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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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باب 56 أنه صلوات الله عليه الوصي و سيد الأوصياء و خير الحقائق بعد النبي صلى الله عليه وسلم من أي ذلك أو شئ فيه فهو كافر

1- فب، المنافق لابن شهروشاب الطبري بإسناده عن أبي الطليع ألقان علي أصحاب الشورى أن يجلدأنهم أن يرثول الله صلى الله عليه وسلم من أي ذلك أو شئ فيه فهو كافر

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Tayri, by his chain from Abu Al Tufeyl,

‘Ali asws said to the companions of the consultation: ‘I asws adjure you with Allah azwj! Do you know for Rasool-Allah saww there being any successor asws apart from me asws?’ They said, ‘O Allah azwj, no?’

Sufyan al Sowry, from Mansour, from Mujahid,

‘Salman Al-Farsi ra who said, ‘I ra heard Rasool-Allah saww saying: ‘My saww successor asws, and my saww caliph, and best of the ones saww leave behind after me saww, fuller of my saww promises, and payer of my saww debts, is Ali asws Bin Abu Talib asws!’

Al Tabari, by a chain of his,

‘From Salman ra who said, ‘I ra said to Rasool-Allah saww, ‘O Rasool-Allah saww! Surely there did not happen to be any Prophet as except and there was a successor as for him as’. (I ra said), ‘So, who is your saww successor asws?’ He saww said: ‘My saww successor asws, and my saww caliph among my saww family, and best of the ones saww leave after me saww, payer of my saww debts, and fuller of my saww promises, Ali asws Bin Abu Talib asws!’

Muteyr Bin Khalid, from Ahan, and Qays Bin Manah, and Ubada Bin Abdullah,
‘From Salman’ra, all of them from the Prophet’saww, ‘O Salman’ra! You’re asking me saww, who from my saww community is my saww successorasws, so do you know who Musaas was bequeathed to?’ I’ra said, ‘Allahazwj and His aswj Rasool saww are more knowing’. He saww said: ‘To Yoshuaas, because heas was the most learned of hisas community, and the most learned of my saww community after me saww is Aliasws Bin Abu Talibasws’.

And it is reported near to it by Ahmad in (the book) ‘Fazaail Al Sahaba’ – Abu Rafie said,

‘When it was the day in which Rasool-Allahsaww passed away in, there was fainting upon himsaww. I’ra grabbed his saww foot to kiss it, and I’ra cried. He saww woke upon and I’ra was saying, ‘Who is for me ra and for my ra children, O Rasool Allahsaww?’ He saww raised his saww head towards me ra and said: ‘Allahazwj is after me saww and my saww successor asws and the corrector of the Momineen; [66:4]’

Zayd son of Aliasws (Bin Al-Husaynasws), from his fatherasws, ‘Abu Zarr’ra was met Aliasws. Abu Zarr’ra said, ‘I’ra testify for youasws with the friendship and the brother-ship (with Rasool-Allahsaww, and the successor-ship’.

And it is reported by Abu Bakr Bin Mardawayh, similar to that, Salman’ra, and Al-Miqdad’ra and Ammar’ra, Ikrimah (Bin Abu Jahl’la), from Ibn Abbas, ‘Jibraeel as looked at Aliasws, heas said: ‘This is your saww successorasws’.

Al-Amsh, from Abaya, from Ibn Abbas, ‘Rasool-Allahsaww, Jibraeelas came to himsaww, and in his saww presence was Aliasws. Heas said: ‘This is best of the successorsas’.

Al Masoudy, from Umar Bin Ziyad, from Shareek Bin Al Fuzeyl Bin Salamah,

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4 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 1 d
5 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 1 e
6 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 1 f
7 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 1 g
8 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 1 h
‘From Umm Hany daughter of Abu Talib\textsuperscript{asws} said, ‘I said, ‘O Rasool-Allah\textsuperscript{saww}! The son\textsuperscript{asws} of my mother\textsuperscript{asws} is hurting me’ – meaning Ali\textsuperscript{asws}. The Prophet\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} does not hurt any Momin. Allah\textsuperscript{azwj} will Brand him\textsuperscript{asws} on the Day He\textsuperscript{azwj} will Brand upon the creatures.

\begin{align*}
\text{وَيَا أَنْتُ هَانِي إِنِّي أَمِّيْرُ عِنْدَ الْأَرْضِ أَمِّيْرُ عِنْدَ السَّمَاءِ إِنَّ اللَّهُ جَعَلَ لَنَا لِيْتُّ وَصْبًا مَّعْتُوَّةً وَصْبًا إِدَّ وَ يَوْضَعَ وَصْبًا مَّوْسِعًا وَ أَصْفَحَ \text{صَبْحًا مَّلْمَا وَ أَرْضُ وَصْبًا مَّلْمَا وَ أَرْضُ وَصْبًا مَّلْمَا}
\end{align*}

O Umm Hany! He\textsuperscript{asws} is Emir in the earth, Emir in the sky. Allah\textsuperscript{azwj} Made a successor\textsuperscript{as} to be for every Prophet\textsuperscript{as}. So, Shees\textsuperscript{as} is successor\textsuperscript{as} of Adam\textsuperscript{as}, and Yoshua\textsuperscript{as} is successor\textsuperscript{as} of Suleyman\textsuperscript{as}, and Shamoun\textsuperscript{as} is successor\textsuperscript{as} of Isa\textsuperscript{as}, and Ali\textsuperscript{asws} is my\textsuperscript{saww} successor\textsuperscript{asws}, and he\textsuperscript{asws} is best of the successors\textsuperscript{as} in the world and the Hereafter, and I\textsuperscript{saww} am owner of the intercession on the Day of Qiyamah, and I\textsuperscript{saww} am the caller and he\textsuperscript{asws} is the called’’. 9

\begin{align*}
\text{حِلْيرةُ أربِِ ن ُعريْمٍ ور ورلارقرةُ الطَّبَرِيِّ قرالر النَّبِِِّ ص}
\end{align*}

\(\text{(The book) ‘Hilyat’ of Abu Nueym, and (the book) ‘Walayah’ of Al Tabari,}\)

‘The Prophet\textsuperscript{saww} said: ‘O Anas! Fetch water for me\textsuperscript{saww} for Wud’u!’ Then he (Anas) said, ‘He\textsuperscript{saww} prayed two Cycles (Salat). Then he\textsuperscript{saww} said: ‘O Anas! There shall entered to you\textsuperscript{asws} from this door, Amir Al Momineen, and chief of the Muslims, and guide of the resplendent, and last of the successors\textsuperscript{as}.’

Anas said, ‘I said, ‘O Allah\textsuperscript{azwj}! Make it to be a man from the Helpers!’ And I concealed it when Ali\textsuperscript{asws} came. He\textsuperscript{asws} said: ‘Who is this, O Anas?’ I said, ‘Ali\textsuperscript{asws}’. He\textsuperscript{saww} stood up smiling and hugged him\textsuperscript{asws}. Then he\textsuperscript{saww} went on to wipe the sweat of his\textsuperscript{asws} face with his\textsuperscript{saww} face.

\begin{align*}
\text{فَقَالَ أَنْسُ فَلْتُ اللَّهُمَّ جَعَلْهُ رَجَلاً مِّنَ الْأَلْصَارَ وَ كَبِيرًا إِذْ جَاءَ عَلَيْهِ فَقَالَ إِنَّهُ مَنْ تَحْتَ فِي هِ ذَا أَنْسُ قَلْتُ لَهُ فَقَامَ مَسْتَجَابًا إِذْ خَلَتْ مَنْ تَحْتَ فِيهِ يَجْهَهُ}
\end{align*}

\(\text{And We did not Reveal the Book unto you except for you to clarify to them what they were differing in, [16:64]’. So, he\textsuperscript{saww} established Ali\textsuperscript{asws} to explain that’’. 10}\)

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9 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 1 i
10 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 1 j
And from the speech of the author, ‘His saww son-in-law whom he saww established brotherhood with, and he asws answered him saww whenever he saww called him asws, and ratified him saww, and assisted him asws, and consoled him asws, and constructed the religion and built it, and defeated the Shirk, and disgraced it, and ransomed himself asws upon the bed, and defended him asws, and protected him asws, and rubbed the nose of the one being inimical to him saww and hated him, and washed him asws, and buried him asws, and fulfilled his saww religion, and fulfilled it, and stood with the entirety of what he saww had bequeathed. That is Amir Al-Momineen asws, no (one else) besides him asws’.  

And the summary in a Hadeeth of Ibn Abbas,

‘Regarding the expiry of Rasool-Allah saww, the Prophet saww said: ‘O Abbas! O uncle of Rasool-Allah saww! Accept my saww bequest, and fulfil my saww promise, and pay off my saww debts’. Al-Abbas said, ‘O Rasool-Allah saww! Your saww uncle is old, aged, with a lot of dependants, and you saww are a cool breeze of generosity and benevolence, and upon you saww is a promised which your saww uncle cannot get up with it’. He saww turned towards Ali asws and said: ‘Accept my saww bequest and fulfil my saww promises and pay off my saww debts’. He asws said: ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Come near me saww’. He asws went near him saww and he saww pressed him asws to him saww, and he saww removed his saww ring from his saww hand and said to him asws: ‘Take this and place it in your asws hand’. And he saww called for his saww sword, and his saww armour, and it is reported that Jibraee as descended from the sky and came with it to him saww. He saww handed it to Ali asws. He saww said to him asws: ‘Take possession of this during my saww lifetime’, and handed his saww mule to him asws, and its saddle, and said: ‘Go upon the Name of Allah aswj to your asws house’. Then there was fainting upon him saww – the story’.  

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11 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 1 k
12 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 1 l
‘Ali asws disputed Al-Abbas to Abu Bakr regarding a cloak of the Prophet saww, and his saww sword, and his saww horse. Abu Bakr said, ‘Where were you O Ibn Abbas, when Rasool Allah saww had gathered the sons of Abdul Muttalib asws and you were one of them, so he saww said: ‘Which one of you will be my saww Vizier so he will become my saww successor asws, and my saww caliph among my saww family, and fulfil my saww promises, and pay off my saww debts?’

Al-Abbas said to him, ‘So what made you sit in this seat of yours and rule upon him asws?’ Abu Bakr said, ‘Are you being treacherous, O sons of Abdul Muttalib asws?’

And a speaker of Haroun Al-Rasheed said, ‘I want Hisham Bin Al-Hakam to acknowledge that Al asws was unjust’. He said to him, ‘If you can do so, for you would be such and such’. He ordered with it.

When he presented, the speaker said, ‘O Abu Muhammad! The community in their entirety are reporting that Al asws disputed Al-Abbas (taking him) to Abu Bakr regarding a cloak of the Prophet saww, and his saww sword, and his saww horse’. He said, ‘Yes’. He said, ‘So, which of the two was unjust to his companion?’

He feared from Al-Rasheed, so he said, ‘There did not happen to be anyone unjust among the two’. He said, ‘Two people dispute regarding a matter, and they are both rightful?’ He said, ‘Yes. The two Angels disputed (taking it to) Dawood as and there wasn’t anyone unjust among the two, and rather they wanted to clarify to him as upon the judgment. Similar to that are these two going to judgment to Abu Bakr in order to make him recognise his own injustice’.

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13 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 1 m
14 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 1 n
(The books) ‘Al Amaali’ of Al Sadouq, (and) ‘Al Khisaal’, by the chain to Darim, ‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: ‘Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand Prophets^{as}. I^{saww} am most honourable of them to Allah^{azwj} and there is no pride. And Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand successors^{asws}. Ali^{asws} is most honourable of them to Allah^{azwj} and their^{asws} superior’.^{15}

3 - On the authority of the chid. N, it is narrated to the chains, starting from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: ‘Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand Prophets^{as}. I^{saww} am most honourable of them to Allah^{azwj} and there is no pride. And Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand successors^{asws}. Ali^{asws} is most honourable of them to Allah^{azwj} and their^{asws} superior’.

4 - In an ilm about the Prophet^{saww} (Syeda) Fatima^{asws} married to Ali^{asws}, she^{asws} said: ‘You^{asws} are getting me^{asws} married to a destitute, there is no wealth for him^{asws}. He^{saww} said: ‘O Fatima^{asws}! Are you^{asws} not pleased that Allah^{azwj} Considered the people of the earth and Chose two men from it, one of them being your^{asws} father^{saww}, and the other being your^{asws} husband’.

5 - In an ilm, the sheykh Al Tusi – Abu Amro, from Ibn Uqdaab, from Muhammad Bin Ahmad Al Qatwany, from Ibrahim Bin Anas, from Ibrahim Bin Ja’far, from Abu Al Zubeyr, from Jabir Bin Abdullah who said, ‘We were in the presence of the Prophet^{saww} and Ali^{asws} Bin Abu Talib^{asws} came. The Prophet^{saww} said: ‘My^{saww} brother^{asws} has come to you^{asws}. Then he^{asws} turned towards the Kabah, struck it with his^{saww} hand, then said: ‘By the One^{as} in Whose Hand is my^{as} soul! This one^{asws} and his^{asws} Shias, they are the successful on the Day of Qiyamah’.

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17 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 4
Then he\textsuperscript{18} said: ‘He\textsuperscript{asws} is your first one in Eman, and your most fulfilling with the Pact of Allah\textsuperscript{azwj}, and your straightest of them with the Commands of Allah\textsuperscript{azwj}, your most just among the citizens, and your fairest with the distribution, and the greatest of you of status in the Presence of Allah\textsuperscript{azwj}.

He (the narrator) said: ‘It was Revealed: \textit{Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].} The companions of Muhammad\textsuperscript{asws}, whenever Ali\textsuperscript{asws} came, would say, ‘The best of the Created beings has come’\textsuperscript{18}’.

\textit{(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Ibn Uqdah, from Muhammad Bin Ismail, from Umar Al Tammar, from Abdul Rahman Bin Hilqam, from Sho’ba, from Al Amsh, and Ubeyd Bin Ibrahim, from Atiya Al Awfy who said,}

‘I asked Jabir Bin Abdullah about Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He said, ‘That is best of the human beings’\textsuperscript{19}.

\textit{(The book) ‘Al Amaali’ of the sheykh Al Sadouq – Yaqoub Bin Yusuf Al Faqeeh, from Ismail Bin Muhammad Al Saffar, from Muhammad Bin Ubey Al Kindy, from Abdul Rahman Bin Shareek, from his father, from Al Amsh, from Ata’a who said,}

‘I asked Ayesha about Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. She said, ‘That is best of the human beings and no one would doubt in him\textsuperscript{asws} except a Kafir’\textsuperscript{20}.

\textit{(The book) ‘Al Amaali’ of the Al Sadouq – Yaqoub Bin Yusuf, from Abdul Rahman Al Khayti, from Ahmad Bin Yahya Al Azdy, from Hassan Bin Al-Husayn Al Urny, from Ibrahim Bin Yusuf, from Shreek, from Mansour, from Rabie, from Huzeyfa,}

‘He was asked about Ali\textsuperscript{asws}. He said, ‘That is best of the human beings, and no one will doubt in him\textsuperscript{asws} except a hypocrite’\textsuperscript{21}.

\textsuperscript{18} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 5
\textsuperscript{19} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 6
\textsuperscript{20} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 7
The book) ‘Al Amaali’ of Al Sadouq – Muhammad Bin Ahmad Al Sayrafi, from Muhammad Bin Al Abbas, from Abu Al Khayr who said, ‘And it is narrated to us by Muhammad Bin Yunus Al Basry, from Abdullah Bin Yunus and Abu Al Khayr both together, from Ahmad in Musa, from Abu Bakr Al Nakhaie, from Shareek, from Abu Is’haq, from Abu Wa’il, from Huzeyfa,

‘From the Prophet saww having said: ‘Ali asws Bin Abu Talib asws is best of the human beings, and one who refuses, so he has committed Kufr’”. 22


‘Ali asws is best of the human beings, so the one who refuses, he has committed Kufr’ – the Hadeeth”. 23

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Masoudy, by his chain from Abu Saeed Al Khudri,

‘The Prophet saww said: ‘The most superior of my saww community is Ali asws”. 24

And in a report: ‘Ali asws Bin Abu Talib asws is the most superior of my saww community”. 25

Abdul Razzaq, from Ma’mar who said, ‘I asked Sufyan about the most superior of the companions. He said, ‘Ali asws’”. 26

21 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 8
23 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 10
24 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 11 a
26 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 11 c
‘From Abu Ja‘far asws having said: ‘Rasool-Allah saww said: ‘The first successor that happened to be upon the surface of the earth was Hibtullah Bin Adam as, and there is no Prophet who passed away except and there was a successor for him as.

The number of the entirety of the Prophets was one hundred and twenty-four thousand Prophets, five of them were the Determined Ones (Ul Al-Azam) – Noah as, and Ibrahim as, and Musa as and Isa as and Muhammad saww.

And Ali asws Bin Abu Talib asws was the ‘Hibtullah’ for Muhammad saww, inheriting knowledge of the Prophets, and knowledge of the ones who were before him asws. As for Muhammad saww, he saww inherited the knowledge of the ones from the Prophets and the Messengers who were before him saww.

And upon the pillar of the Throne is written: “Hamza asws is lion of Allah azwj and lion of His azwj Rasool saww and chief of the martyrs”; and in a corner of the Throne is written on the right of our Lord azwj, and both His azwj Hands are right: “Ali asws is Amir Al-Momineen asws.”

This is our asws argument against the one who denier our asws right, and rejects our asws inheritances and what we asws were forbidden from the speaking, and in front of us asws is the conviction, so which argument can happen to be more reaching than this?’ 27

And Ali asws is best of the human beings. The one who refuses, so he has committed Kufr, and one who agrees, so he has thanked (Allah azwj).’ 28
Abu Al Zubeyr, and Atiya Al Awfy, and Jawwab, each one of them said,

‘I saw Jabir leaning upon his staff and he was going around in the markets of Al-Medina and their gathering, and he was reporting this Hadeeth. Then he would say, ‘Community of Helpers! Educate your children upon the love of Ali asws. The one who refuses, let him investigate the affair of his mother!’’ 29

And in a report, ‘(Ayesha) reported this Hadeeth, it was said to her, ‘So why did you battle him asws?’ She said, ‘I did not battle against him asws from myself except Talha and Al-Zubeyr carried me (upon it)’’. 30

‘He asked Jabir and Huzeyfa about Ali asws. They both said, ‘Ali asws is best of the human beings. No one will doubt in him asws except a Kafir’’. 32

Al-Tabari in his history – ‘Al-Mamoun revealed the words in the creation of the Quran and the merits of Alasws Bin Abu Talibasws, and said, ‘Heasws is the most superior of the people after Rasool-Allahasws in the month of Rabbi Al-Awwal of the year two hundred and twelve, and so said Al-Baghdadi, and most of the people of Al-Basra from the Mu’tazilites, ‘The most
superior of the people after Rasool-Allah Saww is Ali Bin Abu Talib asws, and it is a choice of Abu Abdullah Al- Basry”. 33 (This is not a Hadith)

Abu Bakr Al-Hazly, from Al-Shaby, ‘A man came to Rasool-Allah Saww and said, ‘O Rasool-Allah Saww! Teach me something Allah azwj would Make me benefit with it’. He Saww said: ‘Upon you is with the acts of kindness, for it would benefit you in the current (life) of your world, and your Hereafter’.

Then Ali asws came and said, ‘O Rasool-Allah Saww! (Syeda) Fatima is calling you saww’. He saww said: ‘Yes’. The man said, ‘Who is this, O Rasool-Allah Saww?’ He saww said: ‘This is from the ones who Allah azwj is regarding them: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’. 34

Abu Nueym Al Asfahany in (the book) ‘Fi Ma Nazal Min Al Quran Fi Ali asws’ – by the chain, from Shareek Bin Abdullah, from Abu Is’haq, from Al Haris,

‘And Al-Baqir asws: ‘The Prophet Saww said to Ali asws initiating: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. You asws and your asws Shias, and my asws appointment and your all appointments are at the Fountain, when the people are gathered, you asws and your asws Shias will come resplendent of faces’”. 35

Abu Nueym Al Asfahany in (the book) ‘Fi Ma Nazal Min Al Quran Fi Ali asws’ – by the chain, from Shareek Bin Abdullah, from Abu Is’haq, from Al Haris,

‘Ali asws said: ‘We asws, People asws of the Household cannot be compared with the people’. A man stood up and came to Ibn Abbas and informed him. He said, ‘Ali asws spoke the truth. Or are not the people saying the Prophet saww cannot be compared with the people? And it has been Revealed regarding Ali asws: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’. 36

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33 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 14 a
34 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 14 b
35 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 14 c
36 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 14 d
Abu Bakr Al Shirazi in the book ‘Nuzool Al Quran Fi Sha’n Amir Al Momineenasws’ – It is narrated by Humeyd from Anas Bin Malik (well-known fabricator) who said,

‘Surely those who believe – it was Revealed regarding Aliasws being the first of the people to ratify Rasool-Allahsaww, and are doing righteous deeds, - adhering with fulfilment of the Obligations - those, they are the best of the Created beings [98:7] – meaning Aliasws being most superior of the caliphs after the Prophet saww, up to the end of the Chapter (Al-Bayyinah)’.

