ذَرٍّ أَمْنُوا بِرَسُولي لَهَّ وَ بِعَلِييَّ لَهَّ وَ قَفَهُ مَوْقيفَهُ وَ أَقَامَهُ مُقَامَهُ وَ أَنَاطَ مَصَاصِلَ الدِّينِ وَ الدُّنْيَا كُلَّهَا بِهِ

(The Imam (Hassan Al-Askari asws) said): ‘The Imam Musa asws Bin Ja'far asws said: ‘And when it is said to these breakers of the allegiance, said by the best of the Momineen like Salman and Miqdad and Abu Zarr and Ammar, ‘Believe in Rasool-Allah asww and in Ali asws whom he asww paused in his asww pausing and stood him asws in his asww place for the betterment of the Religion and the world, all of them (to be looked after) by him asws.’

قَالَ النَّاسُ الْمُؤْمِنُونَ كَسَلْمَانَ وَ الْميقْدَادي وَ أَبيي ذَرٍّ وَ عَمَّارٍ قَالُوا فيَجُابَ لَهُمْ أَنْ يَفْضُونَ إِلَيْهِمْ لأَنَّهُمْ لاَ يَجِسَرُونَ عَلَى مُكَاشَفَتيهُمْ بِهِ وَ لَكِينَّهُمْ يَذْكُرُونَ لَهُمْ أَهْلَهُمْ الَّذِيْنَ يَثِيقُونَ بهُمْ أَهْلَهُمْ مِنَ الْمُنَافيقيينَ وَ مِنَ الْمُسْتَضْعَفيينَ أَوْ مِنَ الْمُؤْمِنِينَ الَّذِيْنَ هُمْ بِالسَّتَّةِ عَلَيْهِمْ وَ أَنْ تَذَكَّرُونَ أَنَّهُمْ لاَ يَثِيقُونَ بهُمْ أَهْلَهُمْ مِنَ الشَّيَاءِ وَ أَنْ تَذَكَّرُونَ أَنَّهُمْ لاَ يَثِيقُونَ بهُمْ أَهْلَهُمْ مِنَ الشَّيَاءِ وَ أَنْ تَذَكَّرُونَ أَنَّهُمْ لاَ يَثِيقُونَ بهُمْ أَهْلَهُمْ مِنَ الشَّيَاءِ

Therefore, Believe in this Prophet asww and submit to this Imam asws in his asws apparent orders and hidden ones, as the people believe just as the Momineen did, like Salman asw and Miqdad asw and Abu Zarr asw and Ammar asw have believed. They said in the reply who were excluding themselves to be with him asws, ‘No!’ to these Momineen, for they were not audacious upon the showdown with this answer, but they were remembering those that excluded them from their families who believe in them from the hypocrites, and from the weak ones from among the Momineen who by the veiling from them, were relying upon them.
So they are saying to them: **Shall we believe as the fools believe?** - meaning Salman**s** and his**s** companions due to them giving Ali**asws** the sincere of their cordiality and their pure obedience and uncover their heads in their friendship to his**asws** friends and oppose his**asws** enemies even if something goes wrong in the order of Muhammad**saww** they destroy his**asws** enemies and the rest of the kings and adversaries of Muhammad**saww**, i.e., it is due to these characteristics that they were referred to by the hypocrites as ignorant fools'.

Allah**azwj** Mighty and Majestic Said: **Indeed! They themselves are the fools** - They are of the weak intellects and opinions, those that are not looking into the matter with the truthful consideration of Muhammad**saww** so they would recognise his**saww** Prophet-hood and they would recognise the correctness of that which has been allocated to Ali**asws** from the matters of Religion and the world, to the extent due to their neglecting the pondering over this (as they do not see the eternal life in the Hereafter) and they are ignorant of the Divine Authority of Allah**azwj**.

They became scared of the outcome between Muhammad**saww** and his**saww** companions and their**asws** adversaries, for they were uncertain of who would overcome the other so they would be destroyed along with them. They are the fools for they did not submit due to the hypocrisy of theirs not loving Muhammad**saww** and the Momineen, nor loving the Jews and the rest of the unbelievers.

This is because by it and by them, they were manifesting friendship to Muhammad**saww**, and friendship to his**saww** brother**asws** and the enmity to their**asws** enemies - the Jews and the Christians and the Nasibis (Hostile ones), just as they were manifesting to them from the enmity of Muhammad**saww** and Ali**asws** and the friendship of their**asws** enemies. So they were estimating that their hypocrisy with them was like their hypocrisy with Muhammad**saww** and Ali**asws**.

و لكن لا يشعرون أن الأمر ليس كذلك فإن الله يجعل نبيه على أمرائهم فيخسأهم و يغفصلهم و ينقضهم.
But they do not know – that the matter is like that, and that Allahazwj has Notified Hisawwj Prophetasww upon their secrets, so (heasww is diminishing them, and cursing them, and dropping them (in hisasww eyes)’. 184

37– س: تفسير العياشي عَنْ جَابيري بْني أَرْقَمَ قَالَ بَيْنَا نحَْنُ فيي مجَْليسٍ لَنَا وَ أَخيي زَيْدُ بْنُ أَرْقَمَ يحَُّدِّثُ عِنَا إي ذْ أَق ْبَلَ رَجُلٌ عَلَى ف َرَسيهي عَلَيْهِ زييُّ السَّفَري فَسَلَّمَ عَلَيْنَا ثمَُّ وَقَفَ فَقَالَ أَ فييكُمْ زَيْدُ بْنُ أَرْقَمَ فَقَالَ زَيْدٌ أَنَا زَيْدُ بْنُ أَرْقَمَ فَمَا تُرييدُ فَقَالَ الرَّجُلُ أَ تَدْريي مينْ أَيْنَ جيئْتُ قَالَ لاَ قَالَ مينْ فُسْطَاطي ميصْرَ لأيَسْأَلَكَ عَنْ حَدييثٍ بَلَغَنيي عَنْكَ تَذْكُرُهُ عَنْ رَسُولي اللَّهي ص فَقَالَ لَهُ زَيْدٌ وَ مَا هُوَ قَالَ حَدييثُ غَدييري خُمٍّ فيي وَلاَيَةي عَلييِّ بْني أَبيي طَاليبٍ ع

Tafseer Al Ayyashi – From Jabir Bin Arqam who said,

‘While we were in a gathering of our and my brother Zayd Bin Arqam was narrated to us, when a man came upon his horse, being with clothing of the travelling. He greeted unto us, then paused and said, ‘Is there Zayd Bin Arqam among you?’ Zayd said, I am Zayd Bin Arqam. What do you want?’ The man said, ‘Do you know where I have come from?’ He said, ‘No’.

He said, ‘From Fustaat, Egypt, to ask you about a Hadeeth which has reached me from you, mentioning from Rasool-Allahsaww. Zayd said to him, ‘And what is it?’ He said, ‘Hadeeth of Ghadeer Khumm regarding Wilayah of Aliasws Bin Abu Talibasws’.

He said, ‘O son of my brother! Before Ghadeer Khumm is what I shall narrate to you with it. Jibraeelas was the trustworthy Spirit descended unto Rasool-Allahazwj with the Wilayah of Alliasws Bin Abu Talibasws. Heasww a group, I being among them, and consulted them regarding that for himsaww to be standing with it during the season (Hajj). We did not know what we should be saying to himsaww, and hesaww wept.

Jibraeelas was said to himsaww: ‘What is the matter with yousaww, O Muhammadsaww! Are yousaww alarmed from the Command of Allahazwj?’ Heasww said: ‘Never, O Jibraeelas! But, mysaww Lordazwj has Known whatsaww am facing from Quraysh, when they did not accept to mesaww with the Message until Heazwj Commanded mesaww with mysaww Jihad, and an army descended to mesaww from the sky, and it helped mesaww. So, who will they accept for Alisasws from after mesaww?’

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Jibraeel as left from him saww, then it was Revealed unto him saww: So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]. When we encamped at Al-Johfa returning, and we had struck our tents, Jibraeel as descended with this Verse: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].

While we were like that when we heard Rasool-Allah saww, and he saww was calling out: ‘O you people! Answer the call of Allah azwj! I saww am Rasool Saww of Allah azwj!’ So, we went to him saww hurriedly in the severe heat, there he saww was having placed part of his saww cloth upon his saww head and part upon his saww feet, due to the heat, and he saww instructed with clearing what was beneath of the thorns. So, whatever there was from the thorns and the stones were cleared.

A man said, ‘He saww would not have called to the clearing of this place and (if) he saww is intending the departure at this time, except he saww wants to come to you all today with something shrewd’. Whey they were free from the clearing, Rasool-Allah saww instructed (us) to come with the saddles of our animals, and cushions of our camels, and our saddle-bags, and we placed some of these upon the others. Then we cast a cloth upon it.

Then Rasool-Allah saww ascended upon it. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! There was Revealed unto me saww in the evening of Arafaat such a Command, my saww chest was constricted by it, dreading, fearing the belying of the people of blatant lies, until there has come to me saww in this place, a Threat from my saww Lord azwj, if I saww do not do it.

Indeed! And I saww am not fond of a people not loving to my saww kindred. Indeed! O you people! Who is foremost with you all than your own selves?’ They said, ‘Allah azwj and His azwj Rasool saww!’ He saww said: ‘O Allah azwj, be Witness! And you as, O Jibraeel as, be witness!’ – until he saww had said it thrice.

Indeed! Allāh does not love a people not loving to My kindred. Indeed! O you people! Who is foremost with you all than your own selves? They said, ‘Allāh azwj and His azwj Rasool saww!’ He saww said: ‘O Allāh azwj, be Witness! And you as, O Jibraeel as, be witness!’ – until he saww had said it thrice.
Then he\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and raised it towards him\textsuperscript{saww}, then said: ‘O Allah\textsuperscript{azwj}! One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master! O Allah\textsuperscript{azwj}! Befriend the one befriending him\textsuperscript{asws}, and be Inimical to the one being inimical to him\textsuperscript{asws}, and Help the one helping him\textsuperscript{asws} and Abandon the one abandoning him\textsuperscript{asws}’ – saying it thrice.

We heard one of the three and he was saying, ‘By Allah\textsuperscript{azwj}! Muhammad\textsuperscript{saww} is an idiot (Nouzobillah), if he\textsuperscript{saww} thinks the command would be standing for Al\textsuperscript{asws} from after him\textsuperscript{saww}. And another one said, ‘You are making him\textsuperscript{saww} to be an idiot (Nouzobillah)? Don’t you know that he\textsuperscript{saww} is insane (Nouzobillah)! He\textsuperscript{saww} had an epileptic fit in the presence of a wife of Ibn Abu Kabasha’ (Nouzobillah). And the third one said, ‘Leave him\textsuperscript{saww}! If he\textsuperscript{saww} desires he\textsuperscript{saww} can be an idiot (Nouzobillah), and if he\textsuperscript{saww} desires he\textsuperscript{saww} can be insane (Nouzobillah). By Allah\textsuperscript{azwj}! It will not happen, what he\textsuperscript{saww} is saying, ever!’

Huzeyfa was angered from their talk, so he raised a side of the tent and inserted his head to them and said, ‘You are doing it (this) and Rasool-Allah\textsuperscript{saww} is (still alive) in your midst, and the Revelation of Allah\textsuperscript{azwj} is being Revealed unto you all? By Allah\textsuperscript{azwj}, I will inform him\textsuperscript{saww} in the morning with your talk!’ They said to him, ‘O Abu Abdullah! You are over here, and you have heard what we said. Conceal upon us, as for every neighbour there is entrustment’.

He said to them, ‘This is not from the entrustment of a neighbourliness, nor from its gathering that I should not advise Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, that I should be concealing this discussion’. They said to him, ‘O servant of Allah\textsuperscript{azwj}! Do whatever you like, for by Allah\textsuperscript{azwj}, we will swear on oat we did not say it and that you have belied upon us. Do you think that he\textsuperscript{saww} would ratify you and belie us, and we are three?’
He said to them, ‘As for I, so I don’t care, when I have fulfilled the advice to Allah azwj and to His Rasool saww, so say whatever you all like to be saying’. Then he went until he came to Rasool-Allah saww, and Ali asws was to a side carrying his sword. He informed him saww with the talk of the group.

Rasool-Allah saww sent for them. They came to him saww. He saww said to them: ‘What is that you said?’ They said, ‘By Allah azwj! We have not said anything, so if something has reached you from us, it is a lie upon us’. Jibraeel as descended with this Verse:

And Ali asws said at that: ‘Let them say whatever they so desire. By Allah azwj! My heart is between my ribs (I am fearless), and my sword is in my neck, and if they are plotting, so let them be plotting’.

Jibraeel as said to the Prophet saww: ‘Be patient for a matter which is to happen’. The Prophet saww informed Ali asws with what Jibraeel as had informed him saww with’. He asws said: ‘Then I asws shall be patient to the Ordained matters’.

Abu Abdullah asws said: ‘And a man from the assembly, a sheykh said, ‘If there were among our people like what this has been said, we would be eviler than the donkeys’. And another youth said to his side, ‘If you are truthful, then we are eviler than the donkeys’.

From Ja’far Bin Muhammad Al Khuzaie, from his father,

‘He heard Abu Abdullah asws saying: ‘When the Prophet saww said what he saww said in Ghadeer Khumm, and they came to be in the tents, Al-Miqdad as passed by a tent of theirs, and they

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were saying, ‘By Allahazwj! If we had been companions of Chosroe and Caesar, we would have been in fur, and colours, and brocade, and woven fabrics, and (but) we are with himsaww in the coarse clothing, eating the rough food, wearing the rough clothes, until (now) when hissaww death has drawn near, and hissaww days are depleted, and hissaww term expiration has presented, he wants Ali asws to rule us after himsaww. But, and Allahazwj Knows’.

قَالَ فَمَضَى الْميكْدَادُ وَ أَخْبَََ النَّبِيَّ ص بيهي ف َقَالَ الصَّلاَةَ جَاميعَةَا قَالَ فَقَالُوا قَدْ رَمَانَا الْميكْدَ ِدُ ف َنَقُومُ نحَْليفُ عَلَيْهِ ف َقَالَ فَجَاءُوا حَتىَّ جَثَوْا ب َينَْ يَدَيْهي ف َقَالُوا بَائينَا وَ أُمَّهَاتينَا يَا رَسُولَ اللَّهِ لاَ وَ الَّذَّي بَعَثَكَ بِالْحَقِّ وَ الَّذَّي أَكْرَمَكَ بِالنُّبُوَّةِ مَا قُلْنَا مَا بُلْغَنَا وَ الَّذَّي اصْطَفَاكَ عَلَى الْبَشَري

Heasws said: ‘Al-Miqdadra went and informed the Prophetsaww with it. Heasws said: ‘Congregational Salast’. They came and said, ‘Al-Miqdadra has falsely accused us. We shall stand and oath upon it!’ They came until they knelt in front of himsaww. They said, ‘By our fathers and our mothers, O RasoolAllahsaww! No, by the Oneazwj Who Sent yousaww with the truth, and the Oneazwj Who Honoured yousaww with the Prophet-hood! We have not said what reached youasws. No, by the Oneazwj Who Chose you upon the mortals!’

قَالَ فَقَالَ النَّبِيُّ ص بيهي ف َقَالَ السَّلَائِمَةَ جَامِعَةَهَا قَالَ فَقَالُوا قَدْ رَمَانَا السَّلَائِمَةَ فَنَقُومُ نحَْليفُ عَلَيْهِ قَالَ فَجَاءُوا حَتىَّ جَثَوْا ب َينَْ يَدَيْهِ ف َقَالُوا بَائينَا وَ أُمَّهَاتينَا يَا رَسُولَ اللَّهِ لاَ وَ الَّذَّي بَعَثَكَ بِالْحَقِّ وَ الَّذَّي أَكْرَمَكَ بِالنُّبُوَّةِ مَا قُلْنَا مَا بُلْغَنَا وَ الَّذَّي اصْطَفَاكَ عَلَى الْبَشَري

Heasws said: ‘The Prophetasws said: In the Name of Allahazwj the Beneficent, the Merciful. They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned – with yousaww, O Muhammadasws, on the night of Al Aqabah - with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74].

قَالَ أَبَانُ بْنُ ت غْليبَ عَنْهُ ع لَمَّا نَصَبَ رَسُولُ اللَّهِ ص عَلييااا ع ي َوْمَ غَدييري خُمٍّ ف َقَالَ مَنْ كُنْتُ مَوَّلاَهُ ضَمَّ رَجُلاَني مينْ ق ُ رَيْشٍ رُءُوسَهَا وَ قَالا وَ

One of them was selling heads (of animals) and the other one was selling legs, and moving the dead bodies. Allahaswj Enriched them through Hisaswj Rasoolasww. Then they made their blades and their irons against himsaww.

قَالَ فَأُخْبَيَ النَّبِيُّ ص فَسَأَلهَُمْ عَمَّا قَالا فَكَذَّبَا وَ حَلَفَا بياللَّهِ مَا قَالَا شَيْئَاا ف َنَزَلَ جَبََْئييلُ عَلَ ى رَسُولي اللَّهِ ص يَْليفُونَ بياللَّهِ مَا قالُوا

Aban Bin Taghlib said from himasws, ‘When Rasool-Allahsaww nominated Alisaws on the day of Ghadeer Khumm, heasww said: ‘One whose Master Iasww was, so Alisaws is his Master’, so two men from Quraysh pressed their heads together and said, ‘By Allahaswj! We will not submit to himsaww of what heasww said, ever!’

فَأُخْبَيَ النَّبِيُّ ص فَسَأَلهَُمْ عَمَّا قَالا فَكَذَّبَا وَ حَلَفَا بياللَّهِ مَا قَالَا شَيْئَاا ف َنَزَلَ جَبََْئييلُ عَلَ ى رَسُولي اللَّهِ ص يَْليفُونَ بياللَّهِ مَا قَالَا شَيْئَاا

The Prophetasww was informed, so heasww asked them about what they had said. They lied and swore by Allahaswj they had not said anything. So, Jibraeelasws Revealed until Rasool-Allahsaww: They are swearing by Allah that they did not say it, [9:74] – the Verse’.

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Abu Abdullah \( \text{asws} \) said: ‘They had turned around and did not repent’.

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‘This Verse: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67] was Revealed on the day of Ghadeer Khumm regarding Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \).’

Tafseer Ibn Jareeh, and Ata’a, and Al Sowry, and Al Sa’alby – ‘It was Revealed regarding the merits of Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \).’

Ibrahim Al Saqafy, by his chain from Al Khudry, and Bureydah Al Aslamy,

‘And Muhammad \( \text{asws} \) Bin Ali \( \text{asws} \): ‘It was Revealed on the Day of Ghadeer regarding Ali \( \text{asws} \)’.  

Tafseer Al Sa’alby –

‘Ja’far \( \text{asws} \) Bin Muhammad \( \text{asws} \) said: ‘Its meaning is, ‘Deliver what is Revealed to you \( \text{saww} \) from your \( \text{saww} \) Lord \( \text{azwj} \) regarding the merits of Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \). When this Verse was Revealed, the Prophet \( \text{saww} \) grabbed a hand of Ali \( \text{asws} \) and said: ‘One whose Master I \( \text{saww} \) was, so Ali \( \text{asws} \) is his Master’.’

And from him, by his chain from Al Kalby –

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186 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( \text{asws} \), Ch 52 H 38
187 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( \text{asws} \), Ch 52 H 39 a
188 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( \text{asws} \), Ch 52 H 39 b
189 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( \text{asws} \), Ch 52 H 39 c
190 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen \( \text{asws} \), Ch 52 H 39 d
'It was Revealed that he saww should deliver regarding him asws, so Rasool-Allah saww grabbed a hand of Ali asws and said: 'One whose Master saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws, and be Inimical to one being inimical to him asws.'

His azwj Words: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67], in it are five things – Prestige, and Command, and narration, and restriction, and infallibility. Allah azwj Commanded His azwj Prophet saww that he saww nominates Ali asws as an Imam asws, but there was a pause in it due to his disliking the belying of the people.

Then it was Revealed after some days: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67].

And there has come in the interpretation of the Words of the Exalted: And He Revealed unto His servant what He Revealed [53:10] on the night of the ascension regarding Ali asws. When it’s time came, He azwj Said: 'Deliver what has been Revealed unto you from your Lord; [5:67], and what was Revealed, i.e., deliver what was Revealed to you saww regarding Ali asws on the night of the ascension'.

Abu Saeed Al Khudry, and Jabir Al Ansari both said,

‘When it was Revealed: Today I Perfected your Religion for you [5:3]. The Prophet saww said: ‘Allah azwj is the Greatest, upon Perfecting the religion and Completing the Favours, and the Lord azwj is Pleased with my saww Messenger-ship, and Wilayah of Ali asws Bin Abu Talib asws after me saww!’

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191 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 39 e
192 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 39 f
Al-Ayyashi – ‘From Al-Sadiqasws: ‘Today I Perfected your Religion for you and Completed My Favour upon you, - by ourasws Wilayah - and am Pleased with Al-Islam as a Religion for you [5:3] – i.e. submission of the self to ourasws command’’.193

Al-Baqirasws and Al-Sadiqasws: ‘This Verse was Revealed on the day of Al-Ghadeer’’.194

And a Jew said to Umar, ‘If this day (Ghadeer) had been among us, we would have taken it as a festival (Eid)’. Ibn Abbas said, ‘And which day is more perfect than this Eid?’’.195

Ibn Abbas, ‘The Prophetasws expired after this Verse by eighty-one days’’.196

From Al-Sadiqasws in a Hadeeth, said, ‘A man from the clan of Adayy (Umar) said, ‘Quraysh gathered to me, and we went to the Prophetasws. They said, ‘O Rasool-Allahasws! We are leaving worship of the idols and will follow youasws, so if youasws participate us in the Wilayah of Aliasws, so we can become partners’.197

Jibraeelas said: ‘O Muhammadasws! If you associate, your deeds would be confiscated and you would happen to be from the losers [39:65] – the Verse. The man said, ‘My chest was narrowed, so I went out fleeing due to what had hit me of the struggle, and there I was with a horseman who had met me being upon a blonde horse, upon him was a yellow turban, the aroma of must was being emitted from him.

He said, ‘O man! Muhammadasws has tied such a knot, not one would untie it except a Kafir, or a hypocrite!’ I came to the Prophetasws and informed himasws. Heasws said: ‘Do you recognise that horseman? That is Jibraeelas presenting to you all the Wilayah (of Aliasws). If
you were to until the knot or even doubt, I saww shall dispute with you on the Day of Qiyamah”.

In a report of Abu Ubeyd

Jabir Bin Al-Nazar Bin Al-Haris Bin Kaladah Al-Abdary came and said, ‘O Muhammad saww! You saww ordered us on behalf of Allah azwj with testifying that there is no god except Allah azwj, and that Muhammad saww is Rasool saww of Allah azwj, and with the Salat, and the Fasting, and the Hajj, and the Zakat, so we accepted from you.

Then you saww were not pleased with that until you saww raised the position of the son asws of your saww uncle as and preferred him asws over us, and said: ‘One whose Master saww is, so Ali asws is his Master’. Is this something from you saww or from Allah aswj?’

Rasool-Allah saww said: ‘By the One azwj, there is no god except He azwj! This is from Allah azwj!’ Al-Haris turned around intending to go to his riding animal, and he was saying, ‘If what Muhammad saww says is true, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]. He had not even arrived to us until Allah azwj Pelted him with a stone (from the sky), falling upon his skull and exiting from his backside, and Allah azwj Revealed: A questioner, asked for the Punishment to befall [70:1] – the Verse’.

Amali, from Abdullah al-Neshapury, and (the book) ‘Amaali’ of Abu Ja’far Al Tusi’ in a Hadeeth from Ahmad Bin Muhammad Bin Abu Nasr,

‘From Al-Reza asws having said: ‘My asws father asws narrated to me asws from his asws father asws: ‘The day of Ghadeer is more famous in the sky than it is in the world. From Allah azwj the Exalted in Al-Firdows, there is a castle built from silver, and its bricks are from gold. In it are one hundred thousand red domes, and one hundred thousand tents of green rubies, its soil is of musk and Al-Amber. In it are four rivers – a river of (Pure) drink, and a river of water, and a river of milk, and a river of honey. Around it is trees of entirety of fruits, until it are

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197 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 39 k
198 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 39 l
birds whose bodies are from pearls and their wings are of agate, chirping with a variety of sounds.

Whenever it happens to be the day of Al-Ghadeer, the inhabitants of the skies arrive to that castle, glorifying Allah\(^{azwj}\) and extolling His Holiness, and His Oneness. So, those birds fly and fall into that water and immerse in that musk and Al-Amber. When the Angels gathered, they fly around and sprinkle that upon them, and during that day they are limited to sprinkling (like confetti at a wedding) of (Syeda) Fatima\(^{asws}\).

When it come to the end of the day, they are called out to: ‘Leave to go to your places for you are safe from the danger and the slips up to the next years of this day, due to your revering to Muhammad\(^{saww}\) and Ali\(^{asws}\),’

\[\text{Tafseer Al Ayyashi – From Ja’far Bin Muhammad Al Khuzaike, from his father who said,}\]

’I heard Abu Abdullah\(^{asws}\) mentioning in a Hadeeth of Ghadeer Khumm: ‘When the Prophet\(^{saww}\) said for Ali\(^{asws}\) what he\(^{saww}\) said, and established him\(^{asws}\) for the people, Iblees\(^{la}\) shrieked such a shriek, the devils gathered to him\(^{la}\). They said, ‘O our master\(^{la}\)! What is this shriek (for)?’ He\(^{la}\) said, ‘Woe be unto you all! Your day is like the day of Isa\(^{as}\)! By Allah\(^{azwj}\), I\(^{la}\) have strayed the people regarding him\(^{as}\)!’

He\(^{asws}\) said: ‘So, the Quran (Verse) was Revealed: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]. Iblees\(^{la}\) shrieked, and the devils returned to him\(^{la}\). They said, ‘O our master\(^{la}\)! What is this other shriek (for)?’ He\(^{la}\) said, ‘Woe be unto you all! By Allah\(^{azwj}\)! Allah\(^{azwj}\) has Narrated my\(^{la}\) speech as Quran and has Revealed unto him\(^{saww}\): And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].’

\[\text{Then he\(^{la}\) raised his\(^{la}\) head towards the sky, then said, ‘By Your\(^{azwj}\) Mighty and Your\(^{azwj}\) Majesty, I\(^{la}\) shall join up the separate group with the community!’}\]

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199 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 40
He asws said: ‘The Prophet saww said: ‘In the Name of Allah azwj the Beneficent, the Merciful. Surely, (as for) My servants, there wouldn’t be any authority for you upon them [15:42].’

He asws said: ‘Iblees la shrieked such a shriek, the devils returned to him la. They said, ‘O our master la! What is this third shriek (for)?’ He la said, ‘By Allah azwj, from the companions of Ali asws. But, by Your azwj Might and Your azwj Majesty, O Lord azwj I la shall adorn the acts of disobedience for them until I la make them to be hateful to You azwj.

He (the narrator) said, ‘Abu Abdullah asws said: ‘By the One azwj Who Sent Muhammad saww with the truth! For the devils and the demons are most upon the Momineen than the hornets upon the meat, and the Momin is more robust than the mountain, and the mountain can be reduced from by the axe, and it can be chiselled from it, and the Momin cannot be lessened from his religion’.

(The book) ‘Jamie Al Akhbar’ – We are informed by Ali Bin Abdullah Al Ziyadi, from Ja’far Bin Muhammad Al Dowriny, from his father, from Al Sadouq, from his father, from Sa’ad, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from his father, from Muhammad Bin Sinan, from Zurara who said,

‘When Rasool-Allah saww went out to Makkah during the farewell Hajj, when he saww left from it’, and in another Hadeeth: ‘And there had escorted him saww from Makkah, twelve thousand men from Al-Yemen, and five thousand men from Al-Medina.

Jibraeel as came to him saww on the way, and said to him saww: ‘O Rasool-Allah saww! Allah azwj the Exalted Conveys the Greetings to you saww. And he as recited this Verse: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67].

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200 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 41
Rasool-Allah saww said to him as: ‘O Jibraeel as! The people are newly from the pre-Islamic period with Al-Islam, so I saww fear that they would be restless will not obey. Jibraeel as ascended to Makkah and descended to him saww during the second day, and Rasool-Allah saww had encamped at Ghadeer. He as said to him saww: ‘O Muhammed 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, [5:67].

فَقَالَ لَهُ يَا جَبََْئييلُ أَخْشَى مينْ أَصْحَابيي أَنْ يَُُاليفُونيي ف َعَرَجَ جَبََْئييلُ وَ ن َزَلَ عَلَيْهِي الْيَوْمَيْنَ ثَاليثي وَ كَانَ رَسُولُ اللَّهي ص بميَوْضيعٍ يُقَالُ لَهُ غَدييرُ خُمٍّ وَ قَالَ لَهُ يَا أَي ُّهَا الرَّسُولُ ب َلِّغْ ما أُنْزي لِي إِلَيْكَ مِنْ رَبِّكَ وَ إينْ لمَْ ت َفْعَلْ فَما ب َلَّغْتَ ريسَالَتَهُ وَ اللَّهُ ي َعْصِيمُكَ مينَ النَّاسي

When Rasool-Allah saww heard these words, he saww said to the people: ‘Offload my saww camel, for by Allah azwj, I saww will not depart from this place until I saww deliver the Message of my saww Lord azwj!’ And he saww instructed that a pulpit be installed for him saww, of camel saddles, and he saww ascended it, and Ali asws came out with him saww and stood upright, and he saww addressed a conclusive sermon advising in it and rebuking.

ثمَُّ قَالَ فيي آخيري كَلاَميهي يَا أَي ُّهَا النَّاسُ أَ لَسْتُ أَوْلىَ بيكُمْ مينْكُمْ ف َقَالُوا ب َلَى يَا رَسُولَ اللَّهي ثمُ ردُّوا يَا عَلييُّ ف َقَامَ عَلييٌّ ع فَأَخَذَهُ يَييَديهي ف َرَف َعَهَا حَتىَّ رُؤييَ ب َيَاضُ إيبْطَيْهيمَا ثمَُّ قَالَ أَلاَ مَنْ كُنْتُ مَوْلاَهُ ف َهَذَا عَلييٌّ مَوْلاَهُ اللَّهُمَّ وَالي مَنْ وَالاهُ وَ عَادي مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he saww said at the end of his saww speech: ‘O you people! Aren’t I saww foremost with you than you are (with yourselves)?’ They said, ‘Yes, O Rasool-Allah saww!’ Then he saww said: ‘Stand, O Ali asws. Ali asws stood up. He saww grabbed his asws hand and raising it until the whiteness of his saww armpits were seen (underneath the cloak the white shirt), then said: ‘Indeed! One whose Master I saww was, so this Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws!’

ثمَُّ ن َزَلَ مينَ الْمينْبََي وَ جَاءَ أَصْحَابُهُ إيلىَ أَمييري الْمُؤْمينيينَ ع وَ هَنَّئُوهُ بيالْوَلاَيَةي وَ أَوَّلُ مَنْ قَالَ لَهُ عُمَرُ بْنُ الخَْطَّابي ف َقَالَ لَهُ يَا عَلييُّ أَصْبَحْتَ مَوْلاَيَ وَ مَوْلىَ كُلِّ مُؤْمنٍ وَ مُؤْمِنةٍ

Then he saww descended from the pulpit, and his saww companions came to Amir Al-Momineen asws and they congratulated him asws with the Wilayah, and the first one to come to him asws was Umar Bin Al-Khattab. He said to him asws, ‘O Ali asws! You asws have become my master asws and master asws of every Momin and Momina’.
And Jibraeel\textsuperscript{as} descended with this Verse: '\textit{Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you} [5:3]\textsuperscript{.}'

Shi\textsuperscript{al}\textsuperscript{a} said: 'On the day of Ghadeer, and are denying it, the day of shelter. Hasaan Bin Sabit sought permission to say couplets regarding that day. He\textsuperscript{saww} permitted for him.

Al-Sadiq\textsuperscript{asws} was asked about Words of Allah\textsuperscript{awj} Mighty and Majestic: \textit{They are recognising the Favour of Allah, then they are denying it}, [16:83]. He\textsuperscript{asws} said: 'They are recognising the day of Ghadeer and are denying it, the day of shelter. Hasaan Bin Sabit sought permission to say couplets regarding that day. He\textsuperscript{saww} permitted for him.

He prosed saying, ‘He\textsuperscript{saww} called out to them on the day of Ghadeer’ – up to his words, ‘Pleased with you\textsuperscript{asws} from after me\textsuperscript{saww} as an Imam\textsuperscript{asws} and guide’. Over there he\textsuperscript{saww} supplicated: ‘O Allah\textsuperscript{awj}! Befriend his\textsuperscript{asws} friend and Be inimical to those (who are) enemies of Ali\textsuperscript{asws}'. So he\textsuperscript{saww} specialised with it besides all the Created beings, Ali\textsuperscript{asws}, and named him\textsuperscript{asws} the dear, the brother\textsuperscript{asws}.

Rasool-Allah\textsuperscript{saww} said to him: ‘You will not stop, O Hasaaan, being assisted by the Holy Spirit for as long as you help us with your tongue’.

When it was after three days, and the Prophet\textsuperscript{saww} sat in his\textsuperscript{saww} gathering, a man from the clan of Makhzum called Umar Bin Utban came, and in another Hadeeth: ‘Haris Bin Al-Numan Al-Fihry, and he said, ‘O Muhammad\textsuperscript{saww}! I ask you\textsuperscript{saww} about three issues’. He\textsuperscript{saww} said: ‘Ask about whatever comes to you’.

فَأَنْشَأَ يَقُولُ
He said, ‘Inform me about the testimony, ‘There is no god except Allahazwj and that Muhammadsaww is Rasoolawj of Allahazwj. Is it from yousaww of from yoursaww Lordazwj?’ The Prophet saww said: ‘It is Revealed unto mesaww from Allahazwj, and the ambassador is Jibraeelas, and the proclaimer is mesaww, and Isaww do not proclaim except from a Command of mysaww Lordazwj’.

قَالَ فَأَخْبَيْنيي عَني الصَّلاَةي وَ الزَّكَاةي وَ الحَجِّي وَ الجِهَادِي أَ مينْكَ أَمْ مينْ رَبِّكَ قَالَ النَّبِيُّ ص ميثْلَ ذَليكَ

He said, ‘Inform me about the Salat, and the Zakat, and the Hajj, and the Jihad, are these from yousaww of from yoursaww Lordazwj?’ The Prophet saww said similar to that.

قَا لَ فَأَخْبَيْنيي عَنْ هَذَا الرَّجُلي ي عْنيي عَلييَّ بْنَ أَبيي طَاليبٍ ع وَ قوْليكَ فييهيَي مَنْ كُنْتُ مَوْلاَهُ فهَذَا عَ

He said, ‘Inform me about this man, meaning Alisaws Bin Abu Talibasws, and yourasws words regarding himasws: ‘One whose Master Isaww was, so this Alisws is his Master’, up to its end, is it from youasws or from yourasws Lordazwj?

قَالَ النَّبِيُّ ص الْوَحْيُ إيلََِّ مينَ اللَّهيُ وَ السَّفييرُ جَبََْئييلُ وَ الْمُؤَذِّنُ أَنَا وَ مَا أَذَّنْتُ إيلاَّ مَا أَمَرَنيي

The Prophet saww said: ‘(It is) the Revelation to mesaww from Allahazwj, and the ambassador is Jibraeelas, and the proclaimer is mesaww, and Isaww do not proclaim except what Isaww am Commanded with (by mysaww Lordazwj)’.

فَرَفَعَ الْمَخْزُوميَّ رَأْسَهُ إيلىَ السَّمَاءي فقَالَ اللَّهُمَّ إينْ كَانَ محَُمَّدٌ صَادِقًا فِييِمَا يقُولُ فَأَرْسيلْ عَلَيَّ شُوَاظاا مينْ نَارٍ وَ فيي خَبٍََ آخَرَ فيي التَّفْسييري فقَالَ اللَّهُمَّ إينْ كانَ هَذَا هُوَ الحَّقّ مينْ عينْديَكَ كَ فَأَمْطيرْ عَلَيْنا حيجارَةا مينَ السَّماءي وَ وَلىَّ فوَ اللَّهِ مَا سَارَ غَيِّ بِعَيَّ حَيَّ أَطْلَةُ سِحْدَةَ سَفَادَةَ فأَرْحَدَتْ وَ آبَرَقَتْ فَأَصْعَقَتْ فَأَصَابَتْهُ الصَّاعيقَةُ فَأَحْرَقَتْهُ النَّارُ

The Makhzumi raised his head towards the sky and said, ‘O Allahazwj! If Muhammadsaww was truthful regarding what hesaww says, then Send upon me a flame of fire!’ And in another Hadeeth in the Tafseer, he said, ‘O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give us a painful Punishment [8:32]’, and he turned around. By Allah! He had not gone far until a black cloud, and there was thunder and lightning, and there was a thunderbolt. The thunderbolt hit him, and he was incinerated by the fire’.

فُهِطَ جَبََْئييلُ وَ هُوَ يقُولُ اقْرَأْيَا محَُمَّدُ سَأَلَ سائيلٌ بيعَذابٍ واقيعٍ ليلةْكَفْيَانَ لَيْسَ لَهُ دافيعٌالسَّائيلُ عُمَرُ وَ الْمُحْتََيقُ عُمَرُ فقَالَ النَّبِيُّ ص لأيَصْحَابيهي رَأَيْتُمْ قَالُوا نعَمْ وَ سمَيعْتُمْ قَالُوا نعَمْ

Jibraeelas came down and hesaww said: ‘Recite, O Muhammadsaww! A questioner, asked for the Punishment to befall [70:1] For the Kafirs there is no dispeller for it [70:2]. The questioner is Umar (Bin Utban), and the incinerated is Umar (Bin Utban). The Prophetsaww said to hissaww companions: ‘Did you all see?’ They said, ‘Yes’. He saww said: ‘And did you all hear?’ They said, ‘Yes’.
He said: 'Beatitude is for one befriending him and the woe is for the one being inimical to him. It is as if I am looking at Ali and his Shias on the Day of Qiyamah, approaching upon camels from the Gardens of Paradise, crowned, kohl applied, neither is there any fear upon them nor are they grieving, being with the Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72], until they dwell in the Holy enclosure from the vicinity of Lord of the worlds.

For them therein would be whatever the souls desire, and delights the eyes [43:71], and they would be in it eternally, and the Angels would say to them: Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]”.

(The book) 'Bashaarat Al Mustafa' - Al Hassan Bin Al Husayn Bin Babuwayh in what he allowed to me and wrote for me in his own handwriting in his shop, during the year five hundred and ten, from Al Seyid, the ascetic Abu Abdullah Al Hassan Bin Al Husayn Bin Zayd Al Husayn Al Jurjany Al Qasy, from His father, from his grandfather Zayd Bin Muhammad, from Abu Al Tayyib Al Hassan Bin Ahmad Al Sabi’ie, from Muhammad Bin Abdul Aziz, from Ibrahim Bin Maymoun, from Musa Bin Usman Al Hazramy, from Abu Is’haq Al Sabi’e who said, 'I heard Al Bara’a Bin Aazib and Zayd Bin Alqam both saying,

We were in the presence of Rasool-Allah on the Day of Ghadeer Khumm, and we were lifting the branches of the tree from his head, and he said: ‘May Allah Curse the one who is claimed to other than his father, and may Allah Curse the one who follows to other than his Master; and the child is for the bed (where he was conceived); and there isn’t a bequest for an inheritor and you have heard it from me and seen me'.
Recovered from the Fire and the others would be Recovered from my saww hands, and I saww shall be saying: 'O Lord! My saww companions!' So, it would be Said: 'You saww do not know what they had innovated after you saww.

Indeed! Allah azwj is my saww Guardian, and I saww am the Guardian of every Momin. So, the one whose Master asws I saww was, so Ali asws is his Master asws. O Allah azwj! Befriend the one who befriended him asws, and be Inimical to the one being inimical to him asws.

Then he saww said: 'I saww am leaving among you two weighty things – the Book of Allah azwj and my saww family. Its end is in my saww hand and its end is in your hands, therefore ask them asws and do not ask other than them asws."

(202) The books) ‘Bashaarat Al Mustafa saww’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Hammad, from Ibn Uqdad, from Abu Ja’far Bin Muhammad Bin Hisham, from Ali Bin Al Husayn, from his father Burdah Al Bajali, from Abu Is’haq Al Sabie, from Al Haris,

(203) ‘From All asws having said: ‘Rasool-Allah saww held my asws hand on the day of Al-Ghadeer and said: ‘O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Love the one loving him asws and Hate the one hating him asws, and Help the one helping him asws, and Abandon the one abandoning him asws."

(44) – Then he said: ‘When Rasool-Allah saww grabbed the hand of Ali asws at Ghadeer Khumm and he saww said: ‘The one whose Master I saww was, so Ali asws is his Master, Iblees was present along with his la devils."

(45) – From Abu Ja’far asws having said; ‘When Rasool-Allah saww grabbed the hand of Ali asws at Ghadeer Khumm and he saww said: ‘The one whose Master I saww was, so Ali asws is his Master, Iblees was present along with his la devils."

202 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 43
203 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 44
They said to him when he said: ‘One whose Master was, so Ali is his Master’ – By Allah! He did not say it to us like this! He has informed us that this would be when he passes away, his companions would separate, and this is a permanent matter. Every time one (Imam) goes away, another would replace him.

But he said, ‘Disperse, for his companions have already promised that they will not be accepting anything from what he said’. And these are His Words: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen.

And it is supported by what is reported by Ali Bin Ibrahim, by his chain from Zayd Al Shahham who said, ‘Qatada Bin Diamah entered to see Abu Ja’far and asked him about His Words Mighty and Majestic: And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen.

He said: ‘When Allah Commanded His prophet that he should nominate Amir-al-Momineen to the people, and these are His Words: ‘O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don’t do so, then you have not delivered His Message, Rasool grabbed the hand of Ali on the Day of Ghadeer Khumm, and said: ‘The one whose Master was, so Ali is his Master’.

The devils urged the placing of the dust upon their heads, so the biggest Iblees said to them, ‘What is the matter with you all?’ They said, ‘A knot of this man has been tied today, forget about unravelling it now up to the Day of Judgement!’ So Iblees said to them, ‘Never! A number of the ones around him have already promised me, and they would never oppose me regarding it’.

فَقَالَ الْجَوْفِرُ فَإِنَّ أَصْحَابَهُ قَدْ وَعَدُونيي أَنْ لاَ يُقيرُّوا لَهُ بيشَيْءٍ مميَّا قَالَ قَوْلُهُ عَزَّ وَ جَلَ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إيبْلييسُ ظَنَّهُ فَاتَّبَعُوهُ إيلاَّ فَرييقاا مينَ الْمُؤْمينيينَ.

وَ ي ُؤَيِّدُهُ مَا رَوَاهُ عَلييُّ بْنُ إيب ْرَاهييمَ بيإيسْنَاديهي عَنْ زَيْدٍ الشَّحَّامي قَالَ دَخَلَ قَتَادَةُ بْنُ ديعَامَةَ عَلَى أَبيي جَعْفَرٍ وَ سَأَلَهُ عَنْ ق َوْليهي عَزَّ وَ جَلَ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إيبْلييسُ ظَنَّهُ فَاتَّبَعُوهُ إيلاَّ فَرييقاا مينَ الْمُؤْمينيينَ.

قَالَ لَمَّا أَمَرَ اللَّهُ نَبييَّهُ أَنْ ي َنْصيبَ أَمييرُ الْمُؤْمينيينَ ع ليلنَّاسي وَ هُوَ قَوْلُهُ ت َعَالىَ يا أَي ُّهَا الرَّسُولُ ب َلِّغْ ما أُنزِلَ إيلَيْكَ مينْ رَبِّكَ فيي عَلييٍ وَ إينْ لمَْ ت َفْعَلْ فَما ب َلَّغْتَ 

حَثَتي الأَْبَاليسَةُ التََُّابَ عَلَى رُوءُوسيهَا ف َقَالَ لهَُمْ إيبْلييسُ الأَْكْبََُ لَعَنَهُ اللَّهُ مَا لَكُمْ قَالُوا قَدْ عَقَ دَ هَذَا الرَّجُلُ عُقْدَةا لاَ يحَُلُّهَا إينْسييٌّ إيلىَ ي َوْمي الْقييَامَةي ف َقَالَ لهَُمْ إيبْلييسُ كَلاَّ الَّذيينَ حَ وْلَهُ قَدْ وَعَدُونيي فييهي عيدَةا وَ لَنْ يُُْليفُونيي فييهَا.

فَأَن ْزَلَ اللَّهُ سُبْحَانَهُ هَذيهي الْْيَةَ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إيبْلييسُ ظَنَّهُ فَاتَّبَعُوهُ إيلاَّ فَرييقاا مينَ الْمُؤْمينيينَ ي َعْنيي بيأَمييري الْمُؤْمينيينَ ع وَ عَلَى ذُرِّيَّتيهي الطَّيِّبيينَ.

فَأَنَزَلَ اللَّهُ سُبْحَانَهُ هَذيهي الْْيَةَ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إيبْلييسُ ظَنَّهُ فَاتَّبَعُوهُ إيلاَّ فَرييقاا مينَ الْمُؤْمينيينَ ي َعْنيي بيأَمييري الْمُؤْمينيينَ ع وَ عَلَى ذُرِّيَّتيهي الطَّيِّبيينَ.

204 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 45 a
Therefore, Allah the Glorious Revealed this Verse: *And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen* [34:20] - meaning (the Shias of) Amir-Al-Momineen\(^{asws}\), and his\(^{asws}\) goodly offspring".\(^{205}\)

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Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 45 b
happiness at what Allah azwj has Conferred with upon you all of our asws Wilayah, and I asws would love it for you all that you should be Fasting”.

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47 - فَ رَفَّضَ فِرَاتُ بْنِ إِبْرَاهِيمَ الحَسَنُ بْنُ سَعِيْدٍ مُعَنْعَني عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِيْسْحَاقَ وَ كَانَ مِنْ أَشْخَاصِ حَفْرَمَ عَيْنُوْيَ قِبْلَتِيْنِ فِي قَوْلِهِ الْلَّهُ غَلَّ وَ خَلِّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتْمَتْ عَلَيْكُمْ نِعْمَتِيْنِ فِي غَلَّ وَ عَيْنُوْيَ قِبْلَتِيْنِ.

Tafseer Furaat Bin Ibrahim – Al Hassan Bin Saeed, transmitting from Ibrahim Bin Muhammad Bin Is’haaq,

‘And he was from the companions of Ja’far asws, regarding Words of Allah azwj Mighty and Majestic: Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]. He asws said: ‘Regarding Ali asws’.

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48 - فَ رَفَّضَ فِرَاتُ بْنِ إِبْرَاهِيمَ الحَسَنُ بْنُ سَعِيْدٍ مُعَنْعَني عَنْ زَيْدٍ بْنِ أَرْقَمَ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْنَّيَّةُ فِيي وَلَيَّةَي عَلَييِّ بْني أَبِيي طَالِبٍ عَيْنُوْيَ قِبْلَتِيْنِ مِنْ أُحْيَيْهَا إِيْنَّا إِنْ كَانَ مَنْ كُنْتُ مَوْلاَهُ فِيي وَلَمْ يُبَلِّغْ ذَلِكَ لِيْوَالَّيْهِ وَ خَافَ النَّاسَ.

Tafseer Furaat Bin Ibrahim – Furaat Bin Ibrahim Al Kufi transmitting from Zayd Bin Arqam who said,

‘When this Verse was Revealed regarding Wilayah of Ali Bin Abu Talib asws: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67], Rasool-Allah saww grabbed a hand of Ali asws Bin Abu Talib asws, then raised it and said: ‘O Allah azwj! One whose Master I saww was so Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws’.