And in a report of Jabir, ‘The companions of Rasool-Allahsaww, whenever Aliasws came, would say, ‘Here comes the best of Created beings’.

Al-Balazuri in (the book) ‘Al-Tareekh’ – Atiyah said, ‘We said to Jabir Bin Abdullah, ‘Inform us about Aliasws’. He said, ‘Heasws was best of the people after Rasool-Allahsaww’. I

Ibn Abdous Al Hamdany and Al Khateeb Al Kwawarizmy in both their books, by the chain,

‘From Salman Al-Farsi, ‘Heasww said: ‘Myasaww brotherasws, and myasaww Vizier, and best of the ones Isaww leave behind after measaww is Alisws Bin Abu Talibasws’.

The book ‘Tareekh’ of Al Khateeb – It is reported by Al Amsh, from Adayy, from Zirr, from Ubeydullah,
‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who does not say that Ali\textsuperscript{asws} is best of the human beings, so he has committed Kufr’’.\textsuperscript{42}

And from him in (the book) ‘Al Tareekh’ by the chain from Alqamah, from Abdullah who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Best of your men is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and best of your youths are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and best of your women is (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}’.\textsuperscript{43}

And from him (the book) ‘Al Talaqany, from Al Waleed Bin Muslim, from Hanzalah Bin Abu Sufyan, from Shahr Bin Hawshab who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘They are the evilest of people, and the caliph killing them is best of the people and the caliph, and closest of them to Allah\textsuperscript{azwj} as a means, i.e. Al-Mukhdaj (chief of the Khawarijites) and his companions’’.\textsuperscript{44}

And Sa’ad Bin Abi Waqas entered to see Muawiya after the peace treaty of Al-Hassan\textsuperscript{asws}. Muawiya said, ‘Welcome with the one who neither recognises a right so he could follow it, nor any falsehood, so he could shun it’. He said, ‘Do you want me to assist you against Ali\textsuperscript{asws} after you have heard the Prophet\textsuperscript{saww} saying to his\textsuperscript{saww} daughter\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws}: ‘You\textsuperscript{asws} are best of the people of a father\textsuperscript{saww} and husband\textsuperscript{asws?’}

And it is reported from Salman\textsuperscript{ra} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Best of this community is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’’.\textsuperscript{46}
‘When Umar Bin Al-Khattab compiled the registers, he began with Al-Hassan asws and with Al-Husayn asws and filled both their asws laps from the wealth. Ibn Umar said, ‘You are placing them both over me, and for me is accompaniment (of Rasool-Allah saww) and emigration besides them both?’ Umar said, ‘Be quiet, may there be no mother for you! Their father is better than your father and their mother is better than your mother’.

(Rasool-Allah saww) said: ‘The doubter in the merit of Al-Hassan Bin Ali Al Rasiby would be Resurrected on the Day of Al-Qiyamah from his grave, and in his neck would be a collar of fire wherein would be three hundred divisions, upon each division from it would be a Satan scowling in his face and spitting in it’.

(The book) ‘Al Majaalis’ of Al Mufeed – Al Miraghi, from Abu Abdullah Al Asady, from Ja’far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Abu Al Sab bah, from Abdul Ghafour Al Wasity, from Abdullah Bin Muhammad Al Qursy, from Al-Hassan Bin Ali Al Rasiby, from Al Zahhak Bin Muzahim, from Ibn Abbas who said,

‘The book ‘Al Rawzah’ – From Abu Bakr who said,

‘He saww said: ‘Ali asws is best of the ones I saww am leaving behind after me saww. So, the one who obeys him asws has obeyed me saww, and one who disobeys him asws has disobeyed me saww’.

(O Ali saww) shall contend with the Prophet-hood and there is no Prophet-hood after me saww, and you asws will dispute the people with seven (matters) and you asws cannot be disputed by anyone from the Qureysh.

You asws after first of them in Eman with Allah azwj, and most fulfilling of them with the Pact of Allah azwj, and their straightest with the Commands of Allah azwj, and their fairest in apportionment, and their most just among the citizens, and their most insightful in the
judging, and greatest of them in the Presence of Allahazwj of status on the Day of Qiyamah’’.50

Heazwj Revealed to meaww than taww should get youasws married to himasws and take himasws as a successorasws. Do youasws not know that youasws were married to himasws due to the Benevolence of Allahazwj. Yourasws husband is more learned of the in knowledge, and most abundant of them in wisdom, and most advanced of them in being a Muslim’.

Sheasws laughed and smiled. Rasool-Allahsaww wanted to increase for her more of the good, all of it which Allahazwj had Apportioned for Muhammadasw and Progenyasws of Muhammadasw. Heasw said to herasws: ‘O Fatimaasws! And for Aliasws there are eight teeth, meaning virtues – Eman with Allahazwj and Hisazwj Rasoolasw, and being married to youasws,

50 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 16
and his asws two sons asws Al-Hassan asws and Al-Husayn asws, and his asws enjoining with the good and forbidding from the evil.

O Fatima asws! We asws, People asws of the Household have been Given six characteristics, not one from the former ones and the latter ones have been Given, nor will anyone from the latter ones achieve it apart from us asws. Our asws Prophet saww is best of the Prophets as, and he asws is your asws father saww, and our asws successor asws is best of the successors as, and he asws is your asws husband.

And our asws martyr is best of the martyrs, and he as is Hamza asws, uncle as of your asws father saww, and from us asws are two chiefs of this community, and they asws are your asws two sons asws, and from us asws is Mahdi asws of the community, the one asws Isaq as would pray Salat behind him asws. Then he saww struck upon a shoulder of Al-Husayn asws and said: ‘From this one asws is Mahdi of this community’.51

And it is copied from (the book) ‘Manaqib’ of the memoriser Abu Bakr Ahmad Bin Musa Bin Mardaway, from Huzeyfa who said,

‘Rasool-Allah saww said: ‘Ali asws is best of the human beings. One who refuses, so he has committed Kufr’.52

And from him, said, ‘Huzeyfa was asked about Ali asws. He said, ‘Best of this community after its Prophet saww, and no one will doubt in it except a hypocrite’.53

And from him, from Salman ra having said, ‘Rasool-Allah saww said: ‘Ali asws Bin Abu Talib asws is best of the ones I saww am leaving behind me asws’.54

51 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 a
52 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 b
53 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 c
54 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 d
And from him, from Abu Saeed Al Khudri who said, ‘Salmanra said, ‘Rasool-Allahsaww saw me”, so he saww called me asw, Ira said, ‘At your saww service!’ He saww said: ‘Be a witness today that Alasws Bin Abu Talibasws is best of them and their superior”.

And from him, from Abu Saeed Al Khudri,

‘From Salmanra having said, ‘Ira said, ‘O Rasool-Allahsaww! For every Prophetas there is a successoras, so who is your saww successoras?’ He saww was silent from me.

When it was the next day, he saww saw me. He saww said: ‘O Salmanra!’ Ira hurried to himasws and Iasws said, ‘At your saww service!’ He saww said: ‘Do youra know who the successor is of Musaas?’ Ira said, ‘Yes, Yoshua Bin Nounasv. He saww said: ‘Why?’ Ira said, ‘Because heas was their most learned on that day’.

He saww said: ‘My saww successoras, and the place of my saww secrets, and best of the ones I saww am leaving behind after mesaww, and fulfiller of my saww promises, and fulfiller of my saww debts is Alasws Bin Abu Talibaswsas’.  

And from him, from Anas Bin Malik (well-known fabricator), said, ‘

‘Salman Al-Farsiira narrated to me that heira heard Rasool-Allahsaww saying: ‘My saww brotherasws, and my saww Vizier, and best of the ones Isaww leave behind after mesaww is Alasws Bin Abu Talibaswsas’.  

And it is reported by our friend, the brightest of the narrators, Al Hanbali, raising it to Anas (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘Alasws is my saww brotherasws, and my saww companion, and sonasws of my saww uncleas, and best of the ones Isaww leave behind after me saww. Heasws will pay off my saww debts and fulfil my saww promises”.

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55 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 17 e
56 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 17 f
57 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 17 g
58 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 56 H 17 h
And from Anas (well-known fabricator),

‘From Salman\(^a\) having said, ‘I\(^a\) said, ‘O Rasool-Allah\(^saww\) From whom should we take after you\(^saww\), and with should we trust?’ He\(^saww\) was silent from me\(^a\) until \(^a\) asked ten times. Then he\(^saww\) said: ‘O Salman\(^a\)! My\(^saww\) successor\(^asws\), and my\(^saww\) caliph, and my\(^saww\) Vizier, and best of the ones I\(^saww\) leave behind after me\(^saww\) is Ali\(^asws\) Bin Abu Talib\(^asws\). He\(^asws\) pay off (my\(^saww\) debts) on my\(^saww\) behalf and fulfil my\(^saww\) promises’. 59

And from him, from Salman\(^a\) having said, ‘Rasool-Allah\(^saww\) said to me\(^a\): ‘Do you\(^a\) known who the successor was of Musa\(^as\)?’ I\(^a\) said, ‘Joshua Bin Noun\(^as\)’. He\(^saww\) said: ‘So, my\(^saww\) successor\(^asws\) among my\(^saww\) family, and best of the ones I\(^saww\) leave behind after me\(^saww\), is Ali\(^asws\) Bin Abu Talib\(^asws\)’. 60

And from him, from Abu Rafie, from his father, from his grandfather who said,

‘Rasool-Allah\(^saww\) said to Ali\(^asws\): ‘You\(^asws\) are best of my\(^saww\) community in the world and the Hereafter’’. 61

And from him, from Hubeysh Bin Junada who said,

‘Rasool-Allah\(^saww\) said: ‘Best of the ones who walk upon the earth after me\(^saww\) is Ali\(^asws\) Bin Abu Talib\(^asws\)’. 62

And from him, from Anas (well-known fabricator) who said,

‘Rasool-Allah\(^saww\) said: ‘Ali\(^asws\) is best of the ones I\(^saww\) leave behind after me\(^saww\)’. 62

And from him, from Anas (well-known fabricator) as well,

59 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 56 H 17 i
60 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 56 H 17 j
61 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 56 H 17 k
62 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 56 H 17 l
‘From the Prophet **saww** having said: ‘**My saww** friend, and **my saww** caliph, and best of the ones **saww** am leaving behind after me **saww**, paying off my **saww** debts, and fulfilling my **saww** promises, is Ali **asws** Bin Abu Talib **asws**’. 63

و ميزة عن عطشة بن عبد الله وهو شيخ كبير فقلنا عن هذا الرجل عطشة بن أبي طالب فوقع خاجة لقَامَ ذاك
من خُلْق البشر.

And from him, from Atiya Bin Sa’ad who said,

‘We entered to see Jabir Bin Abdullah, and he was an old man. We said, ‘Inform us about this man **asws**, Ali **asws** Bin Abu Talib **asws**’. He raised his eyebrows, then said, ‘That one **asws** is from the best human beings’’. 64

بعدة روایات و ميزة شيخي علي عن علي عن قال خير البشر.

By a number of reports, and from it – ‘Jabir was asked about Ali **asws**. He said, ‘**He asws** was best of the human beings’’. 65

و في روایة قبلية و ما تقول في رجل يُبغض عليّ قال ما يُبغض عليّ إلا كافر.

And in a report – I was said to him (Jabir), ‘What are you saying regarding a man who hates Ali **asws**?’ He said, ‘No one would hate Ali **asws** except a Kafir’’. 66

و ميزة عن عطشة بن أبي الجعد قال: ذكرنا فضل علي عند جابر بن عبد الله فقال و تَشُكُون فيه في قال بعض القوم إنه قد أحدث قال و ما يشك فيه إلا كافر أو متهاق.

And from him, from Salim Bin Abu Al-Ja’ad who said, ‘The merits of Ali **asws** were mentioned in the presence of Jabir Bin Abdullah. He said, ‘And you all are doubting in him **asws**?’ One of the people said, ‘It was accidental’. He said, ‘And no one would doubt in him **asws** except a Kafir or a hypocrite’’. 67

و في روایة قال: كان خير البشر وقال يا جابر كَفَفْتُ الجُول فيسم يُبغض عليّ قال ما يُبغض عليّ إلا كافر.

And in a report, he (Jabir) said, ‘**He asws** was best of the human beings’. I said, ‘O Jabir! How are you saying regarding the one who hates Ali **asws**?’ He said, ‘No one would hate him **asws** except a Kafir’’. 68

و ميزة عن جابر بن عبد الله قال: تثبت الْبَهِيَّةُ الْأَلْبِيَّةُ عن عطشة إلى نبي ويلة وكان يَكْبَحُ شخانة في الجِهَادِ فَلَأَتْ نبي ويلة انتظروا ما في نفسه قال فخَضَبَ القُوَمُ فرَجَعَ إلى رَسُول اللَّهِ صَلَّى الله عليه وسلم وأرادوا قلبي و منعوا الصدقة.

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63 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen **asws**, Ch 56 H 17 m
64 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen **asws**, Ch 56 H 17 n
65 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen **asws**, Ch 56 H 17 o
67 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen **asws**, Ch 56 H 17 q
68 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen **asws**, Ch 56 H 17 r
And from him, from Jabir Bin Abdullah who said, ‘The Prophet saww sent Al-Waleed Bin Uqba to the clan of Waliya, and there was ill-will between them during the pre-Islamic period. When he reached the clan of Waliya, they welcomed him in order to look at what was within him. They said, ‘O Rasool-Allah saww! Al-Waleed has lied, but there had been ill-will between us and him, so we fear that he wants to punish us for that which was between us’.

Rasool-Allah saww said: ‘Either you will desist, O clan of Waliya or else I saww shall send a man to you who is like myself asws in my saww view. He asws will kill your fighters and capture your offspring, and he is this one asws, best of the ones you can see’ – and he asws struck upon a shoulder of Ali asws Bin Abu Talib asws. And Allah azwj Revealed regarding Al Waleed Bin Uqba: O you who believe! If a transgressor comes to you with news, [49:6] – up to its end’.69

And from him, from Ata’a who said, ‘I asked Ayesha about Ali asws. She said, ‘That is from best of the Created beings, and no one will doubt in him asws except a Kafir’.70

And from him, from Suleyman Bin Bureyda, from his father, ‘The Prophet saww said to (Syeda) Fatima asws: ‘Your asws husband asws is best of my saww community, their most advanced in being a Muslim and most abundant of them in knowledge’.71

(The book) ‘Al-Taraaif’ – Ibn Mardawayh, by his chain from Ibn Abbas who said, ‘This Verse was Revealed regarding Ali asws: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’.72

69 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 s
70 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 t
71 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 17 u
72 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 18 a
And it is reported from Atiya who said, ‘Jabir Bin Abdullah was asked about Ali\textsuperscript{as}. He said, ‘That is best of the human beings, and no one will doubt in it except a hypocrite’’.\textsuperscript{73}

And from Ata’a, from Ayesha when she was asked about Ali\textsuperscript{as}. She said, ‘Ali\textsuperscript{as} is best of the human beings. No one will doubt in it, except a Kafir’’.\textsuperscript{74}

\textsuperscript{73} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 18 b

\textsuperscript{74} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 18 c

\textsuperscript{75} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 19

\textsuperscript{76} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 20
So, beatitude is for one who believes in him asws and ratified his rights and the woe of all woes is for one who rejects him asws and rejects his rights. There is a right upon Allah azwj that He Deprives him on the Day of Qiyamah the intercession of Muhammad sAWw ''.

When he asws came to him saWW, he sent for the Helpers. They came to him saWW. He saWW said to them: ‘Community of Helpers! Shall I point you all to the one, if you were to hold fast with him asws, you will never stray after him asws (me saWW), ever!’

They said, ‘Yes, O Rasool-Allah saWW!’ He saWW said: ‘This is Ali asws, so love him asws with my saWW love and honour him asws with my saWW honour. Jibraeel as instructed me asws with that which I saWW have said to you from Allahazwj Mighty and Exalted’.

The book ‘Al Rawza’ (and the book) ‘Al Fazaail’ of Ibn Shazan, by the chain, raising it,

‘From Muhammad Al-Baqir asws said: ‘Jabir Bin Abdullah Al-Ansari was asked about Ali asws Bin Abu Talib asws. He said, ‘By Allah aswW] That is Emir of the Momineen and ruination of the Kafirs, and killer of the deviants, and the allegiance-breakers, and the renegades, for I heard Rasool-Allah saWW saying: ‘Ali asws, after me saWW, is best of the human beings’. So, the one who doubts in it, he has committed Kufr’.”

77 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 21
78 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 22
I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said in commentary of (the book) ‘Nahj Al Balagah’, in the book ‘Siffeen’ of Al Madainy, from Masrouq, ‘Ayesha said to him when she came to know that Ali asws had killed ‘Zul-Saday’, ‘May Allah azwj Curse Amro Bin Al-Aas! He wrote to me informing me that he was killed at Alexandria. Indeed! He isn’t going to prevent me of what is within myself that I should be saying what I had heard from Rasool-Allah saww. I heard him saww saying: ‘He (Zul Saday) would be killed by the best of my saww community from after me saww’.

And in (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Masrouq who said, ‘Ayesha said to me, ‘You are from my sons, and from the most beloved of them to me. Is there any knowledge with you of Al-Mukhdaj (chief of the Kharijities)?’ I said, ‘Yes, Ali asws Bin Abu Talib asws killed him at the river, its upper part is call Tamarra and its lower end is called Al-Nahrwan, being between Al-Khafeew and Tarfa’a’.

She said, ‘Seek out a proof for me upon that’. I made men to stand and testify with that in her presence. I said to her, ‘I ask you, by the occupant of the grave (Rasool-Allah saww)! What is that which you had heard from Rasool-Allah saww regarding them?’ She said, ‘Yes, I heard him saww saying: ‘They (Kharijities) would be evilest of the people, and the caliph would kill them, best of the people and the caliph, and their closest of them in the Presence of Allah azwj, of a means’.”

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Muhammad al Attar, from Al-Husayn Bin Is’haq Al Tajir, from Ali Bin Mihran, from Al-Hassan Bin Saeed, from Al-Husayn Bin Ulwan, from Ziyad Bin Al Munzir, from Badr Bin Abdullah, from Anas Bin Malik (well-known fabricator) who said,
‘I heard Rasool-Allah saww saying: ‘He asws will enter upon you all from this door, best of the successors as, and chief of the martyrs, and closest of the people from the Prophet as in status’. Ali asws Bin Abu Talib asws entered. Rasool-Allah saww said: ‘And what is the matter for me saww that I saww should not be saying this, O Abu Al-Hassan asws, and you asws will be in charge of my saww Fountain, and the fulfiller of my saww guarantees, and the payer of my saww debts on my saww behalf’.

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja’far Bin Salama, from Al Saqafy, from Al Hakam Bin Suleyman, from Ali Bin Hashim, from Amro Bin Hureys, from Barda’a Bin Abdul Rahman, from Abu Al Khaleel,

‘From Salman ra, may Allah azwj have Mercy upon him ra, said, ‘I entered to see Rasool-Allah saww at the death. He saww said: ‘Ali asws Bin Abu Talib asws is the most superior of the ones I saww leave behind after me saww’.


‘From Abu Ja’far asws: ‘Rasool-Allah saww was seated with his saww companions. He saw Al asws and he saww said: ‘This one asws is best of the successors as, and Emir of the resplendent’.

82 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 25
83 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 26
84 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 27
85 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 28
I was serving the Prophet 

he asaww said to me: ‘O Anas Bin Malik! A man will enter to see me asaww, being an Imam asws of the Momineen, and chief of the Muslims, and best of the successors asv."

The door was knocked, and there was Ali asws Bin Abu Talib asws. He asws entered sweating, and the Prophet asaww went on to wipe the sweat from his asws face and saying: ‘You asws will deliver on my asaww behalf, or preach on my asaww behalf’. He asws said: ‘O Rasool-Allah asaww said: ‘Or did you asws not deliver the Message of your asaww Lord aswj?’ He asaww said: ‘Yes, but you asws will teach the people’’.86

And in the Hadeeth of (the book) ‘Al-Musnad’: ‘I asaww am chief of the Prophets as and Ali asws is chief of the successors asv’.88

And in the Hadeeth of Al-Husayn asws: ‘You asws are the chief and son asws of the chief, and brother of the chief’.89

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86 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 29
87 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 30 a
88 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 30 b
89 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 30 c
(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Al Hamdani, from Ahmad Bin Yahya Al Sowfy, from Ismail Bin Aban, from Ja’far Bin Maysarah, from Abu Abdullah, from Abdullah Bin Abdul Rahman Al Yashkari, from Anas (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘Who is chief of the Arabs?’ They said, ‘Yousaww are, O Rasool-Allahsaww!’ He saww said: ‘I saww am chief of the children of Adamas, and Alisws is chief of the Arabs’.

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(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Al Hamdani, from Ahmad Bin Yahya Al Sowfy, from Ismail Bin Aban, from Ja’far Bin Maysarah, from Abu Abdullah, from Abdullah Bin Abdul Rahman Al Yashkari, from Anas (well-known fabricator) who said,

‘While I was pouring the water for Wudu’u for Rasool-Allahsaww when Alisws entered. He saww went on to take (water) from his saww Wudu’u and washed his asws face with it, then said: ‘Youasws are chief of the Arabs’.

Heasws said: ‘O Rasool-Allahsaww! Yousaww are Rasoolsaww of Allahsaww, and chief of the Arabs’. Heasws said: ‘O Alisws! I saww am a Rasoolsaww of Allahsaww, and chief of the children of Adamas, and youasws are Amir of the Momineen and chief of the Arabs’.

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(From Umm Salama), wife of the Prophetsaww, sheasws said, ‘Rasool-Allahsaww said: ‘Allahsaww chose a Prophetas from every community, and chose a successoras to be for every Prophetas. So, I saww am the Prophetas of this community and Alisws is my saww successoras in my saww family, and Peopleasws of my saww Household, and my saww community from after me saww.

فهذا ما شهدت من عليألأنإنيأتىتمجدالةأوأمها بإثنيالله وأنهالله هو الدهر السالم من أسمآلي عليأوألي وعذوره

So, this is what Ias have testified from Alisws. Now, O father, so either revile himasws or leave himasws’. Heras father went to whisper at night and day, ‘O Allahaswj Forgive for me what I
was ignorant of from the matter of Ali asws. I am hereby a friend of a friend of Ali asws and an enemy of an enemy of Ali asws, and the slave is repenting with sincere repentance’, and he went on during what had remained from his lifespan supplicating to Allah azwj to Forgive (his sins) for him”.  

The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Muwaddab, from Ahmad Bin Ali, from Al Saqafy, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad Al Yashkary, from Muhammad Bin Abdullah, ‘From Salman Al-Farsi ra, ‘I ra asked Rasool-Allah saww, ‘Who is your saww successor asws from your saww community, for no Prophet as has been Sent except there was a successor as for him as community’. Rasool-Allah saww said: ‘It has not been clarified to me saww yet’. He saww remained for as long as Allah azwj so Desired to wait. Then ra entered the Masjid, and Rasool-Allah saww called out. He saww said: ‘O Salman ra! You ra had asked me saww about my saww successor as for my asws community, so do you ra know who was the successor as of Musa as from his as community?’ I ra said, ‘His as successor as was Yoshua Bin Noun as’. He saww said: ‘Do you ra known why he as had bequeathed to him as? I ra said, ‘Allah azwj and His azwj Rasool saww are more knowing’. He saww said: ‘He as had bequeathed to him as because he as was the most learned of his as community after him as, and my asws successor asws and the most learned of my asws community after me asws is Ali asws Bin Abu Talib asws, ‘We said to Salman ra, ‘Asked the Prophet saww who is his saww successor asws?’ Salman ra said to him saww, ‘O Rasool-Allah asw! Who is your saww successor as? He saww said: ‘O Salman ra! Who was the successor as of Musa as? He ra said, ‘Yoshua Bin Noun as’. He saww said: ‘My saww
successor asws, and my inheritor is one who will pay off my debts, and fulfil my promises, Ali Bin Abu Talib asws.\footnote{Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 35}

Rasool-Allah\textsuperscript{asws} said: ‘Stand, O Bureyda, we shall go and console (Syeda) Fatima\textsuperscript{asws}. When we entered to see her and she sighted her father, her eyes filled up. He said: ‘What makes you cry, O my daughter?’ She said: ‘Scarcity of food, and numerous worries, and difficulties of illness’.

He\textsuperscript{asws} said to her:\footnote{Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 56 H 36 a} ‘By Allah! What is in the Presence of Allah is better for you, what you are being desirous to, O Fatima! Are you not pleased that your husband is best of my community, their most advanced in being a Muslim, and their most abundant in knowledge, and their most superior in wisdom? By Allah! Your two sons are both chiefs of the people of Paradise’.

And nearby to is what we copied from the book ‘Al Zurriyat Al Tahira’ of Al Dowlany, by the handwriting of Ibn Wazzah who said,

‘When it reached (Syeda) Fatima of her to be married to Ali asws, she cried. Rasool-Allah\textsuperscript{asww} entered to see her. He\textsuperscript{asww} said: ‘What is the matter with you, O Fatima, crying? By Allah! I am getting you married to their most abundant in knowledge, and their best is wisdom, and their foremost in being a Muslim’.

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Ma’qil Bin Yasaar who said,

‘One day I poured water for Wud’u for the Prophet saww. He saww said: ‘Is it for you that we go and console (Syeda) Fatima\textsuperscript{asws}?’ I said, ‘Yes’. He stood up leaning upon me. He saww said: ‘But, its weight would be borne someone other than you, and its Recompense would happen to be for you’.\footnote{Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 36 b}’
He (the narrator) said, ‘It is as if I there did not happen to be anything upon me until we entered to see (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} said: ‘How do you\textsuperscript{asws} find yourself\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! My\textsuperscript{asws} grief has intensified, and my\textsuperscript{asws} hunger has become severe, and my\textsuperscript{asws} illness is prolonged’’.\textsuperscript{97}

It is narrated to us by Abdullah who said, ‘I found in the book of my father in his handwriting regarding this Hadeeth – He\textsuperscript{saww} said: ‘Are you\textsuperscript{asws} not pleased that your\textsuperscript{asws} husband\textsuperscript{asws} is the most advanced of them in being a Muslim, and their most abundant in knowledge, and their greatest in wisdom?’’.\textsuperscript{98}

\textsuperscript{97} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 36 c
\textsuperscript{98} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 56 H 36 d
CHAPTER 57 – HE\textsuperscript{asws} IS WITH THE TRUTH AND THE TRUTH IS WITH HIM\textsuperscript{asws}, AND OBEYING HIM\textsuperscript{asws} IS OBLIGATORY UPON THE PEOPLE, AND THAT HIS\textsuperscript{asws} WILAYAH IS WILAYAH OF ALLAH\textsuperscript{azwj} MIGHTY AND MAJESTIC

(1) - في أنه ع مع الحق و الحق معه و أنه يجب طاعته على الخلق و أن ولايته ولاية الله عز و جل

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘From Al-Baqireyn (5th & 6th Imam\textsuperscript{asws}) regarding His\textsuperscript{asws} Words: And those Given the Book are rejoicing with what is Revealed unto You, [13:36] – Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. 99

And in the recitation of Ibn Masoud – ‘By the One Who Revealed the Book to you, it is the truth, and there is one who believes in it – meaning Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is believing in it - and from the confederates are ones who deny part of it [13:36] – they are denying its interpretation of what is Revealed regarding Ali\textsuperscript{asws} and Progeny\textsuperscript{asws} of Muhammad, and they are believing in part of it, and as for the Polytheists, they are denying all of it’. 100

Muhammad Bin Marwan, from Al Sudy, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of Exalted: Is the one who knows that what has been Revealed unto you from your Lord is the Truth – he said, ‘Ali\textsuperscript{asws}, like the one who is blind? [13:19] – he said, ‘The first (Abu Bakr)’’. 101

Abu Al-Ward, from Abu Ja’far\textsuperscript{asws}: Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19], he\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. 102

\textsuperscript{99} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 1 a
\textsuperscript{100} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 1 b
\textsuperscript{101} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 1 c
\textsuperscript{102} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 1 d
Jabir, from Abu Ja’far asws regarding Words of the Exalted: **O you people! The Rasool has come to you with the Truth from your Lord, therefore believe, it would be better for you;** - meaning (believing) in Wilayah of Ali asws - **and if you are disbelieving, - in his asws Wilayah - then for Allah is whatever is in the skies and the earth; [4:170]**.\(^{103}\)

Al-Baqir asws: **And say: ‘The Truth is from your Lord. So, the one who so desires to, let him believe, - meaning (believe) in Wilayah of Ali asws Bin Abu Talib asws - and if you are disbelieving, - in his asws Wilayah - then for Allah is whatever is in the skies and the earth; [18:29]**.\(^{104}\)

And from him asws regarding His aswj Words: **And they are asking you for information, ‘Is it true?’ - They are asking you saww, O Muhammad saww, is Ali asws your saww successor asws? - Say: ‘Yes, by my Lord! [10:53]**.\(^{105}\)

And from him asws regarding Words of the Exalted: **O People of the Book! Why are you clothing the Truth with the falsehood – one being inimical to Amir Al Momineen asws, and concealing the truth [3:71], which Rasool-Allah saww had ordered them with, regarding Ali asws**.\(^{106}\)

Zayd son of Ali (Bin Al-Husayn asws) regarding Words of the Exalted: **Is the one who guides to the Truth more rightful to be followed [10:35] – Ali asws was asked and he asws did not ask.**

And Words of the Exalted: **And if the Truth were to follow [23:71] – meaning Ali asws, if he asws did not happen to be infallible”**.\(^{107}\)

Al-Zahhak, from Ibn Abbas – **Regarding Words of the Exalted: (I Swear) by the time [103:1] Surely, the human being is in loss [103:2] – meaning Abu Jahal la - Except those who believe and are doing the righteous deeds, [103:3] – mention of Ali asws and Salman ra**.\(^{108}\)
And it is reported that Rasool-Allahsaww had recited regarding Alisaww, *(I Swear) by the time [103:1]* – up to its end*.109

And Hisaswj Words: *But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]* – the Verse*.110

And Hisaswj Words: *and are doing the righteous deeds, [103:3]* for Words of the Exalted: *those who are establishing the Salat and are giving the Zakat [5:55].*

And Hisaswj Words: *and enjoin each other with the truth, - for hisasww words: ‘The truth is with Aliasws and is with the truth’ - and enjoin each other with the patience [103:3] – for Hisaswj Words: *and the patient ones during the adversity and the desperation when distressed; [2:177]’*.111

It is informed to us by Al-Haddad, from Abu Nueym, by his chain, Ibn Abbas said, *‘and enjoin each other with the patience [103:3]’ – Alasws Bin Abu Talibasws* .112

Tafseer Al-Sumali – Regarding Words of the Exalted: *Ta Sin Meem [28:1] These are the Verses of the Clarifying Book [28:2]* – Surely, from the Signs is a caller calling from the sky at the end of times: ‘Indeed! The truth is with Alisaww and hisasws Shias!’*113

(The book) ‘Musnad’ of Abu Ya’la Abdul Rahman Bin Abu Saeed Al Khudri, from his father who said,

‘Alisaws Bin Abu Talibasws passed by, so the Prophetasww said: ‘The truth is with that oneasws’.
And Abu Zarr ṭa was asked about the differing of the people about him asws. He ṭa said, ‘Upon you is to be with the Book of Allah azwj and the Sheykh Ali asws Bin Abu Talib asws, for I ṭa heard Rasool-Allah s narrating: ‘Ali asws is with the truth and the truth is with him asws and upon his asws tongue, and the truth tends to turn wherever Ali asws turns’.

And Muhammad Bin Abu Bakr greeted unto Ayesha on the day of (battle of the) camel, but she did not speak to him. He said, ‘I ask you by Allah azwj Who, there is no dog except He azwj! Have I not heard you saying, ‘Stick with Ali asws Bin Abu Talib asws, for I have heard Rasool-Allah s saying: ‘The truth is with Ali asws and Ali asws is with the truth, they will not separate until they return to me at the Fountain’?’

She said, ‘Yes, I have heard that from him s. And Abdullah and Muhammad, two sons of Budeyl came to Ayesha and adjured her with that, and she acknowledged’.

And Al Sam’any has mentioned in (the book) ‘Fazaail Al-Sahaba’, except the he narrated: ‘Ali asws is with the truth and the truth is with Ali asws – the Hadeeth’.

The book) ‘I’tiqad Ahl Al Sunnah’ – It is reported by Sa’ad Bin Abu Waqas,

‘From the Prophet s: ‘Ali asws is with the truth and the truth is with Ali asws, and the truth turns wherever Ali asws turns’.

And it is reported by Ubeydullah Bin Abdullah, an ally of the clan of Umayya –

‘Muawiya said to Sa’ad, ‘You are the one who does not recognise our right from the falsehood of others, so you can either be with us or against us’. (Heated) talk flowed between the two. So Sa’ad reported this Hadeeth. Muawiya said, ‘Either you come with the

114 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 1 p
115 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 1 q
116 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 1 r
one who heard it with you, or I will do (such and such)’. He said, ‘Umm Salama’ra. They entered to see her’ra. She’ra said, ‘He speaks the truth. He’saww had said it in my’ra house’.

Al Khateeb in his history, from Sabit,

‘A slave of Abu Zarr’ra who said, ‘I entered to see Umm Salama’ra and I saw her’ra crying, and she’ra said, ‘I heard Rasool-Allahsaww saying: ‘Aliasws is with the truth and the truth is with Aliasws, and they will never separate until they return to me’asww at the Fountain on the Day of Qiyamah’.

Al-Asbagh, ‘I heard Amir Al-Momineenasws saying: ‘Woe is for one who ignores my’saww recognition and does not recognise my’asws right. Indeed! My’asws right, it is a Right of Allahazwj. Indeed! A Right of Allahazwj is my’asws right’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Mujahid,

‘Abu Zarr’ra said, ‘The Prophet’saww said: ‘O Aliasws! One who obeys you’asws so he has obeyed me’asww, and one who obeys me’asww so he has obeyed Allahazwj, and one who disobeys you’asws so he has disobeyed me’asww, and one who disobeys me’asws so he has disobeyed Allahazwj’.

Al Sam’any in (the book) ‘Fazaail Al Sahaba’ –

Abu Zarr’ra said, ‘The Prophet’saww said: ‘Do not oppose Alisaww for you will be committing Kufr, nor prefer (anyone) over himasws, so you will renege’.

Abu Zarr’ra and Ibn Umar, ‘The Prophet’saww said: ‘One who separates from Alisaww so he has separated from me’asww, and one who separates from me’asww so he has separated from Allahazwj’.

117 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 1 s
118 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 1 t
119 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 1 u
120 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 2 a
121 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 2 b
And in a report of Ibn Umar, '(He said): ‘O Ali! One who opposes you so he has opposed me, and one who opposes me so he has opposed Allah’.

The book ‘Al-Rawza’ – By the chain, raising it to Salman, and Abu Zarr and Al-Miqdad – A man came to them seeking rightful guidance in the ear of the caliphate of Umar Bin Al-Khattab, and he was a man from the people of Al-Kufa. He said in front of them seeking rightful guidance.

They said, ‘Upon you is to be with the Book of Allah, so stick with it, and upon you is to be with Ali Bin Abu Talib, for he is with the Book, not separating it, for we heard Rasool Allah saww saying that Ali is with the truth and the truth is with Ali, turning however (wherever) he may turn with it.

He was the first one to believe in Allah, and will be the first one to shake my hands on the Day of Qiyamah, and he is the greatest truthful, and the differentiator between the truth and the falsehood, and he is my successor, and my caliph in my community from after me, and he will fight upon my Sunnah’.

The man said to them, ‘What is the matter the people are naming Abu Bakr as the truthful (Al-Siddique), and Umar as the differentiator (Al-Farouq)?’

They said to him, ‘The people are ignoring the rights of Ali just as their ignored the caliphate of Rasool-Allah, having ignored the rights of Amir Al-Momineen, and there is no name for them, because these two are names for someone else. By Allah! Ali, he is the greatest truthful (Siddique Al-Akbar), and the blossoming differentiation (Al-Farouq Al-Azhar), and he is caliph of Rasool-Allah saww.'
And he asws is Emir of the Momineen Rasool-Allah saww had ordered us and them so we had all greeted to him asws as ‘Amir Al-Momineen’, and those two were with us.\(^\text{124}\)


I was a servant of the Prophet saww. It so happened that whenever Ali asws was mentioned, I saw the happiness in his saww face. Then a man from the sons of Abdul Muttalib asws entered and was seated. He mentioned Ali asws and went on to speak adversely and the face of the Prophet saww went on to change (with anger).

It was not long before Ali asws entered and greeted. The Prophet saww responded, then said: ‘Ali asws and the truth are both together like this!’ – and he saww indicated with his saww fingers: ‘They will never separate until they return to me saww at the Fountain. O Ali asws! Your asws envier is my saww envier, and my saww envier is an envier of Allah azwj, and the envier of Allah azwj would be in the Fire’\(^\text{125}\).

(125) Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 4

‘From Prophet saww of Allah azwj having said: ‘One who separates from me saww, so he has separated from Allah azwj, and one who separates from Ali asws, so he has separated from me saww’\(^\text{126}\).

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who befriends Ali\textsuperscript{asws} so he has befriended me\textsuperscript{saww}, and one who befriends me\textsuperscript{saww} so he has befriended Allah\textsuperscript{azwj} Mighty and Majestic’\textsuperscript{127}.

7 - What the Ahlulbait\textsuperscript{asws} have said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who befriends Ali\textsuperscript{asws} so he has befriended me\textsuperscript{saww}, and one who befriends me\textsuperscript{saww} so he has befriended Allah\textsuperscript{azwj} Mighty and Majestic’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Suleyman, from Ahmad Bin Abdullah Bin Yazeed, from Muhammad Bin Haris, from Muhammad Bin Muslim Al Taify, from Ibrahim Bin Maysarah, from Ata’a Bin Abu Riyah, from Ibn Umar who said,

‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} when he\textsuperscript{saww} made him\textsuperscript{asws} the caliph: ‘Are you\textsuperscript{saww} not pleased that your\textsuperscript{saww} enemy happen to be my\textsuperscript{saww} enemy, and that my\textsuperscript{saww} enemy is an enemy of Allah\textsuperscript{azwj}, and your\textsuperscript{saww} friend is my\textsuperscript{saww} friend, and my\textsuperscript{saww} friend is a friend of Allah\textsuperscript{azwj}’\textsuperscript{128}.

8 - What was narrated to me by the Companion\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} that he\textsuperscript{saww} bequeathed the one who believes in me\textsuperscript{saww} and ratifies me\textsuperscript{saww} to be with Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. One who befriends him\textsuperscript{asws} so he has befriended me\textsuperscript{saww}, and one who befriends me\textsuperscript{saww} so he has befriended Allah\textsuperscript{azwj}, and one who loves him\textsuperscript{asws} so he has loved me\textsuperscript{saww}, and one who loves me\textsuperscript{saww} so he has loved Allah\textsuperscript{azwj}, and one who hates him\textsuperscript{asws} so he has hated me\textsuperscript{saww}, and one who hates me\textsuperscript{saww} so he has hated Allah\textsuperscript{azwj} Mighty and Majestic’\textsuperscript{129}.

9 - And from him, from his father, from his grandfather, from Al Sadouq, from Ibn Idrees, from his father, from Abu Hashim, from Muhammad Bin Sinan, from Abu Al Karoud, from Ibn Jubeyr, from Ibn Abbas who said,

\begin{itemize}
\item 127 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 6
\item 128 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 7
\item 129 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 8
\end{itemize}
'Rasool-Allahsaww said: ‘Wilayah of Aliasws Bin Abu Talibasws is Wilayah of Allahazwj Mighty and Majestic, and loving himasws is worship of Allahazwj and following himasws is an Obligation’.

‘Rasool-Allahsaww said: ‘Fitna will be occurring after measws, so when that happens, then stick to Aliasws Bin Abu Talibasws for heasws is the differentiator between the truth and the falsehood’.

And from him, from Ibn Umar who said,

‘Rasool-Allahsaww said: ‘One separating from Aliasws has separated from measws, and one separating from measws has separated from Allahazwj Mighty and Majestic’.

And from him, from Abu Ayoub Al Ansari who said,

‘I heard the Prophetasws saying to Ammar Bin Yasserra: ‘The rebel group will kill youra and you would be with the truth and the truth would be with youra.

O Ammarra! When youra see Aliasws travelling a valley and the people are travelling another valley, then travel with Aliasws and leave the people. Heasws will never lead you into an annihilation and will never exit youra from the guidance.

O Ammarra! Surely the one who collars a sword assisting Aliaisws with it against hisasws enemies, Allahazwj the Exalted would Collar him on the Day of Qiyamah a scarf of jewels, and one who collars a sword assisting an enemy of Aliaisws with it, Allahazwj the Exalted would Collar him on the Day of Qiyamah a scarf of fire’.
And from (the book) ‘Manaqib’ of Ibn Mardawayh, from Abdul Rahman Bin Abu Saeed who said,

‘We were seated in the presence of the Prophet saww among a number of Emigrants, and Ali asws Bin Abu Talib asws passed by. He saww said: ‘The truth is with that one asws!’’

And from him, from Ayesha,

‘The Prophet saww said: ‘The truth is with that one asws, moving with him asws wherever he asws moves’’.

And from him, from Abu Zarr ra, from Umm Salama ra having said, ‘Ira heard Rasool-Allah saww saying: ‘Ali asws is with the truth and the truth is with him asws. They will never decline (separate) until they return to me saww at the Fountain’.’