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49 - فَ رَفَّضَ فِرَاتُ بْنِ إِبْرَاهِيمَ الحَسَنُ بْنُ سَعِيْدٍ مُعَنْعَني عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِيي جَعْفَرٍ عَيْنُوْيَ قِبْلَتِيْنِ مِنْ أُحْيَيْهَا إِنْ كَانَ مَنْ كُنْتُ مَوْلاَهُ فِيي وَلَمْ يُبَلِّغْ ذَلِكَ لِيِ يًوَالَّيْهِ وَ خَافَ النَّاسَ.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam transmitting from Abdullah Bin Ata’a who said,

‘I was seated in the presence of Abu Ja’far asws having said; ‘It was Revealed unto the Prophet saww: “Say to the people, ‘One whose Master I saww was, so Ali asws is His azwj Master’’. But, he saww did not deliver that and feared the people.

Fَأَوْحَى إِلَيْهِ الْلَّهُ غَلَّ وَ عَيْنُوْيَ قِبْلَتِيْنِ مِنْ أُحْيَيْهَا إِنْ كَانَ مَنْ كُنْتُ مَوْلاَهُ فِيي وَلَمْ يُبَلِّغْ ذَلِكَ لِيِ يًوَالَّيْهِ وَ خَافَ النَّاسَ.

It was 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]. So, he saww grabbed a hand of Ali asws Bin Abu Talib asws on the day of Ghadeer, and said: ‘One whose Master I saww was, so Ali asws is his Master’.

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‘I was seated in the presence of Abu Ja’farasws in the Masjid of the Rasoolasaww, and Abdullah Bin Salam was seated in the courtyard of the Masjid. He said, ‘I said, ‘May I be sacrificed for youasaww! This one with whom is knowledge of the Book?’

Heasaww said: ‘No, but (it is) your Master Aliasws Bin Abu Talibasws. It was Revealed regarding himasws: But rather, your Guardian is Allah, and His Rasool, and those who are believing,[5:55] – up to the end of the Verse. And it was Revealed regarding himasws: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] – up to the end of the Verse. Rasool-Allahasaww grabbed a hand of Aliasws Bin Abu Talibasws on the day of Ghadeer Khumm and said: ‘One whose Master Iasaww was, so Aliasws is his Master’. 210

Then heasaww said: ‘O you people! Who is your guardian foremost with you than your own selves?’ They said, ‘Allahazwj and Hisazwj Rasoolasaww!’ Heasaww said: ‘One whose Master Iasaww...
was, so Ali \textit{asws} is his Master. O Allah \textit{azwj}! Befriend the one befriending him \textit{asws} and be Inimical to one being Inimical to him \textit{asws}, and Help the one helping him \textit{asws}, and Abandon the one abandoning him \textit{asws} – three times’. \textit{212}

\textit{(The book) }‘Al Kafi’ – Ali, from his father, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, ‘From Abdullah \textit{asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you \textit{asws}! Is there for the Muslims any Eid apart from the two Eids?’ He \textit{asws} said: ‘Yes, O Hassan! Their mightiest and their nobles’. I said, ‘And which day is it?’ He \textit{asws} said: ‘Day of nomination of Amir Al-Momineen\textit{asws} as a flag for the people’.

\textit{(The book) }‘Al Kafi’ – The number, from Sahl, from Abdul Rahman Bin Salim, from his father who said, ‘I asked Abu Abdullah \textit{asws}, ‘I asked Abu Abdullah \textit{asws}, ‘Is there for the Muslims any Eid, apart from the day of Friday, and Al-Azha, and Al-Fitr?’ He \textit{asws} said: ‘Yes, their mightiest in sanctity!’

\textit{(The book) }‘Al Kafi’ – The book, from History – Amir Al Momineen \textit{asws}, Ch 52 H 52

\textit{(The book) }‘Al Kafi’ – The book, from History – Amir Al Momineen \textit{asws}, Ch 52 H 53
I said, ‘And which day is it?’ He\textsuperscript{asws} said: ‘What will you do with the day. The year rotates, but it was the eighteenth day of Zul Hijjah’.

فقلت وأي يوم هو قال وما تصنع باليوم إن السنة نذور وليكشب في القدر وتشكرب ولكن يومناً ثلاثية

Then he\textsuperscript{asws} looked at the other side and said: ‘That is a place of the tents of Abu so and so (Abu Bakr), and so and so (Umar), and Saalim Mawla Abu Huzeyfa, and Abu Ubeeydah Bin Al Jarrah. When they saw him\textsuperscript{saww} raise his\textsuperscript{asws} hand, one of them said to the other, ‘Look at his\textsuperscript{saww} eyes rolling as if these are eyes of a madman (Nouzobillah)!’

Then he\textsuperscript{asws} looked at the other side and said: ‘That is a place of the tents of Abu so and so (Abu Bakr), and so and so (Umar), and Saalim Mawla Abu Huzeyfa, and Abu Ubeeydah Bin Al Jarrah. When they saw him\textsuperscript{saww} raise his\textsuperscript{asws} hand, one of them said to the other, ‘Look at his\textsuperscript{saww} eyes rolling as if these are eyes of a madman (Nouzobillah)!’

So, Jibraeel\textsuperscript{as} descended with this Verse: \textit{And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, ‘He is insane!’} [68:51] \textit{And he is not, except (he is) a Zikr for the worlds} [68:52].\textsuperscript{215}

Then he\textsuperscript{asws} looked at the other side and said: ‘That is a place of the tents of Abu so and so (Abu Bakr), and so and so (Umar), and Saalim Mawla Abu Huzeyfa, and Abu Ubeeydah Bin Al Jarrah. When they saw him\textsuperscript{saww} raise his\textsuperscript{asws} hand, one of them said to the other, ‘Look at his\textsuperscript{saww} eyes rolling as if these are eyes of a madman (Nouzobillah)!’

So, Jibraeel\textsuperscript{as} descended with this Verse: \textit{And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, ‘He is insane!’} [68:51] \textit{And he is not, except (he is) a Zikr for the worlds} [68:52].\textsuperscript{215}

214 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 54
215 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 55
‘From Abu Abdullah asws having said: ‘The Salat is recommended to be prayed in Masjid Al-Ghadeer because the Prophet saww made Amir Al-Momineen asws to stand in it, and it is the place Allah azwj the Exalted Revealed the truth in it’.

A man said, ‘He saww has been bewitched by this boy!’ So, Allah azwj the Exalted Revealed: **So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]**’. 217

‘When Rasool-Allah saww grabbed a hand of Amir Al-Momineen Ali asws and raised it, some people said, ‘He saww has been bewitched by the son asws of his saww uncle as’. So the Verse: **So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6], was Revealed’’. 218

‘I heard Muhammad asws Bin Ali asws saying: ‘Jibraeel as descended unto the Prophet saww at Arafat on the day of Friday. He as said: ‘O Muhammad saww! Allah aswj Conveys the Greetings to you saww and Says: “Say to your saww community: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3], by the Wilayah of Amir Al-Momineen Ali asws Bin Abu Talib asws!**” So, he saww said a lengthy speech regarding him asws.”
One of the hypocrites said to the other, ‘Are you not looking at his saww eyes rolling?’ – meaning the Prophet saww – ‘As if he saww is insane (Nouzobillah), and he saww has been bewitched by the son asws of his saww uncle asws. He saww does not cease to raise his asws position. If he saww was able to make him asws to be like Caesar and Chosroe, would have done so!’

The Prophet saww said: ‘In the Name of Allah azwj the Beneficent, the Merciful!’ So, the people knew that there has been a Revelation upon him saww, so they became silent. He saww recited: Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2] – meaning the words of the one from the hypocrites who said (what he had said).

And surely, for you there shall be an unrestricted Recompense [68:3], due to your saww preaching what had been Revealed regarding Ali asws, And you are upon magnificent morals [68:4] So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]. He asws said: ‘And that is how it was Revealed’.

A Bedouin stood up to him saww from the midst of the people and said, ‘O Rasool-Allah saww! You saww called us to testify that there is no god except Allah awj, and we should testify that

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219 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 59
you saww are Rasool saww of Allah azwj, so we ratified. And you saww instructed us with the Salat, so we prayed, and with the Fasting, so we Fasted, and with the Jihad, so we fought, and with the Zakat, so we gave it; and you saww are not content except that you saww grabbed a hand of this boy over the heads of the witnesses and you saww said: ‘One whose Master I saww was, so Ali asws is his Master!’ So, is this from Allah azwj or from you saww?’

He saww said: ‘This is from Allah azwj, not from me saww’. He said, ‘By Allah azwj Who, there is no god except He azwj, this is from Allah azwj, not from you saww’. He saww said: ‘By Allah azwj Who, there is no god except He azwj, this is from Allah azwj, not from me saww – and he saww repeated it thrice.

The Bedouin stood up quickly to his camel and he was saying, ‘O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give us a painful Punishment [8:32] to befall’.

He said, ‘The phrases of the Bedouin had not even been completed until a fire from the sky descended unto him and incinerated him, and Allah azwj Revealed in follow-up of that: A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn’t be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]’.”

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220 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 60
He said, ‘You\textsuperscript{saww} have instructed us with loving Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} claiming that he\textsuperscript{asws} is from you\textsuperscript{saww} like Haroun\textsuperscript{as}, and his\textsuperscript{asws} Shias would be upon camels, with resplendent faces, approaching in the plains of Al-Qiyamah until they come to Al-Kawser. They would be drinking while the entirety of the community would happen to be a group in the plains of Al-Qiyamah. Has this preceded from the sky, or was this from you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Yes, preceding from the sky, then it happened from me\textsuperscript{saww}. Allah\textsuperscript{azwj} had Created us\textsuperscript{asws} both from the Noor beneath the Throne’.

Amro Bin Al-Haris said, ‘Now I have come to know you\textsuperscript{saww} are a sorcerer, a liar (Nouzobillah)! O Muhammad\textsuperscript{saww}! Aren’t you\textsuperscript{saww} both from the children of Adam\textsuperscript{as}?’

He\textsuperscript{saww} said: ‘Yes, but Allah\textsuperscript{azwj} Created me\textsuperscript{saww} as Noor beneath the Throne before Allah\textsuperscript{azwj} Created Adam\textsuperscript{as}. He\textsuperscript{azwj} Made that Noor to be in the Sulb of Adam\textsuperscript{as}. So, that Noor went on to be transferred from a Sulb to a Sulb, until we\textsuperscript{asws} separated in the Sulbs of Abdullah Bin Abdul Muttalib\textsuperscript{asws} and Abu Talib\textsuperscript{asws}. Thus, my\textsuperscript{saww} Lord\textsuperscript{azwj} Created me\textsuperscript{saww} from that Noor, but there will be no Prophet\textsuperscript{as} after me\textsuperscript{saww}’.

He (Ibn Abbas) said, ‘Amro Bin Al-Haris Al-Fihry jumped up, along with twelve men from the Kafirs, and they were shaking their clothes, and he said, ‘O Allah\textsuperscript{azwj}! If Muhammad\textsuperscript{saww} was truthful in his\textsuperscript{saww} words, then Pelt Amro and his companions with a flame of fire!’

He (Ibn Abbas) said, ‘Amro and his companions were hit by a thunderbolt from the sky. Then, this Verse was Revealed: \textit{A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn’t be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]. The questioners were Amro and his companions.}’\textsuperscript{221}

\textsuperscript{221} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 61
Tafseer Furaat Bin Ibrahim – Muhammad Bin Ahmad Bin Zabyan transmitting from Al Husayn Bin Muhammad Al Kharqy who said,

‘I asked Sufyan Bin Uuyayna about: ‘A questioner, asked [70:1], ‘Regarding who was it Revealed?’ He said, ‘O son of my brother! You have asked me about something no person has asked me about it, before you. I had asked Ja’far asws Bin Muhammad asws similar to that which you have asked me, so he asws said: ‘My asws father asws informed me asws from his asws grandfather asws, from his asws father asws, from Ibn Abbas who said,

When it was the day of Ghadeer Khumm, Rasool-Allah saww stood to address, and he saww was brief in his saww address. Then he saww called Amir Al-Momineen Ali asws Bin Abu Talib asws grabbed his asws forearm, then raised his asws hand, to the extent that the whiteness of his saww armpits were seen. He saww said: ‘Did I saww not deliver the Message? Did I saww not advise?’ They said, ‘O Allah azwj, yes!’

He saww said: ‘One whose Master I saww was, so this Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws!’

This became widespread among the people. It reached Al-Haris Bin Al-Numan Al-Fihry. He tightened the saddle of his camel, then sat evenly upon it, and when that happened, Rasool-Allah saww was at Makkah, until he ended up to Al-Abtah. He knelt his camel, then tied it, then came to the Prophet saww. He greeted, so the Prophet saww responded.

He said, ‘O Muhammad saww! You saww called us to say, ‘There is no god except Allah azwj’, so we said it. Then you saww called us to say that you saww are a Rasool saww of Allah azwj. We said it, and in the heart was what was in it. Then you saww said: ‘Pray Salat!’ So we prayed. Then you saww said: ‘Fast!’ So we fasted. Then you saww said: ‘Perform Hajj!’ So, we performed Hajj. Then you saww said: ‘Whenever one of you is Graced two hundred Dirham, then let him give in charity with five every year’. We did so.
Then you said of your uncle to stand and made him to be a flag (to rally to), and you said: ‘One whose Master was, so this Ali is his Master! O Allah! Befriend the one befriending him and be Inimical to the one being inimical to him, and Help the one helping him and Abandon the one abandoning him’. So, it is from you or from Allah?'

He said: ‘But, (it is) from Allah’. He said it thrice. He got up and he was angry, and he said, ‘O Allah! If what Muhammad said was true, then Rain upon us stones from the sky, for it would be an affliction among our first ones and a Sing among our latter ones. And if what Muhammad said was false, then Send down Your Affliction upon him.

Then he stood his camel up and untied its rein, then sat evenly upon it. When he went out from Al-Abtah, Allah the Exalted Pelted him with a stone from the sky. It fell upon his head and came out from his behind, and he fell down dead. So, Allah Revealed regarding him: A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn’t be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]’.

And he said as well, ‘It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from Abu Baseer,'
And it is reported by Al Barqy, from Muhammad Bin Suleyman, from his father, from Abu Baseer, ‘From Abu Abdullah asws having said: ‘By Allah aswj! That is how Jibraeel as Revealed it unto the Prophet saww, and that is how it is affirmed in the Quran of (Syeda) Fatima asws.

The book ‘Kashf Al Ghumma’ – Abu Bakr Bin Mardawayh, ‘His Words: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] – It was Revealed in explanation of the Wilayah’.

From Zayd son of Ali asws (Bin Al Husayn asws), said, ‘When Jibraeel as came with the Command of the Wilayah, the Prophet saww was constrained by that from fear, and said: ‘My saww people are newly from the pre-Islamic period’. So, it was Revealed’.

Riyah Bin Al Haris said, ‘I was in Al-Rahba with Amir Al-Momineen asws, when riders came from a journey until they knelt their camels at Al-Rahba. Then they came walking until they came to Ali asws. They said, ‘The greetings be unto you, O Amir Al-Momineen asws, and Mercy of Allah aswj and His aswj Blessings’. He asws said: ‘Who is the group?’ They said, ‘Your asws friends, O Amir Al-Momineen asws!’

He (the narrator) said, ‘He asws looked at him and he asws was laughing and said: ‘From where, and you are Arabs’. They said, ‘We had heard Rasool-Allah saww saying of the day of Ghadeer Khumm and he saww was holding your asws hand, saying: ‘O you people! Aren’t I saww foremost with the Momineen than their own selves?’ We had said, ‘Yes, O Rasool-Allah saww! He aswj said: ‘Allah aswj is my saww Master aswj, and I saww am master of the Momineen, and Ali asws is a

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224 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 63 b
225 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 63 c
226 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 63 d
227 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 64 a
master of the one I saww was a Master of. O Allah asws! Befriend the one befriending him asws, and be inimical to the one being inimical to him asws.

He asws said: ‘You all are saying that?’ They said, ‘Yes’. He asws said: ‘And you are testifying upon it?’ They said, ‘Yes’. He asws said: ‘You are speaking the truth’.

The group went away and I followed them. I said to a man from them, ‘Who are you, O servant of Allah aswj?’ They said, ‘We are a group from the Helpers, and this is Abu Ayoub, companion of Rasool-Allah saww. I held his hand and greeted unto him and shook it’.

And by his chain, raising it to Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry,

‘Rasool-Allah saww called the people to Ali asws in Ghadeer Khumm and instructed with whatever thorns there were beneath the (bushy) trees, so these were cleared, and that was during the fifth day. He saww called Ali asws and grabbed his asws forearm and raised it to the extent that the people looked at the armpits of Rasool-Allah saww. Then they had not dispersed until this Verse was Revealed: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].

Rasool-Allah saww said: ‘Allah aswj is the Greatest upon Perfecting the religion and Completing the Favours, and the Lord aswj is Pleased with my saww Messenger-ship and the Wilayah for Ali asws Bin Abu Talib asws after me saww!’
Then he said: ‘One whose Master I was, so Ali is his Master. O Allah! Befriend the one befriending him and be Inimical to the one being inimical to him, and Help the one helping him and Abandon the one abandoning him.’

Hasaan Bin Sabit said, ‘Will you allow me, O Rasool-Allah, so I can say regarding some couplets regarding Ali, you can listen to these?’ He said: ‘Speak upon the Blessings of Allah’. Hasaan stood up and said, ‘O community of elders of Quraysh! Are you following my words by a testimony from Rasool-Allah regarding the previous Verse!’

He said (in prose), ‘He called them on the day of Ghadeer Khumm – up to his words, ‘So the one whose Master I was, so this one is his guardian! So be helpers to him, sincere friends’. Over there he supplicated: ‘O Allah! Befriend his friend and be for the one being inimical to Ali, an Enemy!’

(The book) ‘Al-Taraif’ – Ibn Mardawayh, by his chain from Al-Khudri – similar to it, and there is an addition in it. He said, ‘Umar Bin Al-Khattab met him after that and said, ‘Congratulations to you, O son of Abu Talib! You are my master morning and evening, and master of every Momin and Momina’.

Then he said, ‘And it is reported by Muhammad Bin Imran Al-Marzabany in the book ‘Sariqat Al-She’r’, up to the end of the couplets’.

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230 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 65 b
231 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 65 c
We went, I and Husayn Bin Sabrah, and Umar Bin Muslim, to Zayd Bin Arqam. When we were seated to him, Husayn said, 'O Zayd! You have come across a lot of good. Narrate to us, O Zayd, what you heard from Rasool-Allah 

He said, 'O son of my brother! By Allah azwj! My age is a lot, and my time is old, and I have forgotten part of which I had retained from Rasool-Allah saww, so whatever I narrate to you all, accept it, and what I don’t, so do not encumber me for it'.

Then he said, 'Rasool-Allah saww stood among us one day to address at the water (well) called Khumm, being between Makkah and Al-Medina. He saww praised Allah azwj and extolled, and preached and reminded. Then he saww said: 'As for after, O you people! But rather, I saww am a human being. No doubt a messenger of my saww Lord will come, so I saww must answer, and I saww am leaving behind among you all, the two weight things.

The first of these is the Book of Allah azwj. In it is the Guidance, and the Noor, so take with the Book of Allah azwj and hold fast with it!' He saww urged upon the Book of Allah azwj and made us to be desirous in it. Then he saww said: 'And People asws of my saww Household. I saww remind you of Allah azwj regarding People asws of my saww Household!'

And from (the book) ‘Jam’a Bayn Al-Sihah Al-Sitta’ of Razen Bin Muawiya Al-Abdary, from the third volume, by the chain from (the book) ‘Saheeh’ of Abu Dawood Al-Sijistany, and from (the book) ‘Saheeh’ of Al-Tirmizi, from Husayn Bin Sabrah – similar to it, and in its end, ‘Then he saww said: ‘And People asws of my saww Household. I saww remind you all regarding People asws of my saww Household and the Book of Allah saww, for these two will never separate until they meet me saww at the Fountain!’
The book ‘Al Amdah’, from (the book) ‘Saheeh’ of Muslim - From Zuheyr Bin Al Harb, and Shuka’a Nin Makhlad, from Ibn Ulyah, from Zuheyr, from ismail Bin Ibrahim, from Abu Hayyan, from Zayd Bin Hayyan who said,

‘I and Husyan Sabrah went’ – and he mentioned approximate to it.”

When the Prophet\textsuperscript{saww} went out to the farewell Hajj, he\textsuperscript{saww} encamped at Al-Johfa. Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} and instructed him\textsuperscript{saww} to stand with Ali\textsuperscript{asws}. He\textsuperscript{saww} said: ‘O you people! Aren’t you claiming that I\textsuperscript{saww} am foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’

He\textsuperscript{saww} said: ‘One whose Master I\textsuperscript{saww} was so this Ali\textsuperscript{asws} is his Master! O Allah\textsuperscript{azwj}! Befriend the one befriending him\textsuperscript{asws} and be Inimical to the one being inimical to him\textsuperscript{asws}, and Love the one loving him\textsuperscript{asws}, and Hate the one hating him\textsuperscript{asws}, and Help the one helping him\textsuperscript{asws}, and Strengthen the one strengthening him\textsuperscript{asws}, and Assist the one assisting him\textsuperscript{asws}!’

Ibn Abbas said, ‘By Allah\textsuperscript{azwj}! It is Obligated in the necks of people!’

And it is reported by Masoud Al Sijistany, by his chain to Abdullah Bin Abbas who said,

‘Rasool-Allah\textsuperscript{saww} wanted to deliver the Wilayah of Ali\textsuperscript{asws}, so Allah\textsuperscript{azwj} the Exalted Revealed: O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67] – the Verse. When it was the day of Ghadeer Khumm, He\textsuperscript{saww} stood, praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and said: ‘Aren’t I\textsuperscript{saww} foremost with you all than you are?’ They said, ‘Yes, O Rasool-
Allah saww! He saww said: ‘One whose Master I saww was, so Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws and be Inimical to one being inimical to him asws!’ – the complete Hadeeth’.  

And from reports of the Shafie jurist Ibn Al Maghazali in the book ‘Al Manaqib’, by his chain to Jabir Bin Abdullah Al Ansari who said,

‘Rasool-Allah saww said at Mina, and I was their closest one to him saww during the farewell Hall, when he saww said: ‘Thousands of you would be returning after me saww to be Kafirs, striking each other’s necks, and I saww swear by Allah azwj, if you were to do it, you will recognise me saww in the battalion which will be striking you!’

Then he saww turned towards behind him saww and said: ‘Or it would be Ali asws – three times. We saw that Jibraeel as had pressed him saww, and Allah azwj Revealed upon the tracks of that: So, if We were to Take you away, We would still Take Revenge from them [43:41] by Ali Bin Abu Talib asws, Or We will show you that which We Promised them, for We are Powerful upon them [43:42].

Then it was Revealed: Say: ‘Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people’ [23:94]. Then it was Revealed: Therefore adhere with that which is Revealed unto you, regarding the matter of Ali asws, surely you are upon a Straight Path [43:43], and that the knowledge of the Hour, And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44] – from Ali asws Bin Abu Talib aswsr, 237


236 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 67 b
237 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 68

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The Prophet saww of Allah azwj came from Makkah during the farewell Hajj until he encamped at Ghadeer Al-Johfa between Makkah and Al-Medina. He saww instructed with the thorny bushes, so whatever thorns were beneath these were cleared. Then he saww called for the congregational Salat.

We went out to Rasool-Allah saww during a day of severe heat, and from us was one who placed his cloak upon his head, and part of it under his feet from the severity of the heat, until we ended to Rasool-Allah saww.

He saww prayed Al-Zohr Salat with us, then he saww turned towards us with his saww honourable face. He saww said: ‘The praise is for Allah azwj. Who we praise and assist Him azwj, and believe in Him azwj, and rely upon Him azwj, and we seek Refuge with Allah azwj from the evils of our own selves, and from the evil of our deeds, which there is neither any guide for the one He azwj lets to stray, nor strayer for the one He azwj Guides, and I saww testify that Muhammad saww is His azwj servant and His azwj Rasool saww.

As for after, O you people! There does not happen to be an age for a Prophet saww except half of what the one before him saww had lived, and that Isa as Bin Maryam as lived among his as people for forty years, and I saww have quickened in the twenty. Indeed! And there is no doubt that I saww would be separating from you all! Indeed! And I saww will be Questioned and you will be Question, so have I saww delivered? What is that you are saying?’

And answered stood up from every corner of the people saying, ‘We testify that you saww are a servant of Allah azwj and His azwj Rasool saww, and you saww fought in His azwj Way, and proclaimed with His azwj Commands, and worshipped Him azwj until the certainty (death) has come to you saww. May Allah azwj Recompense you saww goodly on our behalf what He azwj Recompenses any Prophet as on behalf of his as community!’

He saww said: ‘Aren’t you testifying that there is no god except Allah azwj. Alone, there being no associate for Him azwj, and that Muhammad saww is His azwj servants and His azwj Rasool saww, and
that the Paradise is true, and the Fire is true, and you believe in the Book, all of it?’ They said, ‘Yes!’

قَالَ اشْهَدُوا أَنْ قَدْ صَدَّقَتُمْ وَ صَدَّقَتُنِي أَلاَّ إِنْ يُفْتَرِكُونَكُمْ وَ أَنْ يُمْتِجُونَكُمْ إِنْ فَرَطُكُمْ وَ أَنْ يُمْتِجُونَكُمْ أَنْ تَلْقَوْنَ كُفَّانَ خَلْقِيْنِ فِيْهِمَا

He saww said: ‘Be witnesses that you have spoken the truth and have ratified me saww. Indeed! I saww shall be over-indulgent to you all and you would be fatigues, complaining (of thirst) returning to me saww at the Fountain. So, I saww shall be asking you when you meet me saww, about the two weighty things, how you replaced me saww regarding these two!’

قَالَ فَأُعيِيلَ عَلَيْنَا مَا نَدْري مَا الثَّقَلاَني حَتَّيَّ قَامَ رَجُلٌ مِنْهُمَا فَقَالَ بيأَبيي أَنْتَ وَ أُمِّي يَا نَبِيَّ اللَّهِ مَا الثَّقَلاَني

He (the narrator) said, ‘It was obscure upon us what we did not know what the two weighty things are until a man from the Emigrants stood up and said, ‘By my father and my mother, O Prophet saww of Allah azwj! What are the two weighty things?’

قَالَ الأَكْبََُ مِنْهُمَا كِتَابُ اللَّهِ عَزَّ وَ جَلَّ سَبَبٌ طَرَفُهُ بِيدِ اللَّهِ وَ طَرَفُهُ بِيَدِيكُمْ فَتَمَسُّكُوا بيه وَ لاَ تَزْلِفُوا وَ الأَصْغَرُ مِنْهُمَا مَنْ أَسْتَقْبَلَ قِبْلَتِي وَ أَجَابَ دَعْوَتِي فَلاَ يُقْتُلُوهُمْ وَ لاَ يُقْهَرُوهُمْ وَ لاَ يُقْصَرُوا عَنْهُمْ

He saww said: ‘The greater weighty thing is the Book of Allah azwj, Mighty and Majestic. A means of its end is in the Hand of Allah azwj, and its end is in your hands. So, hold fast with it and do not let it slip. And the small from these is my saww family asws. One whose direction is my saww direction (Qiblah), and answers my saww call, so he should neither kill them asws, nor coerce them asws, nor be deficient from them asws.

فَإِنِّي قَدْ سَأَلَتُ لَهَُمَا اللَّطَيِّفَ الخَبِيرَ فَأَعْطَانِي نَاصِرَهُمَا لِي نَاصِرٌ وَ خَاذِلِهِمَا لِي خَاذِلٌ وَ وَلِيٌّ لِي وَ عَدُوُّهُمَا لِي عَدُوٌّ

I saww have asked the Subtle, the Informed, for them so He azwj Gave me saww a helper for me saww to help them, and an forsaker for me to forsake one abandoning them, and a friend to me of their friend, and an enemy for me saww for their enemies.

أَلاَّ وَ إِنِّي لَنْ نَهَتْنَ أَمْثَلًا فِيْلَكُمْ حَتَّيَّ تَلْحَقَ بِهَا وَ تَظَاهَرَ عَلَى نَبِيِّهَا وَ تَقْتُلَ مَنْ قَامَ بِهَا فَأَمْتَقُلُوهُمْ وَ لاَ نَقْصَرُوا عَنْهُمْ

Indeed! And no community before you were destroyed until it made it a religion with its opinions, and prevailed upon its own Prophet as, and killed the one as from it who stood with the fairness!’

فَإِنِّي أَقُلُونَ لَنْ يُقْتِلُونَ إِلَّا يَقْتُلُونَ إِلَّا بِإِرَاءَةِ اللَّهِ وَ بِلْيَدِهَا وَ عَادَتُهُمَا لِي عَادَتَا لْأَحَدَانَ أَجْمَاَنَ أُجَلَّدٍ أَحَدُ أَحْسِنْ أَحْسَنَ

Then he saww grabbed a hand of Ali asws Bin Abu Talib asws and raised it. He saww said: ‘One whose Master I saww was, so Ali asws is his Master, and one whose guardian I saww was, so this one is his
guardian. O Allahazwj Befriend the one befriending himasws and be Inimical to the one being inimical to himasws – saying it thrice. End of sermon”.

He said, ‘Rasool-Allahsaww came out to us during the farewell Hajj on the day of Ghadeer Khumm, and heasws was holding a hand of Aliasws. Heasww said: ‘O you people! Arent you knowing that Iasww am foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allahsaww!’ Heasww said: ‘One whose Master Iasww was, so this Aliasws is his Master’.

And from that is what is reported by Ibn Al Maghazali in his book, and it is reported by his chain to Umar Bin Sa’ad who said,

‘I witnessed Alisaww being upon the pulpit adjuring the companions of Rasool-Allahsaww: ‘Who has heard Rasool-Allahsaww on the day of Ghadeer Khumm saying what heasww said, so let him testify!’

And twelve me from them stood up, from them being Abu Saeed Al Khudri, and Abu Hureyra (well-known fabricator), and Anas Bin Malik (well-known fabricator). They testified that they had heard Rasool-Allahsaww saying: ‘One whose Master Iasww was, so Alisaww is his Master. O Allahazwj Befriend the one befriending himasws, and be Inimical to the one being inimical to himasws, and Help the one helping himasws and Abandon the one abandoning himasws.”
When it was the day of the imprecation, and the Prophet saww established brother-hood between the Emigrants and the Helpers, and Ali saww was standing looking at him saww and he saww knew of his saww place, yet he saww did not establish brother-hood between him saww and anyone.

Ali saww left crying his saww eyes. The Prophet saww missed him saww. He saww said: ‘What happened to Abu Al Hassan saww?’ They said, ‘He saww left crying his saww eyes, O Rasool-Allah saww!’ He saww said: ‘O Bilal! Go and bring him saww.

She saww said: ‘Do not let it grieve you saww! Perhaps he saww has kept you saww for himself saww’. Bilal said, ‘O Ali saww! Answer the Prophet saww!’. So, Ali saww came to the Prophet saww. The Prophet saww said: ‘What made you saww cry, O Abu Al Hassan saww?’. He saww said: ‘You saww established brother-hood between the Emigrants and the Helpers, O Rasool-Allah saww, and I saww was standing. You saww saw me saww and knew my saww place, and yet you saww did not establish brother-hood between me saww and anyone!’

He saww said: ‘But rather, I saww have kept you saww for myself saww. Does it not cheer you saww?’. He saww said: ‘Yes, O Rasool-Allah saww!’ He saww held his saww hand and elevated it on the
pulpit and said: ‘O Allah azwj! This one asws is from me saww and I saww am from him asws. Indeed! He asws is from me saww at the status of Haroun asws from Musa asws. Indeed! One whose Master I saww was so this Ali asws is his Master!’

And from what points upon that is what is agreed upon, copied by Ahmad Bin Hanbal in his (book) ‘Musnad’, and the jurist Ibn Al Maghazali in his book, by their chains to Abdullah Bin Abbas, from Bureyda who said,

‘I went on a military expedition with Ali asws to Al-Yemen and I saw rudeness from him asws. When I arrived to Rasool-Allah saww, we narrated it to him asws. I saw the face of Rasool-Allah saww change (complexion), and he saww said: ‘O bureyda! Aren’t I saww foremost with the Mominineen than their own selves?’ I said, ‘Yes, O Rasool-Allah asws!’ He saww said: ‘So, the one whose Master I saww was, so Ali asws is his Master’.

And from the reports of Ahmad Bin Hanbal in his (book) ‘Musnad’, to Zayd Bin Arqam who said, ‘Maymoun Bin Abdullah said,

‘Zayd Bin Arqam said and I heard, ‘We encamped with Rasool-Allah saww at a valley called the valley of Khumm. He saww ordered with the Salat, so we prayed it. He saww addressed us and it was shaded for Rasool-Allah azwj by a cloth upon a tree, shading from the sun.

The Prophet saww said: ‘Aren’t you knowing, or aren’t you testifying that I saww am foremost with every Momin than his own self?’ They said, ‘Yes!’ He saww said: ‘So, the one whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws’.

(The book) ‘Al Taraif’ – And from reports of Abu Layli Al Kindy, from (the book) ‘Musnad’ of Ahmad Bin Hanbal,
Zayd Bin Arqam was asked about the words of the Prophet saww to Ali asws: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws’. Zayd said, ‘Rasool-Allah saww had said it four times’. 244

And from the reports of Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Shu’ba, from Abu Is’haq who said,

‘I heard Umar and he added in it that Rasool-Allah saww said: ‘O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being Inimical to him asws, and Help the one helping him asws, and Love the one loving him asws, and Hate the one hating him asws’. 245

And from the reports of Ahmad in his (book) ‘Musnad’, to Sufyan, from Abu Najeeh, from his father and Rabie Al Harshy,

‘Ali asws was mentioned in the presence of a man, and with him was Sa’ad Bin Abu Waqas (a well known enemy of Ahl Al-Bayt asws). Sa’ad said, ‘Are you mentioning Ali asws? There are four virtues for him, if even one of these had been for me, it would have been more beloved to me than such and such’, and he mentioned immense bounties.

His saww words: ‘I saww shall give the flag tomorrow’ (at Khyber), and his saww words: ‘You asws are at the status of Haroun as from Musa as’, and his saww words: ‘One whose Master I saww was, so Ali asws is his Master’ – and Sufyan (the narrator) forgot one’. 246

And from the reports of Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Zazan who said,

‘I heard Ali asws in Al-Rahba, and he asws was adjuring the people: ‘One who heard the Prophet saww, and he saww said what he saww said?’ Thirteen men stood up and the testified that they had heard Rasool-Allah saww saying: ‘One whose Master I saww, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws and be inimical to the one being inimical to him asws’. 247

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244 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 71 a
245 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 71 b
246 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 71 c
247 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 71 d
‘Ali asws addressed the people in Al-Rahba, then said: ‘I asws adjure Allah azwj! Every Muslim man who had heard Rasool-Allah saww on the day of Ghadeer Khuunn what he heard, should stand up!’ Thirty from the people stood up.

Abu Nueym said, ‘A lot of people stood up and they testified that when he asws had held his asws hand, he saww had said to the people: ‘Are you knowing that I saww am foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws, and Help the one helping him asws.’

And from the report of Al Sa’alby –

‘In the interpretation of the Hadeeth of the day of Al Ghadeer, what preceded the indication to it from the explanation of the Words of the Exalted: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67] – the Verse. He said, ‘Abu Ja’far Muhammad asws Bin Ali asws said: ‘Its meaning it, ‘Deliver what has been Revealed to you saww from your Lord azwj regarding the merits of Ali asws Bin Abu Talib asws."

And in another report – ‘It’s meaning is, ‘Deliver what has been Revealed to you saww regarding Ali asws.’

And from that is by the chain of Al Sa’alby, from Abu Salih, from Ibn Abbas,
‘Regarding Words of the Exalted: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67] – the Verse, ‘It was Revealed regarding Ali asws Bin Abu Talib asws, and the Prophet saww was Commanded to deliver regarding him asws. So, Rasool-Allah saww grabbed a hand of Ali asws Bin Abu Talib asws, he saww said: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws’. 251

وَ مَنِ الْرَّوَايَاتِ فِي صَحِيَّةَ أَبِيِ دَاوُودَ السِّجِيسْتَانِيِّ وَ هُوَ كِتَابُ السُّنَّةِ وَ صَحِيَّةَ التَِّْمِيْزِيِّ وَ هُوَ كِتَابُ الْجُْزِيَ الثَّالِيَ

And from the reports in (the book) ‘Saheeh’ of Abi Dawood al Sijistany, and it is the book of Sunnah, and (the book) ‘Saheeh’ of Tirmizi, and it is in the third volume from (the book) ‘Li Jam’a Bay Al Sihah Al Sitta’ in the chapter of virtues of Amir Al-Momineen Ali asws Bin Abu Talib asws upon a limit of a third of the book. He said, ‘From Ibn Sa’hat, and Zayd Bin Arqam,

‘Rasool-Allah saww said: ‘One whose Master I saww was, so Ali asws is his Master’. 252

أَقُولُ رَوَى السَّيُوْطِيُّ فِيْ الدُّرِّ الْمَنْثُورِ عَني ابْنِي مَرْدَوْيْهِ وَ ابْنِي عَسَاكِرَ بِيَأْسَانِيَةَ عَنْ أَبِيّ هُرَيْرَةَ قَالَ:

I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) ‘Al Durr Al Mansour’, f rom Ibn Mardawayh, and Ibn Asakir, by their chains from Abu Saeed Al Khudri who said,

‘When Rasool-Allah saww nominated Ali asws on the day of Ghadeer Khumm, and he saww called for him asws with the Wilayah, Jibraeel as descended unto him saww with this Verse: Today I Perfected your Religion for you [5:3]’ 253

وَ رَوَى عَني ابْنِي جَرِيْرٍ بِيَأْسَانِيَةَ عَنْ أَبِيّ عَبْدُ اللَّهِ بِيَأْسَانِيَةَ يَعْنِي إِنْ كُتِبَ هَذِهِ الْيَةَ يَا أَيُّهَا الرَّسُولُ بَلْغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ مَا نُزِّلَ عَلَى رَسُولي اللَّهِ يَوْمَ غَدِيرَ الخَمَيسَ فِيَّ عَلِيَّ بْنِ أَبِي طَالِبِ عَلَى حُدُّ

And it is reported as well from Ibn Jareer, by his chain from Ibn Abbas,

‘When it was the day of Ghadeer Khumm, and it was the eighteenth of Zul Hijjah, the Prophet saww said: ‘One whose Master I saww was, so Ali asws is his Master’. Allah azwj Revealed: Today I Perfected your Religion for you [5:3]’. 254

وَ رَوَى أَيْضًا عَنِ ابْنِي مَرْدَوْيْهِ وَ الْخَاطِبِ وَ ابْنِي عَسَاكِرَ بِيَأْسَانِيَةَ عَنْ أَبِيّ هُرَيْرَةَ قَالَ:

And it is reported from Ibn Jareer, by his chain from Ibn Abbas,

251 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 73 c
252 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 73 d
253 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 73 e
254 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 73 f
'and if you don’t do so, then you have not delivered His Message, [5:67] – meaning if you\(^{saww}\) conceal this Verse. *O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]*, what has been Revealed until Rasool-Allah\(^{saww}\) on the day of Ghadeer Khumm, regarding Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)’. 255

وَ رَوَى عَنْ ابْنِي مَرْدَوَيْهي بيإٍيسْنَاديهي عَنْ ابْنِي مَسْعُودٍ قَالَ كُنَّا نَقْرَأُ عَلَى عَهْدِي رَسُولي اللَّهِ يَا أَيُّهَا الرَّسُولُ مِنْهَا الرُّسُلُ بَلْغَهَا مَآ أَذَلَّ إِلَّدِينْ مَنْ زَكَّاهَا أَنَّ عَلَيْهَا مَوْئَلَتِهَا وَ إِنَّ مَآ تَلْعَنُّهَا فَمَا بَلَّغَهَا رَسُالَتُهَا وَ اللَّهُ يَعْصِيمُكَ مِنِّ النَّاسِ.

And it is reported from Ibn Mardawayh, by his chain from Ibn Masoud who said,

‘We used to recite in the era of Rasool-Allah\(^{saww}\): *O you Rasool! Deliver what has been Revealed unto you from your Lord that Ali is Emir of the Momineen; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]*’. 256

وَ بيالإٍيسْنَادي عَنْ عَبْدي اللَّهي عَنْ أَبييهي عَنْ محَُمَّدي بْني جَعْفَرٍ عَنْ شُعْبَةَ عَنْ أَبيي إيسْحَاقَ قَالَ سمَيعْتُ سَعييدَ بْنَ وَهْبٍ قَالَ: نَشَدَ عَلييٌّ النَّاسَ فَقَامَ نِمْسَةٌ أَوْ سيتَّةٌ مَنْ أَصْحَابي النَّبِيِّ ص قَالَ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلاَهُ فَعَلييٌّ مَوْلاَهُ.

And by the chain from Abdullah, from his father, from Muhammad Bin Ja’far, from Shu’ba, from Salamah Bin Kuhely who said, ‘I heard Abu Al Tufeyl narrating from Abu Sureyha, or from Zayd Bin Arqam, to doubt being from Shu’ba, ‘From the Prophet\(^{saww}\) having said: ‘One whose Master I\(^{saww}\) was, so Ali\(^{asws}\) is his Master’’. 258

فَاسْمَعْتُ سَعِيِّدَ بْنَ وَهْبٍ قَالَ: نَشَدَ عَلييٌّ النَّاسَ فَقَامَ نِمْسَةٌ أَوْ سيتَّةٌ مَنْ أَصْحَابي النَّبِيِّ ص قَالَ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلاَهُ فَعَلييٌّ مَوْلاَهُ.

Saeed Bin Jubeyr said,

‘And I have heard similar to this from Ibn Abbas who said, ‘I guessed it’. He said, ‘And conceal it’’. 259

وَ بيالإٍيسْنَادي عَنْ عَبْدي اللَّهِ عَنْ أَبيهُ عَنْ تَحْكُمٍ عَنْ شُعْبَةَ عَنْ سَلَمَةَ بْني كُهَيْلٍ قِيْلَ كَيْمَتُ الأَثَرِينَ عَنْ أَبيي إيسْحَاقَ قَالَyclic

And the book ‘Al Amdah’ – By his chain from Abdullah Bin Ahmad Bin Hanbal, from his father, from Hajjaj Bin Shair, from Ababah, from Nueym Bin Hakeem, from Ibn Maryam and,

A man from gatherers of Ali\(^{asws}\), ‘The Prophet\(^{saww}\) said on the day of Ghadeer: ‘One whose Master I\(^{saww}\) was so Ali\(^{asws}\) is his Master’’. 257

And it is reported from Ibn Abbas who said, ‘I guessed it’. He said, ‘And conceal it’’.

Saeed Bin Jubeyr said,

And the chain from Abdullah, from his father, from Muhammad Bin Ja’far, from Shu’ba, from Salamah Bin Kuhely who said, ‘I heard Abu Al Tufeyl narrating from Abu Sureyha, or from Zayd Bin Arqam, to doubt being from Shu’ba, ‘From the Prophet\(^{saww}\) having said: ‘One whose Master I\(^{saww}\) was, so Ali\(^{asws}\) is his Master’’. 258

فَاسْمَعْتُ سَعِيِّدَ بْنَ وَهْبٍ قَالَ: نَشَدَ عَلييٌّ النَّاسَ فَقَامَ نِمْسَةٌ أَوْ سيتَّةٌ مَنْ أَصْحَابي النَّبِيِّ ص قَالَ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلاَهُ فَعَلييٌّ مَوْلاَهُ.

And by the chain from Abdullah, from his father, from Muhammad Bin Ja’far, from Shu’ba, from Salamah Bin Kuhely who said, ‘I heard Abu Al Tufeyl narrating from Abu Sureyha, or from Zayd Bin Arqam, to doubt being from Shu’ba, ‘From the Prophet\(^{saww}\) having said: ‘One whose Master I\(^{saww}\) was, so Ali\(^{asws}\) is his Master’’. 258

### Notes

255 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 73 g
256 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 73 h
257 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 74 a
258 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 74 b
259 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 52 H 74 c
And by the chain from Abdullah, from his father, from Muhammad Bin Ja’far, from Shuba, from Abu Is’haq who said, ‘I heard Saeed Bin Waheyb who said,

‘Ali saww adjured the people, so five or six from the companions of the Prophet saww stood up. They testified that Rasool-Allah saww said: ‘One whose Master I saww, so Ali asws is his Master’.

And by the chain from him, from his father, from Wakie, from Al Amsh, from Sa’ad Bin Ubeyda, from Ibn Bureyda, from his father who said,

‘Rasool-Allah saww said: ‘One whose Master I saww was, so Ali asws is his Master’.

And by the chain from him, from his father, from Abdul Razzaq, from Muammar, from Tawoos, from his father who said,

‘Rasool-Allah saww sent Ali asws to Al-Yemen and Bureyda Al-Aslami went out (with him asws). Ali asws sent him regarding one of the prisoners, so Bureyda complained to Rasool-Allah saww. Rasool-Allah saww said: ‘One whose Master I saww was, so Ali asws is his Master’.

Afoul Riz al-jahiz Abu Tuffin in Kitab Ma Nazal Min Al Quran Fi Ali asws, by his chain from Al Amsh, from Atiyah who said,

And it is reported in the book ‘Manqabat Al Mutahhareen’, from Jabir Al Ju’fy, from Abu Al Tufeyl, from Zayd Bin Arqam who said,

‘We went out with Rasool-Allah saww as pilgrims until when we were at Al-Johfa at Ghadeer Khumm, he saww prayed Al-Zohr Salat, then stood up to address among us. He saww said: ‘O you people, are you listening! I saww am Rasool[swt] of Allah[swt] to you all! There is no doubt I saww

260 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 74 d
261 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 74 e
262 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 74 f
263 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 74 g
will be Called and I saww will be Questioned and you will be Questioned. I saww will be Questioned: “Did you saww deliver?”, and you will be Questioned: “Were you delivered to?”. So, what is that you are saying?

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَ هَلْ تَسْمَعُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي مِنْ خَلَقِ اللَّهِ عِلَمَ مَا يَأْتِي لَنْ تَهْلكُنَّ أَوْ تَضَعُّ نَفْسَكُم مِّنْهَا وَ إِنَّهُ كَذَٰلِكَ طَيِّباً نَّفْسِكُمَّ.

He (the narrator) said, ‘We said, ‘O Rasool-Allah saww! You saww have delivered and fought!’ He saww said: ‘O Allah azwj, be Witness, and I saww am from the witnesses! Indeed, are you listening? I saww am a Rasool saww of Allah azwj to you all, and I saww am leaving behind among you two weighty things, so look at how you are replacing regarding these two’.

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ بَلَّغْتَ وَ جَهَدْتَ قَالَ اللَّهُمَّ اشْهَدْ وَ أَنَا مِنْ الْشَّاهِدِينَ أَلاَ هَلْ تَسْمَعُنَّ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي مِنْ خَلَقِ اللَّهِ عِلَمَ مَا يَأْتِي لَنْ تَهْلكُنَّ أَوْ تَضَعُّ نَفْسَكُم مِّنْهَا وَ إِنَّهُ كَذَٰلِكَ طَيِّباً نَّفْسِكُمَّ.

He (the narrator) said, ‘O Rasool-Allah saww! And what are the two weighty things?’ He saww said: ‘The greatest weighty thing is the Book of Allah azwj, a means is in the Hand of Allah azwj, and a means is in your hands, therefore adhere with it, you will never be destroyed nor stray! And the other is my saww family asws, and the Subtle, the Informed has Informed me saww, the two will never separate until they return to me saww at the Fountain’.


‘One the day of Ghadeer handed the flag on the day of Khyber to Ali asws Bin Abu Talib asws. Allah azwj the Exalted Granted victory to him asws, and he asws paused him asws on the day of Ghadeer, so the people knew that he asws is the master of every Momin and Momina, and said to him asws: ‘You asws are from me saww and I saww am from you asws, and said to him asws: ‘You asws will fight upon the interpretation like what I saww fought upon the Revelation;

وَ قَالَ لَهُ أَنْتَ تُبَينُِّ لَهُمْ مَا اشْتَبَهَ عَلَيْهِمْ بَعْديي وَ قَالَ أَنْتَ الْعُرْوَةُ الْوُث ْقَى بَعْديي وَ قَالَ لَهُ أَنْتَ إِيمَامُ كُلِّ مُؤْمينٍ وَ مُؤْمينَةٍ وَ وَلِيُّ كُلِّ مُؤْمينٍ وَ مُؤْمينَةٍ بَعْديي

And he saww said to him asws: ‘You asws are from me asws at the status of Haroun as from Musa as. I saww am at peace to the one at peace with you asws, and at war to the one warring you asws, and he saww said to him asws: ‘You asws shall explain to them whatever is confusing upon them,

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after me 

And he saw said: ‘You are the Firmest Handhold’; and he saw said to him: ‘You are Imam of every Momin and Momina, and guardian of every Momin and Momina after me.

And he saw said: ‘You are the one Allah Revealed regarding him and a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]; and he saw said to him: ‘You will be taking with my Sunnah and the solution of my nation’; and he saw said to him: ‘I shall be the first one the ground would cleave asunder from, and you will be with me; and he saw said to him: ‘I will be at the Fountain and you will be with me’.

And the Hadeeth is lengthy, up to he saw said to him: ‘I shall be the first one to enter the Paradise and you will be with me, and after me will be Al-Hassan and Al-Husayn and (Syeda) Fatima; and he saw said to him: ‘Allah has Revealed to me that I should stand with your merits, so I will be standing with it among the people and deliver to them what Allah has Commanded me to deliver’; and he saw said to him: ‘I fear the grudges in the chests of the people which are for you, one who will not be revealing these except after my expiry: those Allah will Curse them, and the cursing ones will curse them (too) [2:159].’

Then he cried. It was said, ‘What are you crying from, O Rasool-Allah?’ He saw said: ‘Jibraeel informed me they would be oppressing him and depriving him of his rights, and fighting him, and killing his sons, and oppressing them after him, and Jibraeel informed me, that will only decline from them when their Qaim rises, and their words would be high, and the community will unite upon their love, and the hatred for them would be little, and their haters would be humiliated, and the praisers to them would be numerous, and that would be when the country would change, and the servants would be weak and would have despaired from the relief.

And Allah has made it that those who came after me will be the Firmest Handhold, and he will speak with the believers what is between two of his hands when he is between them, and he will show them the handholds and the gates of entry and exit, and he will teach them that which is best for them, and he will teach them the best of what will benefit them and the best of what will benefit them in his guidance. And Allah knows best how to benefit them.

And he saw said: ‘You are Imam of every Momin and Momina, and guardian of every Momin and Momina after me.

وَ قَالَ أَنْتَ الَّذيي أَن ْزَلَ اللَّهُ فييهي وَ أَذانٌ مينَ اللَّهي وَ رَسُوليهي إيلىَ النَّاسي ي َوْمَ الحَْجِّ الأَْكْبََي

وَ قَالَ لَهُ أَنْتَ الْْخيذُ بيسُنَّتِي وَ الذَّابُّ عَنْ ميلَّتِي وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ

وَ الحَْدييثُ طَوييلٌ إيلىَ أَنْ قَالَ لَهُ أَنَا أَوَّلُ مَنْ يَدْخُلُ الجَْنَّةَ وَ أَنْتَ مَعيي وَ ب َعْديي الحَْسَنُ وَ

وَ الحُْسَينُْ وَ فاطيمَةُ ع وَ قَالَ لَهُ إينَ اللَّهَ قَدْ أَوْحَى إيلََِّ بيأَنْ أَقُومَ بيهي فيي النَّاسي وَ ب َلَّغْتُهُمْ مَا أَمَرَنييَ اللَّهُ بيتَبْلييغيهي وَ قَالَ لَهُ اتَّقي الضَّغَائينَ

فَعينْدَ ذَليكَ يَظْهَرُ الْقَائيمُ فييهيمْ قَالَ النَّبِيُّ ص اسمُْهُ كَاسمْيي وَ هُوَ مينْ وُلْدي اب ْنَتِي فاطيمَةَ يُظْهي

فَئْنَ الْعَيْنَيْنَ لِي أَنَا أَيْنَ فيي وَ الْحَوْضي وَ أَنْتَ مَعيي وَ قَالَ لَهُ أَنَا عينْدَ الحَْوْضي وَ أَنْتَ مَعيي

وَ الحَْدييثُ طَوييلٌ إيلىَ أَنْ قَالَ لَهُ أَنَا أَوَّلُ مَنْ يَدْخُلُ الجَْنَّةَ وَ أَنْتَ مَعيي وَ ب َعْديي الحَْسَنُ وَ

وَ الحُْسَينُْ وَ فاطيمَةُ ع وَ قَالَ لَهُ إينَ اللَّهَ قَدْ أَوْحَى إيلََِّ بيأَنْ أَقُومَ بيهي فيي النَّاسي وَ ب َلَّغْتُهُمْ مَا أَمَرَنييَ اللَّهُ بيتَبْلييغيهي وَ قَالَ لَهُ اتَّقي الضَّغَائينَ
During that Al-Qaim asws would appear among them’. The Prophet saww said: ‘His asws name like my asws name, and he asws is from the sons asws of my asws daughter (Syeda) Fatima asws. Allah azwj will Reveal the truth by them asws and Subdue the falsehood by their swords, and the people would follow them asws being desirous to them asws, and be fearful for them asws.

He (the narrator) said, ‘And the crying subsided from the Prophet saww. He saww said: ‘Community of Momineen! Receive glad tidings with the relief, for a Promise of Allah azwj will not be broken, and His azwj Ordainment cannot be dispelled, and He azwj is the Wise, the Informed, and the Victory of Allah azwj is near. O Allah azwj!

O Allah azwj! They asws are my saww family asws, so Keep the uncleanness away from them asws and Purify them asws with a Purification! O Allah azwj! Protect them asws, and Take care of them asws, and Be for them asws, and Help them asws and Endear them asws and do not humiliate them, and Make them asws my saww successors, You azwj are Able upon whatever You azwj so Desire!’

‘From Ammar Bin Yasser ra said, ‘I was in the presence of Abu Zarr Al-Ghufari ra in a gathering of Ibn Abbas, and upon him was a tent, and he was narrating to the people when Abu Zarr ra stood until he ra struck his ra hand to the pole of the tent, then said, ‘O you people! One who recognises me ra so he has recognised me ra, and one who does not recognise me ra, so I ra shall inform him my ra name. I ra am Jundab Bin Junada Abu Zarr ra Al-Ghifari.

He ra said, ‘Are you know, O you people, that Rasool-Allah saww had gathered us on the day of Ghadeer Khum, one thousand three hundred men, and gathered us on the day of Samurah,

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five hundred men, in all that he said: ‘O Allah! One whose Master I was, so Ali is his Master!’ and said: ‘O Allah! Befriend the one befriending him, and be Inimical to the one being inimical to him, and Help the one helping him, and Abandon the one abandoning him!’

A man (Umar) stood up and said, ‘Congratulations! Congratulations, O son of Abu Talib! You have become my Master and Master of every Momin and Momina’.

When Muawiya Bin Abu Sufyan heard that, he leaned upon Mugheira Bin Shu’ba and he stood up and said, ‘Neither do we acknowledge the Wilayah for Ali nor do we ratify Muhammad in his words’. So, Allah Revealed unto His Prophet: So he neither ratified nor did he send the Salawat But he belied and turned back Then he went to his family swaggering Then he went to his family swaggering Then he went to his family swaggering

Tafseer Furaat Bin Ibrahim – Is’haq Bin Muhammad Bin Al Qasim Bin Salih Bin Khalid al Hashimy transmitting from Huzeyfa Bin Al Yamani who said,

‘By Allah! I was seated in front of Rasool-Allah, and he had encamped with us at Ghadeer Khumm, and the gathering was full with the Emigrants and the Helpers. Rasool-Allah stood upon his feed and said: ‘O you people! Allah has Commanded me with a Command! He Said: O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, [5:67].

I said to my companion Jibraeel, ‘O my friend!’ Quraysh have said such and such to me. News came from my Lord, He Said: and Allah will Protect you from the people [5:67]. Then he called Amir Al-Momineen Ali Bin Abu Talib and had him stand on his right, then said: ‘O you people! Aren’t you knowing that I am foremost with you than your own selves?’ They said, ‘O Allah, yes!’

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He saww said: ‘O you people! One whose Master I saww was, so this one asws is his Master!’ A man from the midst of the gathering said, ‘O Rasool-Allah saww! What is the interpretation of this?’ He saww said: ‘One whose Prophet saww was, so this Ali asws is his Emir’. And he saww said: ‘O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Help the one helping him asws, and Abandon the one abandoning him asws!’

Huzeyfa said, ‘By Allah azwj! I saw Muawiya until he stood up and swaggered and went out angrily, placing his right hand upon Abdullah Bin Qays Al-Ashari, and his left hand upon Mugheira Bin Sho’ba, then he stood up walking, swaggering, and he was saying: ‘Neither do we ratify Muhammad saww upon his saww words nor do we acknowledge to Ali asws of his asws Wilayah’.

Allah aswj Revealed upon the tracks of his talk: So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33] Closer to you, so closer [75:34]. Rasool-Allah saww thought with him that he be returned and killing him. Then Jibraeel as said: Do not move your tongue with it in order to hasten with it [75:16]. So, the Prophet saww was silent’.

I (Majlisi) am saying, ‘In the book of Suleym Bin Qays Al Hilali – Aban Bin Abu Ayyash reporting from Suleym who said, ‘I heard Abu Saeed Al Khudri saying,

‘Rasool-Allah saww called the people at Ghadeer Khumm, and instructed with what thorns there were beneath the trees, so it was cleared, and that was the day of Thursday. Then he saww called the people to him asws, and grabbed a forearm of Ali asws Bin Abu Talib asws, and raised it to the extent that the whiteness of the armpits (the shirt lining under the cloak) of Rasool-Allah saww were seen. He saww said: ‘One whose Master I saww was, so Ali asws is his Master! O Allah aswj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Help the one helping him asws, and Abandon the one abandoning him asws’.

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Abu Saeed said, ‘He saww had not descended until this Verse was Revealed: Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].’ Rasool-Allah saww said: ‘Allah azwj is the Greatest upon the perfection of the religion and the completion of Favours, and the Lord azwj is Pleased with my saww Messenger-ship and the Wilayah of Ali asws from after me saww.

Hasaan Bin Sabit said, ‘O Rasool-Allah saww! Can you allow me to say couplets about Ali asws?’ He saww said: ‘Speak, upon the Blessings of Allah azwj’. Hasaan said, ‘O elders of Quraysh! Listen to my words with the testimony from Rasool-Allah saww!

Are you not knowing that the Prophet saw Muhammad saww, in the plains of Khumm, when he stood calling, and Jibraeel as had come to him saww from the Presence of his saw Lord azwj that you saww are protected, so you saww are not weak, and deliver what their Lord azwj has Revealed, and if you saww do not do so, are cautious of rebellion against you asws, so you saww have not delivered to them from their Lord azwj, His azwj Message, if you saww fear enemies.

He saww stood with him asws when he saww had raised his asws palm with his saww right hand, announcing in a loud voice, so he saww said to them: ‘One from you all whose Master I saww was, and would be a memoriser of my saww words, not forgetting, so his Master from after me saww is Ali asws, and I saww am pleased with him asws, besides (the rest of the) citizens.

So, O Lord azwj! One who befriends Ali asws, so Befriend him, and Be for the one inimical to him asws, and Enemy. And, O Lord azwj! Help his asws helpers to help him asws, being an Imam asws.
of guidance like the full moon shining in the darkness. And O Lord \^{azwj}! Abandon his \^{asws} abandoner and Be for them, when they pause on the Day of Reckoning, a Sufficer''.

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(And it is reported) ‘Al Amdah’ – Ibn Al Maghazili, from Muhammad Bin Ahmad Bin Usman, raising it to Jabbat Al Arny, and Abd Khayr, and Amro Zi Mirrz, they said,

‘We heard Ali \^{asws} Bin Abu Talib \^{asws} adjuring the people in Al-Rahba reminding the day of Ghadeer. Twelve men from the participants of Badr stood up, from them was Zayd Bin Aqram. They said, ‘We testify that we heard Rasool-Allah \(^{saww}\) saying on the day of Ghadeer Khumm: ‘One whose Master \^{saww} was so Ali \^{asws} is his Master. O Allah \^{azwj}! Befriend the one befriending him \^{asws}, and be Inimical to the one being inimical to him \^{asws},’”

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And it is reported as well from Muhammad Bin Al-Husayn Bin Abdul Rahman Al Asfahany, raising it to,

‘Abu Ja’far Muhammad \^{asws} Bin Ali Al-Baqi \^{asws}, from his \^{asws} father \^{asws}, from his \^{asws} grandfather \^{asws}, from Ali \^{asws} having said: ‘Rasool-Allah \(^{saww}\) said: ‘One whose Master \^{saww} was so Ali \^{asws} is his Master! O Allah \^{azwj}! Befriend the one befriending him \^{asws}, and be Inimical to the one being inimical to him \^{asws},’”

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And it is reported from Ahmad Bin Muhammad, from Al-Husayn Bin Muhammad Al Adl, from Al Harisy, from Al Sowfy, from Ismail Bin Abu Al Hakam Al Saqafy, from Shazan, from Imran Bin Muslim, from Suweyd Bin Abu Salih, from his father, from Abu Hureyra, from Umar Bin Al Khattab who said,

‘Rasool-Allah \(^{saww}\) said for Ali \^{asws}: ‘One whose Master \^{saww} was, so Ali \^{asws} is his Master’.”

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And it is reported as well from Ali bin Amro Bin Showzab, from his father, from Muhammad Bin Al-Husayn Al Zafrany, from Ahmad Bin Yahya Bin Abdul Hameed, from Israil, from Al Hakam Bin Abu Suleyman, from Zayd Bin Arqam who said,
‘Ali\textsuperscript{saww} adjured the people in the Masjid. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} adjure Allah\textsuperscript{awj}! Any man who hear Rasool-Allah\textsuperscript{saww} saying: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{saww} is his Master! O Allah\textsuperscript{awj}! Befriend the one befriending him\textsuperscript{saww} and be Inimical to the one being inimical to him\textsuperscript{saww/saw}r. And I was among the ones who had concealed, so my sight was gone’’.\textsuperscript{272}

\textsuperscript{272} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 79 d

And it is reported from Ahmad Bin Muhammad Bin Tawan, from Al-Husayn Bin Muhammad Al Alawy, raising it to Al Amsh, from Saeed Bin Ubeyda, from Ibn Bureyda, from his father who said,

‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{saww} is his commander’\textsuperscript{.273}

\textsuperscript{273} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 79 e

I (Majlisi) am saying, ‘And it is reported as well in (the book) ‘Al Mustadrak’, from the book ‘Hilyat Al Awliyah’ of Abu Nueyrm, by his chain to Ameyra Bin Sa’ad who said,

‘I witnessed Ali\textsuperscript{saww} being upon the pulpit adjuring the companions of Rasool-Allah\textsuperscript{saww}, and among them was Abu Saeed, and Abu Hureyra (a well-known fabricator), and Anas (a well-known fabricator), and they were around the pulpit, and Ali\textsuperscript{saww} was upon the pulpit, and around the pulpit were twelve, he being from them.

\begin{quote}
\textsuperscript{274} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 80
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\textsuperscript{274} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 80
\end{quote}

He\textsuperscript{saww} said: ‘What prevented you from standing?’ He said, ‘O Amir Al-Momineen\textsuperscript{saww}! I have become old and I forgot’. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{awj}! If he was a liar, then Strike him with an affliction!’

He (the narrator) said, ‘He did not die until a white spot was seen to be between his eyes, it could not be covered by the turban’’.\textsuperscript{274}

\textsuperscript{274} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 52 H 80
And from the book ‘Al Ansaab’ of Ahmad Bin Yahya Bin Jabir Al Balazuri in the first volume, ‘Regarding the merits of Amir Al-Momineen asws’, he said, ‘Ali asws said upon the pulpit: ‘I asws adjure Allah azwj! Any man who heard Rasool-Allah saww saying on the day of Ghadeer: ‘O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws’, except that he should stand and testify!’

وَ تحَْتَ الْمينْبََي أَنَسُ بْنُ مَاليكٍ وَ الْبَََاءُ بْنُ عَازيبٍ وَ جَرييرُ بْنُ عَبْدي اللَّهي الْبَجَلييِّ فَأَعَادَهَا فَلَمْ يجُيبْهُ أَحَدٌ ف َقَالَ اللَّهُمَّ مَنْ كَتَمَ هَذيهي الشَّهَادَةَ وَ هُوَ ي َعْريف ُهَا فَلاَ تخُْريجْهُ 

And beneath the pulpit were Anas Bin Malik (a well-known fabricator), and Al-Bara’a Bin Aazib, and Jareer Bin Abdullah Al-Bajaly. He asws repeated it, but no one answered him asws. He asws said: ‘O Allah azwj! One who conceals this testimony and he knows it, do not Exit him from the world until You azwj Make a Sign with him he can be recognised with!’

قَالَ ف َبََيصَ أَنَسٌ وَ عَمييَ الْبَََاءُ وَ رَجَعَ جَرييرٌ أَعْرَابٌ لِي بِعْدَ هيجْرَتيهي فَأَتَى الشُّرَاةَ فَمَاتَ فيي ب َيْتي أُمِّيٍّ.

He (the narrator) said, ‘Anas (a well-known fabricator) had vitiligo, and Al-Bara’a became blind, and Jareer returned to be a Bedouin after his emigration. He came to Al-Shurah and died in the house of his mother’. 275

And Al Sam’any mentioned in the book ‘Fazaail Al Sahaba’, by his chain from Zayd Bin Arqam,

‘A man came to him (Zayd Bin Arqam) asking him about Usman and Ali asws. He said, ‘As for Usman, his matter is postponed to Allah azwj, and as for Ali asws, so we had returned with Rasool-Allah saww in the military of Hunayn. We encamped at Al-Ghadeer Khumm. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! Aren’t I saww foremost with the Momineen than their own selves?’ They said, ‘O Rasool-Allah saww!’ He saww grabbed a hand of Ali asws he saww raised it, then said: ‘One whose Master I saww was, so this one asws is his Master’’. 276

And by his chain from Al Bara’a Bin Aazib who said,

‘We came back with Rasool-Allah saww during the farewell Hajj until when we were At Ghadeer Khumm, he saww called out among us: ‘Congregational Salat!’ And it was swept for Rasool-Allah saww beneath two trees. The Prophet saww held a hand of Ali asws and said: ‘Aren’t
I\textsuperscript{saww} foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’


Then Rasool-Allah\textsuperscript{saww} said: ‘So, this one\textsuperscript{asws} is a Master of the one I\textsuperscript{saww} am his Master! O Allah\textsuperscript{azwj}! Befriend the one befriending him\textsuperscript{asws}, and be Inimical to the one being inimical to him\textsuperscript{asws}! Umar Bin Al-Khattab met him\textsuperscript{asws} after that. He said, ‘Congratulations to you\textsuperscript{asws}, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}! Morning and evening you\textsuperscript{asws} are my Master, and Master of every Momin and Momina’.


And by his chain from Abu Hureyra (well-known fabricator), from Umar Bin Al Khattab,

‘From the Prophet\textsuperscript{saww} having said: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master’.


And by his chain from Saalim Bin Abu Al Ja’ad who said,

‘It was said to Umar, ‘You have done something with Ali\textsuperscript{asws}, you did not do with anyone from the companions of Rasool-Allah\textsuperscript{saww}. He said, ‘Because he\textsuperscript{asws} is my Master’ – end’.


And it is reported from Ahmad, by his chain from Al Bara’a Bin Aazib, and Zayd Bin Arqam,

‘When the Prophet\textsuperscript{saww} encamped at Ghadeer Khumm, he\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws} and said: ‘Aren’t you knowing I\textsuperscript{saww} am foremost with the Momineen than their own selves?’ They said, ‘Yes’. He\textsuperscript{saww} said: ‘Aren’t you knowing that I\textsuperscript{saww} am foremost with every Momin than his own self?’ They said, ‘Yes’.

\begin{flushright}
\textsuperscript{277} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 83
\textsuperscript{278} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 84
\textsuperscript{279} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 85 a
\textsuperscript{280} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 85 b
\end{flushright}
He said: ‘O Allah, One whose Master was Ali, is his Master. O Allah! Befriend one who befriends him, and be Inimical to the one being inimical to him.

Umar met him after that. He said to him, ‘Congratulations to you, O son of Abu Talib! Morning and evening, you are Master of every Momin and Momina’.

And Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’ – It is reported by Usman Bin Saeed, from Shareek Bin Abdullah who said,

‘When it reached Ali that the people are accusing him regarding what he mentioned from the Prophet advancing him and preferring him over the people, he said: ‘I adjure Allah! Anyone who remains alive, from the ones who met Rasool-Allah, and had heard his words during the day of Ghadeer, except he should stand with what he heard’.

Six from his right, from the companions of Rasool-Allah, and they said, ‘We heard him saying that on the day, and he had raised the hand of Ali: ‘O Allah! Befriend the one befriending him, and be Inimical to the one being inimical to him, and Help the one helping him, and Abandon the one abandoning him, and Love the one loving him, and Hate the one hating him’.

And he said in another place, ‘It is reported by Sufyan Al Sowry, from Abdul Rahman Bin Al Qasim, from Umar Bin Abdul Ghaffar,

‘When Abu Hureyra (well-known fabricator) arrived at Al-Kufa with Muawiyah, he used to sit with the dinner at the door of Kindah, and he was sat to (by the gatherers), a youth from Al-Kufa came and sat to him. He said, ‘O Abu Hureyra (a well-known fabricator)! I adjured you! Did you hear Rasool-Allah saying for Ali Bin Abu Talib: ‘O Allah! Befriend the one befriending him, and be Inimical to the one being inimical to him?’
He said, ‘O Allahazwj, Yes!’ He said, ‘I keep Allahazwj as Witness! I have befriended hisasws enemies and am inimical to hisasws friends’. Then he stood up from him’. 283

And he said in another place,

‘A group from our elders of Baghdad mentioned that a number of the companions, and the followers, and the narrators were turning away from Aliasws, speaking evil regarding himasws, and from them was one who concealed his hypocrisy, and assisted hisasws enemies, inclined with the world and preferring the current (life). From them was Anas Bin Malik (a well-known fabricator).

Aliasws adjured the people in the courtyard of the government building’, or said, ‘Courtyard of the central Masjid at Al-Kufa: ‘Which ones of you had heard Rasool-Allahsaww saying: ‘One whose Master Iasws was, so Aliasws is his Master!’?’ Twelve men stood up and testified with it, and Anas Bin Malik did not stand up. Heasws said to him, ‘O Anas! What prevent you from standing and testifying, and you had been present at it?’

He said, ‘O Amir Al-Momineenasws! I have become old and forgetful’. Heasws said: ‘O Allahazwj! If he was lying, then Pelt him with a whiteness the turban cannot cover it!’ Talha Bin Amro said, ‘By Allahazwj! I had seen it clearly after that, a whiteness between his eyes’. 284

And it is reported by Usman Bin Mutarrif,

‘A man asked Anas Bin Malik (a well-known fabricator) at the end of his life, about Aliasws Bin Abu Talibasws. He said, ‘I have sworn that I will not conceal any Hadeeth I am asked about regarding Aliasws, after the day of Al-Rahba (the courtyard), that (Aliasws) is the head of the pious on the Day of Qiyamah. By Allahazwj! I have heard it from your Prophetasws’. 285

283 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 85 e
284 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 85 f
285 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 85 g
And it is reported that Abu Israil, from Al hakam, from Abu Suleyman the Muezzin,

‘Ali asws adjured the people: ‘Who heard from Rasool-Allahaww saying: ‘One whose Master Iaww was, so Ali asws is his Master’? A group testified to it, but) Zayd Bin Arqam withheld and did not testify, and he had known it. So, Ali asws supplicated against him, his sight was lost and he became blind. Then he used to narrated to the people with the Hadeeth (of Ghadeer) after his sight had been lost’.

And he said in another place, ‘He asws said on the day of the consultation: ‘Is there anyone among you Rasool-Allahaww had said for him: ‘One whose Master Iaww was, so this oneasws is his Master’, and apart from measws? ‘ They said, ‘No’.

And he said in another place,

‘It is well known that Ali asws adjured the people in the courtyard (Al-Rahba) at Al-Kufa. Heasws said: ‘Iasws adjure Allahasw! Any man who heard Rasool-Allahasw saying for measws, and heasww was leaving from the farewell Hajj: ‘One whose Master Iasww was, so Aliasws is his Master! O Allahasw! Befriend one who befriends himasws, and be Inimical to one being inimical to himasws?’

Men stood up and testified with that. Heasws said to Anas Bin Malik (a well-known Hadith fabricator): ‘You had attended it, so what is the matter with you (not testifying)?’ He said, ‘O Amir Al-Momineenasws! My age is old and what I have forgotten is more than what I remember’. Heasws said: ‘If you were lying, then may Allahaswj Strike you with a whiteness the turban cannot cover it’. He did not die until the vitiligo afflicted him’.

And it is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Samurah,
‘From the Prophet saww having said: ‘One whose Prophet saww I saww was, so Ali asws is his Emir’.

And from Hubeysh Bin Junadah,

‘From him saww having said: ‘One whose Master I saww was, so Ali asws is his Master! O Allah azwj Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Help the one helping him asws, and Assist the one assisting him asws,’. 290

And from Bureydah who said,

‘The Prophet saww said: ‘O Bureydah! Ali asws is your guardian after me saww, so love Ali asws, so rather he asws does whatever He azwj Commands’.

From Abu Ja'far Muhammad asws Bin Ali asws having said: ‘Rasool-Allah saww performed Hajj from Al-Medina, and he saww had already delivered the entirety of the Laws to his saww people after from the Hajj and the Wilayah. Jibraeel as came to him saww and said to him saww: ‘O Muhammad saww! Allah azwj, Majestic is His azwj Name Conveys the Greetings and Says to you saww: ‘I azwj did not Capture (the soul of) any Prophet as from My saww Prophets as nor any Rasool as from My azwj Messengers as except after Perfecting My azwj religion and Emphasising My azwj Divine Authority.

289 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 85 k
290 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 85 l
291 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 85 m
And there has remained upon you\textsuperscript{saww} two Obligations from that, from what is needed for you\textsuperscript{saww} to deliver to your\textsuperscript{saww} people – Obligation of the Hajj and Obligation of the Wilayah and the caliphate from after you\textsuperscript{saww}, for I\textsuperscript{azwj} do not leave My\textsuperscript{azwj} earth vacant from a Divine Authority and will not Vacate it, ever!"

A caller of Rasool-Allah\textsuperscript{saww} called out among the people: ‘Indeed! Rasool-Allah\textsuperscript{saww} intends the Hajj and to teach you all from that like that which he\textsuperscript{saww} has taught you of the Laws of your religion, and pause you from that upon the like of that which he\textsuperscript{saww} had paused you upon from other such (matters)!’.

They broke (the allegiance) and took the calf and Al-Samiri\textsuperscript{as}, and similar to that Rasool-Allah\textsuperscript{saww} took the allegiance for Ali\textsuperscript{asw} with the caliphate upon a number of the companions of Musa\textsuperscript{as}, and they (also) broke the allegiance, and they took the calf (Abu Bakr) and Al-Samiri\textsuperscript{as} (Umar), way by way, and example with example, and connected Talbiyya what is between Makkah and Al-Medina.
فَلَمَّا وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى مَّيَامُوْنِي أَتَاهُ جَبََّلِيَّلُ عَنِ اللَّهِ تَعَالَىَ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزِّ وَ جَلَّ يَقْرِئُكَ السَّلاَمَ وَ يَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجَلُكَ وَ مُدَّتُكَ وَ أَنَا مُسْتَقْدِيِّكَ عَلَى مَا لَا بُدَّ مِنْهُ وَ لَا عَنْهُ مَهِيصٌ

When Rasool-Allah ﷺ paused at the pausing station, Jibraeel ﷺ came to him ﷺ from Allah azwj the Exalted and said: ‘O Muhammad ﷺ! Allah azwj Mighty and Majestic Conveys the Greetings to you ﷺ and Says to you ﷺ, “(Expiration of) your term has drawn near and of your era, and I will Send you ahead towards what there is no escape from it, nor is there any way to avoid.

فَاعْهَدْ عَهْدَكَ وَ قَدِّمْ وَصِيَّتَكَ وَ اعْمِدْ إِلَى مَا عَينَدُكَ مِنْ الْعِلْمِ وَ مِيْرَاثٍ عُلُومٍ مِّنْ نَبِييَّاتٍ مِّنْ قَبْلكَ وَ السِّلَاحِ وَ التَّابِوٍتِ وَ جَمِيعٍ مَا عَينَدُكَ مِنْ آيَاتٍ نَبِييَّاتٍ فَسَلِّمْهَا إِلَى وَصِيَّتِكَ وَ خَلِيفَتِيَّ فَإِنَّي بَعْدي حُجَّةٌ عَلَى خَلْقِي بَيْنِيَّ بِنَيَّ أَبِيي طَالِبٍ

So, make your pact and forward your bequest, and deliberate to whatever is in your possession, from the knowledge and the inheritance of the knowledge of the Prophets as from before you, and the weapons, and the box, and the entirety of what is with you, from the signs of the Prophets as, and submit these to your successor as and your caliph from after you, being My Conclusive Argument upon My creatures, Ali asws Bin Abu Talib asws.

فَإِنَّي لَا أَقْبَضُ نَبِيًّا مِّنْ الْنَّبِيِّينَ إِلَّا بَعْدَ مَنْ قَبْلِهِ وَ إِتِّيامِ نَعْمَتِي بِعَلَى وَلَاءِي وَ أَعْدَائي وَ ذَلِكَ كَمَالُ تَوْحِيدِي وَ دِينِي وَ إِتِّيامِ نَعْمَتِي عَلَى خَلْقِي بِيَانِي وَ طَاعَتي وَ ذَلِكَ أَني لَا أَتَرْكُ الْأَرْضَ لَا حَيَّةً وَ لَا مَوْلُوَّةً بِأَبِي طَالِبٍ

And establish him asws as a flag for the people, and renew his pact and his covenant, and his allegiance, and remind them of what has been Taken upon them of My Allegiance, and My Covenant which has been Covenanted to them with, and My Pact which has been Pacted to them, of the Wilayah of My Guardian, and their Master, and Master of every Momin and Momina, Ali asws Bin Abu Talib asws.

فَالْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَْْمَتْ عَلَيْكُمْ نَعْمَتِي وَ رَضيْتُ لَكُمْ الْإِسْلَامَ دِيناَ بِيَانَيَّي وَ مَوْلَايَيَّي وَ وَصِيَّ نَبِيّي وَ الْحَجَّةَ الْبَالِغَةَ عَلَى خَلْقِي بَيْنِيَّ بِنَيَّ أَبِيي طَالِبٍ

So today, Izwj do not Capture (the soul of) any Prophet as from the Prophets as except after Perfection of My religion and Completion of My Favourites by the friendship of My friends and enmity of My enemies, and that is a perfection of My Tawheed, and of My religion, and Completion of My Favours upon My creatures with following My guardian and obeying him asws, and that is because Izwj do not Leave My earth without a custodian asws happening to be a Divine Authority for Me upon my creatures.

فَأَقْبَلْتُ لَكُمْ وَ لَا تَدُومُنِي بَعْدَيْنِي وَ لَا يَدُومُ الْإِسْلَامُ بِيَانِي وَ دِينِي وَ أَقْبَلْتُ لَكُمْ وَ لَا يَدْعُونِي بِلَا يَدْعُونِي بِالْإِسْلَامِ بِنَيَّي وَ وَلَاءِي وَ دِينِي وَ مَوْلَايَيَّ وَ تَوْحِيدِي وَ دِينِي وَ إِنَّي لَا أَتَرْكُ الْأَرْضَ لَا حَيَّةً وَ لَا مَوْلُوَافَا بِأَبِي طَالِبٍ

So today, I have Perfected for you all, your religion, and Completed upon you My Favourites, and am Pleased for you all with Al-Islam as religion, by My guardian and Master of every Momin and Momina, Ali asws My servants, and successor of My
Prophet saww, and the caliph from after him asws, and My azwj conclusive Argument upon My azwj creatures.

Obedience to him asws is paired with obedience to Muhammad saww My azwj Prophet saww, and obedience to him asws is paired with obedience to Muhammad with obedience to Me azwj. One who obeys him asws, so he has obeyed Me azwj and one who disobeys him asws, so he has disobeyed Me azwj. I azwj have Made him asws to be a flag between Me azwj and My azwj creatures.

One who recognises him asws would be a Momin and one denying him asws would be a Kafir, and the one who associates with his asws allegiance would be an associator (Mushrik), and one who meets Me azwj being with his asws Wilayah would enter the Paradise, and one who meets Me azwj with his asws enmity would enter the Fire.

O Muhammad saww! So, establish Ali asws as a flag and take the allegiance upon them, and renew My azwj Pact and My azwj Covenant to them, which I azwj had Covened them upon it, for I azwj am to Take you saww to Me azwj and will be Sending you saww forward unto Me azwj!!

Rasool-Allah saww got scared from his saww people and people of hypocrisy and the wretchedness that they would separate and return to the pre-Islamic ignorance due to what he saww had recognise of their enmity, and due to what their selves had folded against Ali asws from the enmity and the hatred, and he saww asked Jibraeel as to ask his saww Lord azwj for the Protection from the people, and he saww waited for Jibraeel as to come to him saww with the Protection from the people, from Allah azwj, Majestic is His azwj Name.

That was delayed until he saww reached Masjid Al-Khief. Jibraeel as came to him saww in Masjid Al-Khief and instructed him saww to make his saww pact and establish Ali asws as a flag for the people, but did not come to him saww with the Protection from Allah azwj Mighty and Majestic, that which he saww wanted, until he saww reached Kura’a Al-Ghameem, between Makkah and Al-Medina.
Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} with that which he\textsuperscript{as} came to him\textsuperscript{saww} with from the Direction of Allah\textsuperscript{azwj}, but did not come to him\textsuperscript{saww} with the Protection. He\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! I\textsuperscript{saww} am fearing my\textsuperscript{saww} people that they would belie me\textsuperscript{saww} (and) will not accept my\textsuperscript{saww} words regarding Ali\textsuperscript{asws}.’ He\textsuperscript{saww} departed.

When he\textsuperscript{saww} reached Ghadeer Khumm, before Al-Johfa by three miles, Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} at five hours past from the day, with the rebuke and the disavowal, and the Protection from the people. He\textsuperscript{as} said: ‘O Muhammed\textsuperscript{saww}! Allah\textsuperscript{azwj} Mighty and Majestic Conveys the Greetings to you\textsuperscript{saww} and Says: O you Rasool! Deliver what has been Revealed unto you from your Lord – regarding Ali; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].

And their first ones were already near from Al-Johfa, so he\textsuperscript{saww} ordered the return of the ones from them who were ahead and withheld the ones from them who had delayed behind to be in that place, in order to establish Ali\textsuperscript{asws} as a flag for the people, and deliver to them what Allah\textsuperscript{azwj} had Revealed regarding Ali\textsuperscript{asws}, and (Jibraeel\textsuperscript{as}) informed him\textsuperscript{saww} that Allah\textsuperscript{azwj} Mighty and Majestic had Protected him\textsuperscript{saww} from the people.

Rasool-Allah\textsuperscript{saww}, at the coming of the Protection, instructed a caller to call out among the people with the congregational Salat, and returned the ones from them who had gone ahead, and withhold the ones from them who had delayed behind, and he\textsuperscript{saww} isolated to the side of Masjid Al-Ghadeer. Jibraeel\textsuperscript{as} has instructed him\textsuperscript{saww} as that on behalf of Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Name, and in the safe place.

Rasool-Allah\textsuperscript{saww} instructed for the sweeping of whatever (thorns and leaves) there were beneath these (trees), and stones were set up for him\textsuperscript{saww} as if like the pulpit, so he\textsuperscript{saww} could overlook upon the people. The people (ahead) returned, and their delayed ones withheld in that place, not moving.
Rasool-Allah ﷺ stood above those stones, then praised Allah ﻭ ﻬ ﷺ and extolled upon Him ﻭ ﻬ ﷺ. He ﻭ ﻬ ﷺ said: 'The Praise is for Allah ﻭ ﻬ ﷺ Who is Lofty in His ﻭ ﻬ ﷺ Oneness, and Near in His ﻭ ﻬ ﷺ Individual-ness, and Majestic in His ﻭ ﻬ ﷺ Authority, and Mighty is His ﻭ ﻬ ﷺ Pillars, and His ﻭ ﻬ ﷺ Knowledge encompasses all things, and He ﻭ ﻬ ﷺ is in His ﻭ ﻬ ﷺ Place, and He ﻭ ﻬ ﷺ Subdues entirety of the creatures by His ﻭ ﻬ ﷺ Power and His ﻭ ﻬ ﷺ Proof.

He ﻭ ﻬ ﷺ is Glorious, not ceasing to be Praised, nor ceasing to be the Shaper of the features, and Spreader of the plains, and Subduer of the skies. Holy, Glorious, Lord ﻭ ﻬ ﷺ of the Angels and the Spirit, Preferential over entirety of the ones He ﻭ ﻬ ﷺ Formed, Extending upon the ones below Him ﻭ ﻬ ﷺ, Noticing every eyes and the eyes cannot see Him ﻭ ﻬ ﷺ.

Benevolent, Forbearing, with Dignity. His ﻭ ﻬ ﷺ Mercy Covers all things, and He ﻭ ﻬ ﷺ Confers upon them with His ﻭ ﻬ ﷺ Favours. He ﻭ ﻬ ﷺ neither Hastens with His ﻭ ﻬ ﷺ Revenge nor does He ﻭ ﻬ ﷺ Rush to them with what they deserve from His ﻭ ﻬ ﷺ Punishment. He ﻭ ﻬ ﷺ Understands the secrets and Knows the consciences and the concealed matters are not hidden unto Him ﻭ ﻬ ﷺ nor are the hidden secrets are not suspect to Him ﻭ ﻬ ﷺ. For Him ﻭ ﻬ ﷺ is the encompassing with all thing and the overcoming over all things.

And the Strong in all things, and the Power over all things. There is nothing like Him ﻭ ﻬ ﷺ, and He ﻭ ﻬ ﷺ is the Grower of the things when there is nothing permanently standing with the fairness. there is no god except Him, the Mighty, the Wise [3:6], too Majestic from the sights realising Him ﻭ ﻬ ﷺ, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103].

No one can get to His ﻭ ﻬ ﷺ Description from seeing Him ﻭ ﻬ ﷺ, nor can anyone find out how He ﻭ ﻬ ﷺ is in secret and openly, except with what the Mighty and Majestic Pointed upon Himself ﻭ ﻬ ﷺ. And I ﻭ ﻬ ﷺ testify that He ﻭ ﻬ ﷺ is the One, His ﻭ ﻬ ﷺ Holiness fills the time, and the One, His ﻭ ﻬ ﷺ Command is implemented without any consultation of a consultant, nor is there any associate with Him ﻭ ﻬ ﷺ in the Determination, nor is there any differing in Management.
He Forms whatever He azwj Originates upon without any example, and Creates whatever He azwj Creates without having Witnessed from anyone, nor any encumberment, nor plagiarising its production. He azwj existed and Formed it, and it was separate. He azwj is Allah azwj, there is no god except He azwj, the perfect of the Making, and the excellent of the Dealing, the Just Who, is not tyrannous, and the most Benevolent to the whom (all) the affairs return.

And I testify that He azwj is the One Who Humbled all things to His azwj Magnificence, and Disgraced all things to His azwj Honour, and Submitted all things to His azwj Power, and Humbled all things to His azwj Awe. King of the kings, and Orbited the planets, and Subdued the sun and the moon? Each flows to a specified term, [31:29] He Wraps the night upon the day, and Wraps the day upon the night, [39:5], seeking it persistently. Breaker of every obstinate tyrant, and Destroyer of every rebellious Satan la.

There neither happens to be any adversary nor a match. One, Samad, He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]. One God and Lord azwj, Glorious. He azwj Desires and it is implemented, and He azwj Intends and it is Decree d, and He azwj Known and it is enumerated, and He azwj Causes to die, and Revives, and Impoverishes and Enriches, and Causes to laugh and cry, and Draws near and Shortens, and Prevents and Prefers.

For Him is the Kingdom and for Him is the Praise. - in His azwj Hand is the good - and He is Able upon all things [64:1] Merges the night into the day and Merges the day into the night, [22:61] Indeed! He is the Mighty, the Forgiver [39:5]. Answerer of the supplication, and Plentiful of the Granting, Enumerator of the breaths, and Lord azwj of the Paradise.

And the people cannot resemble anything to Him azwj nor can He azwj be rebuked by a shouts of the shouters, nor does He azwj Conclude by the pressure of the pressurisers. The Protector of the righteous, and the Harmoniser of the successful ones, and Master of the Momineen, and Lord azwj of the world Who is deserving from all the ones He azwj Created that they thank Him azwj and praise Him azwj upon the happiness and the harm, and the difficulties and the prosperity.
I saww believe in Himazwj, and in Hisazwj Angels, and Hisazwj books, and Hisazwj Rasoolsas. I saww hear Hisazwj Commands and obey, and I saww rush to all what Pleases Himazwj, and I saww submit to whatever Heazwj Decrees, behind desirous in obeying Himazwj, and fearing from Hisazwj Punishment, because Allahazwj is the Oneazwj Who there is no safety from Hisazwj Plan, nor any fear of Hisazwj tyranny.

I saww acknowledge to Himazwj upon myselfsaww with the servitude, and I saww testiful for Himazwj with the Lordship, and I saww fulfil whatever is Revealed to meazwj being a war from not doing so, so a Punishment might be released from Himazwj which no one could dispel it away from meazwj, and the mightiest of its means is that there is no god except Heazwj, because Heazwj has let me saww know that if I saww do not deliver what is Revealed to meazwj, then I saww would have delivered Hisazwj Message, and the Blessed and Exalted has Guaranteed to meazwj the Protection, and Heazwj is Allahazwj, the Sufficient, the Benevolent.

Community of people! I saww have not been deficient in the delivery of Heazwj Revealed to meazwj, and I saww am an explainer to you all, and means of this Verse. Jibraeelas descended to meazwj three times, instructing meazwj about the Greetings from myazwj Lord, and Heazwj is the ‘Salaam’ (Guarantor of safety), that I saww should stand in this place and let every white and black know that Allazwj Bin Abu Talibasws is myazwj brotherasws, and myazwj successorasws and myazwj caliph, and the Imamasws from after meazwj.

Heazwj is the one whose place from meazwj is the place of Harounas from Musaas except that is no Prophetas after meazwj, and heasws is your guardian after Allahazwj and Hisazwj Rasoolaswalh, and Allahazwj Blessed and Exalted has Revealed to meazwj with that, a Verse from Hisazwj Book: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].
And Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} established the Salat and gave the Zakat while he\textsuperscript{asws} was performing Ruk’u, intending Allah\textsuperscript{azwj} Mighty and Majestic in every state. And Isaww asked Jibraeel\textsuperscript{as} he\textsuperscript{as} could fulfil for me\textsuperscript{saww} of delivering that to you all. O you people! It is my\textsuperscript{saww} know with the scarcity of the Momineen and numerousness of the hypocrites, and the bites of the sinners, and deceitfulness of the mocking ones with Al-Islam.

Those, Allah\textsuperscript{azwj} has Described them in His\textsuperscript{azwj} Book, \textit{They are saying with their tongues what isn’t in their hearts. [48:11]}, and they are reckoning it and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15], and they are frequently hurting me\textsuperscript{saww} as being a hearer, and they are alleging that Isaww\textsuperscript{saww} am like that due to the frequency of necessitating with me\textsuperscript{saww}, and my\textsuperscript{saww} facing to him\textsuperscript{asws}.

But, by Allah\textsuperscript{azwj}, in their affairs, Isaww\textsuperscript{saww} have been honoured, and all that Allah\textsuperscript{azwj} is not Pleased from me\textsuperscript{saww} except if Isaww\textsuperscript{saww} were to deliver what Allah\textsuperscript{azwj} has Revealed to me\textsuperscript{saww}. Then he\textsuperscript{saww} recited: \textit{O you Rasool! Deliver what has been Revealed unto you from your Lord; - regarding Ali\textsuperscript{saww} - and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].}

So, know, O community of people, that Allah\textsuperscript{azwj} has Nominated him\textsuperscript{saww} for you all as a guardian\textsuperscript{asws} and an Imam\textsuperscript{asws}. Obedience to him\textsuperscript{asws} is Obligatory upon the Emigrants and the helpers, and upon the followers with the goodness, and upon the ones in the valleys,
and the ones present, and upon the non-Arabs and the Arabs, and the free and the slaves, and the young and the old, and upon the white and the black, and upon every unitarian.

His ruling is of old (orthodox as per well-established traditions of Prophets, his words are allowed, his orders are to be implemented. Accursed is the one opposing him, Mercied is the one following him and the one ratifying him, for Allah has Forgiven for him and for the ones listening from him, and is obedience to him.

Community of the people! It is the last position, I am making him stand in this plain, therefore listen and obey and be led by the Command of your Lord Mighty and Majestic, He is your Master and your (God). Then, besides Him is your Rasool Muhammad is your master and the one standing addressing to you. Then from after me Al is your master and your Imam by the Command of Allah and your Lord. Then the Imamate in my children from his sons up to the day you meet Allah, Mighty is His Name and His Rasool.

There is no Permissible except what Allah has Permitted, nor any Prohibition except what Allah has Prohibited. Allah has Made me recognise the Permissible and the Prohibition, and settled with what my Lord had Taught me from His Book, and His Permissible and His Prohibition is up to Him.

Community of people! There is no knowledge except and Allah has Enumerated it in me, and every knowledge have learnt, have enumerate in the Imam of the pious, and there is no knowledge except and have taught it to Ali, and he is the clarifying Imam.

(0) Community of people! Neither stray away from him nor flee from him, nor be too arrogant from his Wilayah. He is the one guiding to the truth, and he works with it, and obliterates the falsehood, and forbids from it, nor does he take for the Sake of Allah any blame of a blamer.
Then, he is the first one to believe in Allah azwj and His azwj Rasool sallallaahu alayhi wa sallam, and the one asws who ransomed for Rasool-Allah azwj with himself asws, and the one asws who was with Rasool-Allah sallallaahu alayhi wa sallam, nor did anyone from the men worship Allah azwj along with Rasool-Allah sallallaahu alayhi wa sallam, apart from him asws.

Community of people! Prefer him asws, for Allah azwj has Preferred him asws, and accept him asws, for Allah azwj has Nominated him asws.