And from him, from Umm Salama ra having said, ‘Ali asws was with the truth. One who followed him asws, followed the truth, and one who neglected him asws, neglected the truth, a covenant covenanted before this day of his asws’.

And from him, from Ubeyd Bin Abdullah al Kindy who said,

‘Muawiya performed Hajj, so he came to Al-Medina, and the companions of the Prophet saww made themselves available. So, he sat in a circle between Abdullah Bin Abbas and Abdullah Bin Umar. He struck his hand upon a thigh of Ibn Abbas, then said, ‘Were you not more rightful and foremost with the command than the son asws of your uncle as?’ Ibn Abbas said, ‘And by what?’

قال لأبي ابني عن العميد المتوفى طلما قال هذا إذا يغبني ابن عمر أولاً بأمره فلأنا أنا هذا ابن قتلى ابن عبيك

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134 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 10 d
136 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 10 f
137 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 10 g
He said, ‘Because I am a son of an uncle of the caliph, the one killed unjustly’. He said, ‘Then this mean Ibn Umar is foremost with the command than you are, because the father of this one was killed before the son of your uncle’.

He felt degraded from Ibn Abbas and faced to Sa’ad and said, ‘O Sa’ad, the one who did not recognise our rights from the falsehood of others, so you could be with us or against us’.

Sa’ad said, ‘When I saw the darkness to have overwhelmed the earth, I said to my camel, ‘Heeykh!’ I knelt it, pleading with it, until there was yellowness, it continued’. He said, ‘By Allah azwj! I read the Quran one day between the two covers, I did not in it (the word) ‘Heeykh’.

He said, ‘But, when you are refusing, so I have heard Rasool-Allah saww saying to Ali asws: ‘You asws are with the truth and the truth is with you asws’. He said, ‘Either come to me with one who heard it from you or asws will do such and such’. He said, ‘Umm Salama ra’.

He (the narrator) said, ‘He stood up and they stood up with him until they entered to see Umm Salama ra’. Muawiya began speaking. He said, ‘O mother of the believers! The lies have become upon Rasool-Allah saww after him saww, and the speaker has not ceased to say, ‘Rasool-Allah saww said’ what he saww did not say, and Sa’ad has reported a Hadeeth claiming that you ra heard it with him’. She ra said, ‘So, what is it?’

He claims that Rasool-Allah saww had said to Ali asws: ‘You are with the truth and the truth is with you asws’. She ra said, ‘He speaks the truth. He saww has said it in my ra house’. He faced towards Sa’ad and said, ‘Now, the blame is what was with me. By Allah asw! If I had heard this from Rasool-Allah saww, I would not have ceased being a servant to Ali asws until I died’.

And from him, from Ayesha, ‘Rasool-Allah saww said: ‘The truth is with Ali asws and Ali asws is with the truth, and they will never separate until they return to the Fountain’.

138 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 10 h
139 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 10 i
And from him, from Umm Salama\(^{a}\), she\(^{a}\) said, ‘Ali\(^{asws}\) is with the truth. One following him\(^{asws}\) follows the truth, and one neglecting him\(^{asws}\) neglects the truth, a covenant he\(^{saww}\) had covenanted before his\(^{saww}\) expiry’.

\[\text{And from him, from her (Umm Salama\(^{a}\)) – similar to it. She\(^{a}\) said, ‘By Allah\(^{azwj}\)! Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) has been upon the truth before today, being a covenant covenanted, and a Decree Decreed’}.\]

And from him, from Abu Al Bashir, from his father who said,

‘We were in the presence of Ayesha. She\(^{a}\) said, ‘Who killed the Kharijites?’ I said, ‘Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)’. She said, ‘You are lying!’ I said, ‘It would not benefit me, O mother of believers, if you were to deny me’.

\[\text{He said, ‘Masrouq entered. She said, ‘Who killed the Kharijites?’ He said, ‘Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) killed them’, and they mentioned Zul Saday. She said, ‘What prevents me from saying that which I had heard from Rasool-Allah\(^{saww}\)? I heard him\(^{saww}\) saying: ‘Ali\(^{asws}\) is with the truth and the truth is with him\(^{asws}\)’}.\]

And from him, from Ali\(^{asws}\): ‘Rasool-Allah\(^{saww}\) said: ‘O Ali\(^{asws}\)! The truth is with you and the truth is upon your\(^{asws}\) tongue, and in your\(^{asws}\) heart, and between your eyes’.

\[\text{And from him, from Abu Rafie –} \text{ ‘A man entered to see Umm Salama\(^{a}\), wife of the Prophet\(^{saww}\), and informed her\(^{a}\) of the day (battle of) the camel. She\(^{a}\) said, ‘Where did you heart fly when the hearts flew their flying?’ He said, ‘O mother of believers! I was with Ali\(^{asws}\) Bin Abu Talib\(^{asws}\). She\(^{a}\) said, ‘You have done well and were correct. As for I\(^{a}\), I\(^{a}\) heard Rasool-Allah\(^{saww}\) saying: ‘Ali\(^{asws}\) will return to}
me\textit{saww} at the Fountain along with his\textit{asws} Shias, and the truth will be with them, not having separated from it". 144

And from him, from Abu Rafie,

'He\textit{saww} said: 'O Abu Rafie! How will you be, and the people are fighting against Ali\textit{asws}, and he\textit{asws} would be upon the truth, and they would be upon the falsehood? There would be a right for the Sake of Allah\textit{azwj}, to fight them. So, the one who is not able to fight them with his hand, he should fight them with his tongue. The one who is not able with his tongue, he should fight them by his heart. There isn't anything behind that'.

I said, 'Supplicate for me that if I were to come across them, He\textit{azwj} should Assist me and Strengthen me upon fighting them'.

When the people pledged to Ali\textit{asws} Bin Abu Talib\textit{asws}, and Muawiya opposed him, and Talha and Al-Zubeyr travelled to Al-Basra, I said, 'They are the people, those Rasool-Allah\textit{saww} had said regarding them what he\textit{saww} said'.

He sold his hand at Khyber, and his house at Al-Medina, and was strengthened with it, he, and his children. Then he went out with Ali\textit{asws} with the entirety of his family, and his children, and was with him\textit{asws} until Ali\textit{asws} was martyred. He returned to Al-Medina with Al-Hassan\textit{asws}, there neither being any land for him at Al-Medina nor any house. Al-Hassan\textit{asws} cut out a piece of land for him from the charity of Ali\textit{asws} and gave him a house'. 145

And from him, from Abu Musa Al Ashary who said,

'I testify that the truth is with Ali\textit{asws}, but the world tends to incline with its people, and I have heard the Prophet\textit{saww} saying to him\textit{asws}: 'O Ali\textit{asws}! You\textit{asws} are with the truth and the truth after me\textit{saww} is with you\textit{asws}'.

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144 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textit{asws}, Ch 57 H 10 n
And from him, from Abu Hayyan Al Taymi, from his father,

‘From Ali\textsuperscript{asws}: ‘The Prophet\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} have Mercy on Ali\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Turn the truth with him\textsuperscript{asws} wherever he\textsuperscript{asws} turns’\textsuperscript{146}.

And from him, ‘Ayesha, when her camel was hamstrung (in the battle of the camel), and she entered a house at Al-Basra, her brother Muhammad said to her, ‘I adjure you with Allah\textsuperscript{azwj}! Do you remember the day you (yourself) had narrated to me from the Prophet\textsuperscript{saww} that he\textsuperscript{saww} said: ‘The truth will never cease to be with Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} is with the truth. They will never differ, and they will never separate?’ She said, ‘Yes’\textsuperscript{147}.

And from him, from Masrouq who said,

‘Ayesha asked me about the companions of the river (Al-Nahrwan), about Zul Saday. I informed her. She said, ‘O Masrouq! Are you able to come to me with some people, from the ones who had witnessed?’ I came to her with a man from every neighbourhood. They testified that they had seen him and witnessed him. She said, ‘May Allah\textsuperscript{azwj} have Mercy on Ali\textsuperscript{asws}! He\textsuperscript{asws} was upon the truth, but I was a woman from the in-laws’\textsuperscript{148}.

And from him, ‘When Zayd Bin Sowhan was injured on the day of (battle of) the camel, Ali\textsuperscript{asws} came to him, and there were last breaths with him. He\textsuperscript{asws} paused at him, and he was with what was with him. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on you, O Zayd! By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have not known you except as of light provisions, a lot of assistance’\textsuperscript{149}.

He raised his head towards him\textsuperscript{asws}. He said, ‘And you\textsuperscript{asws}, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}! By Allah\textsuperscript{azwj}! I have not known you except as learned with Allah\textsuperscript{azwj} and a recogniser of His\textsuperscript{azwj} Verses. By Allah\textsuperscript{azwj}! I did not fight alongside you\textsuperscript{asws} from ignorance, but I had heard Huzeyfa Bin Al-Yamani saying, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Ali\textsuperscript{asws} is commander of the righteous, and fight of the transgressors. Helped is the one helping him\textsuperscript{asws},

\textsuperscript{146} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 p
\textsuperscript{147} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 q
Abandoned is the one abandoning him\textsuperscript{asws}. Indeed! And the truth is with him\textsuperscript{asws}, following him\textsuperscript{asws}. Indeed! So, incline to him\textsuperscript{asws}.

And from him, from Umm Salama\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased from her\textsuperscript{ra}, She\textsuperscript{asws} said, ‘I\textsuperscript{ra} heard the prophet\textsuperscript{saww} saying; ‘Ali\textsuperscript{asws} is with the Quran and the Quran is with him\textsuperscript{asws}. They will not separate until they return to me\textsuperscript{saww} at the Fountain’\textsuperscript{149}.

And from him, from her (Umm Salama\textsuperscript{ra}), ‘I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying; ‘Ali\textsuperscript{asws} is with the Quran, and Quran is with Ali\textsuperscript{asws}, and they will never separate until they return to me\textsuperscript{saww} at the Fountain’\textsuperscript{150}.

And by the chain, ‘They will never separate until they return to me\textsuperscript{saww} at the Fountain on the Day of Qiyamah’\textsuperscript{151}.

And from him, ‘Shahr Bin Howshab said,

‘I was in the presence of Umm Salama\textsuperscript{ra}, and a man greeted. She\textsuperscript{ra} said, ‘Who are you?’ He said, ‘I am Sabit, a slave of Abu Zarr\textsuperscript{ra}’. She\textsuperscript{ra} said, ‘Welcome to Abu Sabit, enter!’ She\textsuperscript{ra} was welcoming with him and said, ‘Where did your heart fly when the hearts flew their flying?’ He said, ‘With Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

She\textsuperscript{ra} said, ‘Appropriate! By the One\textsuperscript{azwj} in Whose Hand is the soul of Umm Salama\textsuperscript{ra}! I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying; ‘Ali\textsuperscript{asws} is with the Quran and the Quran is with Ali\textsuperscript{asws}. They will never separate until they return to me\textsuperscript{saww} at the Fountain.

And I\textsuperscript{ra} had sent my\textsuperscript{ra} son Umar, and son of my\textsuperscript{ra} brother Abdullah Bin Abu Umaya, and had instructed them both that they fight alongside Ali\textsuperscript{asws} against the ones fighting him\textsuperscript{asws}, and if

\textsuperscript{148} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 r
\textsuperscript{149} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 s
\textsuperscript{150} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 t
\textsuperscript{151} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 10 u
Rasool-Allah ﷺ had not ordered us that we (wives) stay in our veils, and in our houses, Ira would have gone out until Ira stand in the row of Aliasws. 152

And from (the book) ‘Saheeh Al-Tirmizi’ – By the chain to Husayn Bin Saeed Al-Sa’idy Al-Tirmizi: (Heasws said): ‘May Allahasws have Mercy on Aliasws. O Allahaswj! Turn the truth with himasws wherever heasws turns’. 153

The book ‘Al Rawza’, (and) ‘Al Fazail’ of Ibn Shazan, by the chain to Husayn Bin Saeed Al Saidy who said,

‘Rasool-Allahasws said: ‘Allahaswj Hates from Hisaswj servants, the ones inclining away from the truth, and the truth is with Aliasws, and Aliasws is with the truth. So, the one who replaces others with Aliasws would be destroyed, and he will lose the world and the Hereafter’. 154


‘I heard Rasool-Allahasws (saying): ‘Fitna will be occurring after measws. So, when that happens, then stick with Aliasws Bin Abu Talibasws, for heasws will be the first one to see measws, and the first one to shake myasws hand on the Day of Qiyamah, and heasws would be with measws is the highest sky, and heasws is the differentiator between the truth and the falsehood’’. 155


أَنَّا أُهْبِي إِلَيْهِ اللَّهُ وَجِلْنَا أَكَثَرَةً بِتَّبْيِينَ حُكْمَ خَالِدَةً لَّكُمْ فَيْضًا لَكُمْ وَخَالَقَ فَضَلًا هُوَ مَا فَتَرَحَتْنَا عَنْ خَلْقَهُ مِنْ غَلِيْبٍ لَّكُمْ أَهْلٌ إِلَّا إِلَّا اللَّهُ 154

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 10 v
Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 10 w
Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 11
Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 12
‘We went over to Abu Ayoub Al-Ansary and we said, ‘O Abu Ayoub! Allahazwj Mighty and Majestic Honoured you with your Prophet saww when he saww was a guest of yours, being a merit from Allahazwj Mighty and Majestic Gracing you with it. Inform us about your going out along with Aliasws to fight the people of ‘There is no god except for Allahazwj’.

Abu Ayoub said, ‘I hereby swear to you all by Allahazwj Mighty and Majestic, it was so that Rasool-Allahsaww was with me in the house which you are with me (at the moment), and there wasn’t in the house apart from Rasool-Allahsaww with me, and Aliasws was seated on hissaww right and I was seated on hissaww left, and Anas Bin Malik (a well-known Nasibi) was standing in front of himsaww, when the door was knocked upon.

Rasool-Allahsaww said: ‘O Anas! Look who is at the door’. Anas went out and looked, and it was Ammar Bin Yasserra. Rasool-Allahsaww said: ‘Open for Ammarra, the good (one)’.

Ammarra entered and greeted upon Rasool-Allahsaww and he saww welcomed him, then said to him: ‘O Ammar! There will happen to be flaws in my saww community after me saww until the swords will clash with regards to what is between them to the extent that they would kill each other, and to the extent that they would disavow from each other. When you see that, upon you would be with this short-haired one on my saww right, meaning Aliasws Bin Abu Talibasws.

Thus, if the people, all of them were to travel in a valley and Alisws travels in a (another) valley, so travel the valley of Alisws and isolate from the people. O Ammar! Alisws will not repel you from guidance nor will heasws point you upon an annihilation. O Ammar! Obedience to Alisws is obedience to measws, and obedience to measws is the obedience to Allahazwj Mighty and Majestic’.

Then he said, ‘And it is reported by Al-Abdary in (the book) ‘Al-Jam’a Bayn Al-Sihah Al-Sitta’ in the third volume, in the chapter on virtues of Alasws, from Sahee Al-Bukhari, from the

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Prophet saww having said: ‘May Allah azwj have Mercy on Ali asws. O Allah azwj! Turn the truth with him asws wherever he asws turns’. 157

و من ذلك ما رواة أبى يُكَرِّم المُؤدْه بن مُؤدْه في كتاب المناقب عن عُدْة مُؤدْه في يُهَنِّئه إلى أبى بكر فَالْحَقُّ قَالَ: “الْحَقُّ مَعَ عَلَيْهِ وَ عَلَيْهِ الْحَقُّ لَنْ يَبْدِعَ حَيَّةٍ عَلَى الْحَرُّوتِ”.

And from that is what is reported by Abu Bakr Ahmad Bin Musa Bin Mardawayh in the book ‘Al Manaqib’, from several ways. From these is, by his chain to Muhammad Bin Abu Bakr who said,

‘Ayesha narrated to me that Rasool-Allah saww said: ‘The truth is with Ali asws and Ali asws is with the truth. They will never separate until they return to me saww at the Fountain’’. 158

و مِنْ ذُرِّيْهِ يُكَرِّم المُؤْدْه بن مُؤْدْه في إِبَّان مُؤْدْه في إِبَّان تَأْيِّي بهم إِبَّان تَأْيِّي بهم يا بُعْرُ وَ عَلَيْهِ عَلَيْهِ الحَرُّوتِ.

And from these in the book ‘Al Manaqib’ as well of Ibn Mardawayh, by his chain to Abu Sabit,

‘A slave of Abu Zarr ra, from Umm Salama ra. She ra said, ‘Ira heard Rasool-Allah saww saying: ‘Ali asws is with the Quran and the Quran is with Ali asws. They will not separate until they return to me saww at the Fountain’’. 159

و ذُكر الحَنْطِبِيَّة في تَأْيِّي بهم إِبَّان عَلَيْهِ عَلَيْهِ الْرُّقُّ الْأَمْوَةَ عَلَيْهِ عَلَيْهِ الْرُّقُّ الْأَمْوَةَ.

And Al-Khatteeb mentioned in his history what points upon that Alqamah and Al-Aswad repeatedly reproached Abu Ayoub upon his helping Ali asws. He added them both as well the state of excusing due to what he had heard from the Prophet saww. Al-Khateeb said, ‘Alqamah and Al-Aswad, came to Abu Ayoub Al-Ansari during his leaving from Siffeen.

فَقَالَلا نَا أبَا أَيُّوب! إِنَّ اللَّهَ أَنْحَدَرَ يَنْبُولُ مِنْ نَمْذَجَةٍ صَبَّتُ بَيْنَوْ الْحَيَّاءِ وَ يَنْبُولُ مِنْ نَمْذَجَةٍ صَبَّتُ بَيْنَوْ الْحَيَّاءِ وَ إِنَّهُمَا لَكَ لَا أَنْتَ أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا لَا أَنْنتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا L

They said to him, ‘O Abu Ayoub! Allah azwj has Honoured you with having lodged Muhammad saww in your house, and with the coming of his saww she-camel as a merit from Allah azwj the Exalted, and as an Honour for you until it knelt at your door besides all the people. Then you have (now) come with your sword upon your shoulder to strike at the people (professing) that there is no god except Allah azwj?’

فَقَالَلا يَا أَبَا أَيُّوب! إِنَّ اللَّهَ أَنْحَدَرَ يَنْبُولُ مِنْ نَمْذَجَةٍ صَبَّتُ بَيْنَوْ الْحَيَّاءِ وَ يَنْبُولُ مِنْ نَمْذَجَةٍ صَبَّتُ بَيْنَوْ الْحَيَّاءِ وَ إِنَّهُمَا لَكَ لَا أَنْتَ أَنْتَ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا فِي رَأْيِهَمْ عَلَيْهِ هُمَا F

157 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 14 a
158 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 14 b
159 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 14 c
He said, ‘O you! The informant does not lie to his people. Rasool-Allah saww had ordered us with fighting against three (types of people) alongside Ali asws – the allegiance-breaker, and the deviants, and the renegades. As for the allegiance-breakers, so we have fought them, and they are the people of the camel, and Talha, and Al-Zubeyr.

And as for the deviants, so it is this our turning away from them, meaning Muawiya, and Amro Bin Al-Aas. And as for the renegades, they are the people of Al-Tarfawaat, and the people of Al-Saqeefat, and people of Al-Nukheylat, and people of Al-Nahrwanat. By Allah azwj! I do not know where they are, but there is no escape from fighting them, if Allah azwj so Desires’.

Then he said, ‘I heard Rasool-Allah saww saying to Ammar ra: ‘The rebel group will kill you, and when that happens, you will be with the truth and the truth will be with you. O Ammar ra! If you ra see Ali asws to have travelled a valley, and the people, all of them, travelling (another) valley, then travel will Ali asws, for he asws will never point you to be in annihilation and will never exit you from guidance.

O Ammar ra! One who collars a sword and assists Ali asws with it against his asws enemies, on the Day of Qiyamah Allah azwj will Collar him with a scarf of jewels, and one who collars a sword assisting enemies of Ali asws with it, on the Day of Qiyamah Allah azwj Collar him with a scarf of fire’. We said, ‘O you! It suffices you, may Allah azwj have Mercy on you! It suffices you, may Allah azwj have Mercy on you!’”

“From Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘May Allah asws have Mercy on Ali asws! O Allah aswj! Turn the truth with him asws wherever he asws may turn’.”