Community of people! He asws is an Imam asws from Allah azwj, and Allah azwj will never Turn (with Mercy) to anyone denying his asws Wilayah, and will never Forgive (his sins) for him. It is inevitable upon Allah azwj that He aswj Does that with the one opposing His aswj Command regarding him asws, and that He aswj should Punish him, exemplary Punishment for ever and ever, and all eternity. So, be cautious of opposing for you will arrive to a Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24].

O you people! By Allah azwj, the former ones from the Prophets as and Messengers as gave glad tidings of me sallallaahu alayhi wa sallam, and I sallallaahu alayhi wa sallam am last of the Prophets as and the Messengers as, and the Divine Authority upon the entirety of the creatures, from the inhabitants of the skies and the earths. So, the one who doubts in that, he is a Kafir, the Kufr of the former pre-Islamic period, and one who doubts in anything from these words of mine sallallaahu alayhi wa sallam, so he has doubted in all of it, and the doubts in that, for him is the Fire!’

Community of people! Allah azwj has Gifted me sallallaahu alayhi wa sallam with these merits as a Conferment from Him azwj upon me sallallaahu alayhi wa sallam, and as a Favour from Him azwj to me sallallaahu alayhi wa sallam, and there is no god except He azwj. For Him azwj is the praise from me sallallaahu alayhi wa sallam, for ever and ever, and for all eternity, until every state.

(O) Community of the people! Prefer Ali asws for he asws is the superior of the people after me sallallaahu alayhi wa sallam, from any male and female. Due to us asws Allah azwj Sends down the sustenance and the remainder of the creatures are Accursed, Accursed, Wrath upon, Wrath upon, one who reject this word of mine sallallaahu alayhi wa sallam and are not concordant with it.
Indeed! Jibraeel has informed me from Allah the Exalted with that, and he says:

'The one who is inimical to Ali and does not befriend him, upon him is my curse and my anger, so let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; [59:18] surely Allah is Aware of what you are doing [59:18].

(O) Community of people! He is the Side of Allah, which is Revealed in His Book: ‘O regret, upon what I wasted regarding the Side of Allah [39:56].

(O) Community of people! Ponder in the Quran and understand its Verses, and consider its Decisive (Verses), and do not follow its Allegorical (Verses). By Allah! Neither will its Rebukes be explained to you nor will its interpretation be clarified for you, except by the one am holding his hand and ascending him to me, and raising his forearm, and letting you know that the one whose Master was, so this Ali is his Master, and he is Bin Abu Talib, my brother, and my successor, and his Mastership is from Allah Mighty and Majestic, having been Revealed to me.

(O) Community of people! Ali and the good ones from my sons, they are the smaller weighty thing, and the Quran, it is the greater weighty thing, and each one informs about its companion and is in accordance to it. They will never separate until they return to me at the Fountain. Indeed, they are the trustees of Allah among His creatures, and their rulers in His earth.

Indeed, and I have fulfilled! Indeed, and I have delivered! Indeed, and I had made you listen! Indeed, and I have clarified! Indeed, and Allah Mighty and Majestic Said, and on behalf of Allah Mighty and Majestic! Indeed, there isn’t any Emir of the Momin apart from this brother of mine, nor is the Emirate of the Momin permissible for anyone after me, apart from him.
Then he saww struck his saww hand upon his asws forearm and raised it, and it was from the beginning of what Rasool-Allah saww had ascended, he asws was at a level below his asws position, so his asws hand reached to around the face of Rasool-Allah saww, and Ali asws rose until his asws came to be with the knees of Rasool-Allah aswj.

Then he saww said: ‘Community of people! This is Ali asws, my saww brother asws, and my saww successor asws, and retainer of my saww knowledge, and my saww caliph upon my saww community and upon the interpretation of the Book of Allah aswj Mighty and Majestic, and the caller to it, and the worker with what is His aswj Pleasure, and the one asws warring to His aswj enemies, and the loyally upon His aswj obedience, and the forbidden from His aswj disobedience.

He asws is a caliph of Rasool-Allah saww, and Emir of the Momineen, and the Imam asws, the guide, and fighter against the allegiance-breakers, and the deviants and the renegades by the Command of Allah aswj. I saww say the word will not change in my saww presence by the Command of my aswj Lord aswj. I saww say: ‘O Allah aswj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Curse the one denying him asws, and be Wrathful upon the one rejecting his asws rights.

O Allah aswj! You aswj revealed unto me saww that the Imamate is for Ali asws, Your aswj guardian at my saww explaining that to them, and my saww nominating him asws with what Your aswj Completing for Your aswj servants of their religion, and Completing upon them Your aswj Favours, and being Pleased for them with Al aswj Islam as a religion’.

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. O Allah aswj! I saww keep You aswj as Witness I saww have delivered.

Then he saww said: ‘Community of people! This is Ali asws, my saww brother asws, and my saww successor asws, and retainer of my saww knowledge, and my saww caliph upon my saww community and upon the interpretation of the Book of Allah aswj Mighty and Majestic, and the caller to it, and the worker with what is His aswj Pleasure, and the one asws warring to His aswj enemies, and the loyally upon His aswj obedience, and the forbidden from His aswj disobedience.

He asws is a caliph of Rasool-Allah saww, and Emir of the Momineen, and the Imam asws, the guide, and fighter against the allegiance-breakers, and the deviants and the renegades by the Command of Allah aswj. I saww say the word will not change in my saww presence by the Command of my aswj Lord aswj. I saww say: ‘O Allah aswj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Curse the one denying him asws, and be Wrathful upon the one rejecting his asws rights.

O Allah aswj! You aswj revealed unto me saww that the Imamate is for Ali asws, Your aswj guardian at my saww explaining that to them, and my saww nominating him asws with what Your aswj Completing for Your aswj servants of their religion, and Completing upon them Your aswj Favours, and being Pleased for them with Al aswj Islam as a religion’.

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. O Allah aswj! I saww keep You aswj as Witness I saww have delivered.

Then he saww struck his saww hand upon his asws forearm and raised it, and it was from the beginning of what Rasool-Allah saww had ascended, he asws was at a level below his asws position, so his asws hand reached to around the face of Rasool-Allah saww, and Ali asws rose until his asws came to be with the knees of Rasool-Allah aswj.

Then he saww said: ‘Community of people! This is Ali asws, my saww brother asws, and my saww successor asws, and retainer of my saww knowledge, and my saww caliph upon my saww community and upon the interpretation of the Book of Allah aswj Mighty and Majestic, and the caller to it, and the worker with what is His aswj Pleasure, and the one asws warring to His aswj enemies, and the loyally upon His aswj obedience, and the forbidden from His aswj disobedience.

He asws is a caliph of Rasool-Allah saww, and Emir of the Momineen, and the Imam asws, the guide, and fighter against the allegiance-breakers, and the deviants and the renegades by the Command of Allah aswj. I saww say the word will not change in my saww presence by the Command of my aswj Lord aswj. I saww say: ‘O Allah aswj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Curse the one denying him asws, and be Wrathful upon the one rejecting his asws rights.

O Allah aswj! You aswj revealed unto me saww that the Imamate is for Ali asws, Your aswj guardian at my saww explaining that to them, and my saww nominating him asws with what Your aswj Completing for Your aswj servants of their religion, and Completing upon them Your aswj Favours, and being Pleased for them with Al aswj Islam as a religion’.

And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]. O Allah aswj! I saww keep You aswj as Witness I saww have delivered.
O community of people! But rather Allah\textsuperscript{azwj} Mighty and Majestic Perfected your religion with his\textsuperscript{asws} Imamate. So, the one who does not complete with him\textsuperscript{asws} and with the ones\textsuperscript{asws} from his\textsuperscript{asws} sons\textsuperscript{asws} from his\textsuperscript{asws} subl up to the Day of Qiyamah to be standing in his\textsuperscript{asws} position and object to Allah\textsuperscript{azwj} Mighty and Majestic, so their deeds would be confiscated, and they would be in the Fire eternally. The Punishment would not be lightened from them nor would they be respited.

Community of people! This is Ali\textsuperscript{asws}, your most helpful to me\textsuperscript{saww}, and your most rightful with me\textsuperscript{saww}, and your closest one with me\textsuperscript{saww}, and your dearest one to me\textsuperscript{saww}, and Allah\textsuperscript{azwj} Mighty and Majestic and I\textsuperscript{saww} are pleased from him\textsuperscript{asws}, and there is no Verse of Pleasure Revealed except it is regarding him\textsuperscript{asws}, and Allah\textsuperscript{azwj} has not Addressed those who believe except He\textsuperscript{azwj} Began with him\textsuperscript{asws}, nor is there any Verse of praise Revealed in the Quran except it is regarding him\textsuperscript{asws}, nor has Allah\textsuperscript{azwj} Testified with the Paradise in \textit{Didn't there come upon the human being, [76:1] except for him\textsuperscript{asws}}, nor did He\textsuperscript{azwj} Reveal it besides him\textsuperscript{asws} nor Praised with it apart from him\textsuperscript{asws}.

Community of people! He\textsuperscript{asws} is a helper of religion of Allah\textsuperscript{azwj}, and the arguer on behalf of Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{asws} is the pious, the pure, and the guide, the Guided. Your Prophet\textsuperscript{saww} is best of the Prophets\textsuperscript{as}, and your successor\textsuperscript{asws} is best of the successors\textsuperscript{as}, and his\textsuperscript{asws} sons\textsuperscript{asws} are best of the successors\textsuperscript{asws}.

Community of people! The offspring of every Prophet\textsuperscript{as} is from his\textsuperscript{as} Sulb, and my\textsuperscript{saww} offspring is from the Sulb of Ali\textsuperscript{asws}.

(O) Community of people! Iblees\textsuperscript{la} got Adam\textsuperscript{as} expelled from the Paradise by the envy, so do not envy him\textsuperscript{asws} or your deeds would be Confiscated and your feet will waver. Adam\textsuperscript{as} was sent down to the earth due to his\textsuperscript{as} mistake, and he\textsuperscript{as} is an elite of Allah\textsuperscript{azwj} Mighty and Majestic, so how would it be with you and you are what you are, and you are enemies of Allah\textsuperscript{azwj}?
Indeed! Surely no one will hate Ali asws except a wretch nor befriend Ali asws except a pious one, nor believe in him asws except a Momin, sincere regarding Ali asws, and Allah azwj Revealed Surah Al-Asr: ‘In the Name of Allah azwj the Beneficent, the Merciful! (I Swear) by the time [103:1] – up to its end.

مَعَاشيرَ النَّاسي فَذِّهَبْتُ اللَّهَ وَ بَلَغْتُكُمْ رَسِيلًا وَ ما عَلَى النِّسَائِ إِلَّا أَبْنَاءُ النَّسِمَةِ

(O) Community of people! I saww have kept Allah azwj as Witness and have delivered my saww message to you all, And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18].

مَعَاشيرَ النَّاسي اللَّهُ هَ حَقَّ تُقاتيهي وَ لا تَُْوتُنَّ إيلاَّ وَ أَنَّتمْ مُسْليمُونَ

(O) Community of people! O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].

مَعَاشيرَ النَّاسي رَسُوْلُ اللَّهِ وَ النُّوري الَّذيي أُنْزِلَ مَعَهُ مِنْ خَالِدَيْنِي الْمَهْدييِّ الَّذيي يَأْخُذُ بِيَقِّ اللَّهِ وَ بِكُلِّ حَقٍّ هُوَ لَنَا لأيَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَنَا حُجَّةا عَلَى الْمُقَصِّريينَ وَ الْمُعَانِئَينَ وَ الْمُخَالِفيينَ وَ الْيَخِانِيِّينَ وَ الْظَّالِمِيِّينَ وَ الْمَعَسِّرِيِّينَ مِنَ جَمِيعي الْعَالَميينَ

(O) Community of people! Believe in Allah azwj and His saww Rasool saww and the Noor which came down with him saww, from before We Alter faces then turn them on their backs, [4:47].

مَعَاشيرَ النَّاسي نُعْمِرُكُمْ أَنَّ الْمُسْلِمَيْنِ وَ الرَّسُولُ الَّذيي أُنْزِلَ مَعَهُ مِنْ نَهْيِي عَلَيْهِمَا فِي يَقِيي هُوَ مِنْ هَيَافَي وَ مِنْ عِظَمَيْنِ مِنْ عِظَمَيْنِ هُوَ مِنْ عِظَمَيْنِ

(O) Community of people! I saww am warning you all. I saww am a Rasool saww of Allah azwj. The Messengers as have passed from before me saww. So, if I saww were to pass away or killed, will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].

أَلاَ وَ إِنَّ عَلَى هُوَ الْمُؤْمِنُوْبَالصَّبِرِ وَ السَّكِّلُ وَ لَهُمْ أَبْنَاءُ اللَّهِ وَ لَهُمْ أَبْنَاءُ اللَّهِ وَ لَهُمْ أَبْنَاءُ اللَّهِ

Indeed! And surely Ali asws, he asws is the one asws described with the patience and the gratefulness. Then from after him asws are my saww two (grand) sons asws from his asws Sulb.
(O) Community of people! Do not consider your Islam as being a conferment upon Allahazwj, Heazwj would be Wrathful upon you and Afflict you with a Punishment from Hisazwj Presence, Heazwj is with the Lying in wait.

(وَمَعَاشيرَ النَّاسي سَيَكُونُ مِنْ بَعْدي أَبْتَلُوا إِلَى النَّارَ وَ يَؤْمَنُ الْيَقَةَ لاَ يُشْتَرَونُ)

(Community of people! Imams (leaders) will happen to be from after me saww, And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].)

(وَمَعَاشيرَ النَّاسي إِنَّ اللَّهَ وَ أَنَّا بَريِّينَ مِنْهُمْ)

Community of people! Allahazwj and Isaww am disavowed from them’.

(وَمَعَاشيرَ النَّاسي إِنَّ اللَّهَ وَ أَنَّا بَريِّينَ مِنْهُمْ)

(Community of people! They, and their loyalists, and their followers would be in the lowest Level of the Fire [4:145], and evil is the abode of the arrogant ones. Indeed! They are companions of the agreement (in the Kabah), so let one of you look into his parchment’.

قَالَ فَذَهَبَ عَلَى النَّاسي إيلاَّ شيرْذيمَةا مينْهُمْ أَمْرُ الصَّحييفَةي)

He (the narrator) said, ‘The matter of the agreement was hidden upon the people except a group from them’.

(وَسَيَجْعَلُونَهَا مَلْكًا وَ اغْتِصَابًا أَلَّا لَعَنَ اللَّهُ الْغَاصِبِينَ وَ الْمُغْتِصِبِينَ وَ عِنْدَهَا سَنَفْرُ لَكُمْ أَيُّهَ الثَّقَلَاني)

(And they will make it to be a kingdom and a usurpation. Indeed! May Allahazwj Curse the usurpers and the violaters, and at it We shall soon Deal with you (with) the two weighty things! [55:31]. So, Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].)
(O) Community of people! Allah azwj Mighty and Majestic was not going to leave you upon what you are upon presently until He Distinguishes the bad from the good; and Allah was not going to Notify you all upon the unseen. [3:179].

(O) Community of people! There is no town except and Allah azwj had Destroyed it due to its belying, and like that He azwj would Destroy the town and it is unjust, like what Allah azwj the Exalted Mentioned. And this (Ali asws) is your Imam asws, and your guardian, and he asws is a Promise of Allah azwj, and Allah azwj will Make His azwj Promise come true.

(O) Community of people! Most of the former ones had strayed before you, and Allah azwj had Destroyed the former ones, and He azwj will Destroy the latter ones.

(O) Community of people! Allah azwj has Commanded me and Prohibited me saww. and I saww have instructed Ali asws and forbidden him asws, so he asws knows the Commands and the Prohibitions from his asws Lord azwj Mighty and Majestic. So, listen to his asws orders and submit and obey him asws, you will be guided, and refrain from his asws prohibitions, you will be rightly guided, and be patient upon his asws, purpose and do not let your ways to be separated from his asws way.

(O) Community of people! I saww am a Path of Allah azwj, the straight, which He azwj has Commanded you all to follow, then Ali asws from after me saww, then my saww two (grand) sons asws from his asws Sulb, being Imams asws guiding with the truth and dispensing justice with it'.

Then he asws recited: All Praise is for Allah the Lord of the Worlds [1:2] – up to its end, and he saww said: ‘It was Revealed regarding me saww and it was Revealed regarding them asws, and for them asws is generalisation while they asws are particularised. They asws are guardians of Allah azwj, there shall be no fear upon them, nor shall they be grieving [2:38] Indeed! Surely the party of Allah, they are the successful ones [58:22], the prevailing.
Indeed! The enemies of Ali asws, they are the people of wretchedness, the transgressors, and brothers of Satans la, those suggesting flowery words to each other, deceiving; [6:112].

أَلاَ إِنَّ أَوْلَادَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ وَ قَالَ عَزّ وَ جَلَّ لاَ تََيدُ قَوْمًا يَوَتُونَ بَيْتَهُ وَ الْيَوْمُ الآخرُ يَوْتُونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ آخَرَ الآيَاتَ

Indeed! Their asws friends, they are the Momineen, those Allah azwj has Mentioned them in His azwj book. The Mighty and Majestic Said: You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22] – up to the end of the Verse.

أَلاَ إِنَّ أَوْلَادَهُمْ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ عَزَّ وَ جَلَّ لاَ تََيدُ قَوْمًا يَوَتُونَ بَيْتَهُ وَ الْيَوْمُ الآخرُ يَوْتُونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ آخَرَ الآيَاتَ

Indeed! Their asws friend are those Allah azwj Mighty and Majestic has Described them, so He azwj Said: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82].

أَلاَ إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَدْخُلُونَ الجَْنَّةَ آمِنِيِّينَ وَ تَتَلَقَّاهُمُ الْمَلاَئِكَةُ بِالتَّسْليِيْمِ يَدْعُونَهُمْ تَّسْعَى فَادْخُلُوهَا خَالِدِيِّينَ

Indeed! Their asws friends are those to be entering the Paradise in safety, and the Angels would receive them with the greetings, You are good, therefore enter it to abide eternally [39:73].

أَلاَ إِنَّ أَعْدَاءَهُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كُلَّما أُلْقَييْنَ فِيهَا فَوْجٌ سَأَلهَُمْ خَزَنَاتُ أَ لَا لمََ يَأْتِيكُمْ نَذِيرٌ فَقَالُوا بَلى قَدْ جَاءَنَا نَذِيرٌ إِيَّاهُ قَوْلَهُ كَذَّبْتُمْ أَيُّهَا الْمُكَانِجُوهَا وَ هُمْ مُهْتَدُونَ

Indeed! Their asws enemies are those Allah azwj Might and Majestic Said: they would be entering the Paradise, being Sustained therein without measure [40:40].

أَلاَ إِنَّ أَعْدَاءَهُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كُلَّما دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها إِيَّاهُ قَوْلَهُ تَحْتَ أَنَّهَا لَعَنَتْ أَيُّهَا الْمُكَانِجُوهَا وَ هُمْ مُهْتَدُونَ

Indeed! Their asws friends are those to be arriving at the Blazing Fire.

أَلاَ إِنَّ أَعْدَاءَهُمْ الَّذِينَ يَدْخُلُونَ سَعْيِيْرًا وَ هُمْ مُهْتَدُونَ وَ لِلْيَوْمِ الآخرِ زَفِيرٌ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَها إِيَّاهُ قَوْلَهُ كَذَّبْتُمْ أَيُّهَا الْمُكَانِجُوهَا وَ هُمْ مُهْتَدُونَ

Indeed! Their asws enemies are those they will hear its inhalation and it would be boiling up, [67:7] – and for it there is an inhalation, Every time a community enters, its sister (community) would curse it, [7:38].

أَلاَ إِنَّ أَعْدَاءَهُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كُلَّما دَخَلَتْ أُمَّةٌ فَوْجٌ سَأَلهَُمْ خَزَنَاتُ أَ لَا لمََ يَأْتِيكُمْ نَذِيرٌ فَقَالُوا بَلى قَدْ جَاءَنَا نَذِيرٌ كَذَّبْتُمْ أَيُّهَا الْمُكَانِجُوهَا وَ هُمْ مُهْتَدُونَ

Indeed! Their asws enemies are those Allah azwj Mighty and Majestic Said: Every time a crowd is thrown into it, its keeper would ask them, ‘Didn’t a warner come to you?’ [67:8] They would be saying, ‘Yes, a warner had come to us, [67:9] – up to His azwj Words: but remoteness would be for the inmates of the Blazing Fire [67:11].

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Indeed! Their friends are: Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49].

(O) Community of people! Two types, what is between the Blazing Fire and the Paradise. Our enemy is one whom Allah has Condemned and Cursed him, and our friend is one Allah has Praised and Loves him.

(O) Community of people! Indeed, and I am a Prophet and Ali is my successor. Indeed! The last of the Imams from us is Al-Qaim Al-Mahdi. Indeed! He is the apparent upon the religion. Indeed! He is the avenger from the oppressors. Indeed! He will conquer the fortresses and demolished them. Indeed! He is a killer of every tribe from the people of Shirk (association).

Indeed! He will realise every retaliation of the friends of Allah Mighty and Majestic. Indeed! He is the helper of the religion of Allah. Indeed! He is the taken from the deep ocean. Indeed! He will distribute every one with merit, his merit, and every one with ignorance, his ignorance. Indeed! He is Choice of Allah, His Selection. Indeed! He is the inheritor of every knowledge and encompass with it.

Indeed! He is the informant from his Lord Mighty and Majestic, and His informer with the matter of his Eman. Indeed! He is the guide and the pointer. Indeed! He is the one delegated to. Indeed! He is the one, the ones past has given glad tidings with it, before him. Indeed! He is the remaining Divine Authority, and there will be no Divine Authority after him, nor any right except with him, nor any Noor except with him.

أَلاَ إِنَّ أُوْلَيَاءَهُمُ الَّذِينَ يُشْوَنَ رَبَّهُمْ بِالْغَيْبَيْنَ فَإِنَّهُمُ الْمُغْفِرُونَ وَ الْمُجْرِمُونَ كَبِيرُونَ

Indeed! Their friends are: Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49].

مَعَاشيرَ النَّاسي أَلاَ وَ إِنِّي مُنْذِرٌ وَ عَلييٌّ هَادٍ

(O) Community of people! Indeed, and I am a warner and Ali is the guide.

مَعَاشيرَ النَّاسي إِنِّي نَبِيٌّ وَ عَلييٌّ وَصييِّي أَلاَ إِنَّ خَاتِمََ الأَْئيمَّةي مینَّا الْقَائِمُ الْمَهْدييُّ أَلاَ إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ أَلاَ إِنَّهُ الْمُنْتَقيمُ مینْ أَهْلي الشِّرْكي

(O) Community of people! I am a Prophet and Ali is my successor. Indeed! The last of the Imams from us is Al-Qaim Al-Mahdi. Indeed! He is the guide and the pointer. Indeed! He is the one delegated to. Indeed! He is the one, the ones past has given glad tidings with it, before him. Indeed! He is the remaining Divine Authority, and there will be no Divine Authority after him, nor any right except with him, nor any Noor except with him.
Indeed! Surely, there will be no one prevailing over him asws, nor any helper against him asws. Indeed! And he asws is the guardian of Allah azwj, earth, and His aswj ruler among His azwj creatures, and His aswj trustees in secret and openly.

(O) Community of people! I saww have explained to you all and made you understanding, and this is Ali asws, he asws will make you understand after me saww. Indeed! And at the termination of my saww address, I saww am calling you all to take my saww hand upon his asws allegiance, and the acknowledgment with him asws. Then take his asws hand after me saww. Indeed! I saww have pledged to Allah azwj, and Ali asws has pledged to me saww, and I saww am taking you all with the allegiance to him asws, from Allah azwj Mighty and Majestic: So the one who breaks, is rather breaking against himself, [48:10] – the Verse.

(O) Community of people! The Hajj and the Umrah, are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, [2:158] – the Verse.

(O) Community of the people! Perform Hajj of the House. You will not refer to People asws of the House, except you will become needless, nor stay behind from him asws except you will divide.

(O) Community of the people! No Momin will pause at the pausing station except Allah azwj will Forgive for him whatever had passed from his sins up to that time of his. So, when his Hajj is fulfilled, his deeds can be resumed (anew) for him.

(O) Community of people! The pilgrims are meant and their expenses are different, and Allah azwj will not Waste the Recompense of the good-doers.

(O) Community of people! Perform Hall of the House with perfection of the religion and the understanding, and do not leave from the Monuments except with repentance and neglecting (sins).
(O) Community of people! Establish the Salat and give the Zakat, like what Allahazwj Mighty and Majestic has Commanded you all, even if the period is prolonged upon you. So, if you were to shorten or forgotten, so Aliasws is your guardian, and hesws will clarify to you all, the one Allahazwj Mighty and Majestic has Nominated himasws after mesaww, and oneasws whom Allahazwj has Created himasws from mesaww, and Iasws am from himasws. Heasws will inform you with whatever you asked himasws about, and heasws will explain to you what you are not knowing.

Indeed! The Permissible(s) and the Prohibitions are more than Iasws can count and introduce. So, Iasws have instructed with the Permissible(s), and prohibited from the Prohibition in one place, so Iasws have ordered to take the allegiance upon you all, and the taking with the hands for you with accepting what Iasws have come with from Allahazwj Mighty and Majestic regarding Ali Amir Al-Momineenasws, and the Imamsasws from after himasws, those, theyasws are from mesaww and from himasws are the Imamsasws. Theirasws Qaimasws among themasws is Al-Mahdi asws up to the Day of Qiyamah, the oneasws who will judge with the truth.

(O) Community of people! And every Permissible, Iasws have pointed you all upon it, and every Prohibition, Iasws have forbidden you all from it. Iasws have not retracted from that and did not change. Indeed! Recall that and preserve it and instructed with it and do not replace it nor change it. Indeed! And Iasws am renewing the word. Indeed! Establish the Salat and give the Zakat, and enjoin with the good and forbid from the evil.

(O) Community of people! The Quran has introduced you to the Imamsasws from himasws as being hisasws sonsasws, and made you recognise that theyasws are from mesaww and from himasws where Allahazwj Mighty and Majestic is Saying: And He Made it a Word to remain in
his posterity, [43:28]; and I\textsuperscript{saww} say you will never stray for as long as you adhere with these two (weighty things).

(O) Community of people! The piety! The piety, and beware of the Hour, like what Allah\textsuperscript{azwj} Mighty and Majestic has Said: 

\textit{O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1].} Be mindful of the deaths, and the Reckoning, and the Scales, and the Accounting in front of Lord\textsuperscript{azwj} of the worlds, and the Rewards, and the Punishments, and one who comes with the good deed would be Rewarded, and one who comes with the evil deed, so there wouldn’t be any share for him in the Gardens.

And Ali\textsuperscript{asws} is Emir of the Momineen, and his\textsuperscript{asws} sons\textsuperscript{asws} are the Imams\textsuperscript{asws}, those Allah\textsuperscript{azwj} Mentioned them from his\textsuperscript{asws} offspring from his\textsuperscript{asws} Sulb, after Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, those you know of their\textsuperscript{asws} places from me\textsuperscript{saww}, and their\textsuperscript{asws} positions in my\textsuperscript{saww} presence, and their\textsuperscript{asws} status from my\textsuperscript{saww} Lord\textsuperscript{azwj}.

Speak, all of you, ‘We are listening, obeying, agreeable, being led to what you\textsuperscript{saww} have delivered from our Lord\textsuperscript{azwj} and your\textsuperscript{saww} Lord\textsuperscript{azwj} regarding the matter of Ali\textsuperscript{asws}, and matter of his\textsuperscript{asws} sons\textsuperscript{asws} from his\textsuperscript{asws} Sulb from the Imams\textsuperscript{asws}. We pledge allegiance to you\textsuperscript{asws} upon that with our hearts, and ourselves, and our tongues, and our hands upon that. We shall live and die and will be Resurrected, we will neither change nor replace, nor doubt, nor suspect, nor retract from a pact, nor break the covenant, and we shall obey Allah\textsuperscript{azwj}.}

\textit{فَقُولُوا بيأَجمَّعيكُمْ إِنَّا سَامِيعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنِ رَبِّنَا وَ رَبِّكَ.}
I\textsuperscript{saww} have fulfilled that to you all, for they\textsuperscript{asws} are two chiefs of the youths of the inhabitants of the Paradise, and they\textsuperscript{asws} are both Imams\textsuperscript{asws} after their\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws}, and I\textsuperscript{saww} am their\textsuperscript{asws} before him\textsuperscript{asws}. So, say, ‘We obey Allah\textsuperscript{azwj} with that, and you\textsuperscript{asws}, and Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the Imams\textsuperscript{asws}, those I\textsuperscript{saww} mentioned a pact and covenant taken for Amir Al-Momineen\textsuperscript{asws} from their hearts, and our selves, and our tongues, and shaking our hands’.

(The narrator) said, ‘One who comes across them\textsuperscript{asws} both with his hand and accepts them\textsuperscript{asws} with his tongue, we do not seek with that any replacement, nor do we see any transfer from it ever. We shall fulfil that from you\textsuperscript{asws} the judge, the decisioner from our children and our families. We keep Allah\textsuperscript{azwj} as Witness and suffice with Allah\textsuperscript{azwj} as Witness, and you\textsuperscript{asws} are a witness upon us with it, and everyone who obeys from the ones presence, and hidden, and the Angels of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} armies, and His\textsuperscript{azwj} servants, and Allah\textsuperscript{azwj} is more than every witness’.

(He\textsuperscript{saww} said): ‘Community of people! What are you saying, for Allah\textsuperscript{azwj} Knows every voice and whisper of every soul, \textit{So one who follows Guidance, it is for himself, and one who strays, so rather his straying is against him. And you are not a custodian upon them [39:41]}. So, the one who pledges allegiance so rather he pledges to Allah\textsuperscript{azwj}, \textit{the Hand of Allah being Above their hands}. [48:10].’

(O) Community of people! ‘Yours is the Forgiveness, our Lord, and to You is the Destination’. [2:285]; and say: ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]’
(O) Community of people! Merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} are with Allah\textsuperscript{azwj} Mighty and Majestic, and He\textsuperscript{azwj} Revealed these in the Quran more than can be counted in one place. So, the one who informs you with it, and introduces these, so ratify him.

(Excerpts from the Quran)

The people called out to him\textsuperscript{saww}, 'Yes! We hear and we obey the Command of Allah\textsuperscript{azwj} and orders of His\textsuperscript{saww} Rasool\textsuperscript{saww} with our hearts, and our tongues, and our hands!'

And they thronged to Rasool-Allah\textsuperscript{saww} and to Ali\textsuperscript{asws}, and they shook his\textsuperscript{asws} hands with their hands. The first one to shake hand of Rasool-Allah\textsuperscript{azwj} were the first (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth, and the fifth, upon them is what is upon them, and rest of the Emigrants and the Helpers, and rest of the people to the last of them, in accordance to their status, up to the time they prayed Al-Zohr and Al-Asr (Salats), in one time, and Al-Maghrib and Al-Isha the last, in one time.

and they connected the allegiance and the hand-shaking, thrice, and Rasool-Allah\textsuperscript{saww} said every time the people pledged: ‘The Praise is for Allah\textsuperscript{azwj} Who Merited us\textsuperscript{asws} over the
entirety of the worlds, and the hand-shaking became a Sunnah, and as a ritual, and it was
utilised by the one who hadn’t any right in it”.

‘It is reported from Al-Sadiqasws: ‘When Rasool-Allahsaww was free from this sermon, a
handsome man with goodly appearance and aroma was seen among the people. He said,
‘By Allahazwj! I have not seen like today at all! How intensely he sawws has emphasised for the
sonasws of hissaww uncleas, and he sawws has tied such a knot for himasws, no one would untie it
except a Kafir (by committing Kufr) with the Magnificent Allahazwj and Hisazwj Benevolent
Rasool sawsw. Woe upon woe be for the unto loosing hissaww knot!’

Heasws said: ‘Umar turned towards him when he heard his speech, and his appearance
fascinated him. Then he turned to the Prophetsaww and said, ‘Did yousaww not hear this man
saying such and such?’

Rasool-Allahsaww said: ‘O Umar! Do you know who that man is?’ He said, ‘No’. He sawws said:
‘That is the trustworthy Spirit Jibraeelas, so beware of untying it, for if you were to do that,
then Allahazwj, and Hisazwj Rasoolasws, and the Momineen are disavowed from you’.

‘I went on a military expedition with Aliasws to Al-Yemen, and I saw rudeness from himasws. I
proceeded to Rasool-Allahsaww and mentioned Alliasws and narrated to himsaww. I saw the face
of Rasool-Allahsaww change (colour). He sawws said: ‘O Bureyda! Aren’t Isaww foremost with the
Momineen than their own selves?’ I said, ‘Yes, O Rasool-Allahsaww!’ He sawws said: ‘One whose
Master Isaww was so Alliasws is his Master’.

292 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 86
293 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 87
294 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 52 H 88 a
And it is copied from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Bureyda who said,

‘Rasool-Allah\textsuperscript{saww} sent us in a platoon. When we arrived (back), he\textsuperscript{saww} said: ‘How did you see the company of your companion (Ali\textsuperscript{asws})?’ I said, ‘Either I complain of him\textsuperscript{asws} or somebody else complains of him’. He\textsuperscript{saww} raised his\textsuperscript{saww} head, and he\textsuperscript{saww} used to be a man normally looking at the ground. The Prophet\textsuperscript{saww}, his\textsuperscript{saww} face had reddened and he\textsuperscript{saww} said: ‘One whose commander I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his commander’’.\textsuperscript{295}

And by the chain from Bureyda from (the book) ‘Al Musnad’, the mentioned, said,

‘Rasool-Allah\textsuperscript{saww} sent two dispatches to Al-Yemen, upon one of them was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and upon the other was Khalid Bin Waleed. He\textsuperscript{saww} said: ‘When they meet together, then Ali\textsuperscript{asws} would be upon the people, and if they are separate, then each one of you two is upon his army’.

He (the narrator) said, ‘We met the clan of Zubeyd from the people of Al-Yemen and we fought. Muslims prevailed over the Polytheists. We fought a battle and we captured the offspring, so Ali\textsuperscript{asws} chose for himself\textsuperscript{asws} a woman from the captives.

Bureyda said, ‘Khalid wrote a letter with me to Rasool-Allah\textsuperscript{saww} informing him\textsuperscript{saww} with that. When I came to the Prophet\textsuperscript{saww}, I handed over the letter. It was read out to him\textsuperscript{saww}, and I saw the anger in the face of Rasool-Allah\textsuperscript{saww}. I said, ‘O Rasool-Allah\textsuperscript{saww}! This is a place I take shelter with you\textsuperscript{saww}. You\textsuperscript{saww} had sent me with a man and instructed me to obey him, and I did I had been sent with’.

Rasool-Allah\textsuperscript{saww}! Do not fall (complaining) regarding Ali\textsuperscript{asws}, for he\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}, and he\textsuperscript{asws} is your guardian after me\textsuperscript{saww}\textsuperscript{asws}.\textsuperscript{296}

\textsuperscript{295} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 88 b

\textsuperscript{296} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 52 H 88 c
And from (the book) 'Saheeh Al Tirmizi' – From Imran Bin Husayn who said,

‘Rasool-Allahsaww sent an army and utilised Ali asws Bin Abu Talib asws (as commander) upon them. He asws walked among the battalion and attained a girl. They disliked it upon him asws, and four from the companions of Rasool-Allahsaww made a pact. They said, ‘When we meet Rasool-Allahsaww, we shall inform himsaww with what Ali asws has done’. It was so that whenever the Muslims returned from a journey, they would begin with Rasool-Allahsaww and greet unto himsaww, then leave to their belongings (homes).

When the battalion arrive, they greeted unto Rasool-Allahsaww and one of the four stood and said, ‘O Rasool-Allahasw! Do you asw not see Ali asws Bin Abu Talib asws doing such and such?’ Rasool-Allahsaww turned away from him. The second one stood up and said similar to his words. Heasws turned away from him. Then the third one stood up and said similar to their words. Heasws turned away from him. Then the fourth stood up and said similar to what they had said.

Rasool-Allahsaww faced them and the anger was recognised in hissaww face. Heasws said: ‘What are you intending from Aliasws? Aliasws is from measws and Iasws am from himasws, and heasws is guardian of every Momin from after measws’.

وَ مِنْ صِبْحِ الْأَرْضِيَّةِ عَنْ عُمَرْ بْنِ حُصَينٍ قَالَ: ثَمَّ رَسُولُ اللَّهِ صَدِيقُ وَ اسْتَغْفَرُهُمْ عَلَيْهِمْ عَلَىٰ أَيْ صَلَاحٍ فَمَهَّدَ فِي الْحَيَاةِ وَ أَصْدَابَ حَيَاةٍ

فَأَقَبَلَ رَسُولُ اللَّهِ صُدُقُ مَنْ كُنْتُ مَوْلاَهُ عَلَييٍّ مَوْلاَهُ
And on the right of the ten there were four persons’ – he asws named them to me: ‘When they looked at him saww, and he asws had raised his hand to the extent that the whiteness of his armpits were seen (the white garment under cloak), they said, ‘Look at his asws eyes! They have turned as if these are eyes of a madman!’

I said, ‘The Praise is for Allah aswj Who Made me listen to this from you asws’. He asws said: ‘Had it not been you as my asws cameliere, I asws would not have narrated you with this, because you will not be ratified when you report it from me asws’. 298


‘It was said to Ja’far asws Bin Muhammad asws, ‘What did Rasool-Allah saww intend with his words to Ali asws on the Day of Ghadeer: ‘The one whose Master I saww was, so Ali asws is his Master. O Allah aswj! Befriend the one who befriends him asws and be Inimical to the one who is inimical to him asws.’

He (the narrator) said, ‘Ja’far asws Bin Muhammad asws sat up straight, then said: ‘By Allah aswj Rasool-Allah saww was asked about it, and he saww said: ‘Allah aswj is my saww Master being closer with me saww than my saww own self. There is no command for me saww along with Him aswj. And I saww am the Master of the Momineen, being closer with them that their own selves. There is no command for them along with me saww. And the one whose Master I saww was, I saww would...”

298 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 89
be closer with him than his own self. There would be no command for him along with me saw. (In the same way) Ali asws Bin Abu Talib asws is his master, being closer with him than his own self, there being no command for him other than what comes from him asws.

(The book) ‘Bashaarat Al Mustafa saww. – Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Yaqoub, from Muhammad Bin Abdul Rahman, from Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ahmad Bin Aamir,

‘From Al-Reza asws, from his asws forefathers having said: ‘Rasool-Allah saww said: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws, and Abandon the one abandoning him asws and Help the one helping him”.

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 صح، صحيفة الرضا عليه السلام عَنْهُ عَنْ آبَائيهي ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلاَهُ ف َعَلييٌّ مَوْلاَهُ اللَّهُمَّ وَالي مَنْ وَالاهُ وَ عَادي مَنْ عَادَاهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ انْصُرْ مَنْ نَصَرَهُ.

(The book) ‘Saheefa Al-Reza asws’ – from him asws, from his asws forefathers asws – similar to it.

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And by this chain from Abdul Samad, from Abdullah Bin Muhammad Bin Abdullah, from Abdullah Bin Ahmad Bin Al Husayn, from Abdullah Bin Hashim, from Wakkie, from Al Amshe, from Sa’ad Bin Ubyeya, from Abdullah Bin Bureyda Al Aslamy, from his father who said,

‘Rasool-Allah saww said: ‘One whose guardian I saww was so Ali asws is his guardian”.

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And by this chain from Abdul Samad, from Abdullah Bin Muhammad Bin Abdullah, from Abdullah Bin Ahmad Bin Al Husayn, from Abdullah Bin Hashim, from Wakkie, from Al Amshe, from Sa’ad Bin Ubyeya, from Abdullah Bin Bureyda Al Aslamy, from his father who said,

‘Rasool-Allah saww said: ‘One whose guardian I saww was, so Ali asws is his guardian”.

299 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 90
300 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 91
301 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 92
302 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 93
And by the chain from Al Farsi, from Ahmad Bin Abu Al Tayyib, from Ibrahim Bin Abdullah, from Zakariyya Bin Yahya, from Abdul Rahman Bin Salih, from Musa Bin Usman, from Abu Is’haq, from Al Bara’a and Zayd Bin Arqam who both said,

'We were with the Prophet saww from the day of Ghadeer Khumm, and we were lifting the branch of the tree away from his saww head.

He saww said: ‘The charity is neither permissible for me saww nor for the People asws of my saww Household. Indeed! And you have listened to me saww, and you have seen me saww! So, the one who deliberately lies upon me saww, then let him assume his seat from the Fire! Indeed! And I saww shall be over-indulgent to you all at the Fountain, and priding with your numerosness upon the (other) communities on the Day of Qiyamah, and (so) you should not blacken my saww face. Indeed! And Allah azwj Mighty and Majestic is my saww Guardian, and I saww am a guardian of every Momin. So, the one whose Master I saww was, so Ali asws is his Master’.

(I) wrote to Abu Muhammad asws asking him asws, ‘What is the meaning of the words of Rasool-Allah saww for Amir Al-Momineen asws: ‘One whose Master I saww was so this one asws is his Master!’?’ He asws said: ‘He saww intended with that to make him asws a flag the party of Allah azwj could be recognised at the sectarianism’.

(I) said to Ali asws Bin Al-Husayn asws, ‘What is the meaning of the words of the Prophet saww, ‘One whose Master I saww was, so Ali asws is his Master’. He asws said: ‘He saww informed them that he asws is the Imam asws after him asws’.
I asked Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} about words of the Prophet\textsuperscript{saww}: ‘One whose Master I\textsuperscript{saww} was so Ali\textsuperscript{asws} is his Master’. He\textsuperscript{asws} said: ‘O Abu Saeed! You are asking about the like of this. He\textsuperscript{saww} let them known that he\textsuperscript{saww} would be standing among them in his\textsuperscript{saww} position’.\textsuperscript{306}

It was mentioned in the presence of Zayd son of Ali\textsuperscript{asws}, the words of the Prophet\textsuperscript{saww}: ‘One whose guardian I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his guardian, and One whose Imam I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Imam, and one whose commander I\textsuperscript{saww} was his guardian, and there is no emirate (for anyone else) with him\textsuperscript{asws}’.\textsuperscript{307}

Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} is my\textsuperscript{saww} Lord\textsuperscript{azwj} and there is no emirate for me\textsuperscript{saww} with Him\textsuperscript{azwj} and I\textsuperscript{saww} am a Rasool\textsuperscript{saww} is my\textsuperscript{saww} Lord\textsuperscript{azwj}, nor is there any emirate with me\textsuperscript{saww} and Ali\textsuperscript{asws} is a guardian of the one I\textsuperscript{saww} was his guardian, and there is not emirate (for anyone else) with him\textsuperscript{asws}’.\textsuperscript{308}

The Prophet\textsuperscript{saww} said: ‘One whose guardian I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his guardian, and One whose Imam I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Imam, and one whose commander I\textsuperscript{saww} so Ali\textsuperscript{asws} is his
commander, and one whose warner 
 was, so Ali is his warner, and one whose 
 guide was, so Ali is his guide, and one whose means to Allah the Exalted I saw was, so Ali is his means to Allah the Glorious will Judge between him and his enemies".

101 - ما الآمن للشيع المُتَحَرِّر الطوسي أبو عمر ع عابِنَا مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ بْنُ زَكَريَّا بْنُ شَيْبَانَ مُهَيْنَ Bihar Al Anwaar Volume 37 www.hubeali.com

102 - صف، كشف النفيس السّيدُ فَخَّارُ بْنُ مَعَدٍّ عَنْ عَلييِّ بْني محَُمَّدي بْني عَدْنَانَ عَنْ عَبْدي اللَّهي بْني عَبْدي اللَّهي الْوَاسيطييِّ عَنْ وَاصيلي بْني سُلَيْمَانَ عَنْ عَبْدي اللَّهي بْني سينَانٍ عَنْ أَبيي عَبْدي اللَّهي ع قَالَ: لَمَّا صُريعَ زَيْدُ بْنُ صُوحَانَ رَحميَهُ اللَّهُ ي َوْمَ الجَْمَلي جَاءَ أمييرُ الْمُؤْمينيينَ ع حَتَّىَ جَلَسَ عينْدَ رَأْسيهي فَقَالَ رَحميَكَ اللَّهُ يَا زَيْدُ لَقَدْ كُنْتَ خَفييفَ الْمَئُونَةي عَظييمَ الْمَعُونَةي

103 - كَنَّى، رحاد الكَِيْدي حَذَّاءِ بْنُ أَحمَّد بْيِمَا عَنْ زَيْدُ بْوَسَيْنَ عَنْ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ بْنُ مُعاويةَ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 100

104 - رِجَالُ الْكَِيْدي حَذَّاءِ بْنُ أَحْمَد بْيِمَا عَنْ زَيْدُ بْوَسَيْنَ عَنْ مُعاويةَ بْيِمَا عَنْ مُعاويةَ بْيِمَا عَنْ مُعاويةَ بْيِمَا عَنْ مُعاويةَ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 101

105 - رِجَالُ الْكَِيْدي حَذَّاءِ بْنُ أَحْمَد بْيِمَا عَنْ زَيْدُ بْوَسَيْنَ عَنْ مُعاويةَ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 52 H 102
He (Abu Abdullah asws) said: ‘Zayd raised his head, then said, ‘And you asws, may Allah azwj Recompense you asws goodly, O Amir Al-Momineen asws! By Allah azwj! I do not know you asws except with Allah azwj as ‘Aleem’ (all knowing), and in the Mother of the Book as ‘Aliyan Hakeem’ (The most knowing, the most Wise), and surely Allah azwj is Mighty in your asws chest.

By Allah azwj! I did not fight with (alongside) you upon ignorance, but I had heard Umm Salama ra, wife of the Prophet saww saying, ‘I ra heard Rasool-Allah saww saying: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws. So, by Allah azwj! I have abhorred abandoning you asws so Allah azwj would Abandon me’).

104 - فقه، تفسير قرآئ بن إبراهيم علي بن حمدون عن فرّج بن فروة عن مسعدة عن صاليه بن ميسام عن أبيه قال: بنيانا في الشوك إذ أنني أسمعني

By Allah azwj I did not fight with (alongside) you upon ignorance, but I had heard Umm Salama ra, wife of the Prophet saww saying, ‘I ra heard Rasool-Allah saww saying: ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws, and Help the one helping him asws and Abandon the one abandoning him asws. So, by Allah azwj! I have abhorred abandoning you asws so Allah azwj would Abandon me’.

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun, from Faraj Bin Farwah, from Mas’ada, from Salih Bin Meesam, from his father who said,

‘While I was in the market when Al-Asbagh Bin Nubata came to (see) me. He said to me, ‘Woe be unto you, O Maysam! I heard a Hadeeth from Amir Al-Momineen Ali asws Bin Abu Talib asws just now, severely difficult, if it happens like what he asws mentioned’. I said, ‘And what is it?’

He said, ‘I heard him asws saying: ‘Our asws Ahadeeth, of People asws of the Household, are difficult becoming more difficult. No one can tolerate it except an Angel of Proximity or a Messenger as Prophet as, or a Momin whose heart Allah azwj has tested for the Eman’.

He said, ‘I got up immediately and went to Amir Al-Momineen asws, and I said, ‘O Amir Al-Momineen asws! May I be sacrificed for you asws! There is a Hadeeth Al-Asbagh Bin Nubata has informed me with, I was constrained by it, panicking’. He asws said: ‘What is it?’ So, I informed him asws with it’.