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160 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 57 H 14 d
And from the book ‘Fazaail Al Sahaba’, by the chain from Asbagh Bin Nubata, from Muhammad Bin Abu Bakr, from Ayesha who said,

‘I heard Rasool-Allahsaww saying: ‘Aliasws is with the truth and the truth is with Aliasws. They will never separate until they return to me at the Fountain’.162

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain, a brother of Deobel,

‘From Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘Aliasws Bin Abu Talibasws is a Trial for the world. By himasws Allahazwj Distinguishes the hypocrites from the Momineen’.163

(The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Abbas Bin Al Fazl, from Ja’far Bin Muhammad Bin Haroun, from Azrah Al Qattan, from Masoud Al Khallady, from Taleed, from Abu Al Hajjaf, from Abu Idrees, from Mujahid,

‘From Zayd son of Ali (Bin Al-Husaynasws), from hisasws forefatherasws, from Aliasws, from the Prophetasws having said: ‘But youasws, there will be Trials and Trials with youasws. But youasws are the guide for the one who follows youasws, and one who opposes yourasws way would stray up to the Day of Qiyamah’’.164

(The book) ‘Al Amaali’ of Amir Al Momineenasws, Ch 57 H 14 f

162 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 14 f
163 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 15
164 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 16
165 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 57 H 17
'From Umm Salama\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased from her\textsuperscript{ra}, said, 'I heard Rasool-Allah\textsuperscript{saww} saying, and he\textsuperscript{saww} was holding a hand of Ali\textsuperscript{asws}: ‘The truth is with Ali\textsuperscript{asws}, turning with him\textsuperscript{asws} wherever he\textsuperscript{asws} turns’\textsuperscript{166}.'

\textsuperscript{166} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 18 a

Abdul Hameed Bin Abi Al-Hadeed said regarding the words of Amir Al-Momineen\textsuperscript{asws}, ‘The imams from Qureysh have been planted in this belly from Hashim\textsuperscript{asws}. It is not correct upon the ones besides them, nor is the friendship correct from others’\textsuperscript{167}.

\textsuperscript{167} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 57 H 18 b
CHAPTER 58 – HIS\textsuperscript{asws} MENTION IN THE HEAVENLY BOOKS AND WHAT THE PREVIOUS ONES HAD GIVEN GLAD TIDINGS WITH HIM\textsuperscript{asws} AND BIRTH OF THE INFAILIBLES\textsuperscript{asws}

1 - Except the Book of Ikmal Al Deen, Al Qattan and Ibn Musa and Al Shaybani, altogether from Ibn Zakariya Al Qattan, from Muhammad Bin Ismail, from abdullah Bin Muhammad, from his father, and Abdul Rahman Bin Muhammad Bin Muhammad Bin Abdullah Bin Abu Bakr Bin Amro Bin Harsam, from his father, from his grandfather, 'Abu Talib\textsuperscript{asws}, 'By Allah azwj! I have seen all that which Baheera had described, and more’.

‘Abu Talib\textsuperscript{asws} said, ‘When Baheera separated from him\textsuperscript{saww}, he wept with intense weeping, and went on to say, ‘O son\textsuperscript{saww} of Ameena\textsuperscript{as}, it is as if I am with you\textsuperscript{saww}, and the Arabs have damned you\textsuperscript{saww} with its wrongful actions, and the kindred have cut you\textsuperscript{saww} off, and if they had known you\textsuperscript{saww} were for them at the status of the children’.

Then he turned to me and said, ‘As for you\textsuperscript{as}, O uncle\textsuperscript{as}! Take care of him\textsuperscript{saww}, your\textsuperscript{as} connected relative, and protect him\textsuperscript{as}, being a bequest of your\textsuperscript{as} father\textsuperscript{as}, for Qureysh would abandon you\textsuperscript{saww} regarding him\textsuperscript{saww}. Do not care, for I am more knowing that you\textsuperscript{as} do not believe in him\textsuperscript{saww}, but a son\textsuperscript{as} will be born to you\textsuperscript{as} who will be believing in him\textsuperscript{saww} and will help him\textsuperscript{saww}. Mighty is his\textsuperscript{as} name in the skies, the hero lion, and the short-haired brave.

From him\textsuperscript{as} would be two cubs (sons\textsuperscript{as}), the martyrs, and he\textsuperscript{as} is chief of the Arabs, and their head, and with its reins, and he\textsuperscript{as} is (written) in the Books known to be from the companions of Isa\textsuperscript{as}.

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 58 H 1
‘In the year Rasool-Allahsaww had gone out to Syria, Abd Manah Bin Kinana, and Nowfal Bin Muawiya Bin Urwah Bin Sakhir Bin Nu’man went out as traders, and they were met by Abu Al-Muweyhib the monk. He said to them, ‘Who are you two?’ They said, ‘We are traders from the people of the Sanctuary, from Qureysh’. He said to them, ‘From which Qureysh?’ They informed him. Has anyone else from Qureysh come along with you two’. They said, ‘Yes, there is a youth from the Clan of Hashimasws, hisasws name is Muhammadasws’.

Abu Al-Muweyhib the monk said, ‘By Allahazwj! It is himasws I want’. They said, ‘There is no one among Qureysh of more abundant mention. But rather, heasws is named as ‘Orphan of Qureysh’, and heasws is an employee of a woman from us called (Syeda) Khadeejaasws. So, what is your need to himasws?’

He took to moving his head and saying, ‘Himasws! Himasws!’ He said to them, ‘Can you point me to himasws?’ They said, ‘We left himasws behind in the market of Busra’. While they were talking when Rasool-Allahsaww emerged. He said, ‘Hesaww is that one!’ They left him alone with himsaww, whispering to himsaww, talking to himasws. They he took to kiss between hissaww eyes and brought out something from his sleeve, we do not know what it was, and Rasool-Allahsaww refused to accept it.

When he separated from himsaww, he said to us, ‘Listen from me. By Allahazwj! Heasws is a Prophetasws of the end of times. By Allahazwj! Heasws will be emerging to a new term calling the people to the testimony that there is no god except Allahazwj. So, when you see that, then follow himasws.

Then he said, ‘Has there been born a son for hisasws uncleasws Abu Talibasws called Aliasws?’ We said, ‘No’. He said, ‘But, either heasws happens to have been born or heasws will be born hissaww year. Heasws would be the first one to believe in himsaww. We do recognise himasws,’
and we do find his description with us being with the successorship like what we found the description of Muhammad saww being with the Prophets of the Prophet-ness.

And he is chief of the Arabs, and its ascetic, and with its reins. He will give the sword its right. His name in the high assembly is Ali, and he will be the top person on the Day of Qiyamah after the Prophets of mention. And the Angels name him as the blossoming hero, the successful. He will not go in any direction except he will be successful and victorious. By Allah! He is more well-known between his companions in the sky than the emerging sun''.

(O Prophet of guidance! Men came to you cutting across plains and high ground, the hands of the important ones gathered, until they were above the destruction and had folded from the hunger. The former ones had given the news with your name among us, and with the names after it, consecutively'.

Rasool-Allah saww said: ‘Is there anyone among you who recognises Qussa Bin Saaida Allyadi?’ Al-Jaroud said, ‘All of us do, O Rasool-Allah saww’, apart from that I, from between them, know his news, aware of his impact’. He said, ‘Inform us’. He said, ‘O Rasool-Allah saww! I have witnessed Qussa and he had gone out from a council from the councils of Iyad to a sand dune at Zi-Qatad, and he was inclusively calling out.

He paused during the two ends of a night like the sun, raising his face towards the sky and calling out from it, and I heard him saying, ‘O Allah! Lord of the high skies and the

grazing lands! By the right of Muhammad saww and the three praise-worthy ones asws with him saww and the fourth exalted ones asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws the righteous, and Ja’far asws and Musa asws following, the nearby speaker.

They asws are the captains, the intercessors, the important road, injected with the Evangel, and erasers of the delusions, and negators of the falsehoods, the truthful of the words, number of captains of the children of Israel. They asws are the first begun with and upon them asws the Hour would be established, and through them asws the intercession would be attained, and for them asws is the obligatory obedience (Obligated) from Allah azwj, quenching us downpour of rain'.

Then he said, ‘If only I could come across them asws and even if it is after a while from my age and life’. Then he prosed saying, ‘A monk vowed a vow, there isn’t any concealment with it. Even if he had lived for two thousand years, he would not have met any of them asws, until he met Ahmad saww, and the captains, the wise ones. They asws are the successors asws of Ahmad, the most superior under the sky. The people are blind from them asws and they asws are illumination for the blind. Their asws mention isn’t with the people until the stoning is permissible’.

Al-Jaroud said, ‘I said, ‘O Rasool-Allah saww! Inform me what Allah azwj has Informed you saww with the news of these names of the ones asws we have not witnessed, and we have witnessed Qussa mentioning these’.

Rasool-Allah saww said: ‘O Jaroud! The night there was an ascension with me saww to the sky, Allah azwj Mighty and Majestic Revealed to me saww: ‘Ask the ones We as had Sent before you saww, from Our aszj Rasools, what they had been Sent with’. I saww said, ‘What were they as Sent upon?’ He azwj Said: “They as were Sent upon your saww Prophet-hood, and Wilayah of Ali asws Bin Abu Talib asws, and the Imams asws from you asws both!” Then Allah azwj the Exalted Introduced them asws to me saww with their asws names’.
Then Rasool-Allah saww mentioned their asws names to Al-Jaroud, one by one up to Al-Mahdi asws, then said: ‘My Lord, the Exalted Said to me saww: “They asws are My azwj friends, and this one asws will Take revenge from My azwj enemies, meaning Al-Mahdi asws!”

Abdul Malik said to Al-Zuhri, ‘Do you know anything of the matter of the caller from the sky with his name’. Al-Zuhri said, ‘Ali asws Bin Al-Husayn asws informed me that this Al-Mahdi asws is from the sons asws of (Syeda) Fatima asws’. Abdul Malik said, ‘You are both lying. That is a man from us. O Zuhr! This is a word no one from you has heard it’.

Mansour Bin Hazim said to Al-Sadiq asws, ‘Did Rasool-Allah saww recognise the Imams asws?’ He asws said: ‘Yes, and so did Noah as’. Then he asws recite: He has Legislated for you from the Religion what He Bequeathed with to Noah, [42:13].”  

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub’ – Dawood Al Raqy said,

‘Abu Abdullah asws said: ‘O Sama’at Bin Mihran! Give me that parchment’. I brought him asws a white parchment. He asws handed it to me and said, ‘Read this!’ I read it and therein were two lines. The first being, ‘There is no god except Allah azwj, Muhammad saww is Rasool saww of Allah azwj’. 

And the second line was: Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36], Al-Husayn asws Bin Abu Talib asws, and Al-Hassan asws Bin Ali asws, and Al-Husayn asws Bin Ali asws up to its words: ‘And the righteous replacement from them asws is the Divine Authority of Allah azwj’. 

Then he asws said to me: ‘O Dawood! Do you know where it happened and when was it written?’ I said, ‘O son asws of Rasool-Allah saww! Allah aswj is more Knowing, and His azwj

Rasool saww, and you (Imams asws). He asws said: ‘Before the Creation of Adam as by two thousand years’.

The enviers of Amir Al-Momineen asws complained regarding the words of the Prophet saww regarding the merits of Ali asws. So, it was Revealed: But if you are in doubt of what We Revealed to you, - meaning regarding Ali asws - then ask those who have read the Book from before you. [10:94] – meaning the people of the Books, about what is in their Books, from the mention of the successor asws of Muhammad saww, for you are finding that mentioned in your Books.

Then Said: The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95] – meaning by the Signs over here are the successors asws, the ones ahead and the ones behind.

From Abu Al-Hassan asws, having said: ‘Wilayah of Ali asws in written in the Parchments of the entirety of the Prophets as, and Allah aswj never Sent any Rasool saww except with the Prophethood of Muhammad saww and successorship of Ali asws.’

Author of (the book) ‘Sharah Al Akhbar’ –

‘Abu Ja’far asws said regarding Words of the Exalted: And Ibrahim bequeath with it to his sons and (so did) Yaqoub: ‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132] - with the Wilayah of Ali asws.’

171 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 58 H 4 a
172 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 58 H 4 b
173 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 58 H 4 c
And in (the book) ‘Ba’az Al-Usool’ - Salman\textsuperscript{175} said, ‘By the One\textsuperscript{azwj} is Whose hand is my\textsuperscript{as} soul. If I\textsuperscript{as} were to inform you all with the merits of Ali\textsuperscript{asws} (which are) in the Torah, a party from you would say, ‘He\textsuperscript{as} is insane!’ and another party would say, ‘O Allah\textsuperscript{azwj}! Forgive the killer of Salman\textsuperscript{ra}!’\textsuperscript{175}

\textsuperscript{175} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H 4 e

(176) (Syeda) Fatima\textsuperscript{asws} Bin Asad\textsuperscript{as} was present at the birth of Rasool-Allah\textsuperscript{saww}. When it was morning time, she\textsuperscript{as} said to Abu Talib\textsuperscript{asws}, ‘I\textsuperscript{as} have seen wonders tonight’ – meaning the presence of Angels and others. He\textsuperscript{as} said: ‘Await a ‘Subta’ (thirty years), you\textsuperscript{as} will be coming with similar to him\textsuperscript{saww}. She\textsuperscript{as} was blessed with Amir Al-Momineen\textsuperscript{asws} after thirty years’\textsuperscript{176}.

\textsuperscript{176} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H 4 f
Abu Talib\textsuperscript{asws} returned to the Kabah and performed Tawaaf around it and prosed, ‘\textit{I\textsuperscript{as} performing Tawaaf around the House for God\textsuperscript{azwj}}, \textit{I\textsuperscript{as} supplicate to You\textsuperscript{azwj} with the desire of life by the dead, that You\textsuperscript{azwj} Show me\textsuperscript{as} the chief\textsuperscript{asw} before the death, a noble Noor, O Mighty! The voice would overcome by the killing of tyrants, and everyone who makes it a religion with the day of Saturday’.

 ثم عاد إلى الحج فرقد فيه فرأى في منامه كأنه أسس إكليلًا من ياقوب وسرابًا من عقيري وكان في أبدا ي قول أبا طابق فرث عنبان وطفرت يناد و خشت ور يكات فأي لك ولولد ومالك البلد وعظمت اللد على رغم المخمد.

Then he\textsuperscript{as} returned to the (Black) stone and lied down by it. He\textsuperscript{as} saw in his\textsuperscript{as} dream as if he\textsuperscript{as} was wearing a crown of rubies, and a garment of intelligence, and it is as if there is a speaker saying, ‘O Abu Talib\textsuperscript{asws}! Your\textsuperscript{as} eyes are to be delighted and your\textsuperscript{as} hand are to be victorious, and your\textsuperscript{as} dream would be of excellent (interpretation). They will come to you\textsuperscript{as} with the son\textsuperscript{asw}, and king of the city, and the mighty new-born, upon rubbing of the nose of the enviers’.

 فالتين فرجاً فطا فالمغب فابلا
- أذووق رث النيب و الطوب
- دعاء عيني باللذوب و في
- يا سيد السادات والأشراف

He\textsuperscript{as} woke up joyfully and performed Tawaaf around the Kabah saying: ‘\textit{I\textsuperscript{as} supplicate to You\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the House and the Tawaaf, and the son\textsuperscript{asw}, the beloved with the chastity! Assist me\textsuperscript{as} with the subtle conferment, being a supplication of a servant with the plentiful sins. O Chief of the chiefs and the nobles!’

 ثم عاد إلى الحج فرقد فرأى في منامه عند مفتاح ي قول أبا فثب فنيدان وطفرت يناد و خشت ور يكات فأي لك ولولد ومالك البلد وعظمت اللد على رغم المخمد.

Then he\textsuperscript{as} returned to the (black) stone and lied down. He\textsuperscript{as} saw Abd Manaf\textsuperscript{as} in his\textsuperscript{as} dream saying: ‘What has affirmed you\textsuperscript{as} to be away from the daughter\textsuperscript{as} of Asad?’ – in a speech of his\textsuperscript{as}.

 فلما أننتة لوئع يا و طاف بالمغب فابلا
- قد صافقت ور يكات باللغير
- دعاء عيني باللذوب و في
- يا سيد السادات والأشراف

When he\textsuperscript{as} woke up, he\textsuperscript{as} married her\textsuperscript{as} and performed Tawaaf the of the Kabah saying: ‘\textit{I\textsuperscript{as} have ratified Your\textsuperscript{azwj} Granted dream with the interpretation, and there isn’t any doubt in the affairs. I\textsuperscript{as} supplicate to You\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the House and the vows, a supplication of a sincere servant, needy, so Give me\textsuperscript{as}, O Creator, the happiness with the noble son\textsuperscript{as} as mentioned.'
He asws will become for the Sent onesaww like the Vizier. O God azwj of themasws both! O God azwj of themasws both from Noor! There have emerged the moons from Hashimasws, in a lofty ship upon the seas, grinding the earth upon the turnings, grinding of the mill for the love with the rotations.

Qureysh spent the night with the Takbeers, having been exhausted with the errors and the ruination, and there is no precarious habitat for it, from hisasws sword, the avenger, the shining, and the ranks of the law is in the ambassador, his contention is the notification for the Kufri.177

So, he brought out the book, and Amir Al-Momineenasws was standing. Heasws said: ‘Withhold the book with you’. Then heasws read: ‘In the Name of Allahazwj the Beneficent, the Merciful. It has been Decreed among what is Decreed, and it is written among what is written (in the Guarded Tablets), there will be Sent among the illiterates, a Rasool saww from them, teaching them the Book, and the Wisdom, and point them upon the Way of Allahazwj, neither being rude nor harsh’.  

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177 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 58 H 4 g
And he mentioned from his description and differing of his community after him until he said: ‘Then a man from his community would appear at the banks of the Euphrates, enjoining with good and forbidding from evil, and he will judge with the truth’, and he mentioned his ways.

Then he said, ‘And whoever comes across that righteous servant, so let him help him, for helping him is an act of worship and being killed with him is martyrdom’.

Amir Al-Momineen asws said: ‘The Praise is for Allah Who did not Make me to be forgotten in His Presence. The Praise is for Allah Who Mentioned His servant in the Books of the righteous’. The man was killed in Siffeen’.

Then he said, ‘When Allah Causes him to pass away, his community would differ, then they would unite to that what Allah so Desires, then they would differ in the era of their third, so he would be killed by a killing. Then their affairs would come to a successor of their Prophet, and they would rebel against him, unsheathing the swords from their sheaths’, and he mentioned his ways and his ascetism.

Then he said, ‘Obedience to him is obedience to Allah’. Then said, ‘And I have recognised you and have descended to you’. So, Amir Al-Momineen asws performed Sajdah and it was heard from him, thanking for the Favours, ten times. Then he said: ‘The Praise is for Allah Who did not Hide my mentioned and did not Make me to
be forgotten in His\textsuperscript{azwj} Presence’. The monk was killed on the night of Al-Hareer (battle of Siffene)’\textsuperscript{179}.

From Amir Al-Momineen\textsuperscript{asws}, when he\textsuperscript{asws} returned from the event (battle) of the Kharijities, encamped on the right of the desert. A monk said to him\textsuperscript{asws}, ‘No one would encamp here except a successor\textsuperscript{as} of a Prophet\textsuperscript{azwj}, fighting in the Way of Allah\textsuperscript{azwj}. Al\textsuperscript{asws} said: ‘I\textsuperscript{asws} am a successor\textsuperscript{asws} of chief of the Prophets\textsuperscript{as}.’

He said, ‘So, then you\textsuperscript{asws} are the short-haired one of Qureysh, successor\textsuperscript{asws} of Muhammad\textsuperscript{saww}, taking up Al-Islam. I found your\textsuperscript{asws} attributes in the Evangel, and you\textsuperscript{asws} have (currently) descended at Masjid Barasa, a house of Maryam\textsuperscript{as} and land of Isa\textsuperscript{as}.

Amir Al-Momineen\textsuperscript{asws} said: ‘Be seated, O Hubab!’ He said, ‘And this is another evidence’. Then he\textsuperscript{asws} said: ‘O Hubab! Descend from this silo and build this monastery as a Masjid’. So, Hubab built the monastery a Masjid and joined with Amir Al-Momineen\textsuperscript{asws} to Al-Kufa and did not cease to be staying at it until Amir Al-Momineen\textsuperscript{asws} was killed. Then, Hubab returned to his Masjid at Barasa\textsuperscript{180}.

And in a report, the monk said, ‘I have read that he\textsuperscript{asws} would be praying Salat in this place, Eliya, being a successor\textsuperscript{asws} of Al-Baraqleet (Paracletes), Muhammad\textsuperscript{saww}, a Prophet\textsuperscript{saww} of the illiterates, the last of the ones\textsuperscript{s} from the Prophets\textsuperscript{s} of Allah\textsuperscript{as} and His\textsuperscript{as} Rasool\textsuperscript{saww}, in a lot of speech.

Firmly believe in this monastery itself and its inflating its beauty, so the monastery will be preserved from the hands of the infidels, and be preserved in the land of Islam’\textsuperscript{181}.

So, the one who comes across him\textsuperscript{asws}, let him follow the Noor which he\textsuperscript{asws} come with. Indeed! And he\textsuperscript{asws} would plant during these days, a spot in this tree, its fruit will not spoil’\textsuperscript{181}.

\textsuperscript{179} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H S 5
\textsuperscript{180} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H S 6 a
\textsuperscript{181} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H S 6 b
And in a report of Zazan, Amir Al-Momineen asws said: ‘And from where is your drinking?’ He said, ‘From (river) Dajla’. He asws said: ‘And why did you not dig a spring you could be drinking from?’ He said, ‘I have dug it, but salty water came out’. He asws said: ‘Dig another well now’. He dug and its water came out fresh. He asws said: ‘O Hubab! Let your drinking be from over here, and do not cease to be in this build Masjid. When it is ruined and its palm trees a cut down, dwell with the people resourcefully’.

Abdullah Bin Salam came to Rasool-Allah saww before he had become a Muslim. He said, ‘O Rasool-Allah saww! What is a name of Ali asws among you all?’ The Prophet saww said to him: ‘With us is ‘Siddique Al-Akbar’ (The greatest truthful)’.

Abdullah said, ‘I testify that there is no god except Allah azwj, and Muhammad saww is a Rasool saww of Allah azwj! We do find in the Torah that Muhammad saww is a Prophet saww of Mercy and Ali asws is established of the argument’.  

We came back from Siffeen along with Amir-ul-Momineen asws. The army camped near to a Christian Monastery. A very old man, of beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He went on cleaving through the rows of the people until he came to Ali asws. He greeted unto him asws with the caliphate.
Then he said, ‘I am a man from the lineage of a man from the disciples of Isa Bin Maryam as, and he was from the most superior of the twelve disciples, and the most beloved of them to him as, and the most righteous in his as presence, and Isa as Bin Maryam as had bequeathed to him as and had given him asws his as books, and his as knowledge, and his as wisdom.

The people of his as household did not cease to adhere with his as nation and did not replace, and did not make additions, and did not make any reductions, and that book is with my, dictated by Isa as, and handwriting of the Prophets as. In it are all things the people would be doing, king by king, and how many kings there would be, and how many would happen to be in the era of every king from them.

Then Allah azwj the Exalted would Send a man from the Arabs, from the sons of Ismail Bin Ibrahim as, the Friend, from the land of Tihama, from a town called Makkah, a Prophet saww called Ahmad saww, for him saww would be twelve successors asws, and he mentioned his saww birth, and his saww sending, and his saww emigration, and ones who would fight him saww, and ones helping him saww, and ones assisting him saww, and ones being inimical to him saww, and how long he saww would live, and what his saww community would face from after him saww, from the sectarianism and the differing.

And in it are the name of every Imam asws of guidance, and every imam (leader) of straying up to the descent of Isa as from the sky, and in that book are fourteen names of the sons as of Ismail as Bin Ibrahim as, the Friend of Allah azwj, and their best beloved to Him azwj. Allah azwj is a Friend of the one befriending him asws, and an Enemy of the one being inimical to him asws.

The one who obeys them asws, so he has obeyed Allah azwj, and one obeying Allah azwj so he has been guided, and holding fast to their asws obedience is Pleasure for Allah azwj, and disobeying them asws is disobedience of Allah azwj. Their asws names and their asws lineages, and their attributes are written, and how long each of them asws would live, one after one, and how much each man asws would keep his asws religion, and conceal it from his asws people, and one asws from them asws would reveal, and one asws who would rule, and the people would be led to him asws until Isa as would descend unto their asws last them asws.
Then Isa as would pray Salat behind him asws in the row, being their first, their superior, and their last. For him asws would be like their Recompense, and Recompense of the one who follow them asws and is guided by their asws guidance. The first of them asws is Ahmad saww Rasool-Allah saww, and his saww name is Muhammad saww Bin Abdullah saww, and Yaseen, and Taha, and Noon, and Al-Fatih, and Al-Khatim, and Al-Hashir, and Al-Aqib, and Al-Sabih, and Al-Abid, and he saww is a Prophet saww of Allah azwj, and a friend of Allah azwj, and beloved of Allah azwj, and His azwj elite, and His azwj Choice.

And he saww will see Allah azwj with his saww eyes (heart) and speak to Him azwj by his saww tongue. His saww mention would emerge whenever He azwj is Mentioned, and he saww is the most honourable of creatures to Allah azwj and the most beloved of them to Allah azwj. Allah azwj has neither Created an Angel of Proximity, nor a Messenger as Prophet as, from the time of Adam as to him saww, being more beloved to Allah azwj than him saww.

On the Day of Qiyamah, Allah azwj will Make him saww to be seated in front of His azwj Throne, and He azwj will Intercede regarding everyone he saww intercedes for. The Pen flowed with his saww name in the Guarded Tablet, in the Mother of the Book, and with his saww mention.

Bearer of the flag on the Day of Qiyamah, the Day of the great gathering, and his saww brother asws, and his saww caliph among his saww community, and most beloved of the creatures of Allah azwj to Him azwj after him saww is Ali saww Bin Abu Talib asws, son asws of his saww uncle as to his saww father as and his saww mother as, and guardian of every Momin and Momina after him saww.

Then there would be eleven men from after him asws, from the sons asws of Muhammad saww, from his saww daughter asws Fatima asws. The first of their asws sons asws would be like the two sons as of Musa as and Haroun as, Shabbar and Shabbir’. And nine from their as sons as describing one asws after one asws, their asws last would be the one asws leading Isa as Bin Maryam as (in Salat), and in it are names of their asws helpers and the ones to appear from them.
Then he asws will fill the earth with fairness and justice, and they asws will rule what is between the east and the west to the extent that Allah azwj will make them asws prevail upon the religions, all of them.

When this Prophet saww was sent, my father went to him saww and believed in him saww and ratified him saww, and he was an old man. When the death came to him, he said to me, 'A caliph of Muhammad saww, in this book exactly, would be passing by you, when there pass three imams from the imams of straying, and callers to the Fire, and they were named with me with their names, and their tribes, and he is so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and how much each one of them would rule'.

When there comes after them, the one for whom is the right upon them, then go out to him saww, and pledge allegiance to him saww, and fight alongside him saww, for the Jihad with him saww is like the Jihad with Rasool-Allah saww, the friend to him saww is like the friend to Allah azwj, and the enemy to him saww is like the enemy of Allah azwj.

O Amir Al-Momineen asws! Extend your asws hand, for I testify that there is no god except Allah azwj Alone, there is no associate for Him azwj, and that Muhammad saww is His azwj servant and His saww Rasool saww, and you asws are a caliph among His saww community, and His asws witness upon His azwj creatures, and His aswj Divine Authority upon His azwj servants, and His azwj caliph in the earth.

And Al-Islam is a religion of Allah azwj, and I disavow to Allah azwj from everyone who opposes the religion of Al-Islam, and it is a religion of Allah azwj which He azwj has Chosen, and is Pleased with it for His aswj friends, and that religion of Al-Islam is the religion of Isa as, Bin Maryam as, and the ones as from the Prophets as and the Messengers as who were before him saww, which was made it to be a religion for them as by the ones from his saww forefathers as from the past.
And I befriend your\textsuperscript{asws} friends and disavow from your\textsuperscript{asws} enemies, and I befriend the Imams\textsuperscript{asws}, the eleven from your\textsuperscript{asws} sons, and I disavow from their\textsuperscript{asws} enemies, and from the ones opposing them, and from the ones oppressing them\textsuperscript{asws}, and rejected their\textsuperscript{asws} rights, from the former ones and the latter ones!’ And during that, he\textsuperscript{asws} gave him his\textsuperscript{asws} hand, and he pledged allegiance to him\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Give me your book!’ So, he gave it to him\textsuperscript{asws}. He\textsuperscript{asws} said to a man from his\textsuperscript{asws} companions: ‘Stand with this man and look for a translator for it who understands its speech, so he can copy it into Arabic, so he can come to be written out in Arabic’. When it was brought to him\textsuperscript{asws}, he\textsuperscript{asws} said to his\textsuperscript{asws} son\textsuperscript{asws} Al\textsuperscript{-}Hassan\textsuperscript{asws}: ‘Bring me\textsuperscript{asws} that book which I\textsuperscript{asws} had handed it to you\textsuperscript{asws}.’ He\textsuperscript{asws} came with it.

He\textsuperscript{asws} said: ‘Read and look, O you so and so, into this book, for it is written by my\textsuperscript{saww} handwriting dictated by Rasool-Allah\textsuperscript{saww} unto me\textsuperscript{asws}.’ He read it, and there was no difference, letter by letter whatever was in it, neither placed back nor forwards, it was as if it was dictated by one man unto one man.

During that, Ali\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and said: ‘The Praise is for Allah\textsuperscript{azwj} Who Made my\textsuperscript{saww} mentioned to be in His\textsuperscript{azwj} Presence, and the presence of His\textsuperscript{azwj} friends, and in the presence of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and did not Make me\textsuperscript{asws} to be from the friends of Satan\textsuperscript{la} and his\textsuperscript{la} party’.

He (the narrator) said, ‘At that, the ones present, from his\textsuperscript{asws} Shias from the Momineen were happy, and the ones who were hypocrites were saddened to the extent that it appeared in their faces and their complexions’\textsuperscript{184}

\textsuperscript{184} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H 8

\textsuperscript{9} ق ْر رُّفْلَ نِِ كِترابركر ف رنراورلرهُ إِيََّهُ ف رورالر لِررجُلٍ مِنْ أرصْحرا بِهِ قُمْ مرعر هرذرا الرَّجُلِ وعُدَّ لِرِجْلرهُ عرنِ الُِْخْررى ت رفررْق رعرا فِي قَٰلَ أَرِدْ يَر ررسُولر اللََِّّ ور لَرْ يجرْعرلْنِِ مِنْ أروْلِيراءِ الشَّيعرتِهِ مِنر الْمُؤْمِنِير ور سراءر مرنْ كرانر مِنر الْمُنرافِوِير حرتََّّ ظر

(Al-Hasan\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{asws} having said: ‘One day, while I\textsuperscript{asws} was seated, when a talk man entered unto us, as if he was a palm
tree. Whenever he uprooted his leg from the other (taking a step), stomped. At that, he asws said: ‘As for this one, he isn’t from the children of Adam as. They said, ‘O Rasool-Allah saww! And can anyone happen to be from other than the children of Adam as?’

He saww said: ‘Yes, this is one of them’. The man approached and greeted unto the Prophet saww. He saww said: ‘Who do you happen to be?’ He said, ‘I am Al-Haam Bin Al-Heem Bin Al-Aqeys Bin Iblees’. He saww said: ‘There are two fathers between you and Iblees?’. He said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘And how much have you counted from the years?’ He said, ‘When Qabeel as killed Habeel as, I was a boy between the boys. I understand the speech and go around the places instructing with cutting off the relationships’.

He saww said: ‘Evil is the way which you are mentioning if you were remaining upon it’. He said, ‘Never, O Rasool-Allah saww! I am a Momin, having repented’. He saww said: ‘And upon whose hand did you repent and your Eman flowed?’ He said, ‘Upon the hand of Noah as, and I did reproach him as upon what had happened from his as supplication against his as people, and I am from the regretful ones upon that, and ‘I seek Refuge with Allah from becoming one of the ignorant ones’. [2:67].

And after him as, I accompanied Hud as. I used to pray with his as Salat, and recited the Parchment which I had learnt it from what been Revealed unto his as grandfather as Idrees as. I was with him up to when Allah azwj sent the wind ‘Al-Aqeem’ upon his as people. He azwj Rescued him as and Rescued me with him as.

And I accompanied Salih as from after him as and did not cease to be with him as until when Allah azwj sent the earthquake upon his as people. He azwj Rescued him as and Rescued me with him as.

And from after him as, I met your saww father as Ibrahim as. I accompanied him as asked him as to teach me from the Parchments which had been Revealed unto him as. He as taught me and I used to pray with his as Salat. When his as people plotted against him as and threw him as into the fire, Allah azwj Made it to be cool and safe unto him as. I was a comforter to him as until he as passed away.
After him, I accompanied his sons Ismail and Is’haq, and I have been with your brother Yusuf in the well, a comforter, and companion, until Allah Extracted him and Made him a ruler upon Egypt, and returned his father to him.

And I met your brother Musa and asked him to teach me from the Torah which had been Revealed unto him. He taught me. When he passed away, I accompanied his successor Yoshua, and I did not cease to be with him until he passed away, and did not cease to be with a Prophet to a Prophet up to your brother Dawood, and I assisted him upon killing the tyrant Jalut (Goliath). And I asked him to teach me from the Psalms which Allah had Revealed to him. So, I learnt from him.

And after him, I accompanied Suleyman, and after him I accompanied his successor Aasif Bin Barkhiya Bin Samia; and I met Prophet after Prophet, and all of them gave me the glad tidings and asked me to convey the greetings to you, until I accompanied Isa, and I hereby convey the greetings to you, O Rasool-Allah, from the ones I have met from the Prophets, and from Isa in particular, the most abundant of greetings of Allah and its complete’.

Rasool-Allah saww said: ‘The greetings be upon the entirety of the Prophets of Allah and His Messengers, from me, and Mercy of Allah and His Blessings, for as long as the skies and the earth endure, and upon you, O Haam, be the greetings, and you have preserved the bequest and fulfilled the entrustment. Ask your need!’

He said, ‘O Rasool-Allah! My need is that you instruct your community not to oppose the matter of the successor, for I have seen the past communities. But rather, these were destroyed to have neglected the matter of the successor.

He said: ‘Aman! My need is that you instruct your community not to oppose the matter of the successor, for I have seen the past communities. But rather, these were destroyed to have neglected the matter of the successor.'
The Prophet saww said: ‘And do you recognise my successor, O Haam?’ He said, ‘When I look at him, I will recognise him due to his description and his name which I have read in the Books’. He saww said: ‘Look around! Do you see him from the ones present?’ He turned right and left, then said, ‘He isn’t among them, O Rasool-Allah saww.

He saww said: ‘O Haam! Who was the successor of Adam? He said, ‘Shees’. He saww said: ‘So, who was the successor of Shees?’ He said, ‘Anoush’. He saww said: ‘Who is the successor of Anoush?’ He said, ‘Qaynan’. He saww said: ‘Successor of Qaynan?’ He said, ‘Mahlaeel’. He saww said: ‘Successor of Mahlaeel?’ He said, ‘Bard’.

He saww said: ‘That is the Messenger of Adam. So, who is the successor of Idrees?’ He said, ‘Matushalkh’. He saww said: ‘Who is the successor of Matushalkh?’ He said, ‘Lamak’. He saww said: ‘Who is the successor of Lamak?’ He said, ‘The one with longest lifespan from the Prophets, and the most thankful of them to his Lord, and of the greatest of them in Recompense, that is your father Noah.


He saww said: ‘(That is) Ashroug, so who is the successor of Ashroug?’ He said, ‘Rowgha’. He saww said: ‘(That is) Nakhour. So, who is successor of Nakhour?’ He said, ‘Tarukh’. He saww said: ‘Who is successor of Tarukh?’ He said, ‘There did not happen to be any successor for him, but Allah Extracted Ibrahim the Friend (of the Beneficent) from his Sulb’.

He saww said: ‘You speak the truth, O Haam! Who is the successor of Ibrahim?’ He said, ‘Ismail’. He saww said: ‘Who is his successor?’ He said, ‘Nabt’. He saww said: ‘Who is successor of Nabt?’ He said, ‘Hamal’. He saww said: ‘Who is successor of Hamal?’ He said, ‘Qaydar’. He saww said:
‘Who is successor\textsuperscript{as} of Qaydar\textsuperscript{as}?’ He said, ‘There did not happen to be any successor\textsuperscript{as} for him\textsuperscript{as} until Yaqoub\textsuperscript{as} came out from Is’haq\textsuperscript{as}.}

\textsuperscript{as}

He\textsuperscript{saww} said: ‘You speak the truth, O Haam! You have ratified the Prophets\textsuperscript{as} and the successors\textsuperscript{as}. So, who is the successor\textsuperscript{as} of Yaqoub\textsuperscript{as}?’ He said, ‘Yusuf\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘Who is successor\textsuperscript{as} of Yusuf\textsuperscript{as}?’ He said, ‘Musa\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘Who is successor\textsuperscript{as} of Musa\textsuperscript{as}?’ He said, ‘Yoshua Bin Noon\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘Who is successor\textsuperscript{as} of Yoshua\textsuperscript{as}?’ He said, ‘Dawood\textsuperscript{as}.’

He\textsuperscript{saww} said: ‘Who is the successor\textsuperscript{as} of Dawood\textsuperscript{as}?’ He said, ‘Suleyman\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘Who is successor\textsuperscript{as} of Suleyman\textsuperscript{as}?’ He said, ‘Aasif Bin Barkhiya, and the successor\textsuperscript{as} of Isa\textsuperscript{as} is Shamoun Bin Safa\textsuperscript{as}.’ He\textsuperscript{saww}: ‘Have you found the description of my\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{asws} mention in the Books?’

He said, ‘Yes. By the One\textsuperscript{aswj} Who Sent you\textsuperscript{saww} with the truth as a Prophet\textsuperscript{saww}! Your\textsuperscript{saww} name in the Torah is ‘Meedmeed’, and the name of your\textsuperscript{saww} successor\textsuperscript{asws} is ‘Eliya’, and your\textsuperscript{saww} name in the Evangel is ‘Himyata’, and the name of your\textsuperscript{saww} successor\textsuperscript{asws} in it is ‘Haydar’, and your\textsuperscript{saww} name in the Psalms is ‘Mah’. Every Kufr and Shirk would be obliterated by you\textsuperscript{saww}, and the name of your\textsuperscript{saww} successor\textsuperscript{asws} is ‘Qaroutiya’.

He\textsuperscript{saww} said: ‘So what is the meaning of the name ‘Eliya’ of my\textsuperscript{saww} successor\textsuperscript{asws} in the Torah?’ He said, ‘It is the guardian from after you\textsuperscript{saww}.’ He\textsuperscript{saww} said: ‘So what is the meaning of his\textsuperscript{asws} name ‘Haydar’ in the Evangel?’ He said, ‘The greatest truthful and the magnificent distinguisher’. He\textsuperscript{saww} said: ‘What is the meaning of his\textsuperscript{asws} name ‘Qaroutiya’ in the Psalms?’ He said, ‘Beloved of his\textsuperscript{asws} Lord\textsuperscript{aswj}’.

He\textsuperscript{saww} said: ‘O Haam! When you see him\textsuperscript{asws}, will you recognise him\textsuperscript{asws}?’ He said, ‘Yes’, O Rasool-Allah\textsuperscript{aswj}! He\textsuperscript{asws} is of round head, medium stature, distant from the ugliness, wide of the chest, strong, large eyed, near of the thighs, slender of the legs, large bellied, even of the shoulders’. 
He ﷺ said: ‘O Salman! Call Ali ﷺ for us!’ He ﷺ came until he entered the Masjid. Al-Haam turned towards him ﷺ and said, ‘There he is, O Rasool Allah ﷺ! May my father and my mother be sacrificed for you!' He ﷺ said: ‘I have already done that, O Haam! Is there any (other) need, for I would love to fulfil it for you!’ He said: ‘Yes, O Rasool Allah ﷺ! I would love it if you could teach me from this Quran which has been Revealed unto you, commenting on your Sunnah and your Laws, so I pray with your Salat’. He ﷺ said: ‘O Abu Al-Hassan! Hug him to you and teach him!’

Then he disappeared and was not seen except on the day of (battle of) Siffeen. When it was Laylat Al-Hareer (night of intense battle), he called out, ‘O Amir Al-Momineen! Uncover from your head, for I find a short-haired one in the Book!’ He ﷺ said: ‘I am that one!’ Then he uncovered from his head and said: ‘O you caller! Appear to me, may Allah ﷺ have Mercy on you!’

He (the narrator) said, ‘He appeared to him, and there, it was Al-Haam Bin Al-Heem’. He ﷺ said: ‘Who do you happen to be?’ He said, ‘I am the one my Lord Conferred upon me with you, and you taught me the Book of Allah, and I believed in you, and in Muhammad ﷺ.’
During that, he greeted unto him asws and went on to discuss with him asws and asking him asws. Then he fought up to the morning. Then he disappeared.

Al-Asbagh Bin Nubata said, ‘I asked Amir Al-Momineen asws about him after that. He asws said: ‘Al-Haam Bin Al-Heem has been killed. May Allah azwj have Mercy upon him’.

Regarding Words of the Exalted: And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]. He said, ‘Decreed caliphate of Yoshua Bin Noon as from after him (Musa as). Then He azwj Said to him as: “I do not leave any Prophet saww to be without a successor asws, and I saww shall Send an Arabian Prophet saww and Make his saww successor asws to be Ali asws!” And that is His azwj Word: And you were not on the western side [28:44].’

Tafseer Furaat Bin Ibrahim – Saeed Bin Al Husayn Bin Malik, transmitting from Ibn Abbas,

‘Hisham Bin Abdul Malik chose me to go from the land of Al-Hijaz to the land of Syria, so I chose (the Syrian town of) Al-Balqa’a. I found a black mountain there was written upon it in white ash, and it was from a slab of the progeny of Imran as. I asked the ones who had read

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it, so they came with a sheykh who was old and aged. He said, ‘How strange is what is written in Hebrew with Your Name. O Allah! The truth has come from your Lord in Arabic language: “There is no god except Allah, Muhammad is Rasool-Allah, Ali is Guardian of Allah” And Musa had written it by his hand’.