312 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 52 H 103
He⁴³⁸⁸ said to me: ‘Be seated, O Meesam! Or and every knowledge the scholars can tolerate it? Allah⁴³⁸⁹ azwj Said to His⁴³⁸⁸ azwj Angels: *I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, [2:30] – up the end of the Verse. So, do you see the Angels tolerating the knowledge?’ I said, ‘By Allah⁴³⁹⁰ azwj! This is mightier than that!’

He⁴³⁹¹ asws said: ‘And another, from Musa⁴³⁹² as. Allah⁴³⁹³ azwj Revealed the Torah unto him⁴³⁹⁴ as, so he thought that there isn’t anyone in the earth more learned than him. Allah⁴³⁹⁵ azwj the Exalted Informed him⁴³⁹⁶ as: “Among My⁴³⁹⁶ azwj creatures there is one who is more learned than you⁴³⁹⁷ as!” And that was when He⁴³⁹⁸ azwj Feared the self-conceitedness upon His⁴³⁹⁹ azwj Prophet⁵⁰⁰ asws.

He⁵⁰¹ asws said: ‘He⁵⁰² as supplicated to his⁵⁰³ as Lord⁵⁰⁴ azwj to Guide him⁵⁰⁵ as to the scholar. Allah⁵⁰⁶ azwj Gathered between him⁵⁰⁷ as and Al-Khizr⁵⁰⁸ as. He (Al-Khizr⁵⁰⁹ as⁰) punctured the boat, so Musa⁵¹⁰ as could not tolerate that, and he (Al-Khizr⁵¹¹ as) killed the boy, so he⁵¹² as could not tolerate it, and he (Al-Khizr⁵¹³ as) straightened the wall, and he⁵¹⁴ as could not tolerate that.

And as for the Momin, our Prophet⁵¹⁵ asws Muhammad⁵¹⁶ asws, Rasool-Allah⁵¹⁷ asws, held my⁵¹⁸ asws hand on the day of Al-Ghadeer, and he⁵¹⁹ asws said: ‘One who whose Master I⁵²⁰ asws was, so Ali⁵²¹ asws is his Master’. So, did you see the Momin tolerating that, except the ones from them Allah⁵²² azwj Protected?

Indeed! Receive glad tidings! Then receive glad tidings, for Allah⁵²³ azwj has Specialised you (Shias) with what He⁵²⁴ azwj did not Specialise the Angels, and the Prophets⁵²⁵ as, and the Momin, due to what you (Shias) are tolerating from the orders of Rasool-Allah⁵²⁶ asws. 105

٦٠٥ - في، تفسير فرات بن إبراهيم المحمدي بن معيبد معاذًا عن نبأة قال: نبأ رسول الله صلى الله عليه وسلم على أبي طالب خالدًا على البشر، وقال إذا احتملنا فعلًنا علَّ نبأة.
‘Rasool-Allah ﷺ sent Ali ﷺ Bin Abu Talib ﷺ and Khalid (as commanders) upon the cavalry to Al-Yemen, and said: ‘When you are both together, so Ali ﷺ would be (commander) upon the people’.

He (the narrator) said, ‘When we arrived to the Prophet ﷺ, Allah ﷺ had Granted victory to the Muslims and they had attained from the booty, a lot of booty, and Ali ﷺ Bin Abu Talib ﷺ took a girl from the Khums. Khalid said, ‘O Bureyda! Go to the Prophet ﷺ and informed him ﷺ, so he ﷺ would fall from his eyes’.

Bureyda said, ‘I arrived at Al-Medina and entered the Masjid and came to the house of the Prophet ﷺ, and Rasool-Allah ﷺ in his house, and ambassadors of Ali ﷺ Bin Abu Talib ﷺ were seated at his door. I went to the people. They said, ‘O Bureyda! What is the news?’ I said, ‘Allah ﷺ has granted victory to the Muslims and they have not attained the like of it’.

They said, ‘So what made you come in advance?’ I said, ‘Khalid sent me to inform the Prophet ﷺ that Ali ﷺ Bin Abu Talib ﷺ has taken a girl from the Khums. He said, ‘Inform him ﷺ, so he ﷺ would fall from his eyes’.

He (the narrator) said, ‘And Rasool-Allah ﷺ heard the talk. The Prophet ﷺ came out angrily as if these had come out from his face like the pomegranate seeds. He ﷺ said: ‘What is the matter of a people derogating Ali ﷺ? One who derogates Ali ﷺ so he has derogated me, and one who separates from Ali ﷺ so he has separated from me!’

Surely Ali ﷺ is from me ﷺ and I am from him ﷺ. Allah ﷺ Created him ﷺ from my clay and I am Created from the clay of Ibrahim ﷺ, and I am superior than Ibrahim ﷺ, and the merits of Ibrahim ﷺ are for me, merits of offspring, some from the others.

Woe be to you, O Bureyda! Do you not know that for Ali ﷺ Bin Abu Talib ﷺ, in the Khums, is more than the girl which he ﷺ has taken, and he ﷺ is your guardian from after me!’
He (the narrator) said, ‘When I saw the severity of the anger of Rasool-Allah\(^{\text{saww}}\), I said, ‘O Rasool-Allah\(^{\text{saww}}\)! I ask you by the right of the accompaniment, only extend your\(^{\text{saww}}\) hand to me until I pledge allegiance to you\(^{\text{saww}}\) upon Al-Islam, anew!’ I did not separate until I pledged to him\(^{\text{saww}}\) upon Al-Islam, anew’. 314

And it is reported by the sheykh Al Tabarsy in (the book) ‘Majma Al Bayan’ – From Mahdi Bin Bazaz Al Husayni, from Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Ansari Al Basry, from Ahmad Bin Ammar Bin Khalid, from Yahya Bin Abdul Hameed Al Himmany, from Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri,

‘Rasool-Allah\(^{\text{saww}}\), when this Verse was Revealed, said: ‘Allah\(^{\text{azwj}}\) is the Greatest! Allah\(^{\text{azwj}}\) is the Greatest, upon the perfection of the religion and completion of the Favours, and my\(^{\text{saww}}\) Lord\(^{\text{azwj}}\) is Pleased with my\(^{\text{saww}}\) messenger-ship and Wilayah of Al\(^{\text{asws}}\) Bin Abu Talib\(^{\text{asws}}\) from after me\(^{\text{saww}}\).

And he\(^{\text{saww}}\) said: ‘One whose Master I\(^{\text{asws}}\) was, so Ali\(^{\text{asws}}\) is his Master. O Allah\(^{\text{azwj}}\)! Befriend the one befriending him\(^{\text{asws}}\), and be Inimical to one befriending him\(^{\text{asws}}\), and Help the one helping him\(^{\text{asws}}\) and Abandon the one abandoning him\(^{\text{asws}}\).

He (the narrator) said, ‘And Al-Rabie Bin Anas said, ‘It was Revealed during the farewell Hajj’’. 315
CHAPTER 53 – NEWS OF THE STATUS AND THE EVIDENCING WITH IT UPON HIS IMAMATE, MAY THE SALAWAAT OF ALLAH AND GREETING UPON HIM

1 - لي، الأمامى للصدوق الطالقاني عن أحمد المحمدى عن أحمد بن صالح عن حكيم بن عبد الرحمن بن مليمان عن şeyخان عن جعفر بن أحمد عبد السلام عامر عن أسامة بن زيد عن أحمد بن محمد بن علي بن ابي طالب عن علي بن أبي طالب مولى بنت طهية الله من أحمد و بنت طهية، مولى سام من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية، مولى إسحاق من أحمد و بنت طهية، مولى هارون من أحمد و بنت طهية.

(The book) ‘Al Amaali’ of Al Sadouq – From Ahmad Al Hamdany, from Ahmad Bin Salih, from Hakeem Bin Abdul Rahman, from Muqatil Bin Suleyman,

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘O Ali asws! You asws are from me asws at the status of Hibbatullah asws from Adam asws, and at the status of Saam asws from Noah asws, and at the status of Is’haq from Ibrahim asws, and at the status of Haroun asws from Musa asws, and at the status of Shamoun asws from Isa asws, except there is no Prophet asws after me asws.

با عليي أنت وصيي و خلييفي فم مينيِّ و لست مينْهُ و أنا خصمي يَوْلَيْي الْقِيَامَةَ

O Ali asws! You asws are my asws successor asws, and my asws caliph, so the one who rejects your asws successor-ship and your asws caliphate, he isn’t from me asws and I asws am not from him, and I asws shall dispute with him on the Day of Qiyamah.

با عليي أنت أفضَّلُ أُمَّتِي فَضْلاا و أَقْدَمُهُمْ سيلْماا و أَكْثَرُهُمْ عيلْماا و أَوْف ُرُهُمْ حيلْماا و أَشْجَعُهُمْ قلْباا و أَسْخَاهُمْ كفااا

O Ali asws! You are the most superior of my asws community of merits, and their most advanced in being a Muslim, and their most abundant in knowledge, and their most plentiful in wisdom, and their bravest of heart, and their most generous in palm (giving).

با عليي أنت الإمام بعدي و الأَمِيرُ و أَنتَ الصَّاحِبُ بَعْدي و الْوَزيِّرُ و مَا لَكَ فيي أُمَّتِي مينْ نَظييرٍ

O Ali asws! You asws are the Imam asws after me asws, and the commander, and you asws are the Master after me asws, and the Vizier, and there is no match for you asws in my asws community’.

با عليي أنت قسييمُ الجَْنَّة و النَّاري بميَحَبَّتيكَ يُعْرَفُ الأَْبَرَارُ مينَ الْفُجَّاري و يمَُيَّزُ بَينَ الأَْشْرَاري و الأَْخْيَاري وَ بَينَ الْمُؤْمينيينَ و الْكُفَّاري

O Ali asws! You asws are the distributor of the Paradise and the Fire. By your asws love the righteous are being recognised from the immoral, and the evil ones are distinguished from the good ones, and between the Momineen and the Kafirs”. 316

316 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 1
(The book) ‘Uyoon Akhbaar Al-Reza asws – By the chain of Al-Tameemi, from Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘The Prophet saww said to me asws: ‘You asws are from me saww at the status of Haroun asws from Musa asws. 3

3 - ما، الأعمراني للشيخ الطوسي المفيد عن محمد بن عمران الموتزيين عن أحمد بن محمد بن يحيى بن أبي بكر المطليق عن عبد الله بن عبد المطلب، قال: رسل الله ص ليعلييّ بميَّزينة هيّة عمانيّة، وإنني أكره أن تقول الْحَمَّال، وهو يفتيّ عهد الأمويين، فكان لديّ أسلمة هي عليه مقيم، وكان النبي ﷺ هو من عَنْهُ، فهَّل ابْنَ الْعَمَّشي عن عطاء، عن أبي سعيد الْخُدْرِي، قال: جَنَادَي السَّلُولِيّ عن أحمد بن عمرو بن كعب عن أبي عبيدة بن محمد بن عمرو بن عبد المطلب. 3 ما، الأمام للفت الفضلي عن أبوبكر عن محمد بن علي عن أحمد بن قرة عن إسماعيل بن أبي محمد بن حمزة بن عبد الله بن أبي بكر السعدية، قال: سمعت النبي ﷺ يقول: ابني عليّ ﷺ هارون من ميَّزينة، وهي ميَّزينة حارون، أو يُخصَّصّها ﷺ هارون عليه سَلَاةُ اللهِ عَلَّيّه، فكان لديّ أسلمة هي عليه مقيم، وكان النبي ﷺ هو من عَنْهُ. 4

4 - ما، الأعمراني للشيخ الطوسي أبو عمرو عن أن حكمة عن أحمد بن محمد بن يحيى بن أبي بكر المطليق عن أبي بكر بن عبيد الرحماني عن أحمد بن يحيى عن عبد الرحمان بن شريك عن أبوبكر عن أبوبكر عن النجاد الشهري، قال: سمعت رسول الله ﷺ يقول: أنتي ميَّزينة حارون، هو ميَّزينة حارون، هارون من ميَّزينة. 5

5 - ما، الأعمراني للشيخ الطوسي بالإنسان المقدّم عن إسماعيل عن أبي عبد الله المعلق عن جعفر بن عبد الله بن موسى: سمعت رسول الله ﷺ يقول: عَتَّاتي ميَّزينة حارون، هو ميَّزينة حارون، هو ابن ميَّزينة حارون، هو ابن عائشة، هو عبد الله بن عبد الملك. 6

6 - ما، الأعمراني للشيخ الطوسي أبو عمرو عن أن حكمة عن أحمد بن محمد بن يحيى بن أبي بكر المطليق عن عبد الله بن عبد الرحمن بن شريك عن أبي بكر عن النجاد الشهري، قال: سمعت رسول الله ﷺ يقول: أنتي ميَّزينة حارون، هو ميَّزينة حارون، هو ابن ميَّزينة حارون، هو ابن عائشة، هو عبد الله بن عبد الملك. 7

7 - ما، الأمام للفت الفضلي عن أحمد بن عثمان بن عبد الملك عن أبو كعب عن معاذ بن عمرو بن عبد الملك بن حمزة عن عبد الملك بن عبد الملك بن عثمان بن علي بن أبي طالب عن النبي ﷺ، قال: أسئلا أن تكن ميَّزينة حارون. 8

8 - ما، الأمام للفت الفضلي عن أحمد بن عثمان بن عبد الملك عن أبو كعب عن معاذ بن عمرو بن عبد الملك بن حمزة عن عبد الملك بن عبد الملك بن عثمان بن علي بن أبي طالب عن النبي ﷺ، قال: أسئلا أن تكن ميَّزينة حارون.
'Rasool-Allah saww said to Ali asws Bin Abu Talib asws in the military expedition of Tabuk: ‘Replace me saww among my saww family’. Ali asws said: 'O Rasool-Allah saww! I asws dislike it for the Arabs to say, ‘He asws abandoned the son asws of his uncle as, and stayed back from him asws’. He saww said: 'Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as?' He asws said: 'Yes'. He saww said: 'So, replace me saww'.

7 - ما، الأمام للشيخ الطوسي محمد بن أحمد بن أبي اللفويج عن أحمد بن محمد بن حمّدي بن عبد الملاك عن حمّدي بن أحمد بن النباوي عن علي بن أبي طالب في غزوة، قال: تعالى: ‘ما أعطى الله عز وجل بعض من عِيْشِيَان، فقال: يا رسول الله، خلفنيي بين النساء ومن تميّز أن يكون ميّ زيلة هذا هارون من موسي إلا أنّي لا نبًي بعدي.

8 - ما، الأمام للشيخ الطوسي جماعة عن أبي المفضّلي عن محمد بن مازدي بن حمّدي بن أحمد بن النباوي عن علي بن أبي طالب في غزوة، قال: ‘ما أعطى الله عز وجل بعض من عِيْشِيَان، فقال: يا رسول الله، خلفنيي بين النساء ومن تميّز أن يكون ميّ زيلة هذا هارون من موسي إلا أنّي لا نبًي بعدي.

9 - كنز الكربلائي، عن محمد بن أحمد بن شاذان عن المعافى عن زكريا بن أبي طالب عن أحمد بن أحمد بن شاذان عن زكريا بن أبي طالب.

Abu Al-Mufazzal (the narrator) said, ‘And I have not written this Hadeeth except from Ibn Abu Al-Azhari’.

322 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 7
323 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 8
324 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 9 a
And it is reported by chains, from Saeed Bin Al-Musayyab – ‘I heard Rasool-Allah 

saww saying to Ali 

asws when he went out to the military expedition of Tabuk: ‘Al-Medina cannot be correct except either with me or with you, and you are from me at the status of Haroun as from Musa as, except surely there is no Prophet after me’.

He said, ‘Yes, and I have heard Rasool-Allah 

saww saying to Ali 

asws these words in this military expedition of his, more than once’.


‘From Al-Reza 

asws, from his 

asws forefathers, having said: ‘Rasool-Allah 

saww left Ali 

asws behind during the military expedition of Tabuk. He 

asws said: ‘O Rasool-Allah! You 

saww are leaving me 

asws behind after you. 

He 

saww said: ‘Are you 

asws not pleased that you 

asws happen to be from me at the status of Haroun as from Musa as except, surely there is no Prophet after me’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by the chain of Al Mujashy,

‘From Al-Sadiq 

asws, from his 

asws father, from his 

asws grandfather 

asws Ali 

asws Bin Al Husayn 

asws having said: ‘It is narrated to me by Umar and Salama, two sons of Salama, brought up by Rasool-Allah 

saww that they both heard Rasool-Allah 

saww saying during the (farewell) Hajj: ‘Ali 

asws is leader of the Momineen and the wealth is leader of the oppressors.

Rasool-Allah is my brother and Master of the Momineen from after me, and he is from me at the status of Haroun as from Musa as, except that Allah the Exalted has
Ended the Prophet-hood with me, so there is no Prophet after me, and he is a caliph among the family (Ahl Al-Bayt) and the Momineen after me.

I asked Sa’ad Bin Abu Waqas (an enemy of Ahl Al-Bayt), ‘Did you heard from Rasool-Allah saying to Ali? ‘You are from me at the status of Haroun from Musa, except surely there is no Prophet with (after) me?’

I said, ‘I have heard it’. He inserted his fingers in his ears and said, ‘Yes, or else we should go deaf’.

While I was in the presence of the Prophet when he said: ‘He will be emerging just now’. I said, ‘May my father and my mother be sacrificed for you! Who is that?’

He said: ‘Chief of the Muslims, and Emir of the Momineen, and best of the successors, and foremost of the people with the Prophets’.

He (the narrator) said, ‘Ali emerged. Then he said to Ali: ‘Are you not pleased that you happen to be from me at the status of Haroun from Musa.’
14 - Then, let the people inherit the earth and the heavens and all that is in them, and let them phương ّنَبْعِطُ، أنَّهُ لا نَبِيَّ بَعْديي (The book) ‘Kashaf Al Yaqeen’ – The memoriser Abu Nueym Ahmad Bin AbdullaH Al Asfahany, from Ahmad Bin Ja’far Al Nasair, from Muhammad Bin Hareyz, from Abdullah Bin Dahir, from Abu Dahir Bin Yahya Al Ahmary, from Al Amsh, from Abayah, from Ibn Abbas who said,

‘Rasool-Allah’ saww said: ‘This is Ali asws Bin Abu Talib asws, his asws flesh is from my saww flesh, and his asws blood from my saww blood, and he asws is from me saww at the status of Haroun as from Musa as, except surely there will be no Prophet as after me saww.

And he saww said: ‘O Umm Salama ra! Be witness and listen to me saww! This Ali asws is Emir of the Momineen, and chief of the Muslims, and receptacle of my saww knowledge, and my saww door which saww can be accessed from, and the successor saww upon my saww community from People saww of my Household in the world, and my saww friend in the Hereafter, and with me saww in the lofty peak’. 330

15 - I beg, the leaders and the guardians, that you report this to Ali asws, that asw I ask you about your saww Lord azwj, O Muhammad saww. If you saww were to answer me, I shall follow you saww – and he was from the kings of Persia, and he was eloquent.

He said, ‘Where is Allah azwj?’ He saww said: ‘He azwj is in every place, and He azwj cannot be described with a place, nor does He azwj move, but He azwj has not ceased to be without a place nor will He azwj cease’.

He said, ‘O Muhammad saww! You saww are describing a Lord azwj incredibly, without ‘how’. So, how can it be for me to know that He azwj Sent you saww?’

‘فَرَّقَ الْمَكَانََّ الْخَيْلَةِ وَ الْمَكَانََّ الْخَيْلَةِ وَ لاَ يُوصَفُ بِمِّيَكَانٍ وَ لاَ يُزُولُ بلْ لَمِّ يُزَالْ’

He said, ‘This has been said by Umm Salama, and the pupil of the Prophet saww, which means: “By Allah, there is no place for your Lord, and He is not describable in a place, and He has not ceased to exist”.

330 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen saww, Ch 53 H 14
Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘There did not remain in our present on that day, neither any stone nor mud except it said, ‘I testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}.’ And I\textsuperscript{asws} said as well: ‘I\textsuperscript{asws} testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant, and His\textsuperscript{azwj} Rasool-Allah\textsuperscript{saww}.’

فَأَسْلَمَ سَجْتُ وَ سمََّاهُ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَ سَلَّمَ، وَ اسْتَعْتِبَ اللَّهُ هِي صَلَّى عَلَيْهِ وَ سَلَّمَ رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَ سَلَّمَ عَلَى اللَّهِ وَ سَلَّمَ عَلَى الْمُلْكِ مِنْهُ، وَ لَمْ يَكُونَ لَهُ مَنْ اسْتَعْتِبَ اللَّهُ مِنْهُ.

Sajt became a Muslim and Rasool-Allah\textsuperscript{saww} named him as ‘Abdullah’. He said, ‘O Rasool-Allah\textsuperscript{saww}! Who is this?’ He\textsuperscript{saww} said: ‘This is best of my\textsuperscript{saww} family\textsuperscript{asws}, and closest of the people from me\textsuperscript{saww}, and he\textsuperscript{asws} is the Vizier during my\textsuperscript{saww} lifetime and the caliph after my\textsuperscript{saww} expiry, like what Haroun\textsuperscript{as} was from Musa\textsuperscript{as} except, surely there is no Prophet\textsuperscript{as} after me\textsuperscript{saww}. So, listen to him\textsuperscript{asws} and obey him\textsuperscript{asws} for he\textsuperscript{asws} is upon the truth’.

The book) ‘Kashaf Al Yaqeen’ – From Tafseer of the memoriser Muhammad Bin Momin Al Shirazi, by his chain, raising it, said,

‘Sakhr Bin Harb came until he sat to Rasool-Allah\textsuperscript{saww}. He said, ‘O Muhammad\textsuperscript{saww}! Who is this?’ He\textsuperscript{saww} said: ‘This is best of my\textsuperscript{saww} family\textsuperscript{asws}, and closest of the people from me\textsuperscript{saww}, and he\textsuperscript{asws} is the Vizier during my\textsuperscript{saww} lifetime and the caliph after my\textsuperscript{saww} expiry, like what Haroun\textsuperscript{as} was from Musa\textsuperscript{as} except, surely there is no Prophet\textsuperscript{as} after me\textsuperscript{saww}. So, listen to him\textsuperscript{asws} and obey him\textsuperscript{asws} for he\textsuperscript{asws} is upon the truth’.

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Allah\textsuperscript{azwj} the Exalted Revealed: **What are they asking about?** [78:1] – meaning the people of Makkah are asking you\textsuperscript{saww} about the caliphate of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: **About the Magnificent News, [78:2] Which they are differing in?** [78:3] – from them is the ratifier of his\textsuperscript{asws} Wilayah and his\textsuperscript{asws} caliphate, **Never!** – a Rebuttal, and a rejection to them - **They shall soon come to know [78:4]** – they will be recognising his\textsuperscript{asws} caliphate after you\textsuperscript{saww}, it is a reality to happen.

Then (again), never! They shall soon come to know [78:5]- They will be recognising his\textsuperscript{asws} caliphate and his\textsuperscript{asws} Wilayah when they are questioned about it in their graves, so there will not remain any deceased in the east, nor in the west, nor in a land, nor in a sea, except Munkar and Nakeer (two questioning Angels) would be questioning him about Wilayah of Amir Al-Momineen\textsuperscript{asws} after the death. They would be saying to the deceased: ‘Who is your
Lord azwj? And what is your religion? And who is your Prophet saww? And who is your Imam asws? 332

‘And as for the Hadeeth: ‘You asws are from me saww at the status of Haroun as and Musa as, except surely there will be no Prophet saww after me saww. The two sheykh (Bukhari and Muslim) have extracted in their (books) ‘Saheeh’, and Al-Natanzy in (the book) ‘Al-Khasaais’ that a man asked Shafie about Ali asws Bin Abu Talib asws. He said, ‘Rasool-Allah saww said: ‘You saww are from me saww at the status of Haroun from Musa as, except for the Prophet-hood’’. 333

Rasool-Allah saww said: ‘Come, O Ali asws! It is permissible for you asws in the Masjid whatever is permissible for me asws. Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as except the Prophet-hood.

By the One azwj in Whose Hand is my saww soul! You asws will be impeding (some people) from the Fountain on the Day of Qiyamah, driving some men away from it like what the stray camel is driven away from the water with a stick of vine. It is as if I saww am looking at your asws position from my saww Fountain’. 334

332 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen saww, Ch 53 H 16
333 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen saww, Ch 53 H 17
334 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen saww, Ch 53 H 18
I saw Hasaan Bin Sabit standing at Mina, and the Prophet⁴⁸ and his companions had gathered. The Prophet⁴⁸ said: ‘Community of Muslims! This Bin Abu Talib⁴⁸ is chief of the Arabs, and the greatest successor⁴⁸. His status from me⁴⁸ is a status of Haroun⁴⁸ from Musa⁴⁸. Indeed! Surely, there will be no Prophet⁴⁸ after me⁴⁸. The repentance will not be accepted from a repentant except being with his love. O Hasaan! Say something regarding him!’

Hasaan Bin Sabit prosed saying, ‘The repentance would not be accepted from a repentant except by having the love of the son of Abu Talib, brother of Rasool-Allah⁴⁸, but (also) his son-in-law, and the son-in-law cannot be equated with the companion. And who can be like Ali, and the sun returned for him from the west. And the sun returned upon him regarding its white illumination as if the sun had not set (at all)’.

Rasool-Allah⁴⁸ said to Ali: ‘You are from me at the status of Haroun from Musa, except surely there is no Prophet after me⁴⁸.’

And by the chain from Abdullah, from his father, from Abdul Razaq, from Moamar, from Ubadah, and Ali Bin Zayd Bin Juz’an both said, ‘It is narrated to us by Ibn Al Musayyab who said, ‘It is narrated to me by Ibn Sa’ad Bin Abu Waqas, from his father who said,
‘I entered to see Sa’ad. I said, ‘There is a Hadith I narrated from you having narrated it, where the Prophet saww left Ali asws (as caliph) upon Al-Medina’.

He (the narrator) said, ‘Sa’ad got angered and said, ‘Who has narrated to you with it?’ I disliked to inform him that it was his son who had narrated it, so he would be angered upon him. Then he said, ‘When Rasool-Allah saww went out in the military expedition of Tabuk, he left being Ali asws (as caliph) upon Al-Medina.

Ali asws said: ‘O Rasool-Allah saww! I asws did not like that you saww would go out in any direction except and I asws am with you saww. He saww said: ‘Or are you asws nor pleased you happen to be from me saww at the status of Haroun as from Musa as, apart from that surely there is no Prophet as after me asws. 337

And by the chain from Abdullah, from his father, from Sufyan Bin Uyya, from Ali Bin Zayd, from Saeed Bin Al Musayyab, from Sa’ad,

‘The Prophet saww said to Ali asws: ‘You asws are from me saww at the status of Haroun as from Musa as. It was said to Sufyan apart from: ‘There is no Prophet saww after me’. He said, ‘Yes’.

And by the chain from Abdullah, from his father, from Muhammad Bin Ja’far, from Sho’ba, from Al Hakam, from Mus’ab Bin Sa’ad Bin Abu Waqas who said,

‘Rasool-Allah saww left behind Ali asws Bin Abu Talib asws in the military expedition of Tabuk. He asws said: ‘O Rasool-Allah saww! You saww are leaving me asws behind among the women and the children?’ He saww said: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as, apart from that there is no Prophet as after me saww’. 339

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337 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 21
338 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 22
And by this chain, from Sho’ba, from Sa’ad Bin Ibrahim narrating from Sa’ad,

‘From the Prophet saww having said to Ali asws: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as?’

And by the chain from Abdullah, from his father, from Abu Saeed, from Suleyman Bin Bilal, from Jueyd Bin Abdul Rahman, from Ayesha Bin Sa’ad, from her father Sa’ad,

‘Ali asws went out with the Prophet saww until he asws came to Saniya Al-Wada’a, and he asws was weeping and saying: ‘You saww are leaving me asws behind with the ones staying behind’. He saww said: ‘Are you not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as, except the Prophet-hood’.

And by the chain from Abdullah, from his father, from Yahya Bin Saeed, from Musa Al Juhny who said,

‘I entered to see (Syeda) Fatima as (a daughter as of Amir Al-Momineen asws’). My friend Abu Mahdy said, ‘How much was for you (age)?’ I said, ‘Seven or eight years’. He said, ‘What did you as hear from your as father asws saying?’ She as said: ‘Asma Bint Umeys narrated to me as that Rasool-Allah saww said to Ali asws: ‘You asws are from me saww at the status of Haroun as from Musa as, except surely there isn’t any Prophet as after me saww’.  342

And by the chain from Abdullah, from Ibrahim, from Hajjaj Bin Minhal, from hammad Bin Salama, from Ali Bin Zayd, from Saeed Bin Al Musayyab who said,

‘I said to Sa’ad Bin Malik, ‘I want to ask you about a Hadeeth and I am scared to ask you about it. He said, ‘Don’t do it (be scared), O son of my brother! When you know that there is knowledge of something with me, then ask me about it, and do not fear me’.

342 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 26
I said, ‘Words of the Prophet saww to Ali asws when he saww left him asws behind in Al-Medina’. He said, ‘Rasool-Allah saww had left him asws behind when he saww went out in the military expedition of Tabuk. Ali asws said: ‘O Rasool-Allah saww! You saww are leaving me asws among the ones staying behind, among the women and the children?’

He saww said: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as?’ He saww said: ‘Yes’. He asws returned happily. It is as if I am looking at the dust of his asws feet radiating’. 343

And by the chain from Abdullah, from Ibrahim, from yusuf Bin Yaqoub Al Majishun, from Muhammad Bin Al Munkadir, from Ibn Al Musayyab, from Aamir Bin Sa’ad, from his father,

‘He heard Rasool-Allah saww saying to Ali asws: ‘Are you asws not please that you asws happen to be from me saww at the status of Haroun Bin Musa as, except surely there is no Prophet saww after me saww?’

Saeed said, ‘I loved to hear Sa’ad with that. I met him and mentioned to him what Aamir had mentioned to me. He said, placing his finger in his ears, and said, ‘May these two be deafened if I had not heard it from the Prophet saww’. 344

And it is reported by Muslim in the fourth volume upon a like of two pages from its end, from Yahya Al Tameemi, and Abu Ja’far Muhammad Bin Al Sabbah, and Ubeydullah Al Qwariry, and Shureyh, and Shureyh Bin Yunus, all of them from Yusuf Al Majishun, and the wordings are of Ibn Al Sabbah, from Muhammad Bin Al Munkadir,

‘Up to the end of what has passed, except that in it, ‘He placed his fingers in his ears, and he said, ‘Yes, or else may these both be deafened’’. 345

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343 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 27
344 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 28 a
345 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 28 b
'From (Syeda) Fatima as daughter of Ali asws, from Asma Bint Umeys, 'The Prophet saww said to Ali asws: ‘You asws are from me saww at the status of Haroun as from Musa asws, except surely there is no Prophet as after me saww.'  

And by the chain from Abdullah Bin Ahmad Bin Hanbal, from Is’haq Bin Al Hassan, from Al Fazl Bin Dukeyn, from Al hassan Bin Salih, from Musa Al Juhyne,  

‘Rasool-Allah saww went out to Tabuk and left Ali asws behind. He asws said: ‘Are you saww leaving me asws behind among the women and the children?’ He saww said: ‘Are you asws pleased that you asws happen to be from me saww at the status of Haroun as from Musa asws, except surely there is no Prophet as after me saww.’  

And from the fourth volume from (the book) ‘Saheeh Al Bukhari’ upon a limit of last quarter, from Muhammad Bin Bashar, from Gundur, from Sho’ba, from Sa’ad who heard Ibrahin Bin Sa’ad from his father who said,  

‘The Prophet saww said to Ali asws: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa asws.’  

346 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 29  
348 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 31  
349 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 32
And Muslim said in his (book) ‘Saheeh’ – It is narrated to us by Abu Bakr Bin Abu Sheyba, from Gundar, from Sho’ba, and it is narrated to us by Muhammad Bin Al Musanna, and Ibn Bashar, from Muhammad Bin Ja’far, from Sho’ba, from Al Hakam, from Mus’ab Bin Sa’ad, from Sa’ad Bin Abu Waqas, and he heard Ibrahim Bin Sa’ad, from Sa’ad, and

‘The Prophet saww said to Ali asws: ‘Are you not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as, 350

وَ قَالَ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعْدٍ وَ تَقَارَبَا فيي اللَّفْظي قَالَ حَدَّثَنَا حَاتميُ بْنُ إيسمَْاعيِلَ عَنْ بُكَيرْي بْنِ ميِسْمَارٍ عَنْ عَاميري بْنِ سَعْدي بْنِ أَبيي مَسْمَارٍ عَنْ أَبييهي قَالَ: أَمَّا مَا ذَكَرْتَ ثَلاَثاا قَالهَُنَّ لَهُ رَسُولُ اللَّهِ صْ فَلَنْ أَسُبَّهُ لأََنْ تَكُونَ لِي وَاحيدَةٌ مينْهُ. نَّ أَحَبُّ إيلََِّ مينْ حمُْري النَّعَمي

He said, ‘But, for as long as I remember three (things) Rasool-Allah saww for him asws, I will never revile him asws, if even one of these happen to be for me, it would have been more beloved to me than the red camel!

I heard Rasool-Allah saww saying to him asws, and he saww had left him asws behind in one of his military expeditions (Tabuk). He asws said to him saww: ‘O Rasool-Allah saww! You saww are leaving me asws with the women and children?’ Rasool-Allah saww said to him asws: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as, except surely there is not Prophet-hood after me saww.

وَ حُسَيْنَا ع فَقَالَ الَّهُمَّ هَؤُلاَءي أَهْلُ بَيْتِي.

And I heard him saww saying on the day of Khyber: ‘I saww shall give the flag to a man who loves Allah azwj and His azwj Rasool saww’. We elongated to it. He saww said: ‘Call Ali asws for me saww’. They came with him asws being with sore eyes. He saww applied his saww saliva in his asws eyes, and he saww handed the flag to him asws, so Allah azwj Granted victory upon his asws hands.

And when this Verse was Revealed: ‘Come, let us call our sons and your sons, and our women and your women, [3:61], Rasool-Allah saww called Ali asws, and (Syeda) Fatima asws, and

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350 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 33
Hassan\textsuperscript{asws}, and Husayn\textsuperscript{asws}. He\textsuperscript{saww}: ‘O Allah! They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household’\textsuperscript{351}

And from (the book) ‘Manaqib Al Faqeeh’ – Ibn Al Magazali, from Ahmad Bin Muhammad Bin Abdul Wahhab, raising it to Aamir Bin Sa’ad, from his father,

‘From the Prophet\textsuperscript{saww} having said to Ali\textsuperscript{asws}: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except surely there is no Prophet\textsuperscript{as} after me\textsuperscript{saww}’.

And it is reported from Muhammad Bin Ahmad Bin Usman Al Baghdadi, raising it to Urwah Bin Al Zubeyr, from Jabir who said,

‘Rasool-Allah\textsuperscript{saww} went in a military expedition and said to Ali\textsuperscript{asws}, ‘Replace me\textsuperscript{saww} among my\textsuperscript{saww} family’. He\textsuperscript{asws} said: ‘O Rasool-Allah! The people would say, ‘He\textsuperscript{saww} abandoned the son\textsuperscript{saww} of his\textsuperscript{saww} uncle\textsuperscript{as}’. He\textsuperscript{asws} repeated it to him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said: ‘Are you\textsuperscript{asws} not pleased that you happen to be from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except surely there is no Prophet after me\textsuperscript{saww}’.

And it is reported from Ahmad Bin Muhammad Bin Abdul Wahhab, raising it to Umar Bin Maymoun, from Ibn Abbas who said,

‘The people went out in the military expedition of Tabuk. Ali\textsuperscript{asws} said, meaning to the Prophet\textsuperscript{saww}, ‘I shall go out with you\textsuperscript{saww}'. He\textsuperscript{saww} wept. He\textsuperscript{asws} said to him\textsuperscript{asws}, ‘Are you\textsuperscript{asws} not pleased that you\textsuperscript{asws} happen to be from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except you\textsuperscript{asws} aren’t a Prophet\textsuperscript{as}? ’

And it is reported from Ahmad Bin Muhammad Bin Musa Bin Abdul Wahhab Al Tahhan, and Ahmad Bin Muhammad Bin Abdul Wahhab Bin Tawan, reporting from Ahmad Bin Muhammad Bin Ja’far Bin al Moallah, raising it to Mus’ab Bin Sa’ad, from his father who said,

\textsuperscript{351} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 53 H 34
\textsuperscript{352} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 53 H 35
\textsuperscript{353} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 53 H 36
\textsuperscript{354} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 53 H 37
‘Muawiya said (to Sa’ad), ‘Do you love Ali asws?’ I said, ‘And how can I not love him asws, and I have heard Rasool-Allah saww saying to him asws: ‘You asws are from me saww at the status of Haroun as from Musa as, except surely there is no Prophet as after me saww’. And I have seen him asws duelling on the day of Badr, and he asws went on neighing like what the horse neighs, and he asws was saying: ‘I asws am fighting for two years in my asws young age, neighing at night as if I asws am a Jinn, for the like of this my asws mother as begot me asws’. And it is reported from AliBin Umar Bin Abdullah Bin Showzab, raising it to Saeed Bin Al Musayyab, from Sa’ad Bin Abi Waqas who said,

‘Rasool-Allah saww said to Ali asws: ‘Stay in Al-Medina’. Ali asws said to him saww: ‘You saww have never gone out in any military expedition and left me asws behind!’ The Prophet saww said: ‘Surely Al-Medina cannot be correct except with me saww or with you asws, and you asws are from me saww at the status of Haroun as from Musa as, except surely there is no Prophet saww after me saww’. And it is reported from Abdul Wahid Bin Ali Bin Abbas Al Bazaz, raising it to Ismail Bin Abu Khalid, from Qays who said,

Saeed said, ‘I said to Sa’ad, ‘You heard this from Rasool-Allah saww?’ He said, ‘Yes, not once, and not twice (but more), saying that to Ali asws’. , 356

355 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 40
'A man asked Muawiya about an issue. He said, ‘Ask Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} about it, for he\textsuperscript{asws} is more learned’. He said, ‘O commander of the faithful! Your word regarding it is more beloved to me than the word of Ali\textsuperscript{asws}!’ He said, ‘Evil is what you are saying with, and blame-worthy is what you have come with. You are disliking a man Rasool-Allah\textsuperscript{saww} had fed him\textsuperscript{asws} knowledge with a feeding. Rasool-Allah\textsuperscript{saww} had said to him\textsuperscript{asws}: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except surely there is no Prophet\textsuperscript{as} after me\textsuperscript{saww}.\url{www.hubeali.com}'}
except surely there is no Prophet after me. So, he returned to Al-Medina and Rasool-Allah continued his journey. 358

و بالإسناد عن زيد بن رمانة قال: بلغني أن رجلاً من قريش كان يقول و الله ما أدرى لعنة سكنو عند محمد بن أبي، و فق في سُلطان أبا إسحاق، فقاله نبأ رسل الله ص لعنهُ أن أبي طالب ينام غزو تبوكت.

And by the chain from Zayd Bin Rumanah who said,

‘It reached me that a man from Quraysh was saying, ‘By Allah! I don’t know, perhaps there will happen to be a Prophet after Muhammad’. So, I met Ibrahim Bin Sa’ad Bin Abu Waqas and I said, ‘O Abu Is’haq! I heard your father mentioned the words of Rasool-Allah to Ali Bin Abu Talib on the day of the military expedition of Tabuk’.

فَضَحَّكَ فَطَلَّكَ وَ رَجُلاا مينْ قُرَيْشٍ كَانَ يَقُولُ وَ اللَّهِ مَا أَدْرَىي لَعَلَّهُ سَيَكُونُ نَبِيٌّ بَعْدَ محَُمَّدٍ فَلَقيتُ إيبَراهييمَ بْنَ سَعْدي بْنَ أَبييَّ طَالِبٍ يَوْمَ غَزْوَةي تَبُوكَ أَ لاَ تَرْضَى يَا عَلييُّ أَنْ تَكُونَ مينيِّ بميَنْزِيلَةي هَارُونَ مينْ مُوسَى إيلاَّ أَنَّهُ لاَ نَبِيَّ بعديي.

He laughed and thought that was from imaginary from me regarding Ali. I said, ‘By Allah! I did not ask you about him for that, but it reached me that a man from your people is saying, ‘I don’t know perhaps there will happen to be a Prophet after Muhammad’. 359

فقال نعم أشهد لسمعت أبي سعد بن أبي وقاص يقول سبكت رسول الله ص يقول ينام من غزو تبوكت ألا ترضي يا علي إن تكون من بميزان هارون من موسى.

He said, ‘Yes, I do testify that I do testify my father Sa’ad Bin Abu Waqas (an enemy of Ahl Al-Bayt) saying, ‘I heard Rasool-Allah saying to Ali on the day he returned him from the military expedition of Tabuk: ‘Are you not pleased, O Ali! You are the first of the Muslims of Islam, and you are the first of the Momineen in Eman, and you are from me at the status of Haroun from Musa’. 360

و و من كتاب الفردوسي في باب النبي بالإسناد عن غزور الحطاب قال فآ رسل الله ص ي علي أن أول المسلمين إسلاما و أن أول المؤمنين إيمانا و أن الله ميزان هناو من موسى.

And from the book ‘Al Firdows’ in the chapter B by the chain from Umar Bin Al Khattab who said,

‘Rasool-Allah said: ‘O Ali! You are the first of the Muslims of Islam, and you are the first of the Momineen in Eman, and you are from me at the status of Haroun from Musa’. 360

\[358\text{ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 53 H 40 b} \]
\[359\text{ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 53 H 40 c} \]
\[360\text{ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 53 H 40 d} \]
المطلب في الشعيب وهم يقومون أربعون رجلًا قال فجعلهم على عفدًا من شام ثم ذرعهم ثيدة ومض على أمرها الفراء وترك عليها النحم وقدمت على أصحابه على شيء ثم سافرهم شملاً وَأَجَابَهُ إيلىَ مَا دَعَاهُ
فقال أبو لهب وله إن ميّا تجرأ بأكل الرجل مثهم المخلنة فما دقعت بشعة ويرث الفراء فما تركاه وِي إن هذا الرجل دعانا فحمنا على رجل شام وغنم من لبني قشعتنا وبوتى بسيسنا إن هذا هو الشرك المثير.

Abu Lahab asws said, ‘By Allah azwj! There are persons from us, the man from them came eat the large pot, so it is not possible to satiate him and drink a jug, it will not saturate him, and this man saww has called us and gather us upon a leg of a sheep and a jar of milk. But, he saww has satiated us and saturated us from it, this is surely the clear sorcery (Nouzobilla)!’

فقال أبو لهب وله إن ميّا تجرأ بأكل الرجل مثهم المخلنة فما دقعت بشعة ويرث الفراء فما تركاه وِي إن هذا الرجل دعانا فحمنا على رجل شام وغنم من لبني قشعتنا وبوتى بسيسنا إن هذا هو الشرك المثير.

Then he saww called them and said, ‘Allah azwj Mighty and Majestic has Commanded me to warn my saww near of kin and my saww group of sincere ones, and Allah azwj the Exalted did not Send any Prophet as except Heazwj Made for himas, from hisas family, a brother, and an inheritor, and a Vizier, and a successor, and a caliph among hisas family. So, which one of you will pledge to me saww upon that he is my saww brother, and my saww Vizier, and my saww inheritor besides my saww family, and will happen to be from me saww at the status of Harounas from Musaas, except surely there is no Prophet as after me saww?’

فقال أبو لهب وله إن ميّا تجرأ بأكل الرجل مثهم المخلنة فما دقعت بشعة ويرث الفراء فما تركاه وِي إن هذا الرجل دعانا فحمنا على رجل شام وغنم من لبني قشعتنا وبوتى بسيسنا إن هذا هو الشرك المثير.

The people were silent. He saww repeated the speech to them three times and said: ‘By Allah azwj! Either your standing one will stand or it would happen to be among others, then you will regret!’ Ali asws stood up, and they were looking on, all of them at him asws. He asws pledged to him asws and answered him saww to what he saww had called him asws.

فقال أبو لهب وله إن ميّا تجرأ بأكل الرجل مثهم المخلنة فما دقعت بشعة ويرث الفراء فما تركاه وِي إن هذا الرجل دعانا فحمنا على رجل شام وغنم من لبني قشعتنا وبوتى بسيسنا إن هذا هو الشرك المثير.

He saww said to him asws, ‘Come near me saww!’ He asws went near him saww. He saww said: ‘Open your asws mouth!’ He asws opened his asws mouth. He asws transferred into him asws from his saww saliva and spat between his asws shoulders, and spat between his asws feet.
Abu Lahab ala said, ‘Evil is what he saws favours the son asws of his asws uncle asws with when he saws has come to you and filled his asws mouth with saliva’. Rasool-Allah saws said: ‘Filled with wisdom, and knowledge, and understanding’. He asws said to Abu Talib asws, ‘Congratulations to you! Today you saws have entered into the religion of the son asws of your asws brother asws, and he saws has made your asws son asws in front of you asws.

And from Al Sulamy, from Al Atky, from Saeed Bin Muhammad the memoriser, from Muhammad Bin Al Husayn Al Kufi, from Ubadah Al Azdy, from Kadih Al Aabid, from Ibn Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasaar, from Jabir Bin Abdullah who said,

‘When Ali asws arrived to Rasool-Allah saws with the conquest of Khyber. Rasool-Allah saws said: ‘Had it not been that a group from my asws community would be saying what the Christians said regarding the Messiah Ibn Maryam as, I saws would say regarding you asws such words today, you asws will not pass by any assembly except they would take the dust from beneath your asws feet, and from the excess (water) from your asws washing (Wud’u), to be healed with it.

But it suffices you asws that you asws happen to be from me saws and I saws am from you asws. You asws shall inherit me saws, and I saws shall inherit you asws, and you saws are from me saws at the status of Haroun as from Musa as, except surely there is no Prophet as after me asws, and you asws will clear my saws responsibilities, and you asws will fight upon my saws Sunnah, and tomorrow in the Hereafter you asws will be the closest of the people from me saws.

And you asws will be the first one to return to me saws at the Fountain and you asws will be my saws caliph at the Fountain, and you asws will be the first one to be garmented with me saws, and you asws will be the first one from my saws community to enter the Paradise, and your asws Shias would be upon pulpits of Noor, bright of faces around me saws, I saws shall intercede for them and they will happen to be tomorrow in the Paradise as my saws neighbours.

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361 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 41 a
And your asws war is my saww war, and your asws peace is my saww peace, and your asws secrecy is my saww secrecy, and your asws openness is my saww openness, and your asws children are my saww children, and you asws are the fulfills of my saww promises, and you asws will be to me saww (at the Fountain), and there isn’t anyone from the community equating you asws in my saww presence.

وَ إِنَّ الحَّقَّ عَلَى ليسانيكَ وَ فيي قلْبي وَ بي عَيْنَيْكَ وَ إينَّ الإْييمَانَ خَالَطَ لحَّمَيْكَ وَ دَمي وَ أَنّهُ لاَ يَريدُ الحَّوْضَ مُبْغيضٌ لَكَ وَ لَا يَغييبُ محُيبٌّ لَكَ غَداا عَنيِّ حَتَّىَّ يَريدَ عَلَيَّ الحَّوْضَ مَعَكَ يَا عَلييُّ !

And that the truth is upon your asws tongue, and in your asws heart, and between your asws eye, and that the Eman is mingled with your asws flesh and your asws blood, just as it mingles my saww flesh and my saww blood, and he will not return to the Fountain any hater of yours asws, nor will anyone loving you asws would be absent from me saww tomorrow, he will return to me saww at the Fountain with you asws, O Ali asws!

Ali asws fell down in Sajdah, then said: ‘The Praise is for Allah azwj Who Conferred upon me asws with Al-Islam, and Taught me asws the Quran, and Made me asws beloved to the best of created beings, last of the Prophets as, and chief of the Messengers as a Favour from Him azwj to me asws, as a Grace from Him azwj unto me saww. Rasool-Allah saww said: ‘O Ali! Had it not been for you asws, the Momineen would not have been recognised from after me saww.’

(I asked Jabir Bin Abdullah Al-Ansari about the meaning of the words of the Prophet saww to Ali asws. ‘You asws are from me saww at the status of Haroun as from Musa as except there is no Prophet as after me saww.

He said, ‘He saww had made him asws a caliph with that, by Allah azwj, upon his saww community during his saww lifetime and after his saww expiry, and obligated upon them obedience to him asws. So, the one who did not testify with the caliphate being for him asws after this word, so he is from the unjust ones’.

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362 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 41 b
363 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 53 H 42
(The book) ‘Ma’any Al Akhbaar’ – Al Qattan, from Al Sukry, from Al Jowhari, from Ibn Umarah, from his father, from Abu Khalid Al Kabuly who said,

‘I said to chief of the worshippers of Ali asws Bin Al-Husayn asws, ‘The people are saying that the best of the people after Rasool-Allah saww is Abu Bakr, then Umar, then Usman, then Ali asws.’

He asws said: ‘So, what will they do with the Hadeeth reported by Saeed Bin Al-Musayyab, from Sa’ad Bin Abu Waqas that he saww said to Ali asws: ‘You asws are from me saww at the status of Haroun as from Musa as, except surely there is no Prophet saww after me saww. So, who was like Haroun as in the era of Musa as?’ 364
CHAPTER 54 – WHAT THE PROPHET saww ORDERED WITH, FROM GREETING TO HIM asws AS ‘AMIR AL-MOMINEEN’, AND NO ONE CAN BE NAMED WITH IT APART FROM HIM asws, AND IN IT IS A SUMMARY OF HIS asws VIRTUES, AND SOME OF THE TEXTS UPON HIS asws IMAMATE, MAY THE SALAWAAT OF ALLAH azwj BE UPON HIM asws

1- ن، عيون أخبار الرضا عليه السلام بيإيسْنَادي التَّمييمييِّ عَني الرِّضَا عَنْ آبَائيهي ع عَني الحُْسَينْي بْني عَلييٍّ ع قَالَ: قال لي بُرَيْدَةُ أَمَرَنَا رَسُولُ اللَّهي ص أَنْ نُسَلِّمَ عَلَى أَبييكَ بييءَرْسِمُّي الْمُؤْمينيينَ.


2- ما، الأمالِ للشيخ الطوسي الْفَحَّامُ عَني الْمَنْصُورييِّ عَنْ عَمِّ أَبييهي عَنْ أَبيي الحَْسَني الثَّاليثي عَ عَني عَلييٍّ ع قَالَ قَالَ رَسُولُ اللَّهي ص نُمَوَِّيُّ مَا أَوْحَى ثمَُّ قَالَ يَا محَُمَّدُ اقْرَأْ عَلَى عَلييِّ بْني أَبيي طَاليبٍ ع أَمي يرّي الْمُؤْمينيينَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father, ‘From Abu Al-Hassan asws the 3rd, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, I saww was from my saww Lord azwj: So he was (at a distance of) two bows or nearer [53:9]. My saww Lord azwj Revealed to me saww what He saww Revealed, then Said: “O Muhammad saww! Convey to Ali asws Bin Abu Talib asws Amir Al-Momineen asws!”

فما خلَّبَ به أخدا قَلِّةً وَ لاَ أُمِّي بِهِ أَخَدا أَخَداً أَخَداً.

So, no one before him asws had been named with this nor anyone after him asws.

3- ما، الإمامي للشیخ الطوسي ابْنُ الصَّلْتِي عَني ابْنِي عُقْدَةَ عَنْ عَبْدي اللَّهي بْني أَحمَْدَ بْني الْمُسْتَوْرِدي عَنْ يُوسُفَ بْني كُلَيْبٍ عَنْ يحَْيىَ بْني سَالميٍ عَنْ صَبَّاحٍ الْمُزَنييِّ عَ عَلاَءي بْني الْمُسَيَّبي عَنْ أَبيي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ:


‘The Prophet saww ordered us that we greet Ali asws as ‘Amir Al-Momineen’.

365 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 1
366 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 2
While I and my brother Bureyda were in the presence of the Prophet saww when Abu Bakr entered and greeted unto Rasool-Allah saww. He saww said to him: ‘Go and greet unto Emir of the Momineen!’ He said, ‘O Rasool-Allah saww! And who is Emir of the Momineen?’ He saww said: ‘Ali Bin Abu Talib asws’. He said, ‘From a Command of Allah azwj and a command of His azwj Rasool saww?’ He saww said: ‘Yes’.


The book ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Haroun, from Muhammad Bin Malik Bin Al Abrad, from Muhammad Bin Fuzeyl Bin Gazwan, from Ghalib Al Juhny, ‘From Abu Ja’far Al-Baqir asws, from his asws father asws, from his asws grandfather asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, then from the sky to the sky, then to Sidrat Al-Muntaha, saww paused in front of my saww Lord azwj Mighty and Majestic. He azwj said: ‘O Muhammad azwj! I saww said: ‘At Your azwj service my saww Lord azwj, and Your azwj assistance’.

He azwj said: ‘I have Tried My azwj creatures, so which of them did you saww find to be most obedience to you saww?’ I saww said: ‘Lord azwj, Ali asws!’ He azwj said: ‘You saww speak the truth, O Muhammad saww! Have you saww taken a caliph for yourself saww who would fulfil on your saww behalf, and teach My azwj servants from My azwj Book what they are not knowing?”

367 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 3
368 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 4
He saww said: ‘I saww said: ‘You azwj! Choose for me saww, for Your azwj Choice is better for me saww. He azwj said: ‘I saww have Chosen Ali asws for you saww, so take him asws as caliph for yourself saww, and as a successor asws, and give him asws My azwj Knowledge and My azwj Wisdom, and he asws is Emir of the Momineen truly. Neither has anyone else attained it before him asws nor will anyone after him asws.

O Muhammad saww! Ali asws is the flag of guidance, and Imam asws of the ones obeying Me azwj, and Noor of My azwj friends, and he asws is the word which azwj have Necessitated for the pious. One who loves him asws so he has loved me saww, and one who hates him asws, so he has hated Me azwj, so give him the glad tidings of that, O Muhammad saww!’

The Prophet saww said: ‘Lord azwj! I saww have given him asws the glad tidings’.

He saww said: ‘I saww cried to my azwj Lord! O Allah azwj! Polish his asws heart and Make it nourish the Eman with You azwj!’ He azwj said: ‘I azwj have Done that with him asws, O Muhammad saww, apart from that I azwj shall Specialise him asws with something from the affliction I azwj have not Specialised anyone of My azwj friends with it!’

He saww said: ‘O Allah azwj! I saww said: ‘Lord azwj! My asws brother asws and my asws companion!’ He azwj said: ‘It has preceded in My azwj Knowledge that he asws will be Tried and Tried with it, and had it not been for Ali asws, the friendship of My azwj friends would not be recognised, nor the friends of My azwj Rasool saww, 369

...
Muhammad Bin Malik says – ‘I met Ali\textsuperscript{asws} Bin Musa Bin Ja’far\textsuperscript{asws} and I mentioned this Hadeeth to him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} with it from his\textsuperscript{asws} forefathers\textsuperscript{asws} – and he\textsuperscript{asws} mentioned the Hadeeth in its length’.

(I said to Salman\textsuperscript{ra} and Al-Miqdad\textsuperscript{ra} and Abu Zarr\textsuperscript{ra}, and a man from the people of Al-Kufa came and sat to them)\textsuperscript{ra} to be guided. Salman\textsuperscript{ra} said to him, ‘Upon you is to be with the Book of Allah\textsuperscript{azwj} and necessitating it, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for he\textsuperscript{asws} is with the Book, not separating from it. We\textsuperscript{ra} testify that we\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘Ali\textsuperscript{asws} turns with the truth wherever it turns, and that Ali\textsuperscript{asws}, he\textsuperscript{asws} is the truthful (Siddique), and the differentiator (Farouq) differentiating between the truth and the falsehood’.

He said, ‘So what is the matter with the people naming Abu Bakr as Al-Siddique (the truthful), and Umar as Al-Farouq (the differentiator)’?

He\textsuperscript{ra} said: ‘The people are arrogating names of others to them like what they ascribed the caliphate of Rasool-Allah\textsuperscript{saww} and emirate of the Momineen. Rasool-Allah\textsuperscript{saww} had ordered us and ordered them both along with us, and we all greeted unto Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} as ‘Emir of the Momineen’.

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘May I be sacrificed for you\textsuperscript{asws}! Why was Amir Al-Momineen\textsuperscript{asws} named as ‘Emir of the Momineen’?’ He\textsuperscript{asws} said: ‘Because he\textsuperscript{asws} provided them the knowledge. Have you not hear the Book of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{and we shall bring grain for our family [12:65]}’.

\textsuperscript{370} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 5 b
\textsuperscript{371} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 6
\textsuperscript{372} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 7
The book) ‘Illal Al Sharaie’ – Al Daqqaq and Ibn Aasim, both together from Kulayni, from Al Qasim Bin Al A’ala, from Ismail Al Fazary, from Muhammad Bin Jamhour, from Ibn Abu Najran, from the one who mentioned it, from Al Sumali who said, ‘I asked Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws, ‘O son asws of Rasool-Allah sawl! Why was Ali asws named as ‘Amir Al-Momineen’, and it is a name no one has been named with before him asws nor is it permissible for anyone after him asws.’

He asws said: ‘Because he asws provides the knowledge, a provision from him asws and not provided from anyone other than him asws.

He (the narrator) said, ‘I said, ‘O son asws of Rasool-Allah sawl! Why was his asws sword named as Zulfiqar?’

He asws said: ‘Because no one from the creatures of Allah azwj was struck with it except he was impoverished from this world, from his family, and his children, and impoverished in the Hereafter from the Paradise’.

He (the narrator) said, ‘I said, ‘O son asws of Rasool-Allah sawl! Are you asws (Imams asws), all of them standing (Qaim) with the truth?’ He asws said: ‘Yes’. I said, ‘Then why is Al-Qaim asws is named as Qaim (standing)?’

He asws said: ‘When my asws grandfather asws Al-Husayn asws was killed, the Angels clamoured to Allah azwj Mighty and Majestic with the crying and the wailing, and they said, ‘Our God azwj and our Master azwj! Will You azwj do (something) about the ones who killed Your azwj elite and son azwj of Your azwj elite, and Your azwj Choice from Your azwj creatures?’

Allah azwj Mighty and Majestic Revealed to them: “Calm down My azwj Angels! By My azwj Mighty and My azwj Majesty! I azwj will Take revenge from them, and even if it is after a while!”
Then Allah azwj Mighty and Majestic Uncovered from the Imams asws from the sons asws of Al Husayn asws, for the Angles. The Angels were happy with that, and there was one asws of them asws praying Salat. Allah azwj Mighty and Majestic Said: ‘I azwj shall Take revenge from them with that standing (Qaim) one asws!’

9 – Li, the aamli for the Maarefah Miin Hasyin, Miin Hasyin, for the night, the Maarefah Miin Hasyin, Miin Hasyin. The Maarefah Miin Hasyin, Miin Hasyin were happy with that, and there was one asws of them asws praying Salat. Allah azwj Mighty and Majestic Said: ‘I azwj shall Take revenge from them with that standing (Qaim) one asws!’

‘I heard Rasool-Allah saww saying, and he saww was upon the pulpit, and it had reached him saww about some people from Quraysh the denial of his saww naming for Ali asws as ‘Amir Al-Momineen’, he saww said: ‘Community of People! Allah azwj Mighty and Majestic has Sent me saww as a Rasool saww to you all and Commanded me saww to leaving behind upon you Ali asws, as Emir (commander).

Indeed! The one I saww was his Prophet saww, so Ali asws is his Emir, implementing the Commands of Allah azwj Mighty and Majestic upon you all, and He azwj has Commanded me saww that I saww should teach you that, for you to listen to him asws, and obey when he asws orders you with an order, you should implement it, and when he asws prohibits you about any matter, you should desist.

Indeed! So, no one from you should order upon Ali asws during my saww lifetime nor after my saww expiry, for Allah azwj Blessed and Exalted has Made him asws Emir upon you all and Named him asws as ‘Amir Al-Momineen’, and He azwj did not Name anyone from before him with this name, and I saww have delivered to you what I saww have been Sent with to you regarding Ali asws.
So, the one who obeys me\textsuperscript{saww} regarding him\textsuperscript{asws}, so he has obeyed Allah\textsuperscript{azwj}, and one who disobeys me\textsuperscript{saww} regarding him\textsuperscript{asws}, so he has disobeyed Allah\textsuperscript{azwj} Mighty and Majestic, and there will be no argument for him in the Presence of Allah\textsuperscript{azwj} and his destination would be to the Fire and to What Allah\textsuperscript{azwj} Mighty and Majestic Said in His\textsuperscript{azwj} Book: And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, [4:14].

The book) 'Al Amaali' of Al Sadouq–Majaylawiya, from Muhammad Al Attar, from Sahl, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Sinan Bin Tareyf,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are the first People\textsuperscript{asws} of the Household Allah\textsuperscript{azwj} has Praised without names. When Allah\textsuperscript{azwj} Created the skies and the earth, He\textsuperscript{azwj} Commanded a caller to call out: ‘I testify that there is no god except Allah\textsuperscript{azwj}’ – thrice, ‘I testify that Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}!’ – thrice, ‘Ali\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{saww} truly’ – thrice’.  

The book) ‘Basaair Al Darajaat’ – I found in one of the reports of our companions in a book reported from Abdullah Bin Ahmad, from Bakr Bin Salih, from Ismail Bin Abbas Al Nazry, from Tameem, from Abdul Momin,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Why was Amir Al-Momineen\textsuperscript{asws} named as ‘Amir Al-Momineen’? He\textsuperscript{asws} said to me: ‘Because the Momineen are provided from him\textsuperscript{asws}. He\textsuperscript{asws} would be providing them the knowledge’.  


‘Rasool-Allah\textsuperscript{saww} was in the courtyard of the house, and his\textsuperscript{saww} head was in a lap of Dahiyat Bin Khalifa Al-Kalby. Ali\textsuperscript{asws} entered and said, ‘How is the morning of Rasool-Allah\textsuperscript{saww}?’ He said: ‘good’. 

\textsuperscript{374} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 54 H 9
\textsuperscript{375} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 54 H 10
\textsuperscript{376} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 54 H 11
Dahiya said to him\textsuperscript{asws}, ‘I would love you\textsuperscript{asws} and for you\textsuperscript{saww} be the praise I can gift to you\textsuperscript{asws}. You\textsuperscript{asws} are Emir of the Momineen and guide of the resplendent, You\textsuperscript{asws} are chief of the children of Adam\textsuperscript{as} apart from the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}, the flag of Praise would be in your\textsuperscript{asws} hand on the Day of Qiyamah. You\textsuperscript{asws} and your\textsuperscript{asws} Shias would be with \textit{Muhammad} \textsuperscript{saww} and his\textsuperscript{asws} party to the Gardens, groups and groups.

He has succeeded, the one who befriends you\textsuperscript{asws}, and he has incurred loss, the one who abandons you\textsuperscript{asws}. Ones loving \textit{Muhammad} \textsuperscript{saww} are ones loving you\textsuperscript{asws}, and haters of \textit{Muhammad} \textsuperscript{saww} are your\textsuperscript{asws} haters, they will never attain the intercession of \textit{Muhammad} \textsuperscript{saww}. Come near, O elite of Allah\textsuperscript{azwj}, and take the head of the Prophet\textsuperscript{saww}, and he placed it in his\textsuperscript{asws} lap.

He\textsuperscript{saww} said: ‘What is this humming?’ He\textsuperscript{asws} informed him\textsuperscript{saww} the discussion. He\textsuperscript{saww} said: ‘It was not Dahiya, it was Jibraeel\textsuperscript{as}. He\textsuperscript{as} named you\textsuperscript{asws} with a name Allah\textsuperscript{azwj} has Named you\textsuperscript{asws} with, and it is which your\textsuperscript{asws} love would cast in the chests of the Momineen, and your\textsuperscript{asws} awe in the chests of the Kafirs’\textsuperscript{377}.

377. Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 12 a
378. Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 12 b
'O Anas! Fetch (the water) for me and pour to perform Wud’u and Salat’. Then he left. He said: ‘O Anas! The first one to enter to me today is Emir of the Momineen, and chief of the Muslims, and last of the successors, and Imam of the resplendent’. Ali came until he knocked the door. He said: ‘Who is this, O Anas?’ I said, ‘This is ’Umar asws’. He said: ‘Open for him’. He entered’.

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A slave of Ali asws who said, ‘I was with Ali asws in a land of his and he was ploughing it until Abu Bakr and Umar came. They said, ‘We adjure you of Allah! Greetings be unto you, O Amir Al-Momineen, and Mercy of Allah, and His Blessings’. He asws said: ‘You are saying during the lifetime of Rasool-Allah saww?’ Umar said, ‘He ordered us with that’.

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‘Ali asws entered to see Rasool-Allah saww and in his presence was Ayesha, so he sat down between Ayesha and Rasool-Allah saww’. She said, ‘There was no place for you to sit apart from my thigh’.

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Rasool-Allah saww struck upon her back and said: ‘Shh! Do not hurt me regarding my brother, for he is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent on the Day of Qiyamah. He will sit on the Bridge, entering his friends into the Paradise, and enter his enemies into the Fire’.
16 - Two chains from the Sahih of Al-Bukhari and Al-Tirmidhi. One chain is from Abu Talib Bin Abu Sufyan to Anas Bin Qais (RA). Anas said: ‘I was a servant of Rasool-Allah ﷺ. One day while I was helping him perform Wud’u, he said: ‘A man will enter and he is Emir of the Momineen, and chief of the Muslims, and the foremost of the people with the Momineen, and guide of the resplendent’.

Anas said, ‘I said, ‘O Allah azwj! Make it to be a man from the Helpers!’ But, there, it was Ali ﷺ Bin Abu Talib asws.

... (continued from page 287)
When Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\) became Emir (caliph), Huzeyfa Bin Al-Yamani stood up (although being) ill. He praised Allah \(\text{azwj}\) and extolled upon Him \(\text{azwj}\), then said, ‘O you people! One who it cheers that he joins with the Emir of the Momineen truly, truly, then let him join with Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\).’

The people took to the land and the sea, so the Friday did not come until Huzeyfa died’’. 384

Abu Zarr \(\text{ra}\) was ill with severe illness until he \(\text{ra}\) overlooked upon the death. So, he \(\text{ra}\) bequeathed to Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\). It was said to him \(\text{ra}\), ‘If you \(\text{ra}\) would bequeath to the commander of the faithful Umar Bin Al-Khattab, it would be more beautiful for your will than Ali \(\text{asws}\)’. 385

Abu Zarr \(\text{ra}\) said, ‘By Allah \(\text{azwj}\)! I \(\text{ra}\) have bequeathed to Amir Al-Momineen \(\text{asws}\) truly, truly, and he \(\text{asws}\) is lord of the earth which he \(\text{asws}\) is dwelling to, and it is settled to him \(\text{asws}\)’ and if you were to separate from him \(\text{asws}\), the earth would deny you and I \(\text{ra}\) will deny you all’’.” 385
Son of Al-Hassan asws, from his father asws, from his grandfather asws, from the Prophet saww having said: ‘(Written) in the Guarded Tablet beneath the Throne ‘Ali asws Bin Abu Talib asws Emir Al-Momineen’.

(21) - If anyone of the believers certifies you about Ali asws, cut his hand off. The Prophet saww cursed him who cuts the hand of Ali asws. (22) - If anyone of the believers certifies you about Ali asws, cut off his hands. The Prophet saww cursed him who cut the hands of Ali asws.

(23) - If anyone of the believers certifies you about Ali asws, cut off his hands and his ears. The Prophet saww cursed him who cut off the hands and ears of Ali asws.

(24) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(25) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(26) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(27) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(28) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(29) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(30) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(31) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(32) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.

(33) - If anyone of the believers certifies you about Ali asws, cut off his hands and feet. The Prophet saww cursed him who cut off the hands and feet of Ali asws.
فَصَلَّى رَكْعَتَينْي ثمَّ قَالَ رَسُولُ اللَّهِ صَلَّى آلهَ وَ سَلَّمَ: "يَا أَنَسُ أَوَّلُ مَنْ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ أَميِيرُ الْمُؤْمنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ خَاتِمُ الْوَصَيِّينَ."  

(The book) ‘Kashf Al Yaqeen’ – Muhammad Bin Al Asfahany, from Al Husayn Bin Ahmad, from the memoriser Abu Nueym, from Muhammad Bin Ali, from Ali Bin Usman, from Ibrahim Bin Muhammad Bin Maymoun, from Ali Bin Abbas, from Al Harif Bin Haseyra, from Al Qasim Bin Muhammad, from Anas Bin Malik (well-known fabricator) who said, 

‘Rasool-Allah ﷺ said: ‘O Anas! Fetch so water for me for Wud’u!’ Then he ﷺ stood to pray two Cycles, then Rasool-Allah ﷺ said: ‘The first one to enter to you from this door is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent, and last of the successors ﷺ’. 

Anas said, ‘I said, ‘O Allah ﷺ! Make it to be a man from the Helpers!’ And I concealed it when Ali ﷺ came. He ﷺ said: ‘Who is this, O Anas?’ I said, ‘Ali ﷺ’. He ﷺ stood up smiling and hugged him ﷺ, then went on to wipe the sweat of his ﷺ face with his ﷺ face, and the sweat of Ali ﷺ with his ﷺ face. 

فَقَالَ أَنَسُ قَُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلاً مِنْ الأَّنْصَارِ وَ كَتَمْتُهُ إِذْ جَاءَ عَلييٌّ فَقَالَ مَنْ هَذَا يَا أَنَسُ فَقُلْتُ عَليِّ فَقَامَ مُسْتَبْشِيرًا فَاعْتَنَقَهُ ثمَّ جَعَلَ يَمْسَحُ عَرَقَ وَ جَعَلَ يَمْسَحُ عَرَقَ عَلَيِّ.

Ali ﷺ said: ‘You ﷺ have done something what you ﷺ have not done with me ﷺ before’. He ﷺ said: ‘And what prevents me ﷺ and you ﷺ will fulfil on my behalf, and make them listen to my ﷺ voice, and explain to them whatever they are differing in from after me ﷺ’.  

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(390) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen ﷺ, Ch 54 H 24
lion of His\(^{azwj}\) Rasool\(^{saww}\) would be upon my\(^{saww}\) she-camel Al-Azba’a, and my\(^{saww}\) brother\(^{asws}\) Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) would be upon a camel from the camels of the Paradise.

The two sides (of the camel) would be decorated, upon him\(^{asws}\) would be two green garments of the garments of the Beneficent. Upon his\(^{asws}\) head would be a crown of light. For that crown are seventy corners, upon each corner is a red ruby illuminating for the rider to a travel distance of three years, and in his\(^{asws}\) hand would be the flag of Praise. He\(^{asws}\) will be calling out: ‘There is no god except Allah\(^{azwj}\), Muhammad\(^{saww}\) is Rasool\(^{saww}\) of Allah\(^{azwj}\).’

The creatures would say, ‘Who is this? An Angel of Proximity, and Messenger\(^{as}\) Prophet\(^{as}\), bearer of the Throne?’ A caller would call out from the interior of the Throne: ‘This is neither an Angel of Proximity, nor a Messenger\(^{as}\) Prophet\(^{as}\), nor a bearer of the Throne. This is Ali\(^{asws}\) Bin Abu Talib\(^{asws}\), successor\(^{asws}\) of Rasool-Allah\(^{saww}\) Lord\(^{azwj}\) of the worlds, and Emir of the Momineen, and guide of the resplendent in the Gardens of bliss’.

Abu Abdullah\(^{asws}\) regarding His\(^{azwj}\) Words: So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27]. He\(^{asws}\) said: ‘When so and so (Abu Bakr) and so and so (Umar) see the status of Ali\(^{asws}\) on the Day of Qiyamah, when Allah\(^{azwj}\) the Exalted Hands over the flag of Praise to Muhammad\(^{saww}\), and beneath it would be every Angel of Proximity, and every Messenger\(^{as}\) Prophet\(^{as}\).

The book ‘Kashf Al Yaqeen’ – Ibn Uqdah, from Yunus Bin Abdul Rahman, from Abu Yaqoub, raising it to,

He\(^{saww}\) would hand it to Ali\(^{asws}\), the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27] – i.e., they are naming with his\(^{asws}\) name ‘Amir Al-Momineen’.

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391 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 25
392 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 26
From Abu Abdullah\textsuperscript{asws} having said: ‘Around the Throne there is a Created Book, written: “Surely I\textsuperscript{azwj} am Allah\textsuperscript{azwj}. There is no god except I\textsuperscript{azwj}. Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} is Emir of the Momineen”’.\textsuperscript{393}

And it is narrated to us by Sufyan Bin Ibrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab,

From Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} entered to see Rasool-Allah\textsuperscript{saww} and in his\textsuperscript{saww} presence were some people before the women were veiled. He\textsuperscript{saww} indicated with his\textsuperscript{saww} hand: ‘Sit between me\textsuperscript{saww} and Ayesha’. So I\textsuperscript{asws} sat down. She said, ‘Move aside!’ Rasool-Allah\textsuperscript{saww} said: ‘What is that you are intending to Emir of the Momineen’?\textsuperscript{394}

Rasool-Allah\textsuperscript{saww} said: ‘Shh, no! Do not hurt me\textsuperscript{saww} regarding my\textsuperscript{saww} brother\textsuperscript{asws}, for he\textsuperscript{asws} is Emir Al-Mominee, and chief of the Muslims, and commander of the resplendent on the
Day of Qiyamah. Allah\textsuperscript{aswj} would have him\textsuperscript{asws} to be seated upon the Bridge, so he\textsuperscript{asws} would enter his\textsuperscript{asws} friends into the Paradise and his\textsuperscript{asws} enemies into the Fire'. 395

\footnotesize

30 - شف، كشف البقين إبراهيم الثقفي عن محمد بن مؤمن عن إسماعيل بن أنام عن ناصيف بن عبيد الله، وفد وطئة أصحابنا عن سماك بن حزب عن حابر بن حزب فإن كان علي بن أبي طالب هو الذي كان يفعله. لله هو الذي كره هذه الحقيقة.

395 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 29

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396 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 30

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397 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 31

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We used to travel with the Prophet (and) Ali\textsuperscript{asws} would be in charge of his\textsuperscript{saww} belonging being responsible to it. Whenever we encamped, he\textsuperscript{saww} would go through his\textsuperscript{saww} belongings. If he\textsuperscript{saww} would see something to be thrown away, would throw it, and if it was a slipper, would have it repaired. We encamped at an encampment and Ali\textsuperscript{asws} came to repair the slipper of Rasool-Allah\textsuperscript{saww}. Abu Bakr entered, so Rasool-Allah\textsuperscript{saww} said: ‘Go and greet unto ‘Amir Al-Momineen’! He said, ‘O Rasool-Allah\textsuperscript{saww}, and while you\textsuperscript{saww} are still alive?’ He\textsuperscript{saww} said: ‘And I\textsuperscript{saww} am still alive’. He said, ‘And who is that?’ He\textsuperscript{saww} said: ‘Repairer of the slipper’. Then Umar came. Rasool-Allah\textsuperscript{saww} said: ‘Go and greet unto ‘Amir Al-Momineen’!

Bureyda said, ‘And I was among the ones to enter with them and he\textsuperscript{saww} (also) ordered me to greet unto Ali\textsuperscript{asws}, so I greeted to him\textsuperscript{asws} like what they had greeted’.

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395 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 29

396 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 30

397 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 31
Rasool-Allah\textsuperscript{saaw} ordered us to greet unto Ali\textsuperscript{asws} as ‘Amir Al-Momineen’ and we were seven, and I was the youngest of them’.\textsuperscript{398}

I asked Musa Bin Abdullah Bin Al-Hassan about a Hadeeth of Abu Al-A’ala, from Abu Dawood, from Bureyda that the Prophet\textsuperscript{saaw} had ordered them to be greeting unto Ali\textsuperscript{asws} as ‘Amir Al-Momineen’. Musa said, ‘He\textsuperscript{asws} is rightful for it! He\textsuperscript{asws} is rightful for it!’

He (the narrator) said, ‘I said, ‘And what made him\textsuperscript{asws} rightful for it is he\textsuperscript{saaw} had said: ‘You\textsuperscript{asws} are from me\textsuperscript{saaw} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, and ‘One whose Master I\textsuperscript{saaw} was, so Ali\textsuperscript{asws} is his Master’.

Ibrahim said, ‘Mukhawwal said, ‘I asked Ja’far Bin Abdullah son of Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}. he said to me similar to the words of Musa Bin Abdullah, ‘He\textsuperscript{asws} is rightful for it! He\textsuperscript{asws} is rightful for it!’’.\textsuperscript{400}
From the prophet saww having said to one of his companions: ‘Greet unto Ali asws as ‘Amir Al-Momineen’! A man from the people said, ‘No, by Allah azwj! The Prophet -swt and the caliphate will not be gathered in People asws of the Household, ever!’ So Allah azwj the Exalted Revealed this Verse: Or are they reckoning that We cannot Hear their secrets and their whisperings? [43:80].

Regarding Words of Allah azwj Blessed and Exalted: On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]. He said, ‘It will be called out on the Day of Qiymah: ‘Where is ‘Amir Al-Momineen?’ No one will answer anyone, nor stand up except Ali asws Bin Abu Talib asws and the ones with him asws, and rest of the communities, all of them would be called to the Fire.’

I heard Rasool-Allah saww saying: ‘Allahazwj Mighty and Majestic Pacted to me saww regarding Ali asws a Pact. Iazwj said: ‘O Allahazwj! Explain it to me saww!’ Heazwj Said: ‘Listen!’ Iazwj said: ‘Iazwj am listening’. Heazwj Said: “Inform Ali asws that he asws is Emir of the Momineen, and chief of the successors asws, and foremost of the people with the people, and the word which Iazwj have Necessitate it for the pious!’

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401 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 35
402 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 36
403 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 37 a
(The book) ‘Kashf Al-Yaqeen’ – Muhammad Bin Al-Abbas, from Fuzeyl Al-Rassan – similar to it except the in it is: ‘Chief of the Muslims’ in place of ‘chief of the successors’.  

404 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 37 b

405 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 38

(Translation)

He asws said: ‘It happened when your Lord Mighty and Majestic: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” [7:172], and Muhammad saww is My saww Rasool saww and Ali asws is ‘Amir Al-Momineen’!”

38 - شف، كشف الينين أحمد بن الحسين بن شاذان بن سهلي بن عبد الله عن النبي صلى الله عليه وسلم عن أبي الطارق بن إبراهيم بن هانانة عن عمر بن الخطاب، قال: إن النبي صلى الله عليه وسلم صلى على عبد الله بن علي بن الحسن بن عبد الله عن حديث يحيى بن معاذ بن ميمون، عن علي بن أبي طالب، عن أبي طالب، عن النبي صلى الله عليه وسلم، قال: قلوا، يا آدم، إنهما كلاهما في حديث من أبي الطارق بن إبراهيم بن هانانة عن عمر بن الخطاب عن النبي صلى الله عليه وسلم عن حديث عبد الله بن علي بن الحسن بن عبد الله عن حديث يحيى بن معاذ بن ميمون.

39 - شف، كشف الينين أحمد بن الحسين بن شاذان بن سهلي بن عبد الله عن النبي صلى الله عليه وسلم عن أبي الطارق بن إبراهيم بن هانانة عن عمر بن الخطاب، قال: إن النبي صلى الله عليه وسلم صلى على عبد الله بن علي بن الحسن بن عبد الله عن حديث يحيى بن معاذ بن ميمون، عن علي بن أبي طالب، عن النبي صلى الله عليه وسلم، قال: قلوا، يا آدم، إنهما كلاهما في حديث من أبي الطارق بن إبراهيم بن هانانة عن عمر بن الخطاب عن النبي صلى الله عليه وسلم عن حديث عبد الله بن علي بن الحسن بن عبد الله عن حديث يحيى بن معاذ بن ميمون.

404 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 37 b

405 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 38

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"It was said, ‘O Rasool-Allah SAWS! And what is the Firmest Handhold?’ He SAWS said: ‘Wilayah of the chief of the successors ASWS. It was said, ‘O Rasool-Allah SAWS! And who is chief of the successors ASWS?’ He SAWS said: ‘Amir Al-Momineen’. It was said, ‘And who is Amir Al-Momineen?’ He SAWS said: ‘Master of the Muslim, and their Imam ASWS after me SAWS’. It was
said, ‘And who is Master of the Muslims?’ He**saww** said: ‘My**saww** brother Ali**asws** Bin Abu Talib**asws**’. 407

‘Raising it to Muhammad**asws** Bin Ali Al-Baqir**asws** having said: ‘Jabir Bin Abdullah Al-Ansari was asked about Ali**asws**. He said, ‘By Allah**azwj**! That is Emir of the Momineen and a trial of the hypocrites and their ruination. His**asws** sword is against the deviants, and the allegiance-breakers, and the renegades. I heard from Rasool-Allah**saww** saying, or else may I be deaf: ‘Ali**asws** after me**saww** is best of the mortals. One who refuses, so he has blasphemed’’. 408

I said, ‘Abu Dawood narrated to me that Bureyda came to Imran Bin Husayn entering to see him in his house when the people pledged allegiance to Abu Bakr. He said, ‘O Imran! Do you see the people have forgotten what they had heard from Rasool-Allah**saww** in the garden of the clan of so and so family members of the Helpers, so no one from the Muslims entered and greeted unto him**asws** except he**saww** responded, then said to him: ‘Greet unto Amir Al-Momineen Ali**asws** Bin Abu Talib**asws**!’’

407 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen**asws**, Ch 54 H 40
408 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen**asws**, Ch 54 H 41
But, no one rebutted to Rasool-Allah \textsuperscript{saww} on that day except Umar. He said, ‘(Is it) from a Command of Allah \textsuperscript{azwj}, or from a command of Rasool-Allah \textsuperscript{saww}?’ Rasool-Allah \textsuperscript{saww} said: ‘But, from Allah \textsuperscript{azwj} and from His \textsuperscript{azwj} Rasool-Allah \textsuperscript{saww}.

Imran said, ‘But, I do remember that’. Bureyda said, ‘Then come with us to Abu Bakr and we can ask him about this matter. So, if there was a pact with him from Rasool-Allah \textsuperscript{saww} he \textsuperscript{saww} had pacted to him after this matter, or any instruction he \textsuperscript{saww} had instructed with, so he would not inform us with a lie from Rasool-Allah \textsuperscript{saww} nor would he lie upon Rasool-Allah \textsuperscript{saww}.

We went and entered to see Abu Bakr. We mentioned that day and we said to him, ‘No one from the Muslims had entered and greeted unto Rasool-Allah \textsuperscript{saww} except he \textsuperscript{saww} had said to him: ‘Greet to Amir Al-Momineen Ali \textsuperscript{asws}, and you were from the ones who had greeted unto him \textsuperscript{asws} as ‘Amir Al-Momineen’?’

Abu Bakr said, ‘He \textsuperscript{saww} had said that’. Bureyda said to him, ‘It is not appropriate for anyone from the Muslims that he rule over Amir Al-Momineen Ali \textsuperscript{asws} after he had heard Rasool-Allah \textsuperscript{saww} had named his \textsuperscript{asws} as ‘Amir Al-Momineen’. So, if there was a pact with you from Rasool-Allah \textsuperscript{saww} to you, or any order he \textsuperscript{saww} had ordered you with after this, so you would be ratified with us’.  

Abu Bakr said, ‘No, by Allah \textsuperscript{azwj}! There is no pact from Rasool-Allah \textsuperscript{saww} with me nor any order he \textsuperscript{saww} had ordered me with, but the Muslims viewed a view, so they followed with it upon their view’.

Bureyda said to him, ‘By Allah \textsuperscript{azwj} That is not for you nor for the Muslims, to oppose Rasool-Allah \textsuperscript{saww}’! Abu Bakr said, ‘I shall send for Umar for you’. He came to him. Abu Bakr said to him, ‘These two are asking about a matter you have witnessed’, and he narrated their talk to him. Umar said, ‘I had heard that, but there is a way out for me from that’. Bureyda said to him, ‘With you?’ He said, ‘With me’. He said, ‘So what is it?’ He said, ‘The Prophet- hood and the kingdom cannot be gathered in people of one household’.
He (the narrator) said, ‘It saddened Bureyda, and he was an understanding man, eloquent upon the speech. He said, ‘O Umar! Allahazwj Might and Majestic has Refused that upon you. Have you not heard Allahazwj in Hisazwj Book Saying: Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].”

He said, ‘So Allahazwj had Gathered the Prophet-hood and the kingdom for them’. Umar was angered until his eyes were seen to be igniting (reddened), then he said, ‘You two have not come except to cause divisions in the unity of this community and scatter its affairs’. We did not cease to recognise the anger from him until he died”. 409

(The book) ‘Al-Manaqaib’ of Ibn Shehr Ashub Al-Saqafy and Al-Sary, by their chains from Imran, and Abu Bureyda – similar to it. Then he said: ‘And Bureyda Al-Aslamy said, ‘The Prophetasws ordered their community as an example (to model upon), that they should enter and greet, greeting the one who is learned, with conviction that the successorasws, heasws is the Imamasws, the custodian” 410

409 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 42 a
410 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 42 b
411 Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 43
44- Shaf, كشف القيم من كتاب محمد بن عباس بن مروان عن أحمد بن محمد بن موسى عن محمد بن عبد الله الرازي عن أبيه يغبني عن
أبي راكِي (الملحد) لله عن حارج العلماء فألد الله فألد الله فألد الله و Fortune .
45- Shaf، كشف القيم من كتاب محمد بن عباس بن مروان عن أحمد بن محمد بن موسى عن محمد بن عبد الله الرازي عن أبيه يغبني عن
أبي راكِي (الملحد) لله عن حارج العلماء فألد الله فألد الله فألد الله و 

It is narrated to me by the successor of the successors, and inheritor of the knowledge of the Prophet, and chief of the Messengers, Abu Ja’far Muhammad Bin Ali, expounder of the knowledge of the Prophets, from his father, from his grandfather having said: ‘The Prophet said to Ali: ‘You are the one who has been named as Amir Al-Mumineen?’ The entirety of the creatures said, ‘No’, out of arrogance, and they transgressed from your Wilayah except a small number, and they were fewer of the few, and they are the companions of the right’.

He said: “Am I not your Lord?” They said, ‘Yes!’ He said: “And Muhammad is Rasool of Allah?” They all said, ‘Yes!’ He said: “And Ali is Emir of the Mmination?”

He said: ‘When Allah Took the Covenant of the offspring of Adam, like that Jibraeel descended with it unto Muhammad. And when your Lord brought forth from the Children of Adam, from their foreheads, their descendants, and made them testify against their own souls: Am I not your Lord? and Muhammad is My Rasool and Ali is Amir Al-Mumineen? [7:172].’ They said, ‘Yes!’
Then Abu Ja'far asws said: ‘By Allah azwj! Allah azwj had Named him asws with a name He azwj had not Named anyone else with before him asws ‘. 413

Then he saww said to Umar: ‘Arise and greet unto Ali asws as ‘Amir Al-Momineen’! He saww did not say anything, then stood up and greeted. Then he saww said: ‘O Huzeyfa!’ He stood up and did not say anything, and he greeted’. Then he saww said: ‘O Ibn Masoud!’ He stood up and greeted. Then he saww said: ‘Stand, O Ammar! T’ Ammar ra stood up and greeted. Then he saww said: ‘O Bureyda Al-Aslamy!’ He stood up and greeted; until when they (Abu Bakr and Umar) went out and they were saying, ‘We will not submit to him asws of what he saww has said, ever!’

Allah azwj Mighty and Majestic Revealed: and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]’. 414
I heard Abu Abdullah⁴⁴⁴ asws saying regarding Words of Allah⁴⁴⁵ azwj Mighty and Majestic: and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91] – meaning by it the words of Rasool-Allah⁴⁴⁶ saww when he⁴⁴⁷ saww said: ‘Arise, and greet unto Ali⁴⁴⁸ asws as ‘Amir Al-Momineen’!

They said, ‘From Allah azwj and from His⁴⁴⁹ azwj Rasool saww?’.

He came to me⁴⁵⁰ saww with an animal smaller than the mule and larger than the donkey. Its step was to the extent of the sight, for it there were two wings of jewels, called Al-Buraq.’

⁴⁴⁴ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁴⁴⁵ asws, Ch 54 H 46
⁴⁴⁵ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁴⁴⁶ asws, Ch 54 H 47
⁴⁴⁶ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen⁴⁷ asws, Ch 54 H 48
قال فيتشت حتى طغعت في البعثة إذا أنا بخيل قادم متصلك شعرة إلى كفيف، فلما نظر إلى قال السلام عليك يا أول السلام عليك يا آخر السلام عليك يا خاير

He saww said: ‘I saww rode it until I saww travelled in the valley and I saww was with a man standing praying. His hair was to his shoulders. When he looked at me saww, he said, ‘the greetings be unto you saww, O first of the greetings be upon you asws, O last of the greetings be upon you saww, O gatherer!’

When I saww separated from the man and went in the midst of the valley, there I was with a man, handsomest of the face, and most excellent of the people in appearance. When he looked at me saww, he said, ‘The greetings be upon you saww, O Prophet saww! The greetings be upon you saww O first!’ Similar to the first greetings.

He saww said: ‘When I saww separated from the man and ended to Bayt Al-Maqdis, there I saww was with a man, handsome of the face, and most excellent of the people in body, and most most complete of the people in appearance. When he looked at me saww, he said, ‘The greetings be upon you saww, O Prophet saww! The greetings be upon you saww O first!’ Similar to the first greetings.

He saww said: ‘Jibraeel as said to me saww: ‘Respond to him, O Muhammad saww!’ I saww said: ‘And upon you be the greetings, and Mercy of Allah azwj and His azwj Blessings’.

He saww said: ‘Jibraeel as said to me saww: ‘O Muhammad saww, respond to him!’ I saww said: ‘And upon you be the greetings, and Mercy of Allah azwj and His azwj Blessings’. He said to me saww, ‘O Muhammad saww! Preserve the successor asws – three times, ‘Ali asws Bin Abu Talib asws is in proximity from his asws Lord aswj’.

When I saww separated from the man and ended to Bayt Al-Maqdis, there I saww was with a man standing praying. His hair was to his shoulders. When he looked at me saww, he said, ‘the greetings be unto you saww, O first!’ Similar to the first greetings.

He saww said: ‘Jibraeel as said to me saww: ‘O Muhammad saww, respond to him!’ I saww said: ‘And upon you be the greetings, and Mercy of Allah azwj and His azwj Blessings’. He said to me saww, ‘O Muhammad saww! Preserve the successor asws – three times, ‘Ali asws Bin Abu Talib asws, the one asws in proximity from his asws Lord aswj, the trusted upon your saww Fountain, in charge of the intercession of the Paradise’.
He saww said: 'I saww descended from my saww animal deliberately. Jibraeel as held my saww hand and entered me saww into the Masjid. The rows broke for me saww and the Masjid was full with its people. There was a call from above me saww: ‘Go ahead, O Muhammad saww!’ Jibraeel as forwarded me saww and I saww prayed Salat (leading) with them.

 قال ثمّ وضعنا متى سلمٌ إلى السماء المنذرية فأخذ يديي جبَّييلٍ فخرج بي إلى السماء فوجدناها مليئة حرسًا شديدًا وشُهُباً.

He saww said: ‘Then a staircase of pearls was placed for us from it to the sky of the world. Jibraeel as held my saww hand and went out with me saww to the sky, And we touched the sky, and we found it filled with strong guards and meteors [72:8].

قال ففرع جبَّييلٍ الباب فقالوا لِهِ من هذا قال أنا جبَّييلُ فقالوا من معك؟ قال معني محمدُ مَّبَيَّنًا يعيش في السماء الثانية.

He saww said: ‘Jibraeel as knocked the door. They said to him as: ‘Who is this?’ He as said: ‘I as am Jibraeel!’ They said, ‘Who is with you as?’ He as said: ‘With me as is Muhammad saww’. They said, ‘And he saww has already been Sent to it?’ He as said: ‘Yes’.

قال ففتحوا لنا ثمّ وكانوا مرحبا بيك من أخٍ ومتى خليفة فنعمة الأخ والخليفة فنعم الأخ والخليفة ونعم الخليفة عالم النبيين لا يبغي بعده ظل ولا سلام لنا سلمًا من بابك موضوع بالبروج الأخضر قال فصدعنا إلى السماء الثانية.

He saww said: ‘They opened it for us, then said, 'Welcome to you saww from a brother and from a caliph, so best if the brother and best if the caliph, and best of the choice, last of the Prophets as, there is no Prophet saww after him saww. Then a stairway of Noor was placed for us asws embedded with green emeralds and we asws ascended to the second sky.

ففرع جبَّييلٍ الباب ففتحوا لنا من اللولأين وفاتنا من اللولأين مثل الكائنات فوفقنا لنا ثم وضع لنا سلم من نور مخفوب حوله بالبروج.

Jibraeel as knocked the door. They said similar to the first words, and Jibraeel as said similar to the first words. It was opened for us asws. Then a stairway of Noor edged around it with the Noor was placed for us asws.

قال فقري جبَّييلٍ ولا تكون مخافة شديدة قال ثمّ وقال لي جبَّييلٍ يا محمد تثبت واهتدي هديت ثمّ ارتفعنا إلى الثالثة والرابعة والخامسة والستة والسبعينة في أيذاني لله العلي والجل وله رفعت البصر ومصنحت شديدة فقلت يا جبَّييل يا هذا الصوت فقال لي يا محمد هذا صوت طويل قد استنافته إلى ذلك.

He saww said: ‘Jibraeel as said to me saww: ‘O Muhammad saww! Be steadfast, and seek guidance, you saww will be guided’. Then we arose to the third, and the fourth, and the fifth, and the sixth, and the seventh (sky) by the Permission of Allah azwj the Exalted. There was a call with an intensely loud voice. I saww said: ‘O Jibraeel as! What is this voice?’ He as said to me saww: ‘O Muhammad saww! This is the Voice of the Blessed Desirous to you saww’.

قال فقال رسول الله ص فغيتي عن ذاك مخافة شديدة قال ثمّ قال لي جبَّييلٍ يا محمد تثبت فلا تقلق إلى ربي فقد وطئت أثوبًا معك يكريمًا على الله عز وجل ما وطئت قلة ولو لا كرمتاذك لأخرجني هذا النور الذي بين يدتي.

He (the narrator) said, ‘Rasool-Allah saww said: ‘Severe fright overwhelmed me saww at that. Then Jibraeel as said to me saww: ‘O Muhammad saww! Go near your Lord azwj, for today you saww have trodden a place due to your saww prestige to Allah azwj Mighty and Majestic, no
one else has trodden at all, and had it not been for your
prestige, this Noor which is in front of me would have incinerated me.

He went ahead and seventy veils were uncovered for me. He Said to me: "O Muhammad! You are more Knowing with than me. My brother, and sons of my uncle, and my helper, and my Vizier, and receptacle of my knowledge, and fulfiller of my promise.'

He said: 'My Lord! Said to me: "By My Mighty and My Majestic, and My generosity, and My Glory, and My Power upon My creatures! I will not Accept the Eman with Me nor with you as a Prophet, except with the Wilayah for him. O Muhammad! Would you like to see him in the kingdoms of the sky?"