I (Majlisi) am saying, ‘Ibn Abi Al Hadeed said, ‘Nasr Bin Muzahim said, ‘It is reported by Habbat, ‘When Ali encamped at Al-Raqqa, he encamped at a place called Al-Baleekh on the side of the Euphrates. A monk descended from his monastery over there. He said to Ali, ‘There is a book with us we have inherited it from our forefathers, companions of Isa Bin Maryam. Shall I present it to you?’ He said: ‘Yes’.

The monk read the book. In the Name of Allah the Beneficent, the Merciful. That which is Decreed among what is Decreed, and written among what is written: “A Rasool from them would be Sent among the illiterates, teaching them the Book and the Wisdom, and pointing them upon the Way of Allah, neither rude nor harsh nor shouting loudly in the markets, nor recompensing the evil deed with an evil deed, but he would excuse and pardon his community.

The praising ones who would be praising Allah upon every propagation and in every ascent and descent. Their tongues would be humble with the exclamations of Takbeer, and extolling the Holiness, and the glorifications (of Allah), and Allah would Help him against the ones opposing him.

When Allah Causes him to pass away, then his community would differ from after him. Then they would unite and remain for as long as Allah so Desires. Then they would differ.

A man from his community would pass by the banks of this Euphrates enjoining with the good and forbidding from the evil, and he would judge with the truth and will not overturn the judgments. The world would be less important than the dust which the wind

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blows away in a stormy day, and the death would be less important to him \textit{asws} than drinking the water is to the thirsty one. He \textit{asws} will fear Allah \textit{azwj} in the privacy and advise for Him \textit{azwj} during the openness. He \textit{asws} will not fear for the Sake of Allah \textit{azwj}, the blame of a blamer.

So, the one from the people of this city who comes across that Prophet \textit{asws}, believing him \textit{asww}, his Reward would be My \textit{azwj} Pleasure, and the Paradise, and the one who comes across that righteous servant, let him help him \textit{asws}, for being killed with him \textit{asws} is martyrdom'.

Then he said, ‘I shall accompany you \textit{asws}, and I will not separate from you \textit{asws} until it afflicts me what would afflict you \textit{asws}.’ He \textit{asws} wept, then said: ‘The Praise is for Allah \textit{azwj} Who, I \textit{asws} did not become forgotten in His \textit{azwj} Presence. The Praise is for Allah \textit{azwj} Who Mentioned me \textit{asws} in His \textit{azwj} Presence, in the Books of the righteous!’

The monk went with him \textit{asws}, and he was among the ones having lunch and dinner with Amir Al Momineen \textit{asws} until he was killed on the day of (battle of) Siffeen. When the people came out to bury their slain, he \textit{asws} said: ‘Search for him!’ When they found him, he \textit{asws} prayed Salat upon him, and buried him and said: ‘This one is from us, People \textit{asws} of the Household’, and he \textit{asws} sought Forgiveness for him’.

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I let him know what I had seen. He said, ‘Seek something which I can ride to go out with you’. I carried him with me upon my ride and we went out to the mountain, and with me was ink and paper. When he read it, said to me, ‘How strange what is upon it in Hebrew’. I copied it in Arabic, and there it was: “In Your Name, O Allah! The truth has come from your Lord in the clear Arabic language. There is no god except Allah, Muhammad is Rasool, Ali is Guardian of Allah!” And Musa had written it by his hand.¹⁹⁰

(Nouzobillah). Heasws said: ‘Either you accept or else I shall kill you’. They said, ‘Even if youasws do so’.

Heasws said to them: ‘Iasws shall be placing you inside one of the two pits, and ignite the fire in the other, so Iasws shall be killing you with the smoke’. They said, ‘And even if you do so, for rather, this life of the world will end anyhow’.

Heasws place them inside one of the two pits gently, then ordered with the fire, so it was ignited in the other side. Then heasws kept calling out to them, time after time: ‘What are you saying?’ They kept on answering himasws, ‘Youasws decide what youasws decide’, until they died.

Heasws said: ‘Then heasws left. The groups formed due to hisasws deed, and the people discussed it. One day, while heasws was in the Masjid, a Jew from the inhabitants of Yasrib came over, and the ones in Yasrib from the Jews had accepted that he is their most knowledgeable one, and so had their fathers from beforehand. He came over to Amir AlMomineenasws along with his family.

When they ended up to the great Masjid in Al-Kufa, stabled their horses, then converged upon the door of the Masjid, and sent a message to Amir AlMomineenasws, ‘We are a group of Jews having come over from Al-Hijaz, and for us there is a need to youasws. So, will youasws be coming out to us, or should we enter to come to youasws?’

Heasws said: ‘Heasws came out to them and heasws was saying: ‘They shall soon be entering and be resuming with the oaths. What is your need?’ So, their great one said to himasws, ‘O sonasws of Abu Talibasws! What is this innovation which you have initiated in the Religion of Muhammadasw?’"
Heasws said to him: ‘And which innovation?’ The Jew said to himasws, ‘A group from the inhabitants of Al-Hijaz are alleging that youasws deliberated to a group who testified that there is no god except for Allahazwj but did not testify that Muhammadasws is Hisazwj Rasoolaswqwa, so youasws killed them by the smoke’.

Amir Al-Momineenasws said to him: ‘asws adjure you with the nine Signs which descended unto Musaas at Mount Toor of Sinai, and by the right of the five Churches of Jerusalem, and the right of the Highest Judge; do you know that Yoshua Bin Noonas was brought a group, after the passing away of Musaas, who testified that there is no god except for Allahazwj but did not accept that Musaas was Hisazwj Rasoolaswqwa, so heasws killed them with a killing similar to this?’ The Jew said to himasws, ‘Yes, I do testify that youasws applied the Law of Musaas’.

Heasws said: ‘Then he brought out a book from his cloak, so he handed it over to Amir Al-Momineenasws. Heasws unwrapped it and looked into it, and wept. The Jew said to himasws, ‘What make youasws weep, O sonasws of Abu Talibas? But rather, youasws looked into this book and it is an Assyrian book, and youasws are an Arab man. So, do youasws know what it is?’ Amir Al-Momineenasws said to him: ‘Yes, this is myasws name, affirmed’. The Jew said to himasws, ‘Show me yourasws name in this book, and inform me what yourasws name is in Assyrian’.

Heasws said: ‘Amir Al-Momineenasws showed him hisasws name in the parchment, and heasws said: ‘Mayasws name, Eliya’. The Jew said, ‘I hereby testify that there is no god except for Allahazwj, and I hereby testify that Muhammadasws is Hisazwj Rasoolaswqwa, and I hereby testify that youasws are the successorasws of Muhammadaswqwa, and I hereby testify that youasws are the highest of the people with the people, from after Muhammadaswqwa, and they pledged allegiance to Amir Al-Momineenasws and entered the Masjid.

Heasws said: ‘Amir Al-Momineenasws showed him hisasws name in the parchment, and heasws said: ‘Myasws name, Eliya’. The Jew said, ‘I hereby testify that there is no god except for Allahazwj, and I hereby testify that Muhammadasws is Hisazwj Rasoolaswqwa, and I hereby testify that youasws are the successorasws of Muhammadaswqwa, and I hereby testify that youasws are the highest of the people with the people, from after Muhammadaswqwa, and they pledged allegiance to Amir Al-Momineenasws and entered the Masjid.

Heasws said: ‘Amir Al-Momineenasws showed him hisasws name in the parchment, and heasws said: ‘Myasws name, Eliya’. The Jew said, ‘I hereby testify that there is no god except for Allahazwj, and I hereby testify that Muhammadasws is Hisazwj Rasoolaswqwa, and I hereby testify that youasws are the successorasws of Muhammadaswqwa, and I hereby testify that youasws are the highest of the people with the people, from after Muhammadaswqwa, and they pledged allegiance to Amir Al-Momineenasws and entered the Masjid.

Amir Al-Momineenasws said: ‘The Praise is for Allahazwj in Whose Presence asws am not forgotten! The Praise is for Allahazwj Who Affirmed measws in Hisazwj Presence in a Parchment
of the righteous! And the Praise is for Allah\textsuperscript{azwj}, the One with the Majesty and the Benevolence\textsuperscript{tr}. \textsuperscript{191}

\textsuperscript{191} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 58 H 13
CHAPTER 59 – HIS\textsuperscript{asws} PURITY AND HIS\textsuperscript{asws} INFALLIBILITY

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

\textit{‘It was Revealed regarding him\textsuperscript{asws}, by unanimity: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’}.\textsuperscript{192}

(\textit{The book}) ‘\textit{Al-Firdows}’ – Ali\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} said: ‘We\textsuperscript{asws} are the first family of Allah\textsuperscript{azwj} has Kept the immoralities away from us\textsuperscript{asws}: \textit{whatever is apparent from these and what is hidden, [6:151]’}.\textsuperscript{193}

And the Prophet\textsuperscript{saww} said regarding Words of the Exalted: \textit{and Keep me and my sons away from worshipping the idols [14:35]: ‘The supplication ended to me\textsuperscript{saww} and to Ali\textsuperscript{asws}’}.\textsuperscript{194}

And in a Hadeeth – ‘\textit{saww am an (Answered) supplication of Ibrahim\textsuperscript{as}, and rather it means the purified ones with that, for His\textsuperscript{azwj} Words, we\textsuperscript{asws} were transferred from the Sulbs of the cleans ones to the wombs of the clean ones. The immoralities of the pre-Islamic period did not touch me\textsuperscript{saww}, and the people of the Pre-Islamic period were indulging in the immoralities, and their lineages were not correct, and their affairs were well known in the presence of the people of understanding’}.\textsuperscript{195}

Yazeed Bin Haroun, from Jareer Bin Usman, from Awf Bin Malik who said,

‘A man came to Umar Bin Al-Khattab. He said to him, ‘Upon me is a vow that I would free a person from the sons of Ismail\textsuperscript{as}.’ He said, ‘By Allah\textsuperscript{azwj}! I had not confidence except what

\textsuperscript{192} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 a
\textsuperscript{193} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 b
\textsuperscript{194} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 c
\textsuperscript{195} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 d
had happened from Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and the clan of Abdul Muttalib\textsuperscript{asws}, for they are from the tree of Rasool-Allah\textsuperscript{saww}.

And I heard him\textsuperscript{saww} saying: ‘They are sons of my\textsuperscript{saww} father', and he\textsuperscript{saww} gathered the People\textsuperscript{asws} of the Household as cutting evidence, and bright proof and he\textsuperscript{asws} is infallible, and that people are united that he\textsuperscript{asws} did not associate (commit Shirk) at all, and he\textsuperscript{asws} pledged to the Prophet\textsuperscript{saww} during his\textsuperscript{asws} young age and neglected his\textsuperscript{asws} fathers’.\textsuperscript{196}

The history of Al-Khateeb – Jabir said, ‘Rasool-Allah\textsuperscript{saww} said: ‘Three have not disbelieve in the Revelation even the blink of an eye – Momin of family of Yaseen, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Aasiya\textsuperscript{as} wife of Pharaoh\textsuperscript{aww}.’\textsuperscript{197}

Tafseer Wakie – It is narrated to us by Sufyan Bin Murrah Al Hamdany, from Abd Khayr who said, ‘I asked Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} about Words of the Exalted: \textit{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].} He\textsuperscript{asws} said: ‘He\textsuperscript{asws} said: ‘By Allah\textsuperscript{aww}! No one has acted upon it except for the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{saww}. We\textsuperscript{asws} remember Allah\textsuperscript{azwj}, so we\textsuperscript{asws} do not forget, and we\textsuperscript{asws} are thankful to Him\textsuperscript{aww} so we\textsuperscript{asws} are never ungrateful, and we\textsuperscript{asws} obey Him\textsuperscript{aww} so we do not disobey. When this Verse was Revealed, the companions said, ‘We cannot endure that’. Thus, Allah\textsuperscript{aww} the Exalted Revealed \textit{Therefore fear Allah as much as you can [64:16]}’.\textsuperscript{198}

And it is reported – A married man had acknowledged in his\textsuperscript{asws} presence that he had committed adultery, time after time, and he had disregarded until he acknowledged the fourth time. He\textsuperscript{asws} ordered with his imprisonment. Then he\textsuperscript{asws} called out among the people, then brought him out with at night-time, then dug out a pit for him and placed him in it.

\textsuperscript{196} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 e \textsuperscript{197} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 f \textsuperscript{198} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 g
He\textsuperscript{asws} called out: ‘O you people! These are rights of Allah\textsuperscript{azwj}, no one should seek it, one who had like it upon him!’ They left apart from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} two sons\textsuperscript{asws}. He\textsuperscript{asws} stoned him, then prayed Salat upon him’’.

And in (the book) ‘Al Tahzeeb’ –

‘And Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was from the ones Allah\textsuperscript{azwj} has Described in His\textsuperscript{azwj} Words: and Keep me and my sons away from worshipping the idols [14:35]. Then Said: and from our offspring a community submitting to You, [2:128].

We consider the matter of the oppressor, and there, the community had interpreted it, he was a worshipper of the idols, and the ones who worshipped these, so the disgrace had necessitate him, and Allah\textsuperscript{azwj} has Negated that the unjust one should be a caliph, by His\textsuperscript{azwj} Words: My Covenant cannot be attained by the unjust [2:124].

Then he\textsuperscript{asws} did not drink the wine at all, and did not eat what had been slaughtered upon the altars, and other such from the immoralities, and Qureysh are contaminated with it, and like that are the stories of Abu so and so (Abu Bakr) and so and so (Umar), and the pure one is Ali\textsuperscript{asws}\textsuperscript{asws}. 200

Tafseer al Qattan, from Amro Bin Humran, from Saeed, from Qatadah, from Al- Hassan Al Basry who said,

‘Usman Bin Mazoun, and Abu Talha, and Abu Ubeida, and Muaz Bin Jabal, and Suheyl Bin Mayza, and Abu Dujana gather in the house of Sa’ad Bin Abu Waqqas, and they ate something. Then something from the wine juice was forwarded to them. So, Ali\textsuperscript{asws} stood upon and went out from between them.

Usman said regarding (something out of abhorrence). Ali\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse the wine. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not drink something which will go away with my\textsuperscript{asws} intellect and the one who sees me\textsuperscript{asws} would laugh at me\textsuperscript{asws}, and I\textsuperscript{asws} pair my\textsuperscript{asws} honour with the one I\textsuperscript{asws} do not want’, and he\textsuperscript{asws} went out from between them.
He\textsuperscript{asws} came to the Masjid, and Jibraeel\textsuperscript{as} came down with this Verse: \textit{O you who believe!} – meaning those who had gathered in the house of Sa’ad - \textit{But rather, the wine, and the gambling, [5:90]} – the Verse. Ali\textsuperscript{asws} said: ‘Damnation be for it, by Allah \textsuperscript{azwj}, O Rasool-Allah\textsuperscript{saww}! My\textsuperscript{asws} insight has been penetrating regarding it since I\textsuperscript{asws} was young’.

In the history, from three ways, from Ammar Bin Yasser\textsuperscript{ra}, and it is mentioned by a group in many ways, from Bureyda Al Aslami in his Hadeeth, ‘The Prophet\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} said to me\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! The recorder of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is priding upon the (other) Angels that he had not written any mistake (sin) against Ali\textsuperscript{asws} since he had accompanied him\textsuperscript{asws}.’\textsuperscript{202}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘One day Rasool-Allah\textsuperscript{saww} came and placing his\textsuperscript{saww} hand upon a shoulder of Al-Abbas, Amir Al-Momineen\textsuperscript{asws} welcomed him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} hugged him\textsuperscript{saww} and kissed between his\textsuperscript{saww} eyes. Then Al-Abbas greeted to Ali\textsuperscript{asws}, and he\textsuperscript{asws} responded to him with a light greeting. Al-Abbas was angered, and he said, ‘O Rasool-Allah\textsuperscript{saww}! Ali\textsuperscript{asws} is being arrogant to me!’

Rasool-Allah\textsuperscript{saww} said: ‘O Abbas! Do not say that regarding Ali\textsuperscript{asws}, for I\textsuperscript{saww} met Jibraeel\textsuperscript{as} just now. He\textsuperscript{as} said to me\textsuperscript{saww}: ‘The two Angels allocated with Ali\textsuperscript{asws} met me\textsuperscript{as} now, and they said, ‘We have not written any sin upon him\textsuperscript{asws} since the day he\textsuperscript{asws} was born up to this day’.’\textsuperscript{203}

\textsuperscript{201} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 j
\textsuperscript{202} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 1 k
\textsuperscript{203} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 59 H 2
I heard the Prophet saww saying: ‘The two recording Angels of Ali asws Bin Abu Talib asws are priding upon the entirety of the recording Angels that they have been with Ali asws and that they have not ascended to Allah azwj Mighty and Majestic with anything from him asws which could Anger Allah azwj Blessed and Exalted’. 204

From Al-Hassan asws Bin Ali asws, from his asws mother asws (Syeda) Fatima asws, from her asws father asww having said: ‘Jibraeel as informed me saww from the two recorders of Ali asws, they have not written any sin upon Ali asws since they accompanied him’. 205

Rasool-Allah saww said: ‘Three have not committed Kufr with the Revelation even for the blink of an eye – Momin of the people of Pharaoh la, and Ali asws Bin Abu Talib asws, and Aasiya as wife of Pharaoh la’. 206

Tafseer of the Imam (Hassan Al-Askari asws) – Rasool-Allah saww said: ‘Rasool-Allah saww said: ‘The drop is affirmed in a settled place – the womb, for forty days as a drop, then becomes a cloth for forty days, then a lump for forty days, then bones are made after it, then it is clothed in flesh, then Allah azwj Clothes it by skin above it, then the hairs grow upon it.

Ibn Al-Mun'im ar-Razi (d. 361) said: ‘I heard a Hadith that the Prophet saww said: ‘Three have not committed Kufr with the Revelation even for the blink of an eye – Momin of the people of Pharaoh la, and Ali asws Bin Abu Talib asws, and Aasiya as wife of Pharaoh la’.

204 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 59 H 3
205 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 59 H 4
Then Allahazwj Mighty and Majestic Sends to him the Angel of the wombs, and it is said to him: ‘Write his term, and his deeds, and his sustenance, and whether he would become wretched or fortunate’. The Angel says: ‘O Lordazwj! Is there for me to know that (from anywhere)?’ It is said to him: ‘Utilise that from the readers of the Guarded Tablet’. So, he utilizes it from themasws.

Rasool-Allahsaww said: ‘And from the ones for whom his term (of life), and his deeds, and his sustenance, and his happy ending is Written (to be with) Aliasws Bin Abu Talibasws, it is (also) Written from his deeds that he would not commit a sin, ever, until he dies’.

Heasws said: ‘And that speech of Rasool-Allahsaww was on the day Bureyda complained to himsaww, and that is because Rasool-Allahsaww had sent an army one day to a military expedition, making Aliasws as a commander upon them, and heasws did not sent an army at all with Aliasws Bin Abu Talibasws among them, except heasws made himasws to be their commander.

When they acquired war booty, Alisasws desired that heasws purchase a slave girl from the total of the booty – making her price to be from the total of the booty. Hatib Bin Abu Bata’at and Bureyda Al Aslamy deceived himasws and outbidding himasws.

When heasws look that them both deceiving himasws and outbidding himasws, heasws waited until her price reached a fair price of the day, and heasws took her with that (price).

When they returned to Rasool-Allahsaww, Bureyda volunteered upon telling that to Rasool-Allahsaww. Bureyda paused in front of Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! Did yousaww not see that Alisasws Bin Abu Talibasws took a slave girl from the booty, besides the (other) Muslims? But Rasool-Allahsaww turned away from him. Then he came from hissaww right and said it, but Rasool-Allahsaww turned away from him. He came from hissaww left and said it, but Rasool-Allahsaww turned away from him. He came from behind himsaww and said it, but Rasool-Allahsaww turned away from him. Then he repeated in front of himsaww and said it.
Rasool-Allah saww got angry with such an anger he saww not seen with before it, nor after it, an anger the like of it, and his saww colour changed and his saww cheeks puffed, and his saww limbs trembled, and he saww said: ‘What is the matter with you, O Bureyda, hurting Rasool-Allah saww today?’

Have you not heard Allah azwj Mighty and Majestic Saying: Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:578] And those who are hurting the Momineen and the Mominaat with other than what they are deserving, so they have carried a false accusation and a manifest sin [33:58]?’

Bureyda said, ‘O Rasool-Allah saww! I did not know that I had aimed at you saww with hurting?’

Rasool-Allah saww said: ‘Or, do you think, O Bureyda, that he does not hurt me saww except the one who aims at my saww own self? Do you not know that Ali asws is from me saww and I saww am from him asws, and that the one who hurts Ali asws so he has hurt me saww, (and the one who hurts me saww) so he has hurt Allah saww? And the one who hurts Allah asw, so there is a right upon Allah asw that He asw hurts him with the most painful of His asw Punishments in the Fire of Hell!