He said: 'My Lord! And how can it be for me and I have left him behind in the earth?' He Said to me: "O Muhammad! Raise your head!" I raised my head, there I was with him with the Angels of Proximity from what follows the lofty sky'. I smiled until my front teeth were manifested. I said: 'O Lord! Today, my eyes are delighted'.

He said: 'Then He Said to me: "O Muhammad!" I said: 'At Your service, O with the Might, at Your service!' He Said: 'Pact to you a Pact regarding Ali, so listen to it!' I said: 'What is it, O Lord?'

He said: 'And if any of you must mention the two, then let this be the first, so that you may be guided to the truth, so that you may be guided to the truth.'
He saww said: ‘Then Jibraeel as came to me as. He as said: ‘Allah azwj Says to you saww, O Muhammad saww! Which river is this, O Jibraeel as?’ He as said: ‘This is your saww river, and it is which Allah azwj Mighty and Majestic Says: Indeed, We Gave you Al-Kausar [108:1] – up to the place: the one without posterity [108:3]. Amro Bin Al-Aas, he is the one without posterity’. He saww said: ‘Then I saww turned around and there I saww was with men being thrown into the Fire of Hell. I saww said: ‘Who are they, O Jibraeel as?’ He as said: ‘They are the Murjiites, and the Qadiriites, and the Harouriya, and the clan of Umayya, and the Nasibis (hostile ones) to your saww offspring with the enmity. These five, there is no share for them in Al-Islam’.

He saww said: ‘Then he as said to me saww: ‘Are you saww pleased from your saww Lord azwj what has been apportioned for you saww?’ I saww said: ‘Glorious is my saww Lord azwj Who Took Ibrahim as as a friend, and Spoke to Musa as in a conversation, and Gave Suleyman as a grand kingdom, and my saww Lord azwj Spoke to me saww and Took me saww as a friend, and Gave me saww regarding Ali asws, a mighty matter.’
O Jibraeel\textsuperscript{as}! Who is the one whom I\textsuperscript{saww} met in the beginning of the valley?\textsuperscript{as} He\textsuperscript{saww} said: ‘That is your\textsuperscript{saww} brother\textsuperscript{as} Musa Bin Imran\textsuperscript{as}. He\textsuperscript{as} said: ‘The greetings be unto you\textsuperscript{saww}, O first’. So, you will be Resurrected as the first human. And, ‘The greetings be unto you\textsuperscript{saww}, O last!’ So, you\textsuperscript{saww} have been Sent as last of the Prophets\textsuperscript{as}. And, ‘The greetings be to you\textsuperscript{saww}, O gatherer!’ So, you\textsuperscript{asws} are the gatherer of this community.

He\textsuperscript{saww} said: ‘So who was the one I\textsuperscript{saww} met in the middle of the valley?’ He\textsuperscript{as} said: ‘That is your\textsuperscript{saww} brother Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, with your\textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for he\textsuperscript{asws} is guide of the resplendent, and Emir of the Momineen, and you\textsuperscript{saww} are chief of the children of Adam\textsuperscript{as}.’

He\textsuperscript{saww} said: ‘So, who was the one I\textsuperscript{saww} met at the door, door of Al-Muqaddas’. He\textsuperscript{as} said: ‘That was your\textsuperscript{saww} father\textsuperscript{as} Adam\textsuperscript{as}, bequeathing your\textsuperscript{saww} successor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} goodly, and he\textsuperscript{as} informed you\textsuperscript{saww} that he\textsuperscript{asws} is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent’.

He\textsuperscript{saww} said: ‘So who are the one I\textsuperscript{saww} prayed Salat with them?’ He\textsuperscript{as} said: ‘Those are the Prophets\textsuperscript{as} and the Angels of prestige from Allah\textsuperscript{azwj}, having Honoured you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}!’ Then he\textsuperscript{saww} descended to the earth.

He (the narrator) said, ‘When it was morning, Rasool-Allah\textsuperscript{saww} sent for Anas Bin Malik (a well-known enemy of Ahl Al-Bayt\textsuperscript{asws}). He was called, and came to him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said to him; ‘Call Ali\textsuperscript{asws}!’ He\textsuperscript{asws} came to him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saww} give you\textsuperscript{asws} glad tidings’. He\textsuperscript{asws} said: ‘With what?’

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} met you\textsuperscript{asws} brother\textsuperscript{as} Musa\textsuperscript{as}, and your\textsuperscript{asws} brother\textsuperscript{as} Isa\textsuperscript{as}, and your\textsuperscript{asws} father\textsuperscript{as} Adam\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{as}, and all of them advised with you\textsuperscript{asws}.’
He (the narrator) said, ‘Ali ﷺ wept and said: ‘The Praise is for Allah ﷻ Who did not Make me ﷺ to be forgotten in His ﷻ Presence’. Then he ﷺ said: ‘O Ali ﷺ! Shall I give you ﷺ glad tidings?’ He ﷺ looked at the Throne of my Lord ﷺ Majestic and Mighty, and saw your resemblance in the high sky and He ﷺ pacted to me ﷺ with a pact regarding you ﷺ.

He ﷺ said: ‘May my ﷺ father and my ﷺ mother be (sacrificed) for you, O Rasool-Allah ﷺ! And all that they were mentioned to you ﷺ are supplicating for you ﷺ, and that the Chosen ones, the good, are wishing to their Lord ﷺ Majestic and Mighty to Make the way to be for them to look at you ﷺ, and you ﷺ will intercede on the Day of Qiyamah, all of them would be standing on the verge of Hell’.

He (the narrator) said, ‘Ali ﷺ said: ‘O Rasool-Allah ﷺ! So, who are the one who were being thrown with into the Fire of Hell?’ He saw ﷺ said: ‘Those were the Murjiites, and the Qadiriites, and the Harouriya, and the clan of Umayya, and the ones establishing the enmity to you (Nasibis). O Ali ﷺ! They are the five, there isn’t any share for them in Al-Islam’.

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50 - شف، كشف اليقين محَّمدُ بْنُ الْعَبَّاسي عَنْ أَحمَّدَ بْني إيدْرييسَ عَني ابْني عييسَ عَني الأَْهْوَازيي عَنْ فَضَالَةَ عَني الحَْضْرَمييِّ عَنْ أَبيي عَبْدي اللَّهي ع قَالَ: أَتَى رَجُلٌ إيلىَ أَمييري الْمُؤْمينيينَ وَ هُوَ فيي مَسْجيدي الْكُوفَةي وَ فُسَدَتْ عَلَيَّ ديينيي وَ شَكَّكَتْنيي فيي ديينيي قَالَ وَ مَا ذَاكَ

(From Abu Abdullah ﷺ having said: ‘A man came to Amir Al-Momineen ﷺ and he ﷺ was in Masjid Al-Kufa, and he ﷺ was wearing his ﷺ sword. He said, ‘O Amir Al-Momineen ﷺ! There is a Verse in the Quran which has spoilt my religion unto me and has made me doubt in my religion’. He ﷺ said: ‘And what is that?’)

He said, ‘Words of Allah ﷺ Mighty and Majestic: And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be

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417 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen ﷺ, Ch 54 H 49
worshipping? [43:45]. Was there any (other) Prophet<sup>as</sup> during that era apart from Muhammad<sup>saww</sup>, so he<sup>saww</sup> asked him<sup>as</sup> about it?

فَقَالَ لَهُ أَمييرُ الْمُؤْمينيينَ عِجْليسْ أُخْبَيْكَ بيهي إينْ شَاءَ اللَّهُ إينَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فيي كيتَ ابيهي

سُبْحانَ الَّذيي أَسْرى بيعَبْديهي لَيْلاا مينَ الْمَسْجيدي الحَْرامي إيلىَ الْمَسْجيدي الأَْقْصَى الَّذيي بارَكْنا حَوْلَهُ لينُرييَهُ مينْ آياتينا

Amir Al-Momineen<sup>asws</sup> said to him: ‘Be seated, I<sup>asws</sup> shall inform you with it, if Allah<sup>azwj</sup> so Desires. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have blessed its precincts, in order to Show him from Our Signs. [17:1].

فَكانَ مينْ آيَاتي اللَّهي الَّتِي أَرَاهَا محَُمَّداا ص أَنَّهُ ان ْتَهَى بيهي جَبََْئييلُ إيلىَ الْبَيْتي الْمَعْمُوري وَ هُوَ الْمَسْجيدُ الأَْقْصَى ف َلَمَّا دَنَا مينْهُ أَتَى جَبََْئييلُ عَيْناا ف َتَوَضَّأَ مينْهَا ثمَُّ قَالَ يَا محَُمَّدُ ت َوَضَّأْ

It was from the Signs which Allah<sup>azwj</sup> Showed to Muhammad<sup>saww</sup> is that Jibraeel<sup>as</sup> ended with him<sup>saww</sup> to Bayt Al-Mamour, and it is the Masjid Al-Aqsa. When he<sup>saww</sup> was near from it, Jibraeel<sup>as</sup> came with a container, to perform Wud’u from it. Then he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>, perform Wud’u!’

ثمَُّ قَامَ جَبََْئييلُ فَأَذَّنَ ثمَُّ قَالَ ليلنَّبِيِّ ص ت َقَدَّمْ فَصَلِّ وَ اجْهَرْ بي... آدَمُ وَ نُوحٌ وَ إيب ْرَاهييمُ وَ هُودٌ وَ مُوسَى وَ عييسَى وَ كُلُّ نَبِيٍّ ب َعَثَ اللَّهُ ت َبَارَكَ وَ ت َعَالىَ مُذُ خَلَقَ السَّمَاوَاتي وَ الأَْرْضَ إيلىَ أَنْ ب َعَثَ محَُمَّداا

Then Jibraeel<sup>as</sup> stood up and proclaimed Azaan, then said to the Prophet<sup>saww</sup>: ‘Go ahead and pray Salat, and be loud with the recitation, for behind you<sup>saww</sup> there is a multitude from the Angels, no one knows their number except Allah<sup>azwj</sup> Majestic and Mighty, and in the first row are Adam<sup>as</sup>, and Nuh<sup>as</sup>, and Ibrahim<sup>as</sup>, and Hud<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, and every Prophet<sup>as</sup> Sent by Allah<sup>azwj</sup> Blessed and Exalted since He<sup>azwj</sup> Created the skies and the earth up to the Sending of Muhammad<sup>saww</sup>.

فَقَدْمُ رشْوَلِ اللَّهِ ص مُّبَصَّرَهُ مَنْ أَرْسَلْنا مينْ ق َبْليكَ مينْ رُسُلينا أَ جَعَلْنا مينْ دُوني الرَّحمْني آلهيَةا يُعْبَدُونَ من دونِ الرحمٌ اَقْتُبُونَ

Rasool-Allah<sup>saww</sup> proceeded and prayed Salat with them without any fear nor timidity. When he<sup>saww</sup> finished, Allah<sup>azwj</sup> Revealed to him<sup>saww</sup> in the blink of an eye: “Ask, O Muhammad<sup>saww</sup>, And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]”

قَالَتْ إِلَهِمْ رَشْوَلِ اللَّهِ ص مُّبَصَّرُهُ مَنْ أَرْسَلْنا مينْ ق َبْليكَ مينْ رُسُلينا

So Rasool-Allah<sup>saww</sup> turned to them with his<sup>saww</sup> entirety and said: ‘With what did you testify?’

قَالُوا نَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَهُوَ وَاحِيدُ وَ أَنَّنَا مِنْ أُمِّيْمِينِنَّ وَصْبِيكَ وَ أَنَّ رَشْوَلَ اللَّهِ سَيِّدُ النَّبييِّينَ وَ أَنَّ غَيْبَيَ سَيِّدُ الْوَصِييِّينَ أُجِدَتْ عَلَى ذَلِكَ مَوَاثِيقًا لَّكُمَا بِالشَّهَادَةِ
They said, ‘We asws testified that there is no god except Allahazwj Alone, there is no associate for Himazwj, and you saww are Rasool-Allahsaww, and that Aliasws is Emir of the Momineen, your saww successorasws and you saww are Rasool-Allahsaww chief of the Prophetsasw and that Aliasws is chief of the successorsasw. Ourasw Covenant was Taken upon that, with the testification to youasws both’.

The man said, ‘Youasws have revived my heart and relieved from me, O Amir Al-Momineenasws!’

Heasww said: ‘Allahazwj Mighty and Majestic has Said: then surely Allah, He is his Guardian, and (so are) Jibraeil and the corrector of the Momineen; [66:4] – meaning Amir Al-Momineenasws. And the second time was on the day of Ghadeer Khumm’. 419

‘From Abu Ja’farasws having said: ‘This Verse was Recited: So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]. Heasws said: ‘Do you know what they will see? By Allahazwj they will see Aliasws with Rasool-Allahsaww - what you had been calling (yourselves) with!’ [67:27] – naming yourselves as ‘Amir Al-Momineen’.

O Fuzeyl! By Allahazwj No one will name with is after Ali Amir Al-Momineenasws except a fabricating liar, up to this day of the people’. 420
(The book) ‘Kashaf Al Yaqeen’ – Al Husayn Bin Saeed, raising the Hadeeth to Suleym Bin Qays Al Hilali, and he mentioned what flowed at the pledging of allegiances to Abu Bakr and said, what are these words,

‘And Bureyda came until he ended up to Abu Bakr. He said to him, ‘O Abu Bakr! Aren’t you the one Rasool-Allah(saww) had said to you: ‘Go to Ali(asws) and greet to him(asws) as ‘Amir Al-Momineen’? You said, ‘Is it from a Command of Allah(azwj) and command of His(saww) Rasool(saww)’? He(saww) said to you: ‘Yes’. So you went and greeted to him(asws) as such? By Allah(aswj) I will not dwell in a city you are in it!’’

(The book) ‘Kashf Al Yaqeen’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

‘From Abu Al-Hassan Musa(asws) Bin Ja’far(asws), from his(asws) father(asws), from his(asws) grandfather(asws) regarding Words of Majestic and Mighty: With a seal, so he attained
completion [53:6] – up to Hisazwj Words: When the Lote Tree was overwhelmed by what overwhelmed it [53:16].

When the Lote Tree was overwhelmed by what overwhelmed it [53:16].

The Prophet saww, when there was an ascension with himsaww to hissaww Lordazwj Majestic and Mighty. Jibraeel as paused at a large tree, he saww had not seen like it. Upon every branch from it was an Angel, and upon every leaf from it was an Angel, and upon every fruit was an Angel, and it was crowned with a Noor from the Noor of Allahazwj Mighty and Majestic.

Then he as ascended with measaww until iasaww came to be beneath the Throne, and he as brought a green rug for measaww, how excellent was its description. The rug lifted me saww by the Permission to my saww Lordazwj. iasaww came to be in Hisazwj Presence and the voices of the Angels were cut off from me sasaww, and their buzz, and the fear and the dread went away from measaww, and my saww soul was guided, and iasaww felt happy, and iasaww thought that the entirety of the creatures had died in their entirety (i.e. complete silence), and iasaww did not see anyone from Hisazwj creatures in my saww presence.

Heazwj Left me saww for as long as Allahazwj so Desired, then my saww soul returned to me saww, iasaww stood. There was an inclination from my saww Lordazwj Mighty and Majestic that iasaww closed my saww eyes, and all my saww sight, and cover myself saww from looking. I asaww went on to look with my saww heart like what iasaww saw with my saww eyes, but, even further and far reaching.

فُجِّلَتْ كُلْهَا حَبّةٌ عَلَى حَرْفٍ لَا تَطِيِّقُهُ فَكَا نَقُولُ مَا شَاءَ الّهُ ثُمَّ رَبَّيْكَ لابْعَدَ وَ لَبْغَ كَمَا أَبْصَرُ بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ

فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ ما زاغَ الْبَصَرُ وَ ما طَغَى لَقَدْ رَأى مِنْ آيَاتِ رَبِّهِ الْكُبَّى وَ إِنَّمَا كَتَبَ أَمْرَيْنِ فِي مَخَاطِرِ الْإِنْخَارِ وَ لَوْ نَزَى بَيْنِيْنِ لاَ تَطِيِّقُهَا

The Prophetsas from before you saww had ended to it, then theyas could not exceed it, and yousaww will exceed it, if Allahazwj so Desires, for Himazwj to Show youasws from Hisazwj greatest Signs. So, rest assured, Allahazwj will Aid yousaww with the steadfastness until the Prestige of Allahazwj is perfected and yousaww come to be in Hisazwj vicinity’.

فَكِّرَ مَا شَاءَ اللَّهُ ثُمَّ رَدَّ عَلَى رُوحِي فَأَفَقُتْ فَكَا نَقُولُ مَا زَاغَ الْبَصَرُ وَ ما طَغَى لَقَدْ رَأى مِنْ آيَاتِ رَبِّهِ الْكُبَّى وَ إِنَّمَا كَتَبَ أَمْرَيْنِ فِي مَخَاطِرِ الْإِنْخَارِ وَ لَوْ نَزَى بَيْنِيْنِ لاَ تَطِيِّقُهَا

فَذَلِكَ فَلِهَا حَبّةٌ عَلَى حَرْفٍ لَا تَطِيِّقُهُ فَكَا نَقُولُ مَا شَاءَ الّهُ ثُمَّ رَبَّيْكَ لابْعَدَ وَ لَبْغَ كَمَا أَبْصَرُ بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ كَمَا أُبْصِرُ بِيْنَيْنِي بَلْ أَبْعَدَ وَ أَبْلَغَ K
So that is the Word of Mighty and Majestic: *Neither did the sight deviate nor did it exceed* [53:17] *He saw from the greatest Signs of his Lord* [53:18]. And rather, I saww was seeing in the like of an eye of the needle, and there was Noor of my Lord azwj in front of me, not cutting out the sights. My Lord azwj Blessed and Exalted Called out: “O Muhammad saww!” I saww said: ‘At Your service my Lord and my Master, and my God azwj, at Your service!’

قَالَ هَلْ عَرَفْتَ قَدْرَكَ عينْديي وَ مَنْزيلَتَكَ وَ مَوْضيعَكَ ق ُلْ تُ ن َعَمْ يَا سَيِّديي ق ُلْتُ ن َعَمْ يَا سَيِّدي

قَالَ هَلْ تَعْلَمُ يَا محَُمَّدُ فيي الْمَكْرُوهَاتي وَ الْمَشْيُ عَلَى الأَْقْدَامي إيلىَ الجُْمُعَاتي مَعَ كَ وَ مَ عَ الأَْئيمَّ ئي مي نْ وُلْ ديكَ وَ انْتيظَ ارُ
earned”, and Forgiveness for them. And I said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] – up to the end of the Verse.

He said: “That is for you and for your offspring. O Muhammad! My Lord and my Master and my God!’ He said: ‘Ask you about what I am more knowing with than you are. Whom have you made a caliph in the earth after you?’

He said: ‘Best of its people for it. My brother, and son of my uncle, and helper of my religion O Lord, and the one angered for Your Prohibitions when they are made permissible, and for Your Prophet when contended, Ali Bin Abu Talib.'
Then he entered me to the Garden of Al-Ma’wa (shelter), and I saw my dwelling and your dwelling in it, O Ali asws. While Jibraeel was speaking to me when a Noor from the Noor of Allah Majestic and Mighty Flashed at me, I looked into like an eye of the needle to similar to what I had looked at during the first time.

By My Mighty and My Majesty! Even if the entirety of My creatures were to meet Me doubting in you in the blink of an eye, or hating My elites from your offspring, I will Enter them into My Fire, and I don’t care!

O Muhammad! Ali is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent to the Gardens of bliss, father of the two grandsons, two chiefs of the youths of the people of My Paradise, the ones to be killed unjustly.

Then He Urged upon the Salat and whatever the Blessed and Exalted Wanted, and I had been closer from Him in the first time like what is between the tip of the bow to its (other) end. That is the Word of Majestic and Mighty: So he was (at a distance of) two bows or nearer [53:9] from that.

He Said: And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17] – meaning what Al -idrat was overwhelmed from the Noor of Allah and His magnificence”.
‘From Abu Abdullah asws who then said after speech there is no need to it: ‘Ali asws was ill, so Rasool-Allah sallallahu alayhi wa sallam consoled him asws and upon People of his asws Household, and ordered them (companions). So they consoled him asws, and he sallallahu alayhi wa sallam said to them: ‘Greet unto him asws as ‘Amir Al-Momineen’.

Abu Bakr and Umar and Usman stood up. They said, ‘Is it from Allah azwj or from His Rasool sallallahu alayhi wa sallam?‘ Rasool-Allah sallallahu alayhi wa sallam said to them: ‘From Allah azwj and from His Rasool sallallahu alayhi wa sallam’.

He sallallahu alayhi wa sallam said: ‘They went and greeted unto him asws as ‘Amir Al-Momineen’. Rasool-Allah sallallahu alayhi wa sallam entered unto them and the People of his sallallahu alayhi wa sallam Household, and they were in his presence. He sallallahu alayhi wa sallam said to them: ‘O Ali asws! What are they saying to you asws?’ They greeted unto me asws as ‘Amir Al-Momineen’.

He sallallahu alayhi wa sallam said: ‘He sallallahu alayhi wa sallam said to them: ‘This is a name Allah azwj has Attributed to Ali asws. It isn’t, except for him asws. Then he asws mentioned the complete Hadeeth’. 424

(The book) ‘Kashaf Al Yaqeen’, from the book of Ismail Bin Ahmad Al Busty, from the scholars of the adversaries who said,

‘From his asws names is what Jibraeel as had named him asws with upon what the people have reported from Ali asws’. He asws said: I asws entered to see Rasool-Allah sallallahu alayhi wa sallam. I asws found him sallallahu alayhi wa sallam and his sallallahu alayhi wa sallam head was in a lap of Dihiya Al-Kalby. I asws greeted unto him. Dihiya said to me asws and upon you asws be the greetings, O Emir of the Momineen, and guide of the resplendent, and killer of the allegiance-breakers, and the renegades, and the deviants’. And he said, ‘Imam asws of the pious’, in one of the reports.

 ثم قال له فقال بعد رأس نبيك في خصره فأثرها أن تؤثر في خصره، ثم رأيت في خصره لم أؤثر في خصره وفتح رسول الله عليه السلام وفقال يا علي من ثلاث تلمَّم

Then he said to him asws, ‘Come, take the head of your Prophet sallallahu alayhi wa sallam in your asws lap, for you asws are more rightful with that’. When I asws near to Rasool-Allah sallallahu alayhi wa sallam and placed his
head in my lap, I could (no longer) see Dihiya, and Rasool-Allah saww opened his eyes and said: ‘O Ali asws! Who were you asws speaking to?’

I asws said: ‘Dihiya Al-Kalby’, and narrated to him asws the story. He saww said to me asws: ‘It did not happen to be Dihiya, and rather that was Jibraeel asw having come to you asws, to let you asws know that Allah azwj the Exalted has Named you with these names’.

(I was in the presence of Rasool-Allah saww, and Abu Bakr entered towards us. Rasool-Allah saww said to him: ‘Arise, O Abu Bakr, and greet unto Ali asws as ‘Amir Al-Momineen’! Abu Bakr said, ‘Is it from Allah azwj or from His asw Rasool saww?’ He saww said: ‘From Allah azwj and from His asw Rasool saww’).

Then Umar came. Rasool-Allah saww said to him: ‘Greet unto Ali asws as ‘Amir Al-Momineen’! Umar said, ‘From Allah azwj or from His asw Rasool saww?’ He saww said: ‘From Allah azwj and from His asw Rasool saww’.

Then came Salman ra, may Allah azwj Honour his ra face. He ra greeted. Rasool-Allah saww said to him ra: ‘Greet to Ali asws as ‘Amir Al-Momineen’! He ra greeted. Then came Ammar ra. He ra greeted, then sat down. Rasool-Allah saww said to him ra: ‘O Ammar ra! Greet unto ‘Amir Al-Momineen’! He ra stood up and greeted. Then he ra came closer and sat down.

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425 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 57
Rasool-Allah ﷺ faced with his face and said: ‘I have taken your covenants upon that like what Allah azwj has Taken a Covenant of the children of Adam. He azwj Said to them: “Am I not your Lord?” They said, ‘Yes’ [7:172], and you had asked me, ‘Is it from Allah azwj or from His Rasool Saww?’ So, I saww said: ‘Yes, by Allah azwj! If you were to break it, you will be committing Kufr’.

They went out from the presence of Rasool-Allah Saww, and a man from the group struck with one of his hands upon the other, then said, ‘Never, by the Lord of Kabah!’ I said, ‘Who was that man?’ He said: ‘Do not encumber him’, and Jabir was winking at me from behind to ask him, and insisted upon it. The Bedouin said, ‘Meaning, Umar Bin Al-Khattab’.

(426) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 54 H 58

(427) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 54 H 59
He (Anas) said, 'I said, ‘O Allah! Make it to be a man from the Helpers. (But) Ali entered. The Prophet stood up smiling and went on to wipe the swear of his face with the face of Ali. He said: ‘You have down something with me you have not with me (before)’.

He said: ‘And why should I not do this and you will be fulfilling on my behalf, and fulfil my promises, and pay off my debts, and explain to them that which they would be differing in after me.

The book ‘Kashf al Yaqeen’ – Al Muzaffer, from Muhammad Bin Ma’mar, from Hamdan al Muafy,

‘From Ali from his grandfather having said: ‘On the day of Ghadeer Khumm is noble, mighty. Allah Commands Muhammad to nominate him as a flag for the people and explain the situation’.

And he said, what are these wordings: ‘Then Jibraeel came down and said: ‘O Muhammad! Allah Commands you to teach your community the Wilayah of the one, obedience to him is Obligatory, and the one who will be standing with their affairs from after you, and has Emphasised that in His Book, so He Said: “O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]!”

He said: ‘Yes, my Lord! And who is the Master of their affairs after me?’

He said: ‘One who has not associated with Me even for the blink of an eye, and did not worship any idol, nor apportioned by divining arrows, Ali Bin Abu Talib, Amir Al-Momineen, and their Imam, and chief of the Muslims, and guide of the resplendent.

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428 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 54 H 60
He asws is the word which I aswj have necessitated for the pious, and the door which I aswj can be accessed from. One who obeys him asws has obeyed Me azwj, and one who disobeys him asws has disobeyed Me azwj.

Rasool-Allah asww has said: ‘Yes, Lord aswj! I asww fear Quraysh and the people, upon myself asww, and upon Ali asws. Allah azwj Blessed and Exalted, a Promise and Threat: *O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]*.’

Then he asws mentioned the image of what flowed at Ghadeer Khumm of the Wilayah of Ali asws, 429

(The book) ‘Kashaf Al Yaqeen’ – From a reporter of the caliph Al Nasir from the clan of Al Abbas, and it is reported in his book, from the Seyyid Fakhar Bin Ma’ad Al Waswasy who said, ‘We are informed by Abdul Haqq Bin Abu Al faraj, from Muhammad Bin Ali Bin Maymoun, from Al Shareef Muhammad Bin Ali Bin Abdul Rahman Al Hasany, from muhammad Bin Ja’far Al Tameemy, from Abu Al Abbas Bin Saeed, from Al Munzar Al Qabusy, from Muhammad Bin Ali, from Ubeyr Bin Yahya Al Attar, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from his fther, from his grandfather who said,

‘In the Guarded Tablet beneath the Throne (Inscribed) ‘Ali asws Bin Abu Talib asws is ‘Amir Al-Momineen’*. 430

(The book) ‘Kashf Al Yaqeen’, from the book names as ‘Hujjat Al Tafseel’ compile by Ibn Al Aseer, from Muhammad Bin Al Husayn Al Wasity, from Ibrahim Bin Saeed, from Al hassan Bin Ziyad Al Anmaty, from Muhammad Bin Ubeyd Al Ansari, from Abu Haroun Al Abady, from Rabie Al Sa’ady who said,

‘Huzeyfa was a governor for Usman upon Al-Madain. When Ali asws become ‘Amir Al-Momineen’ (caliph), he asws wrote a pact for Huzeyfa informing him with what had happened from his asws affairs and the people pledged to him asws.

429 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 61
430 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 62
Huzeyfa sat up straight, and he was ill. He said, ‘By Allah {asws}! He {asws} is ruling you all, the true Amir Al-Momineen’ – thrice. A youth from Persian stood up, being collared with a sword. He said, ‘O you commander! Will you permit regarding the speech?’ He said, ‘Yes’. He said, ‘Today he {asws} became Amir Al-Momineen, or did he {asws} not cease to be Amir Al-Momineen?’

Huzeyfa said, ‘But, by Allah {asws}, he {asws} did not cease to be Amir Al-Momineen’.

He said, ‘And how can it be for us with what you are saying?’ He said, ‘Between me and you is the Book of Allah {azwj} Mighty and Majestic, and if you so like, I can narrated to you what of the pact of Ali {asws} between me and you’. The youth said, ‘Narrate to us, O Abu Abdul Rahman!’

He said, ‘Rasool-Allah {saww} said to his {saww} companions: ‘When you see Dhihiya Al-Kalby in my {saww} presence, then no one should enter to see me {saww}, and one day I came to Rasool-Allah {aswj} regarding, and I {saww} saw the cloth (curtain) down upon the door. I raised the cloth and there I was with Dhihiya Al-Kalby. So, I shut my eyes and returned.

He said, ‘I met Ali {asws} Bin Abu Talib {asws}. He {asws} said to me: ‘O Abu Abdul Rahman! Where are you coming from?’ I said, ‘I went to Rasool-Allah {saww} regarding a need. When I came to his {saww} house, I saw a cloth (curtain) down upon the door. I raised the cloth and there I was with Dhihiya Al-Kalby, so I returned’.

He (Huzeyfa) said, ‘Ali {asws} said to me: ‘Return, O Huzeyfa, for {asws} wish that this day would happen to be a proof upon these people’. So, I returned with Ali {asws} and stood at the door, and Ali {asws} entered and said: ‘The greetings be unto you {asws} and Mercy of Allah {aswj}, and His {aswj} Blessings!’ And Dhihiya responded. He said, ‘And upon you {asws} be the greetings, and Mercy of Allah {aswj}, and His {aswj} Blessings, O Amir Al-Momineen {asws}! Whom am I?’

He said, ‘I am Dhihiya Al-Kalbi. 

قَالَ فَلَقيتُ عَلييٌّ ع ارْجيعْ يَا حُذَي ْفَةُ فَإينيِّ أَرْجُو أَنْ يَكُونَ هَذَا الْيَوْمُ حُجَّةا عَلَى هَذَا الخَْلْقي قَالَ فَ رَجَعْتُ مَعَ عَلييٌّ ع فَوَقْتُ عَلَى الْبَابي وَ دَخَلَ عَلييٌّ ع فَقَالَ السَّلاَمُ عَلَيْكُمْ وَ رَحمَْةُ اللَّهي وَ ب َرَكَاتُ هُ وَ رَدَّ ديحْيَةُ ف َقَالَ وَ عَلَيْكُمُ السَّلاَمُ وَ رَحمَْةُ اللَّهي وَ ب َرَكَاتُهُ يَا أَمييرَ الْمُؤْمينيينَ مَنْ أَنَ
He āsws said: ‘I āsws think you are Dhiya Al-Kalby’. He said, ‘Yes. Take the head of the son āsws uncle’. The Prophet āsaww quickly raised his āsaww head and said: ‘O Ali āsasws! Whose lap did you āsasws take my āsaww head from?’ And Dhiya disappeared. He āsaww said: ‘I āsaww think, from the lap of Dhiya Al-Kalby’.

قَالَ أَجَلْ فَأَيَّ شَيْءٍ قَيِّلَ لَكَ قَالَ قُلْتُ السَّلاَمُ عَلَيْكُمْ وَ رَحمَةُ اللَّهِ وَ بَرَكَاتُهُ فَرَدَّ عَلَيَّ وَ عَلَيْكُمُ السَّلاَمُ وَ رَحمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا أَمييرَ الْمُؤْمينيينَ

He āsaww said: ‘Yes. So which thing did he say to you āsasws?’ He āsaww said: ‘The greetings be unto you, and Mercy of Allah āzwj and His āzwj Blessings’. So he responded to me āsasws, ‘And upon you āsasws be the greetings, and Mercy of Allah āzwj and His āzwj Blessings, O Amir Al-Momineen!’

قَالَ النَّبِيُّ ص طُوبََ لَكَ يَا عَلييُّ سَلَّمَتْ عَلَيْكَ الْمَلاَئيكَةُ بيِّمَائِرَةي الْمُؤْمينيينَ مِنْ عِينْ دَيِّ رَبِّ الْعَالَميينَ

The Prophet āsaww said: ‘Beatitude be for you āsasws, O Ali āsasws! The Angel greeted unto you āsasws as ‘Amir Al-Momineen’, from the Presence of Lord āzwj of the worlds!’

قَالَ فَخَرَجَ عَلَيَّ عِمْرَيْنَ أَيْنَ كَانَتْ أَسْيَافُكُمْ ذَليكَ الْيَوْمَ يَعْنيي يَوْمَ بَيْعَةي أَبيي بَكْرٍ قَالَ وَيحَْلَكَ تِلْكَ قُلُوبٌ ضُريبَ عَلَيْهَا بيِّالْغَفْلَةي لِهَا ما كَسَبَتْ وَ لَكُمْ ما كَسَبْتُمْ وَ لا تُسْتَلُونَ عَمَّا كانُوا يَعْمَلُونَ.

He (Huzeyfa) said, ‘Ali āsasws came out and said: ‘O Huzeyfa! Did you hear?’ I said, ‘Yes’. He āsaww said: ‘So, how did you hear?’ I said, ‘Like that which you āsasws heard’.

قَالَ السَّيِّدُ وَ رَأَيْتُ هَذَا حَدييثَ حُذَيْفَةَ أَبْسَطَ وَ أَكْثَرَ مِنْ هَذَا فيِّي تَسْميي عَليي عَمييري الْمُؤْمينيينَ وَ هُوَ بيإيسْنَادٍ هَذَا لَفْظُهُ حَدَّثَني عَمِّي السَّعييدُ الْمُوَفَّقُ أَبُو طَاليبٍ حمَْزَةُ بْنُ محَُمَّدي بْني أَحمَْدَ بْني شَهْرييَارَ الخَْازينُ بميَشْهَدي ماوْلاَنَا أَمييري الْمُؤْمينيينَ عَلييِّ بْني أَبيي طَاليبٍ ع فيي شَهْري اللَّهِ الأَْصَمَّ رَجَبٍ مينْ سَنَةي أَرْبَعٍ وَ خمَْسيينَ وَ خمَْسي ميائَةٍ

The Seyyid said, ‘And I saw this Hadeeth of Huzeyfa as being more extensive and more than this regarding the naming of Ali āsasws as ‘Amir Al-Momineen’, and it is by this wording. It is narrated to me by my uncle Al-Saeed Al-Muwaffiq Abu Talib Hamza Bin Muhammad Bin Ahmad Bin Shahriyar Al-Khazin at the Mausoleum of our Master āsasws Amir Al-Momineen Ali āsasws Bin Abu Talib, in a month of Allah āzwj Rajab, from the year five hundred and fifty four.

قَالَ السَّيِّدُ وَ رَأَيْتُ هَذَا حَدييثَ حُذَيْفَةَ أَبْسَطَ وَ أَكْثَرَ مِنْ هَذَا فيِّي تَسْميي عَليي عَمييري الْمُؤْمنيينَ وَ هُوَ بيإيسْنَادٍ هَذَا لَفْظُهُ حَدَّثَني عَمِّي السَّعييدُ الْمُوَفَّقُ أَبُو طَاليبٍ حمَْزَةُ بْنُ محَُمَّدي بْني أَحمَْدَ بْني شَهْرييَارَ الخَْازينُ بميَشْهَدي ماوْلاَنَا أَمييري الْمُؤْمنيينَ عَلييِّ بْني أَبيي طَاليبٍ ع فيي شَهْري اللَّهِ الأَْصَمَّ رَجَبٍ مينْ سَنَةي أَرْبَعٍ وَ خمَْسيينَ وَ خمَْسي ميائَةٍ

431 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen āsasws, Ch 54 H 63 a
He said, ‘It is narrated to me by my maternal uncle Al-Saeed Abu Ali Al Hassan Bin Muhammad Bin Ali Al-Tusi, from his father Al-Saeed Muhammad Bin Al-Hassan Al-Tusi Al-Musannaf, from Al-Husayn Bin Ubydullah, and Ahmad Bin Abdoun, and Abu Talib Bin Guroor, and Abu Al-Hassan Al-Saqqal, from Abu Al-Mufazzal Muhammad Bin Abdul Muttalib Al-Shaybani who said, ‘It is narrated to us by Abdullah Muhammad Bin Zakariyya Al-Muhariby.

قَالَ حَدَّثَنَا أَبُو طَاهيرٍ محَّمَّدُ بْنُ تَسْنييمٍ الحَْضْرَمييُّ قَالَ حَدَّثَنَا عَلييُّ بْنُ أَسْبَاطٍ عَنْ إيب ْرَاهييمَ بْني أَبيي الْبيلاَدي عَنْ ف ُرَاتي بْني أَحْنَفَ عَنْ عَبْدي اللَّهي بْني هينْدٍ الجَْمَلييِّ عَنْ عُبَيْدي اللَّهي بْني سَلَمَةَ وَ ميقْدَارُ هَذيهي الرِّوَايَةي أَكْثَرُ مينْ خمَْسٍ وَ ثَلاَثيينَ قائِمَةا بيقَالَبي ا لثُّمُني ي َتَضَمَّنُ أَ يْضاا أَمْرَ النَّبِيِّ ص مَنْ حَضَرَ مينَ الْمُسْليميينَ بيالتَّسْلييمي عَلَى عَلييٍّ ع بي limburgاَمْيرَةي الْمُؤْمينيينَ وَ فييهي

He said, ‘It is narrated to us by Abu Tahir Muhammad Bin Tasneem Al-Hazramy who said, ‘It is narrated to us by Ali Bin Asbaat, from Ibrahim Bin Abu Al-Bilad, from Furaat Bin Ahnaf, from Abdullah Bin Hind Al-Jamaly, from Ubydullah Bin Salamah, and an enumeration of this report is more than thirty five, standing in a list of worth, guaranteed as well by the order of the Prophet saww to the ones from the Muslims presence with greeting unto Ali asws as ‘Amir Al-Momineen’, and in it:

أَنَّ حُذَي ْفَةَ بْنَ الْيَمَاني اعْتَذَرَ إيلىَ الشَّابِّ فيي سُكُوتهييمْ عَني الإْينْكَاري ليلتَّقَدُّمي عَلَى مَوْلاَنَا عَلييٍّ ع بميَا هَذَا لَفْظُهُ أَ يْضاا ف َقَالَ لَهُ أَي ُّهَا الْفَتىَ إينَّهُ أُخيذَ وَ اللَّهي بياَسمَْا وَ أَبْصَارينَا وَ كَريهْنَا الْمَوْتَ وَ زُي ِّنَتْ عينْدَنَا الحَْيَاةُ وَ سَبَقَ عيلْمُ اللَّهي وَ نحَْنُ نَسْأَلُ اللَّهَ التَّغَمُّدَ ليذُنُوبينَا وَ الْعيصْمَةَ فييمَا بَقي مينْ آجَالينَا فَإينَّهُ مَاليكُ ذَليكَ.

‘Huzeyfa Bin Al-Yamani excused to the youth regarding their silence from the denial of the advancement (of Abu Bakr and Umar and Usman) over our Master asws Ali asws, with what are these wordings as well. He said to him, ‘O youth! By Allah azwj! Our hearing and our sights were seized, and we disliked the death, and the life was adorned in our presence, and it has preceded in the Knowledge of Allah azwj, and we ask Allah azwj of the sheathing of our sin and the Protection regarding what remain from our terms, for He azwj is the Owner of that’.432

فَأَقَبَلَ النَّبِيُّ ص عَلَيْهيمْ وَ قَالَ سَيَدْخُلُ عَلَيْكُمُ السَّاعَةَ مينْ هَذَا الْبَابي أَمييرُ الْمُؤْمينيينَ وَ خَيَرُ الْوَصييِّينَ أقْدَمُ أُمَّتِي سيلْماا وَ أَكْثَرُهُمْ عيلْماا ف َلَمْ ي َلْبَثْ أَنْ دَخَلَ عَلييُّ بْنُ أَبيي طَاليبٍ ع وَ النَّبِيُّ ص عَلَى طَهُوريهي ي َتَوَضَّأُ ف َرَدَّ مينْ مَاءي يَديهي عَلَى وَجْهي عَلييٍّ ع حَتِّىَّ امْتَلأََتْ عَيْنَاهُ مينَ الْمَاءي

432 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 63 b
The Prophet saww came to them and said: ‘There will now be entering to you all from this door, Emir of the Momineen, and best of the successors asws, the most advance of my saww community in being a Muslim, and the most abundance of them in knowledge. It was not long before Ali asws Bin Abu Talib asws entered, and the Prophet saww was upon his saww cleanliness of the Wud’u. He saww applied from the water of his saww hand upon the face of Ali asws until his asws eyes were filled from the water.

Ali asws felt compassion and said: ‘O Rasool-Allah saww! Has anything newly occurred regarding me asws?’ The Prophet saww said to him asws: ‘Nothing new has occurred regarding you asws, O Ali asws, except good. O Ali asws! You asws are from me asws and I saww am from you asws. You asws will wash my saww body and cover me saww in my saww grave, and preach to the people on my saww behalf’.

Then Umar entered. He saww said: ‘Greet unto Ali asws as ‘Amir Al-Momineen!’ He said, ‘From Allah azwj and from His aswj Rasool saww’.

He asws said: ‘Then it was Revealed: On that Day the human being shall be Given the news of what he had sent ahead, and delayed [75:13]. He asws said: ‘Whatever he had sent ahead from what he had been commanded with, and what he had delayed from what he did not
do of what he had been commanded with, from the greeting unto Ali asws as ‘Amir Al-Momineen’.

When Abu Zarr was made to travel (to Al-Rabza), he and Ali asws Bin Abu Talib asws, and Al-Miqdad asr, and Huzeyfa, and Ammar asr, and Abdullah Bin Masoud gathered. Abu Zarr asr said: ‘Are you testifying that Rasool-Allah saww had said: ‘My saww community will return to me saww at the Fountain upon five flags.

The first of these is the calf. When I saww hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would be done with his followers (as well). Then there would return to me asws the flag of the Pharaoh la of this community. When I saww hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would (also) be done with his followers.

Then the flag of Al-Mukhdaj. When I saww hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would be done with his followers (as well). I saww shall say to them: ‘Travel the way of your master!’ They would be leaving thirsty, remaining thirsty, darkened of faces, not been fed (quenched) from it even a drop’. And he saww did not mention the fourth flag.

Then he saww said what are this wording: ‘Then Ali Amir Al-Momineen asws, and guide of the resplendent, so I saww shall stand and hold his asws hand. His asws face would brighten and (so will) faces of his asws companions. I saww shall say: ‘What is that you all replaced me saww after me saww?’ They said, ‘We followed the greater (weighty thing), and we ratified it, and we supported the smaller (weighty thing) and helped him asws and fought alongside him asws.

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434 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 65
I saww shall say: ‘Return (to me saww)!’ They would be drinking from it a drink, they will not be thirsty, ever, and they would be leaving saturated, being saturated. You will see the face of their Imam asws being like the emerging sun, and their faces would be like the full moon on the night of the full moon, like the illumination of the stars in the sky’.

Abu Zarr ra said to Ali asws, and Al-Miqdad ra, and Ammar ra, and Huzyefa, and Ibn Masoud, ‘Aren’t you testifying upon that?’ They said, ‘Yes!’ He ra said, ‘And I ra am upon that, from the testifiers’. And that is the Word of Mighty and Majestic: On the Day faces would be whitened and faces would be blackened. [3:106]’.


‘We used to say to Ali asws Bin Abu Talib asws as ‘Amir Al-Momineen’, and Rasool-Allah saww did not deny that, and he saww would smile’.

(From Ali asws having said: ‘I entered to see the Prophet saww, and in his saww presence were Abu Bakr, and Umar, and Ayesha. I asws sat down between him saww and Ayesha. Ayesha said, ‘What is the matter with you asws? You asws cannot sit except upon my thigh, O Ali asws?’

The Prophet saww struck her back and said: ‘Do not hurt me saww regarding my saww brother, for he asws is Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent.

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435 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 66
436 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 67
Allah azwj would Make him asws to be seated upon the Bridge on the Day of Qiyamah, so he asws will enter his asws friends into the Paradise, and his asws enemies into the Fire”.

I was a servant of Rasool-Allah saww. When it was the night of Umm Habeeka Bint Abu Sufyan, I came to Rasool-Allah saww with (water for) Wud’u. He saww said to me: ‘O Anas! Right now, there shall be entering to you from this door, Emir of the Momineen, and best of the successors asws, the most advanced of the people in being a Muslim, and most abundant of them in knowledge, and their most outweighing of them in wisdom’.

I said, ‘O Allah (s.w.t.)! Make it to be from my people’. It was not long before Ali Bin Abu Talib asws entered from the door, and Rasool-Allah saww was with Wud’u, so he saww applied the water upon the face of Amir Al-Momineen asws until it filled up his asws eyes. Ali asws said: ‘O Rasool-Allah saww! Has anything occurred regarding me asws newly?’

The Prophet saww said to him asws: ‘Nothing has newly occurred regarding you asws except good. You asws are from me saww and I saww am from you asws. You asws will fulfil on my saww behalf, and fulfilled with my saww responsibilities, and you asws will wash me saww and cover me saww in my saww grave, and make the people hear on my saww behalf, and explain to them from after me saww.

Ali asws said ‘O Rasool-Allah saww! Or have you saww not delivered?’ He saww said: ‘Yes, but you asws will explain to them what they would be differing in from after me saww’.
‘The Prophet saww said to Umm Salama ra: ‘Listen to me saww and be my saww witness! This Ali asws is Emir of the Momineen and chief of the successors asws.’ 439

71 - شا، الإرشاد المظفر عن محمد بن أبي النجاح عن عبد السلام بن صالح، عن جهانين الثوري عن أبي المخاف عن معاوية بن تمكثة قال: فليأيوب ذكر رضي الله عنه أوصى قال له أوصي بالنبي قال لا و لكن أحياء المؤمنين حرقوا أبي المخاف عن أبي طالب عن إياس أرزاق و릿 هذه الأمة، وقد فتحته للكثيرين الأزمن و من عبدها.

(The book) ‘Al Irshad’ – Al Muzaffer, from Muhammad Bin Abu Al Salj, from his grandfather, from Abdul Salaam Bin Salih, from Yahya Bin Al Yamani, from Sufyan Al Sowry, from Abu Al Jahhaf Bin Muawiya Bin Sa’albah who said,

‘It was said to Abu Zarr ra, may Allah azwj be Pleased from him ra, said, ‘I ra have bequeathed’. It was said, ‘To whom?’ He ra said, ‘To Emir of the Momineen’. It was said, ‘Usman?’ He ra said, ‘No, but Emir of the Momineen truly. Amir Al-Momineen Ali asws Bin Abu Talib asws. He asws is a peg of the earth, and caretaker of this community. If you were to lose him asws, the earth would dislike you and the ones upon it’’. 440

72 - شاب، كشف المعهود عن خبر الطويل، صاحب التاريخ عن عيد الزرقاء عن عبد الرحمن بن عبد الله بن الحارث، عن المخاف عن عبد الله بن عبد الله بن عبد الملك بن عبد الملك بن سعد بن المخاف، لم يكن فيه عن سلمان الفارسي ما هذا الفظوط قال سلمان فقلنا يا معاعير المسلمين نشذكم بالله و أحق رسول الله ص ولست نشذدون أن الأعيان ص قال سلمان بهما أهل البيت.


‘Then he mentioned in it, from Salman Al-Farsi ra what are these wordings, ‘And Salman ra stood up and said, ‘O community of Muslims! We adjure you all with Allah azwj, and by the right of Rasool-Allah saww! Aren’t you testifying that the Prophet saww had said: ‘Salman ra is from us asws, People asws of the Household’?’

فقالوا نبئ الله نشهد بذلك قال أرأى أشهد به أي مكث عنه رسول الله ص يقول عني منكم المخلصين و قائد الغزاة المحاربين و هو الفائز من نغدى.

They said, ‘Yes, by Allah azwj! We do testify that’. He ra said, ‘So I ra testify that I ra heard Rasool-Allah saww saying: ‘Ali asws is Imam asws of the pious, and guide of the resplendent, and he asws is the Emir from after me saww!’ 441

73 - شاب، تفسير العباسي عن محمد بن إسماعيل الزرقاء عن رضي الله عن أبي عبد الله العقار قال: دخل رضي الله عن أبي عبد الله العقار السلمان عليه، نيا أمير المؤمنين.

Tafseer Al Ayyashi, from Muhammad Bin Ismail Al Razy, from a man who heard it,
‘From Abu Abdullahasws having said: ‘A man entered to see Abu Abdullahasws. He said, ‘The greetings be to youasws, O Amir Al-Momineen!’

فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ مَهْ هَذَا اسْمٌ لاَ يَصْلُحُ إيلاَّ لأيَمييري الْمُؤْمينينَ سمََّاهُ بيهي وَ لمَْ يُسَمَّ بيهي أَحَدٌ غَيرُْهُ ف َرَضييَ بيهي إيلاَّ كَانَ مَنْكُوحاا وَ إينْ لمَْ يَكُنْ بيهي اب ْتُلي يَ وَ هُ وَ ق َوْلُ اللَّهي فيي كيتَابيهي

Heasws stood upon hisasws feed and said: ‘Shh! This name is not correct except for Amir Al-Momineenasws’. Heasws had been named with it and no one would be named with it apart from himasws and be pleased with it (title of Amir Al-Momineen) except he was a passive gay, and if he does not happen to be, he will be tempted with it, and it is the Word of Allahazwj Book: They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117].

قَالَ قَُلْتُ فَمَا ذَا يُدْعَى بيهي قَائِمُكُمْ قَالَ يُقَالُ لَهُ

He (the narrator) said, ‘I said, ‘So what is that youasws will be calling yourasws Qaimasws with?’ Heasws said: ‘It would be said to himasws,

The greetings be unto youasws, O remainder of Allahazwj! The greetings be unto youasws, O sonasws of Rasool-Allahazwj

I was in the presence of Abu Abdullahasws, I and Abu Al-Magra’a, when a man from the people of the valleys entered to see us. He said, ‘The greetings be unto youasws of Amir Al-Momineenasws, and Mercy of Allahazwj and Mercy of Allahazwj and Hisazwj Blessings’.

قَالَ لِي أَبُو عَبْدي اللَّهي ع وَ عَلَيْكَ السَّلاَمُ وَ رَحمَْةُ اللَّهي وَ بَرَكَاتُهُ ثمَُّ اجْتَذَبَهُ وَ أَجْلَسَهُ إيلىَ جَنْبيهي ف َقُلْتُ لأيَبيي الْمَغْرَاءي إينَّ هَذَا اسْمٌ لَيْسَ مَا كُنْتُ أَرَى أَنَّ أَحَداا

Abu Abdullahasws said to him: ‘And upon you be the greetings, and Mercy of Allahazwj and Hisazwj Blessings’. Then heasws pulled him and made him to be seated to hisasws side. I said to Abu Al-Magra, ‘This is the name we did not see that anyone should be greeted with except Amir Al-Momineen Aliasws Bin Abu Talibasws!'

قَالَ لِي أَبُو عَبْدي اللَّهي ع وَ عَلِيّ السَّلاَمُ عَلييُّ بْنُ الحَْسَنِ عَني ابْني الْوَلييدي عَني الصَّفَّاري عَنْ عَلييِّ بْنِ السِّنْدييِّ عَنْ محَُمَّدي بْني عَمْرٍو عَنْ أَبيي الصَّبَّاحي بْني مَوْلىَ آلي سَامٍ قَالَ:

(442) Bihar Al Awaar – V 37, The book of History – Amir Al Momineenasws, Ch 54 H 73
Abu Abdullah asws said to me: ‘O Abu Al-Sabbah! A servant will not find reality of the Eman until he knows for our asws latter one asws is what is for our asws first one’. 443

He asws said: ‘By Allah azwj! This Verse was Revealed unto Muhammad saww, and Made them testify against their own selves: “Am I not your Lord?” [7:172], and that Muhammad saww is a Rasool saww of Allah azwj, and that Ali asws is ‘Amir Al-Momineen’?’ So, by Allah azwj! Allah asws had Named him asws as ‘Amir Al-Momineen’’. 444

And from Jabir who said,

‘Abu Ja’far asws said to me: ‘O Jabir! If the ignoramuses were to know when Ali asws was named as ‘Amir Al-Momineen’, they would not deny his asws rights’. I said, ‘May I be sacrificed for you asws! When was he asws named (as such)?’

He asws said to me: ‘His azwj Words: And when your Lord Seized from the Children of Adam, - up to His azwj Words: “Am I not your Lord?” [7:172], and that Muhammad saww is My azwj Rasool saww, and Ali asws is ‘Amir Al-Momineen’?”

He (the narrator) said, ‘Then he asws said to me: ‘O Jabir! By Allah azwj, that is how Muhammad saww came with it’. 445

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by a group of the trustworthy ones, from Al Amsh, from Abayah Al Asadi,

443 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 74
444 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 75 a
445 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 75 b
'From Ali\(^{asws}\).'

And from Al Lays, from Mujahid and Al Sudy, from Abu Malik, and Ibn Abu Layli, from Dawood Bin Ali, from his father, and Ibn Jareeh, from Ata’a, and Ikrimaj, and Saeed Bin Jubeyr, all of them from Ibn Abbas. And it is reported by Al Awwam Bin Hawshab, from Mujahid. And it is reported by Al Amsh, from Zayd Bin Wahab, from Juzeyfa.

‘All of them from the Prophet\(^{saww}\) having said: ‘Allah\(^{azwj}\) the Exalted has not Revealed any Verse in the Quran where is ‘O you those who believe!’ except and Ali\(^{asws}\) is their commander and their noblest’. \(^{446}\)

وَ في روايَةِ حُذَيْفَةَ إِلاَّ كَانَ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ لُبُّهَا وَ لُبَابُهَا.

And in a report of Huzeyfa, ‘Except for Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) was its flesh and its core’. \(^{447}\)

وَ في روايَةِ إِبْنِ إِبْنِ عُبَّاسِ إِلاَّ عَلِيٍّ رَأْسُهَا وَ أَميِيرُهَا.

And in a report, ‘Except and Ali\(^{asws}\) is their head and their commander’. \(^{448}\)

وَ في روايَةِ مُوسَى الْقَتَانِ وَ وَكْيَعُ بْنِ الْجَرَاحِ أَميِيرُهَا وَ شَريِيفُهَا وَ أَميِيرُهَا.

And in a report of Musa Al-Qattan, and Wakie Bin Al-Jarah, ‘Their commander and their noblest because he\(^{asws}\) is the first of the Momineen in Eman’. \(^{449}\)

وَ في روايَةِ إِبْنِ حَنْبَلِ وَ ابْنِ بَطَّةِ الْعَكْبََيِّ عَنِّي ابْنِ عُكَرَمَةَ عَنِّي ابْنِ عَبَّاسِ إِلاَّ رَأْسُهَا وَ شَريِيفُهَا وَ أَميِيرُهَا.

And in a report of Ibrahim Al Saqafy, and Ahmad Bin Hanbal, and Ibn Battah Al Akbari, from Ikrimah, from Ibn Abbas, ‘Except and Ali\(^{asws}\) is their head and their noblest and their commander’. \(^{450}\)

وَ في صَحيِفَةِ الرِّضَا لِيِّسَ لِفِي الْقُرْآنِ يا أَيِّهَا الَّذِيْنَ آمَنُوا إِلاَّ في قُرْآنِهِ وَ لَيْسَ لِفِي الْتَّوْرَاةِ يَا أَيِّهَا النَّاسُ إِلاَّ لِفِي قُرْآنِهِمُّ.

And in (the book) ‘Saheefa Al-Reza\(^{asws}\)’ – ‘There isn’t in the Quran: ‘O you those who believe’, except it is in our\(^{asws}\) right, nor is there in the Torah: ‘O you people’, except it is regarding us\(^{asws}\)’. \(^{451}\)

وَ في تفَاسِيِّرِ مُجَاهِد قَالَ مَا كَانَ لِفِي الْقُرْآنِ إِلَّا أَيِّهَا الَّذِيْنَ آمَنُوا إِلاَّ لِفِي قُرْآنِهِ وَ لَيْسَ لِفِي الْتَّوْرَاةِ إِلَّا لِفِي قُرْآنِهِمُّ.

And in the Tafseer of Mujahid, said, ‘There was not in the Quran: ‘O you those who believe’, so for Ali\(^{asws}\) is a precedence of this Verse because he\(^{asws}\) preceded them to Al-

\(^{446}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 a

\(^{447}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 b

\(^{448}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 c

\(^{449}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 d

\(^{450}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 e

\(^{451}\) Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\(^{asws}\), Ch 54 H 76 f
Islam. Allahazwj Named himasws in eighty nine places as ‘Amir Al-Momineen’, and ‘Chief of the Addressed ones’ – up to the Day of the religion (Qiyamah)’.  

The Covenant of Allahazwj and ‘Amir Al-Momineen’

Al-Sadiqasws: And fulfil the Covenant of Allah [16:91], up to four Verses were Regarding the Wilayah of Aliasws, and what was from hissaww words: ‘Greet unto Aliasws as ‘Amir Al-Momineen’!’

Muhammad Bin Muslim,

‘From Abu Ja’farasws regarding Words of the Exalted: And even though he casts his excuses [75:15]. Heasws said: ‘It was regarding a man Rasool-Allahsaww had ordered him to greet unto Aliasws as ‘Amir Al-Momineen’. So, when Rasool-Allahsaww passed away, he neglected what he had been ordered with and was not loyal’.

And it is reported by their scholar like Al Minqary, by his chain to Imran Bin Bureyda Al Aslamy, and it is reported by Yusuf Bin Kuleyb Al Masoudy, by his chain from Abu Dawood, from Bureyda, and it is reported by Abbad and Yaqoub Al Asady, from Dawood Al Sabie, from Abu Bureyda,

‘Abu Bakr entered to see Rasool-Allahsaww. He saww said: ‘Go and greet unto Amir Al-Momineen!’ He said, ‘O Rasool-Allahsaww! And yousaww are still alive?’ He saww said: ‘And Isaww am still alive’. Then Umar came, and hesaww said to him similar to that’.


Ibrahim Al Saqafi, from Abdullah Bin Jabalah Al Kinany, from Zareeh Al Muhariby, from Al Sumali,
'From Al-Sadiq\textsuperscript{asws}, ‘Bureyda was absent being at Syria. (When) he arrived, and the people had pledged allegiance to Abu Bakr, he went to him in his gathering. He said, ‘O Abu Bakr! Have you forgotten our greeting unto Ali\textsuperscript{asws} as ‘Amir Al-Momineen’, as an Obligation from Allah\textsuperscript{azwj} and His\textsuperscript{asws} Rasool?'

He said, ‘O Bureyda! You were absent and we were present, and Allah\textsuperscript{azwj} has Brought about the matter after the matter, and Allah\textsuperscript{azwj} the Exalted was not going to Gather for the People\textsuperscript{asws} of this Household, the Prophet-hood and the kingdom’. And it is not allowed for our companions to attribute this word (Amir Al-Momineen) for other than the Imams\textsuperscript{asws},

And a man said to Al-Sadiq\textsuperscript{asws}, ‘O Amir Al-Momineen!’ He\textsuperscript{asws} said: ‘Shh!’ He\textsuperscript{asws} was not pleased with this naming be for anyone except he would be tried with an affliction of Abu Jahl\textsuperscript{ra}.

Aban Bin Al Salt,

‘From Al-Sadiq\textsuperscript{asws}; ‘Amir Al-Momineen\textsuperscript{asws} was named (as such), rather he\textsuperscript{asws} was a provider of the knowledge, and that is because the scholars are collecting from his\textsuperscript{asws} knowledge, and from his\textsuperscript{asws} provision they are utilising’’.  

Salman\textsuperscript{ra} asked the Prophet\textsuperscript{saww}. He\textsuperscript{saww} said: ‘He\textsuperscript{asws} is providing them the knowledge. They are collecting from him\textsuperscript{asws} and are not collecting from anyone’, and we have mentioned this meaning in the chapter of his\textsuperscript{asws} birth’.

And Ibn Abbas said, ‘But rather he\textsuperscript{asws} is named as ‘Amir Al-Momineen’ because he\textsuperscript{asws} is the first of the people in Eman’.

\begin{footnotesize}
\begin{enumerate}
\item Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 76 l
\item Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 76 m
\item Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 76 n
\item Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 76 o
\item Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 76 p
\end{enumerate}
\end{footnotesize}
And it is mentioned by Al Khateed in three places from the (book) ‘Tareekh Baghdad’,

‘The Prophet *saww* said on the day of Al-Hudeybiya, and he *saww* had held a hand of Ali *asws*: ‘This is Emir of the righteous, and killer of the Kafirs. Helped is the one helping him *asws*, and Abandoned is the one abandoning him *asws* – raising his *saww* voice with it’. 462

 أحمد في شنطة الأخبار وأبو يوسف النسوي في (السورة والتاريخ والأخبار) وأبو القاسم الألكاني (الأخلاقاني) في المعرفة عن نعمة و أتباعه قالت رسول الله *صلى الله عليه وسلم* إلى النجاشي علَّي بْن أبي طالب و على الآخر خطأ بين وليذه وقال هذا إذا الذي قلْت عن النجاشي وإذا أعلنه قرَّنَّه على النجاشي و إذا أذاعه لما تجاه على الدوام لا يwięks عليه أحد.

 Ahmad in (the book) ‘Musnad Al Akhbaar’, and Abu Yusuf Al Nasawy in (the book) ‘Musnad Al Tareekh’, and Al Alkany, and Abu Al Qaim Al Alkany in (the book) ‘Sharh Bureyda’ both having said,

‘Rasool-Allah *azwj* Sent two military detachments to Al Yemen. (The commander) upon one of them was Ali *asws* Bin Abu Talib *asws*, and upon the other was Khalid Bin Waleed, and he *saww* said: ‘When you two meet, then Ali *asws* would be (commander) upon the people, and when you are separate, then each one is (commander) upon his army’. He *saww* used to make him *asws* the commander upon the people in those days, and did not make anyone as commander upon him *asws*’. 463


قد دعَني الله ويستعفياً رجعت فقلت أنا دعوكم لتكونوا شهداء الله في الأرض أجلتمي أنت فكتم

The Prophet *saww* of Allah *azwj* a group of seven. He *saww* said: ‘But rather, *saww* have called you to be witnesses of Allah *azwj* in His *azwj* earth whether you will be standing or concealing’.

قد قالت أبا أنا بكر فَسَلِّمْ عليه بإمره المؤمنين قال أ نأمر الله و رسوله قال فَسَلِّمْ عليه بإمره المؤمنين


462 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen *asws*, Ch 54 H 76 q
463 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen *asws*, Ch 54 H 76 r
Then he saww said: ‘O Umar! Stand and greet unto Ali asws as ‘Amir Al-Momineen’! He said, ‘Is it a Command from Allah azwj and His asool saww that we should name him asws as ‘Amir Al-Momineen’?’ He saww said: ‘Yes’. So, he greeted to him asws.

Then he saww said to Al Miqdad Bin Al-Aswad Al-Kindy ra: ‘Stand and greet unto Ali asws as ‘Amir Al-Momineen’! He ra stood up and greeted, and did not say like what the two men before him ra had said.

Then he saww said to Abu Zarr Al-Ghifari ra: ‘Stand and greet unto Ali asws as ‘Amir Al-Momineen’! He ra stood up and greeted unto him asws.

Then he saww said to Huzeyfa Al-Yamani: ‘Stand and greet unto Amir Al-Momineen asws’. He stood up and greeted to him asws.

Then he saww said to Ammar Bin Yasser ra: ‘Stand and greet unto Ammar Al-Momineen asws’. He stood up and greeted.

Then he saww said to Abdullah Bin Masoud: ‘Stand and greet unto Ali asws as ‘Amir Al-Momineen’! He stood up and greeted.

Then he saww said to Bureyda: ‘Stand and greet unto Ammar Al-Momineen asws!’ And Bureyda was youngest of the group. He stood up and greeted.

Rasool-Allah saww said: ‘But rather, I saww called you all to this matter for you to be witnesses of Allah azwj, whether you would stand (with it) or conceal’.

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464 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 77
From Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: \textit{I entered to see Rasool-Allah\textsuperscript{asws} before the veiling (for the women) was struck (Revealed), and he\textsuperscript{asws} was in the house of Ayesha. I\textsuperscript{asws} sat down between him\textsuperscript{asws} and her. She said, \textit{O son\textsuperscript{asws} of Abu Talib! You\textsuperscript{asws} could not find any place for your\textsuperscript{asws} backside apart from my thigh? Get away from me!}}

\textit{فَضَرَبَ رَسُولُ اللَّهي ص بَينَ كَتيفَيْهَا ثمَُّ قَالَ لهََا وَيْلٌ لَكي مَا تُرييديينَ مينْ أَمييري الْمُؤْمينيينَ وَ سَيِّدي الْمُسْليميينَ وَ قَائيدي الْغُرِّ الْمُحَجَّليينَ}.}

\textit{Rasool-Allah\textsuperscript{asws} struck between her shoulders, then said to her: \textit{Woe be unto you! What are you wanting from Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent?}}\textsuperscript{465}

\textit{فَقَالَ حَدَّثَنيي عيمْرَانُ بْنُ حُصَينٍْ الخُْزَاعييُّ أَنَّ رَسُولَ اللَّهي ص أَمَرَ فُلاَناا وَ فُلاَناا أَنْ يُسَل مَا عَلَى عَلييٍّ بيإيمْرَةي الْمُؤْمينيينَ ف َقَالا مينَ اللَّهي وَ مينْ رَسُ وليهي ف َق الَ مي نَ اللَّ هي وَ رَسُوليهي}.}

\textit{He said, \textit{It is narrated to me by Imran Bin Husayn Al-Khuzai that Rasool-Allah\textsuperscript{asws} ordered so and so (Abu Bakr) and so and so (Umar), to greet unto Al\textsuperscript{asws} as \textit{Amir Al-Momineen}. They said, \textit{From Allah\textsuperscript{azwj} and from His\textsuperscript{aswj} Rasool\textsuperscript{aswj}? He\textsuperscript{aswj} said: \textit{From Allah\textsuperscript{azwj} and from His\textsuperscript{aswj} Rasool\textsuperscript{aswj}.}}}

\textit{ثُمَّ أَمَرَ حُذَي ْفَةَ وَ سَلْمَانَ فَسَلَّمَا عَلَيْهي ثمَُّ أَمَرَ الْميقْدَادَ فَسَلَّمَ وَ أَمَرَ بُرَيْدَةَ أَخيي وَ كَانَ أَخَاهُ لأيُمِّيي ف َقَالَ إينَكُمْ قَدْ سَأَلْتُمُونيي مَنْ وَلييُّكُمْ ب َعْديي وَ قَدْ أَخَبَّتُكُمْ بيهي وَ قَدْ أَخَذْتُ عَلَيْكُمُ الْمييثَاقَ كَمَا أَخَذَ اللَّهُ ت َعَالىَ عَلَى بَنيي آدَمَ أَ لَسْتُ بيرَبِّكُمْ قالُوا بَلى وَ ايَُْ اللَّهي لَئينْ ن َقَضْتُمُوهَا لَتَكْفُرُنَ}.}

\textit{Then he\textsuperscript{aswj} ordered Huzeyfa and Salman\textsuperscript{ra}. They both greeted to him\textsuperscript{asws}. Then he\textsuperscript{aswj} ordered Miqdad\textsuperscript{ra}, so he\textsuperscript{ra} greeted. And he\textsuperscript{aswj} ordered Bureyda, my brother, and I was his}.

\textsuperscript{465} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 78
brother to his mother. He saww said: ‘You had asked me saww who will be your ruler after me saww, and I saww have informed you all with it, and I saww have taken the covenant upon you, like what Allah azwj the Exalted had Taken upon the children of Adam as: “Am I not your Lord?” They said, ‘Yes’ [7:172]. And I saww swear by Allah azwj! If you were to break it, you would be committing Kufr’. 466

‘Ali asws Bin Abu Talib asws came, so they said, ‘O Rasool-Allah saww! Amir Al-Momineen has come’. He saww said: ‘Surely Ali asws has been named as ‘Amir Al-Momineen’ before me saww. It was said, ‘O Rasool-Allah saww! Before you saww?’ He saww said: ‘And (even) before Isa as and Musa as’. They said, ‘And (even) before Isa as and Musa as?’ He saww said: ‘And (even) before Suleyman as and Dawood as’, and he saww did not stop until he saww counted the Prophets as, all of them as, up to Adam as.

Then he saww said: ‘Surely, when Allah azwj Created Adam as clay, Created a jewel from his as eyes. It glorified Allah azwj and extolled His azwj Holiness. Allah azwj Mighty and Majestic Said: “I azwj shall Settle you into a man, I azwj shall Make him asws to be an Emir (commander) of the creatures in their entirety!”’

When Allah azwj Created Ali asws Bin Abu Talib asws, the jewel was settled inside him asws. So, he asws was named as ‘Amir Al-Momineen’ before the Creation of Adam asw. 467

466 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 79
467 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 80
O Umm Salama! This is Ali - the Amir Al-Momineen, and chief of the Muslims, and a receptacle of my knowledge, and my which is can be accessed from, and my brother in the world and the Hereafter, and he will be with me in the lofty peak. He will kill the deviants, and the allegiance-breakers, and the renegades’.

Attributing to Al-Baqir, he (the narrator) said, ‘He was asked about Words of Exalted: *then ask those who have read the Book from before you. The Truth has come to you from your Lord, [10:94], ‘Who are they?’

He said: ‘Rasool-Allah said: ‘When there was an ascension with me to the fourth sky, Jibraeel proclaimed Azaan and Iqaamah and gathered the Prophets, and the truthful, and the martyrs, and the Angels, and went ahead and prayed Salat (leading) them.

When finished, Jibraeel said: ‘Say to them what they have testified with?’ They said, ‘We testified that there is no god except Allah, and you are Rasool of Allah, and Ali is Amir Al-Momineen’.

And it is reported by the sheykh, the jurist Muhammad Bin Ja’far, and Hadeeth attributed from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah said to Ali: ‘O Ali! Beatitude is for one who loves you and woe is for the one hating you and he has lied with you. You are the flag of this community. One who loves you is successful, and one who hates you is destroyed.


468 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 54 H 81
469 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen, Ch 54 H 82 a
O Ali\textsuperscript{asws}! I saww am the city and you\textsuperscript{asws} are the gate. O Ali\textsuperscript{asws}! You\textsuperscript{asws} are Emir of the Momineen, and guide of the resplendent. O Ali\textsuperscript{asws}! Your\textsuperscript{asws} mention is in the Torah, and mention of your\textsuperscript{asws} Shiias was before they were Created, with every goodness, and like that is their mention in the Evangel, and what Allah\textsuperscript{azwj} has Given you\textsuperscript{asws} from the knowledge of the Book.

The people of the Evangel are revering Elia and his shias (adherents), and they are not recognising them, and you\textsuperscript{asws} and your\textsuperscript{asws} Shiias are mentioned in their Books. So, inform your\textsuperscript{asws} companions that their mention in the sky is more superior and more magnificent than their mention in the earth, so let them rejoice with that, and increase in their struggle, for your\textsuperscript{asws} Shiias are upon a manifesto of the truth, and the incorruptible Hadeeth’.

And it is reported by Al Karajaky in (the book) ‘Kunz Al Fawaaid’ a Hadeeth attributed to Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth as a giver of glad tidings and a warner! Neither did the Chair and the Throne settle, nor the rotation of the planets, nor were the skies and the earth established except by Allah\textsuperscript{azwj} having Written upon these: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is Amir Al-Momineen”.

When Allah\textsuperscript{azwj} the Exalted Ascended me\textsuperscript{saww} to the sky and the Subtle Selected me\textsuperscript{saww} by Calling out to me\textsuperscript{saww}, He\textsuperscript{azwj} Said: “O Muhammad\textsuperscript{saww}! I\textsuperscript{saww} said: ‘At Your\textsuperscript{azwj} service, my\textsuperscript{saww} Lord\textsuperscript{azwj} and Your\textsuperscript{azwj} assistance!’

He\textsuperscript{azwj} Said. ‘I\textsuperscript{azwj} am ‘Al-Mahmoud’ (the most Praised One), and you\textsuperscript{saww} are ‘Muhammad’ (the praised one). I\textsuperscript{azwj} Derived your\textsuperscript{saww} name from My\textsuperscript{azwj} Name and Merited you\textsuperscript{saww} over the entirety of My\textsuperscript{azwj} created beings, so nominate your\textsuperscript{saww} brother Al\textsuperscript{asws} as a flag for My\textsuperscript{azwj} servants. He\textsuperscript{asws} will guide them to My\textsuperscript{azwj} religion.

O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} have Made Ali\textsuperscript{asws} as Emir of the Momineen. So, the one who commands upon him\textsuperscript{asws}, I\textsuperscript{azwj} shall Curse him, and one who opposes him\textsuperscript{asws}, I\textsuperscript{azwj} shall Punish him and the one who obeys him\textsuperscript{asws}, I\textsuperscript{azwj} shall Draw him closer.

\textsuperscript{470} Bihar Al Awaar – V 37, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 54 H 82 b
O Muhammad ﷺ! I azwj have Made Ali asws an Imam asws of the Muslims. So, the one who goes ahead upon him asws, I azwj shall Place him back, and one who disobeys him asws, I azwj shall be Wrathful on him. Ali asws is chief of the successors, and guide of the resplendent, and My Divine Authority upon the creatures in their entirety!'
'By Allah azwj! We did not name Ali asws Bin Abu Talib asws as ‘Amir Al-Momineen’ until Rasool-Allah saww had named him asws (as such). We were passing in one of the alleyways of Al-Medina one day when Ali asws Bin Abu Talib asws came. He asws said: ‘The greetings be unto you saww, Rasool-Allah saww, and Mercy of Allah azwj and His azwj Blessings!’

فقال و علّي السّلام يا أمير المؤمنين كيف أصحت فقال أصحت و نومي خطأ و يقطعي فرغات و فكّر في يوم السّنتين

He saww said: ‘And upon you asws be the greetings, O Amir Al-Momineen! How is your asws morning?’ He asws said: ‘I asws woke up in the morning and my asws sleep was of short duration, and my asws wakefulness is of free periods, and my asws thoughts are regarding the day of the death’.

قَالَ ابن عَبَّاس فَعَجِبْتُ مينْ قوْلي رَسُولي اللَّهِ ص فيي عَلييٍّ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا الَّذيي قُلْتَ فيي

Ibn Abbas said, ‘I was astounded from the words of Rasool-Allah saww regarding Ali asws, so I said, ‘O Rasool-Allah saww! What is that which you saww said regarding the son asws of my uncle as? Was it out of love for him asws or something from the Presence of Allah azwj?’

قَالَ لاَ وَ اللَّهِ مَا قُلْتُ فييهي شَيْئاا إيلاَّ رَأَيْتُ بيعَيْنيََّ قُلْتُ وَ مَا الَّذيي رَأَيْتَ يَا رَسُولَ اللَّهِ

He saww said: ‘No, by Allah azwj! I saww did not say anything except I saww saw it with my saww own eyes’. I said, ‘And what is that which you saww saw, O Rasool-Allah saww?’

قَالُ_nbِْ أَحْبَاا لُي أَمْ شَيْئاا مينْ عينْدي اللَّهِ

He saww said: ‘The night there was an ascension with me saww in the sky, I saww did not pass by any gate from the gates of Paradise except and It was written upon it: “Ali asws Bin Abu Talib asws is Amir Al-Momineen from before He azwj Created Adam as by Seventy thousand years”’. 473

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473 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 54 H 84
CHAPTER 55 – AHADEETH OF THE FLAGS

1- ل، (The book) ‘Al Khisaal’ – Muhammad Bin Al Hassan Bin Saeed Al Hashimy, from Furaat Bin Ibrahim, from Ubeyd Bin Kaseer who said, ‘It is narrated to us byYahya Bin Al Hassan, and Abbad Bin Yaqoubm and Muhammad Bin Al Juneyd who said, ‘It is narrated to us by Abu Abdul Rahman Al Masoudy who said, ‘It is narrated to us by Al Haris Bin Haseyra, from Al Sakhr Bin Al Hakam Al Fazary, from Hayyan Bin Al Haris Al Azdy, from Al Rabie Bin Jameel Al Sabie, from Malik Bin Zamrah Al Rawwasy who said,

‘When Abu Zarr’ra, may Allahazwj have Mercy on him’ra, was made to travel (to Al-Rahba), he’ra and Aliasws Bin Abu Talibasws and Al-Miqdad Bin Al-Aswad’ra, and Ammar Bin Yasser’ra, and Huzeyfa Bin Al-Yamani, and Abdullah Bin Masoud, gathered.

فقال أبو ذار حدثوا حديثا نذكر بهي رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نُدْعُو لَهُ وَ نُصَدِّقُهُ بيالتّو... Aliasws said: ‘You well known this is not an era of myasws Hadeeth’. They said, ‘You asws speak the truth’.

فقال أبو ذار حدثوا حديثا نذكر بهي رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نُدْعُو لَهُ وَ نُصَدِّقُهُ بيالتّو... He’ra said, ‘Narrate to us, O Huzeyfa!’ He said, ‘You have known I had asked himsaww about the dilemmas and he saws had informed with these, and I did not ask about anything else’.

فقال أبو ذار حدثوا حديثا نذكر بهي رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نُدْعُو لَهُ وَ نُصَدِّقُهُ بيالتّو... He’ra said, ‘Narrate to us, O Ibn Masoud!’ He said, ‘You have known I read the Quran, I do not ask about anything else, but you are companions of the Ahadeeth’. They said, ‘You speak the truth’.

فقال أبو ذار حدثوا حديثا نذكر بهي رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نُدْعُو لَهُ وَ نُصَدِّقُهُ بيالتّو... He’ra said, ‘Narrate to us, O Miqdad’ra!’ He’ra said, ‘You have known I am rather a companion of (questioner about) the Fitna, not asking about anything else, but you are companions of Ahadeeth’. They said, ‘You’ra speak the truth’.

فقال أبو ذار حدثوا حديثا نذكر بهي رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نُدْعُو لَهُ وَ نُصَدِّقُهُ بيالتّو... He’ra said, ‘Narrate to us, O Ammar’ra!’ He’ra said, ‘You have known I am a forgetful man, except if I’ra can recall, so I recall’.
فَقَالَ أَبُو ذَرٍّ رَحمَْةُ اللَّهي عَلَيْهِ أَنَا أُحَدِّثُكُمْ بِيَديثٍ قَدْ سمَيعْتُهُ أَوْ مَنْ سمَيعَهُ مينْكُمْ

قَالَ قَالَ رَسُولُ اللَّهي ص ا لَسْتُمْ تَشْهَدُونَ أَنْ لاَ إيلَهَ إيلاَّ اللَّهُ وَ أَنَّ محَُمَّداا رَسُولُ اللَّهي وَ أَنَّ السَّاعَةَ آتييَةٌ لا رَيْبَ فييها وَ أَنَّ اللَّهَ ي َبْعَثُ مَنْ فيي الْقُبُوري

وَ أَنَّ الْبَعْثَ حَقٌّ وَ أَنَّ الجَْنَّةَ حَقٌّ وَ النَّارَ حَقٌّ

فَقَالُوا نَشْهَدُ قَالَ وَ أَنَا مَعَكُمْ مينَ الشَّاهيديينَ ثمَُّ قَالَ أَ لَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهي قَالَ شَرُّ الأَْوَّليينَ وَ الْْخيريينَ اث ْنَا عَشَةٌ مي

وَ الأَْوَّليينَ وَ سيتَّةٌ مينَ الْْخيريينَ

ثمَُّ سمََّى السِّتَّةَ مينَ الأَْوَّليينَ ابْنَ آدَمَ الَّذيي ق َتَلَ أَخَاهُ وَ فيرْعَوْنَ وَ هَامَانَ وَ قَارُونَ وَ السَّاميرييَّ وَ الدَّجَّالَ اسمُْهُ فيي الأَْوَّليينَ وَ يَُْرُجُ فيي الْْخيريينَ

وَ أَمَّا السِّتَّةُ مينَ الْْخيريينَ فَالْعيجْلُ وَ هُوَ ن َعْثَلٌ وَ فيرْعَوْنُ وَ هُوَ مُعَاوييَةُ وَ هَامَانُ هَذيهي الأُْمَّةي وَ هُوَ زييَادٌ وَ قَارُون ُهَا وَ هُوَ سَعْدٌ وَ السَّاميرييُّ وَ هُوَ أَبُ مُوسَى عَبْدُ اللَّهي بْنُ ق َيْسٍ لأيَنَّهُ قَالَ كَمَا قَالَ سَاميرييُّ ق َوْمي مُوسَى لاَ ميسَاسَ أَيْ لاَ قيتَالَ وَ الأَْب ْتََُ

وَ هُوَ عَمْرُو بْنُ الْعَاصي أَ ف َتَشْهَدُونَ عَلَى ذَليكَ قَالُوا ن َعَمْ قَالَ وَ أَنَا عَلَى ذَليكَ مينَ الشَّاهيديينَ

وَ أَمَّا السِّتَّةُ مينَ الْْخيريينَ فَالْعيجْلُ وَ هُوَ ن َعْثَلٌ وَ فيرْعَوْنُ وَ هُوَ مُعَاوييَةُ وَ هَامَانُ هَذيهي الأُْمَّةي وَ هُوَ زييَادٌ وَ قَارُون ُهَا وَ هُوَ سَعْدٌ وَ السَّاميرييُّ وَ هُوَ أَبُ مُوسَى عَبْدُ اللَّهي بْنُ ق َيْسٍ لأيَنَّهُ قَالَ كَمَا قَالَ سَاميرييُّ ق َوْمي مُوسَى لاَ ميسَاسَ أَيْ لاَ قيتَالَ وَ الأَْب ْتََُ

وَ هُوَ عَمْرُو بْنُ الْعَاصي أَ ف َتَشْهَدُونَ عَلَى ذَليكَ قَالُوا ن َعَمْ قَالَ وَ أَنَا عَلَى ذَليكَ مينَ الشَّاهيديينَ

Then he saww named the six from the former ones are the son of Adam as who killed his la brother as, and Pharaoh la, and Haman la, and Qaroun la, and Al-Samiri la, and Al-Dajjal la, his la name is among the former ones, and he la will be emerging among the latter ones.

وَ أَمَّا السِّتَّةُ مينَ الْْخيريينَ فَالْعيجْلُ وَ هُوَ ن َعْثَلٌ وَ فيرْعَوْنُ وَ هُوَ مُعَاوييَةُ وَ هَامَانُ هَذيهي الأُْمَّةي وَ هُوَ زييَادٌ وَ قَارُون ُهَا وَ هُوَ سَعْدٌ وَ السَّاميرييُّ وَ هُوَ أَبُ مُوسَى عَبْدُ اللَّهي بْنُ ق َيْسٍ لأيَنَّهُ قَالَ كَمَا قَالَ سَاميرييُّ ق َوْمي مُوسَى لاَ ميسَاسَ أَيْ لاَ قيتَالَ وَ الأَْب ْتََُ

وَ هُوَ عَمْرُو بْنُ الْعَاصي أَ ف َتَشْهَدُونَ عَلَى ذَليكَ قَالُوا ن َعَمْ قَالَ وَ أَنَا عَلَى ذَليكَ مينَ الشَّاهيديينَ

And as for the six from the latter ones, so it is the calf (Abu Bakr), and he is No'Sal, and Pharaoh a, and he is Muawiya, and Haman a, and Qaroun a, and Al-Samiri a, and Al-Abtar a, and he is Amro Bin Al-Aas’. Are you testifying upon that?’ They said, ‘Yes!’ He ra said, ‘And I ra am upon that from the testifiers’.

وَ أَمَّا السِّتَّةُ مينَ الْْخيريينَ فَالْعيجْلُ وَ هُوَ ن َعْثَلٌ وَ فيرْعَوْنُ وَ هُوَ مُعَاوييَةُ وَ هَامَانُ هَذيهي الأُْمَّةي وَ هُوَ زييَادٌ وَ قَارُون ُهَا وَ هُوَ سَعْدٌ وَ السَّاميرييُّ وَ هُوَ أَبُ مُوسَى عَبْدُ اللَّهي بْنُ ق َيْسٍ لأيَنَّهُ قَالَ كَمَا قَالَ سَاميرييُّ ق َوْمي مُوسَى لاَ ميسَاسَ أَيْ لاَ قيتَالَ وَ الأَْب ْتََُ

وَ هُوَ عَمْرُو بْنُ الْعَاصي أَ ف َتَشْهَدُونَ عَلَى ذَليكَ قَالُوا ن َعَمْ قَالَ وَ أَنَا عَلَى ذَليكَ مينَ الشَّاهيديينَ

Then he ra said, ‘Aren’t you testifying that Rasool-Allah saww said: ‘My saww community will return to me saww at the Fountain upon five flags. It’s first is the flag of the calf (Abu Bakr). I saww shall stand and hold his hand. As soon as I saww hold his hand, his face would darken and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him’.

فَقَالَ أَبُو ذَرٍّ رَحمَْةُ اللَّهي عَلَيْهِ أَنَا أُحَدِّثُكُمْ بِيَديثٍ قَدْ سمَيعْتُهُ أَوْ مَنْ سمَيعَهُ مينْكُمْ
I saww shall say: ‘What is that you replaced me regarding the two weighty things from after me? They would be saying, ‘We belied the greater (Qur’an) and tore it and coerced the small (Ali), and we seized his rights’. I saww shall say: ‘Travel to the right!’ They will leave thirsty remaining thirsty, their faces having darkened, nor having been fed (quenched) from it, a drop.

Then there shall return to me the flag of Pharaoh (Muawiya) and his community, and they would be most of the people, and from them would be the ‘Al-Mubahrijoun’. It was said, ‘O Rasool-Allah! And what are the ‘Al-Mubahrijoun’? Would they be deviating from the road?’ He saww said: ‘No, but deviating from their religion, and they are those getting angered for the world and being pleased for it.

I saww shall stand and hold the hand of their leader, and when I saww hold his hand, his face would blacken, and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him. I saww would say: ‘With what did you replace me regarding the two weighty things after me?’ They would be saying, ‘We belied the greater and we killed the smaller’. I saww will say: ‘Travel the way of companions’. They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it a drop.’

He saww said: ‘Then there will returned to me the flag of Haman la of my community (Ziyad). I saww shall hold his hand. When I saww hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones who did his deeds, following him. I saww shall say: ‘With what did you replace me regarding the two weighty things after me?’

They would say, ‘We belied the greater and disobeyed it, and we abandoned the smaller and went away from him. I saww will say: ‘Travel the way of your companions’. So, they would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop.'
Then there will return to me the flag of Abdullah Bin Qays (Abu Musa Al-Ashari), and he would be the leader of fifty thousand from my community. I shall stand and hold his hand. When I hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him. I will say: ‘With what did you replace me regarding the two weighty things from after me?’

They would say, ‘We belied the greater and tore it and disobeyed it, and we abandoned the smaller away from him. I will say: ‘Travel the way of your companions!’ They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop.’

Then there will arrive to be Al-Mukhdaj (chief of the Kharijites) with his flag. I will hold his hand, and when hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones doing his deed, following him. I shall say: ‘With what did you replace me regarding the two weighty things after me?’

They would say: ‘We belied the greater and disobeyed it, and we fought against the smaller and killed him. I will say: ‘Travel the way of your companions!’ They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop’. 

Then will return to me the flag of Amir Al-Momineen, and Imam of the pious, and guide of the resplendent (Ali). I will stand and hold his hand. When hold his hand, his face would brighter, and so will the faces of his companions. I shall say: ‘With what did you replace me regarding the two weighty things after me?’

They would say: ‘We followed the greater and ratified it, and we supported the smaller and helped and fought alongside him. I will say: ‘Return saturated, remaining
saturated! So, they would drink a drink, they will not be thirsty after it, ever! The face of their Imam asws would be like the emerging sun, and faces of his asws companions would be like the full moon on the night of the full moon, and like the illumination of the stars in the sky’.

Then he said, meaning Abu Zarr ra, ‘Aren’t you testifying upon that?’ They said, ‘Yes’. He ra said, ‘And I am from the testifiers upon that’.

Yahya said, ‘And Abbad said, ‘Be witnesses upon me with this in the Presence of Allah azwj Mighty and Majestic! Abu Abdul Rahman had narrated to us with this. And Abu Abdul Rahman said, ‘Be witnesses upon me with this in the Presence of Allah azwj Mighty and majestic that Al-Haris Bin Haseyra had narrated to me with this. And Al-Haris said, ‘Be witnessed upon me with this in the Presence of Allah azwj Mighty and Majestic that Sakhr Bin Al-Hakam had narrated to me with this.

And Sakhr Bin Al-Hakam said, ‘Be witnesses upon me with this in the Presence of Allah azwj Mighty and Majestic that Hayyan had narrated to me with this. And Hayyan said, ‘Be witnesses upon me with this in the Presence of Allah azwj Mighty and Majestic that Al-Rabie Bin Al-Jameel had narrated to me with this. And Al-Rabie Bin Jameel said, ‘Be witnessed upon me with this in the Presence of Allah azwj Mighty and Majestic that Malik Bin Zamrah had narrated to me with this.

And Malik Bin Zamrah said, ‘Be witnesses upon me with this in the Presence of Allah azwj Mighty and Majestic that Abu Zarr Al-Ghifari ra had narrated to me with this. And Abu Zarr ra said similar to that, and he said: ‘Rasool-Allah saww said: ‘It is narrated to me saww by Jibraeel as, from Allah azwj Blessed and Exalted’”. 474

2 - فس، تفسير القمي أَبيي عَنْ مُسْليمي بْني خَاليدٍ عَنْ محَُّمَّدي بْني جَابيرٍ عَني ابْني مَسْعُودٍ قَالَ، Tafseer Al Qummi – My father, from Muslim Bin Khalid, from Muhammad Bin Jabir, from Ibn Masoud who said,

474 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 55 H 1
'Rasool-Allah saww said to me when he saww returned from the farewell Hajj: ‘O Ibn Masoud! O Ibn Masoud! The (end of) term has drawn near, and I saww have been given the news of death to myself. I went on to count to him, man by man.

He saww wept, then said: ‘May the mourners mourn you! Where are you from (mentioning) Ali asws Bin Abu Talib asws? You did not place him asws ahead over the people in their entirety. O Ibn Masoud! When it will be the Day of Qiyamah, flags would be raised for this community. So, the first of the flags would be my saww flag, the largest, with Ali asws Bin Abu Talib asws, and the people in their entirety would be beneath my saww flag. A caller would call out: ‘This is the preference, O son asws of Abu Talib asws!'

Then the Book was Revealed about the companions of Rasool-Allah saww: And they reckoned that strife would not be happening, so they were blinded and deafened. [5:71] – i.e., The Test and the Examination cannot happen with Amir Al-Momineen asws, so they were blinded and deafened. [5:71] – when Rasool-Allah saww was in their midst, then many of them were blinded and deafened [5:71], when Rasool-Allah saww passed away and nominated Amir Al-Momineen asws upon them. But they were blinded and deafened regarding him asws until now’. 475

From Abu Zarr as having said, ‘When this Verse was Revealed: On the Day faces would be whitened and faces would be blackened. [3:106], Rasool-Allah saww said: ‘My saww community will return to me saww on the Day of Qiyamah being upon five flags.

A flag would be with the calf of this community (Abu Bakr). I saww shall asked them: ‘What did you do with the two weighty things from after me saww?’ They would say, ‘As for the greater (Quran), we altered it and threw it behind our backs, and as for the smaller, we were inimical to him asws and hated him asws, and oppressed him asws. I saww will say: ‘Return to the Fire thirsty, remaining thirsty, your faced darkened!’

475 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen asws, Ch 55 H 2
Then will return to me a flag with the Pharaoh of this community (Muawiya). I shall say: ‘What did you with the two weighty things from after me?’ They would say, ‘As for the greater (Quran), we altered it, and tore it, and opposed it; and as for the smaller, we were inimical to him, and fought him’. I will say: ‘Return to the Fire thirsty, remaining thirsty, your faces being darkened’.

Then there shall return to me a flag with Samiri of this community (Abu Musa). I shall ask them: ‘What did you do with the two weighty things from after me?’ They would say, ‘As for the greater, we abandoned it and wasted him; and as for the smaller, we were against him and fought him’. I will say: ‘Return to the Fire thirsty, remaining thirsting, your faces blackened’.

Then there will return to me a flag with Zul Saday (chief of the Kharijites) with the first of the Kharijites and their last ones. I shall ask them: ‘What did you with the two weighty things from after me?’ They would say, ‘As for the greater, we followed it, and obeyed it; and as for the smaller, we loved him, and befriended him, and supported him and helped him until our blood flowed regarding them’. I will say: ‘Return to the Paradise, saturated, remaining saturated, your faces brightened’.

Then will return to me a flag with the Imam of the pious, and chief of the successors, and guide of the resplendent, and successor of Rasool of Lord of the worlds. I shall say to them: ‘What is that you did with the two weighty things?’ They would say, ‘As for the greater, we followed it, and obeyed it; and as for the smaller, we loved him, and befriended him, and supported him until our blood flowed regarding them’. I will say: ‘Return to the Fire thirsty, remaining thirsty, your faces being blackened’.

Then will return to me a flag with the Imam of this community (Muawiya). I shall say: ‘What did you with the two weighty things from after me?’ They would say, ‘As for the greater (Quran), we altered it, and tore it, and opposed it; and as for the smaller, we were inimical to him, and fought him’. I will say: ‘Return to the Fire thirsty, remaining thirsty, your faces being darkened’.
Then Rasool-Allah ﷺ recited: **On the Day faces would be whitened and faces would be blackened. [3:106]** – up to His ﷺ Words: **so in the Mercy of Allah, they would be in it eternally [3:107]**.


‘Raising it to Abu Zarr Al-Ghafari’، may Allah ﷺ be Pleased from him، said، ‘Rasool-Allah ﷺ said: ‘There shall return to me at the Fountain, a flag of Ali ﷺ، Amir Al-Momineen، and Imam ﷺ of the pious، and the guide of resplendent. I shall stand، hold his hand، so his face would be brightened، and so would faces of his companions. I shall say: ‘How did you all replace me regarding the two weighty things after me?’’

They would say، ‘We followed the greater and ratified it، and we supported the smaller and helped him and fought alongside him. ﷺ will say: ‘Return! Return saturated!’ They would drink such a drink، they will not be thirsty after it، ever! The faces of their Imam would be like the emerging sun، and their faces would be like the moon on the night of the full moon، or like the illumination of the stars in the sky’.

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476 Bihar Al Awaar – V 37، The book of History – Amir Al Momineen، Ch 55 H 3
477 Bihar Al Awaar – V 37، The book of History – Amir Al Momineen، Ch 55 H 4