O Bureyda! Are you more knowing or Allah asw Mighty and Majestic? Are you more knowing of the readers of the Guarded Tablet? Are you more knowing or the Angels of the womb?’

Bureyda said, ‘But, Allah asw is more Knowing, and the readers of the Guarded Tablet are more knowing, and the Angels of the wombs are more knowing’. 
Rasool-Allah⁴⁴⁴ said: ‘So are you more knowing, O Bureyda or the preservers (recording Angels) of Ali⁴⁴⁴ Bin Abu Talib⁴⁴⁴?’ He said, ‘But the preservers (recording Angels) of Ali⁴⁴⁴ Bin Abu Talib⁴⁴⁴’.  

Rasool-Allah⁴⁴⁴ said: ‘How come you are faulting him⁴⁴⁴ and accusing him⁴⁴⁴, and rebuking him⁴⁴⁴, and defaming his⁴⁴⁴ deed upon him⁴⁴⁴? And this (here) is Jibraeel⁴⁴⁴ informing me⁴⁴⁴ about the preservers (recording Angels) of Ali⁴⁴⁴, (that) they have not written an error against him⁴⁴⁴ at all since the day he⁴⁴⁴ was came (to the world), and these Angels of the wombs are narrating to me⁴⁴⁴ that they had written before even he⁴⁴⁴ was Blessed to his⁴⁴⁴ mother⁴⁴⁴, that there would not be happening an error from him⁴⁴⁴, ever!

And these readers of the Guarded Tablet informed me⁴⁴⁴ on the night I⁴⁴⁴ ascended (Mi’raj), that they were finding in the Guarded Tablet (Inscribed): “Ali⁴⁴⁴ is infallible from every error and slip”.

So how can you fault him, O Bureyda, and he⁴⁴⁴ had been deemed as correct by the Lord⁴⁴⁴ of the world, and the Angels of Proximity? O Bureyda! Do not display to Ali⁴⁴⁴ anything different to the good, the beautiful, for he⁴⁴⁴ is the Emir of the Momineen, and Chief of the successors⁴⁴⁴, and Chief of the righteous, and the knight of the Muslims, and Guide of the resplendent, and Distributor of the Paradise and the Fire. He⁴⁴⁴ would be saying to the Fire: ‘This one is for me⁴⁴⁴, and this one is for you’. 

Then he⁴⁴⁴ said: ‘O Bureyda! Do you see there isn’t the right for Ali⁴⁴⁴ upon you, group of Muslims, that you should not be arguing with him⁴⁴⁴, nor being inimical to him⁴⁴⁴, nor outbid him⁴⁴⁴? Far be it! Far be it! The worth of Ali⁴⁴⁴ in the Presence of Allah⁴⁴⁴ the Exalted is greater than his⁴⁴⁴ worth in your presence. Or shall I⁴⁴⁴ inform you all?’ They said, ‘Yes, O Rasool-Allah⁴⁴⁴!’

Rasool-Allah⁴⁴⁴ said: ‘Verily Allah⁴⁴⁴ would be Resurrecting on the Day of Judgment, a people, their scales would be filled from aspects of the evil deeds, and it would be said to them, ‘These are the evil deeds, so where are the good deeds, or else you have been ruined’. They would be saying, ‘O our Lord⁴⁴⁴! We do not recognise any good deeds for us’.
There would be a call from Allahazwj Mighty and Majestic: “If you are not knowing for yourselves – Myazwj servants – (any) good deeds, thenazwj will Introduce these to you, and will Set these aside for you!”

Then there would come the wind would come with a small parchment and drop it in the scale hand of their good deeds, and the scale would outweigh their evil deeds by more than what is between the sky and the earth. So it would be said to one of them, ‘Take the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and those you loved openly and secretly, and enter them into the Paradise’.

The people of the plains would be saying, ‘O our Lordazwj! As for the sins, so we have recognised these, but what was that good deed?’ Allahazwj Mighty and Majestic would be Saying: “O Myazwj servants! One of you walks with the remainder of his debts to his brother and he says, ‘Take it, for I love you due to your love for Aliasws Bin Abu Talibasws’. So the other one says, ‘I have left it (written it off) for you due to your love for Aliasws Bin Abu Talibasws, and from my wealth is whatever you so desire’.

Allahazwj the Exalted Thanks to them both for that and Drops their sins due to it, and Makes that to be in the margins of their parchments and their scales, and Obligates the Paradise for them both, and for their children, and for their offspring’.

Then heasws said: ‘O Bureyda! The ones who would be entering the Fire due to hatred for Alisws are more than pebbles of the ground which are thrown at the rocks (Al-Jamaraat during Hajj). Therefore, beware of ending—up to be among them!’

These are the Words of the Blessed and Exalted: \textit{Worship your Lord Who Created you [2:21]} \hfill \textit{-- i.e., worship Himazwj by revering Muhammadasws and Alisasws Bin Abu Talibasws: Who Created you as persons, and Completed you from after that, and He Shaped you, then made your shape to be beautiful [64:3].}
The Allahazwj Mighty and Majestic Said: **And those from before you.** Heasws said: ‘And Created from before you, from the rest of the varieties of the people that you may be fearing [2:21]’. 207


I heard Abu Abdullahasws saying: ‘Amir Al-Momineenasws, whenever heasws wanted to fulfil hisasws need, would stand at the door of the toilet, then would turn right and left to hisasws two Angels, and heasws would say, ‘Get away from measws, for Allahazwj is for you both upon thatasws will not do anything new untilasws come out to you two’’. 208

208 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 59 H 7
CHAPTER 60 – EVIDENCE OF HIS\\textsuperscript{asws} WILAYAH, AND HIS\\textsuperscript{asws} BEING DISPATCHED REGARDING THE MATTERS UPON HIS\\textsuperscript{asws} IMAMTE AND HIS\\textsuperscript{asws} CALIPHATE, AND IN IT THERE ARE A LOT OF AHADEETH FROM THE PREVIOUS CHAPTERS AND THE SUFFIX, AND IN IT IS MENTION OF HIS\\textsuperscript{asws} ASCENDING UPON THE BACK OF THE RASOOL\\textsuperscript{saww} TO REMOVE THE IDOLS, AND MAKING THE MATTER OF HIS\\textsuperscript{saww} WIVES TO HIM\\textsuperscript{asws} DURING HIS\\textsuperscript{saww} LIFETIME AND AFTER HIS\\textsuperscript{asws} EXPIRY

When Amir Al-Momineen\\textsuperscript{asws} reached the people, he\\textsuperscript{asws} prayed Salat with them, then read out to them a letter of Rasool-Allah\\textsuperscript{saww}. The whole of Hamdan became Muslim in one day, and the people of Al-Yemen pledged upon Al-Islam. When that reached Rasool-Allah\\textsuperscript{saww}, he\\textsuperscript{saww} fell down in Sajdah to Allah\\textsuperscript{azwj} and said: ‘The greetings be upon Hamdan! The greetings be upon Hamdan!’\textsuperscript{209}

\textsuperscript{209} Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen\\textsuperscript{asws}, Ch 60 H 1 a
And from the couplets of Amir Al-Momineen\textsuperscript{asws} during the day of (battle of) Siffeen: ‘And if one day \textsuperscript{asws} would be at the gate of Paradise, \textsuperscript{asws} would say to Hamdan: ‘Enter in safety!’\textsuperscript{210}

والاستنثابة لنا أنفذة إلى الدنيا فاطميا على ما أطلق عليه أبو ولي وعذر

And he\textsuperscript{saww} dispatched him\textsuperscript{asws} to Al-Yemen as a judge upon what the governor and the enemy had done upon it.

على قوؤه ص وضرب على صدر وفق الله سيدة وقائمة فصل الخطاب قال فلمما مكث في قضاء بين أبنيتيه بنف ذاك اليوم.

‘Upon his\textsuperscript{saww} words and he\textsuperscript{saww} had struck upon his\textsuperscript{asws} chest and said: ‘O Allah\textsuperscript{azwj}! Guide him\textsuperscript{asws} and Indoctrinate him\textsuperscript{asws} the decisive speech’. He\textsuperscript{asws} said: ‘\textsuperscript{asws} did not doubt in any judgment between two after that day’\textsuperscript{211}.

و استنثابة جين أنفذة إلى المدينة لبهم شرمين

And his\textsuperscript{saww} dispatching him when he\textsuperscript{saww} sent him\textsuperscript{asws} to al Medina for important legislation

أخذ في المدينة وقضاء وآب يغلب في المسند وابن بنطة في ابن أبي نعيم وابن دقوق وأصحابه وما علم به بين عالم رسول الله في جنابة فقا على مبادي المدينة فلا يلغي قرّا لا سوا ولا سورة إلا طلدته ولا ولا إلا كسرة


‘Ali\textsuperscript{asws} said: ‘We were with Rasool-Allah\textsuperscript{saww} in a funeral, and he\textsuperscript{saww} said: ‘Who will go to Al-Medina, so he would not leave any grave except evens it, nor an image except deletes it, nor any idol, except breaks it’.

فقال رجال فقال أنا ثم هاب أهل المدينة مجلس فالطلطط ثم جلّت فنقلل يا رسول الله ثم صوتا فدخل بالمدينة فجأس لا سورة إلا لطلطته ولا لا إلا كسرتة

A man stood up and said, ‘I will!’ Then he feared the people of Al-Medina, so he sat down. I went, then I came and said, ‘O Rasool-Allah\textsuperscript{saww}! I neither left any grave at Al-Medina except I evened it, nor any image except I deleted it, nor an idol except I broke it’.

قال فقال ص من عاد فصلع شبيما من ذلك فقد كفر بما أتن كل الله على نفخ المخبر:

He (the narrator) said, ‘He\textsuperscript{saww} said: ‘One who repeats and does something from that, so he has committed Kufr with what Allah\textsuperscript{azwj} has Revealed unto Muhammad\textsuperscript{saww}!’ – the Hadeeth’\textsuperscript{212}.

و استنثابة في ذكرنا إليه فيما زاد على ثلاثة وسبعين

\textsuperscript{210} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 1 b

\textsuperscript{211} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 1 c

\textsuperscript{212} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 1 d
And his \textit{saww} dispatching him \textit{asws} in slaughtering rest of his \textit{saww} camels in what increased upon thirty-six

It is reported by Ismail Al Bukhair, and Abu Dawood Al Sijistany, and Al Balazuri, and Abu Ya'la Al Mowsily, and Ahmad Bin Hanbal, and Abu Al Qasim Al Asfahany in (the book) 'Al Targhib', and the wording for it is from Jabir and Ibn Abbas who said,

‘Rasool-Allah \textit{saww} ushered one hundred sacrificial animals. Al\textit{asws} arrive from Al-Medina and he \textit{saww} participated him \textit{asws} in his \textit{saww} offering. So, Rasool-Allah \textit{saww} slaughtered sixty-six animals, and he \textit{saww} instructed Al\textit{asws} to sacrifice thirty-four, and the Prophet \textit{saww} instructed him \textit{asws} with part of every camel, so it was cooked and he \textit{saww} ate from the meat and drank from the soup’.\textsuperscript{213}

And in a report of Mujahid, from Abdul Rahman Bin Abu Layli,

‘From Al\textit{asws} having said: ‘Rasool-Allah \textit{saww} instructed me \textit{asws} and I \textit{asws} should stand upon (oversee) the sacrificial animals. When I \textit{asws} had slaughtered these, he \textit{saww} gave in charity with its skins and its meat and its fat’.\textsuperscript{214}

(\textit{The book) ‘Al-Kafi’ of Al-Kulayni – Abu Abdullah \textit{asws} said: ‘Rasool-Allah \textit{saww} sacrificed with his \textit{saww} own hand, sixty-three (animals), and Al\textit{asws} sacrificed what remained (thirty-four)’’.\textsuperscript{215}

(\textit{The book) ‘Tahzeeb Al Ahkaam’ –

‘The Prophet \textit{saww} when he \textit{saww} was free from performing Al-Sa’ee, said: ‘This is Jibraeel\textit{as} informing me \textit{saww} that I \textit{saww} order the one who did not usher a sacrificial animal that he should release from Ihraam, and had I \textit{saww} faced from the matters what I \textit{saww} managed from my \textit{saww}, I \textit{saww} would have done like what I \textit{saww} am ordering you, but I \textit{saww} have ushered the sacrificial animals’. And he \textit{saww} ushered sixty-three sacrificial animals, or sixty-four’.

\textsuperscript{213} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \textit{saww}, Ch 60 H 1 e
\textsuperscript{214} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \textit{saww}, Ch 60 H 1 f
\textsuperscript{215} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \textit{saww}, Ch 60 H 1 g
And Ali asws came from Al-Yemen with thirty-four, or thirty-three, and he asws said to Ali asws:

‘Due to what are you asws released from Ihraam?’ He asws said: ‘O Rasool-Allah saww, a release like the release of the Prophet saww’. The Prophet saww said: ‘Be upon your asws Ihram like me saww, and you asws are my saww participant in my saww sacrifices’.

When he saww had pelted the stones, Rasool-Allah saww sacrificed sixty-six from these and Ali asws sacrificed thirty-four and dispatched him asws regarding the slaughter’.

Al Hakim Bin Al Bay’a in (the book) ‘Ma’arifat Al Uloom’ – The Hadeeth narrated to us by Abu Nasr Sahl Al Faqeeh, from Salih Bin Muhammad Bin Al Habeeb from Ali Bin Hakeem, from Shareek, from Abu Al Hasana’a, from Al Hakam Bin Uneyba, from Zirr Bin Hubeysh who said,

‘Ali asws had sacrificed a ram by ram on behalf of the Prophet saww, and with a ram from himself asws and said: ‘Rasool-Allah saww had instructed me saww that I asws should sacrifice on his saww behalf, so I asws shall sacrifice on his saww behalf for ever!’

And his asws dispatching him asws in correcting what Khalid had spoilt

It is reported by Bukhari,

‘The Prophet saww sent Khalid in a battalion and he invaded upon the tribe of Abu Zahir Al-Asadi. And in a report of Tabari, ‘He (Khalid) ordered for them to be bound, then presented them to the sword. He killed from them the ones he killed. They came with the letter which Rasool-Allah saww had ordered amnesty for him and his people, to the Prophet saww.

Qalaا المعدون و لكي اذ علّكلكم مثل مذاكحك...
They all (reporters) said, ‘The Prophet saww said: ‘O Allah azwj! I saww disavow to You azwj from what Khalid has done’. And in a report of Al-Khudri: ‘O Allah azwj! I saww disavow from Khalid!’ – thrice. Then he saww said: ‘As for your belonging, so it has gone, the Muslims have distributed it, but I saww shall return to you like your belonging’.

Then three loads of garments arrived to Rasool-Allah saww, from the merchandise of Al-Yemen. He saww said: ‘O Ali asws! Fulfil the responsibility of Allah azwj and responsibility of His azwj Rasool saww’. And he handed to him the three loads. Ali asws instructed with copying whatever had been lost from them. They wrote it down.

He asws said: ‘Take this (one) load and evaluate it with what was lost for you all’. They said, ‘Glory be to Allah azwj! This is greater than what was lost for us’. He asws said: ‘Take this second (load) and clothe your dependants and your servants so they can rejoice by a measurement of what they had grieved. And take this third (load) for what you know and what you do not know, to be pleased from Rasool-Allah saww.

When Ali asws arrived to Rasool-Allah saww, he asws informed him saww with that which had happened from him asws. Rasool-Allah saww smiled to the extent that his front teeth were displayed, and said: ‘May Allah saww Fulfil your asws responsibilities like what you asws fulfilled of my saww responsibilities’, and approximately that.

It is reported as well regarding the clan of Jadeeman Al-Himeyri, ‘Who is that to whom Muhammad saww bequeathed to fulfil the promises and implement the judgments’.

And he saww had placed him asws in charge in returning the deposits when he saww emigrated to Al-Medina, and made Ali asws a caliph regarding his saww family and his saww wealth. He saww instructed him asws he asws should pay off every debt on his saww behalf, and every deposit, and bequeathed to him asws with paying off his saww debts’. 218

218 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 j
Al Tabari – By a chain of his, from Abbad, - From Ali asws having said: ‘Rasool-Allah saww said: ‘Who will pay off my saww debts on my saww behalf, and fulfil my saww promises, and happen to be with me saww in the Paradise?’ I saww said: ‘I saww will, O Rasool-Allah saww!’ 219

(Al Fidwah) of Al Daylami – Salman ra said, ‘He saww said: ‘Ali asws Bin Abu Talib asws will fulfil my saww promises and pay off my saww debts’. 220

Ahmad in (the book) ‘Al Faza’il’ – From Ibn Adam Al Salouly, and Hubeys Bin Junadah Al Salouli, - ‘The Prophet saww said: ‘Ali asws is from me saww and I saww am from him asws, and no one will pay off my saww debts on my saww behalf, except I saww or Ali asws’. 221

And his saww words: ‘He asws will pay off my saww debts and fulfil my saww promises’. 222

And his saww words: ‘You asws are the payer of my asws debts’.

In reports of a lot of narrators – Qatada, ‘It has reached us that Ali asws called out for three days among the general public in the season (of Hajj): ‘One who has anything for him upon Rasool-Allah saww, let him come to us asws, we asws shall fulfil it on his saww behalf!’ 223

And it is reported by the general Muslim, from Hubeys Bin Junadah – ‘A man came to Abu Bakr and said, ‘Rasool-Allah saww had promised me that he saww would scoop out for me three scoops of dates’.

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 60 H 1 k

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 60 H 1 l

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 60 H 1 m

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 60 H 1 n

Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 60 H 1 o
He said, ‘O Ali asws! Scoop these out for him’. Abu Bakr counted these and found sixty dates to be in every scoop. He asws said, ‘Rasool-Allah saww spoke the truth. I asws heard him saww saying: ‘My saww palm and the palm of Ali asws in the count, is the same, and the debt of the Prophet saww, rather I asws have paid it off, and it was eighty thousand Dirhams, and I asws have paid it’’. 224

And from what he asws fulfilled on his saww behalf was the Debt of Allah azwj which was the largest, and what is what Allah azwj had Obligated upon him saww. He saww passed away before he saww could fulfil it, and (so) he saww bequeathed Ali asws with fulfilling it on his saww behalf, and that is the word of the Exalted: O you Prophet! Fight the Kafirs and the hypocrites [9:73].

He saww fought the Kafirs during his saww lifetime and instructed Ali asws with fighting the hypocrites after his saww expiry. So, he asws fought the allegiance-breakers, and the deviants and the renegades, and with that, he asws paid off the debt of Rasool-Allah saww which was to his saww Lord azwj, upon him saww.

And he saww made the divorce of his saww wives to be up to him asws. 225

Abu Al Dar’al, and Salih a slave of Al-Tawmah, from Ayesha, ‘The Prophet saww made the divorce of his saww wives to Ali asws’. 226

Al Asbagh Bin Nubata who said,

‘Ali asws sent a message to Ayesha on the day of the (battle of the) camel: ‘Return, or else I asws shall speak with a phrase, you will be disavowed from Allah azwj and His azwj Rasool saww!’

224 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 p
225 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 q
226 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 r
And Amir Al-Momineen\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘Go to so and so woman (Ayesha) and say to her: ‘Amir Al-Momineen\textsuperscript{asws} say to you: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! If you do not depart right now, I\textsuperscript{asws} shall send to you with what you well know!’

When he\textsuperscript{asws} informed her with what Amir Al-Momineen\textsuperscript{asws} had said, she stood up, then said, ‘Leave me (to depart)!’ She said to her, a woman from Al-Mahaliya, ‘Ibn Abbas came to you, being an elder of the Clan of Hashim\textsuperscript{asws}, and you spoke to him and he went out from your presence angrily, and a boy (Hassan\textsuperscript{asws}) came to you, and you are taking off?’

She said, ‘This boy is a son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}. So, the one who wants to look at the two eyes of Rasool-Allah\textsuperscript{saww}, let him look at this boy, and he\textsuperscript{asws} has been sent to me with what you know. She said, ‘I hereby ask you by the right of Rasool-Allah\textsuperscript{azwj} upon you, we should not inform with that which he\textsuperscript{asws} had been sent to you’.

She (Ayesha) said, ‘Rasool-Allah\textsuperscript{saww} had made the divorce of his\textsuperscript{saww} wives to be in the hand of Ali\textsuperscript{asws}. The one whom he\textsuperscript{asws} divorces in the world would be irrevocable divorced from him\textsuperscript{saww} in the Hereafter’.

And in a report – (Ayesha said), ‘The Prophet\textsuperscript{saww} was distributing the war booty among his\textsuperscript{saww} companions. We (wives) asked him\textsuperscript{saww} if he could give us something from it and we insisted upon him\textsuperscript{saww} regarding that. Ali\textsuperscript{asws} blamed us and said, ‘It suffices you what you have fatigued Rasool-Allah\textsuperscript{saww} with!’ We crowded him\textsuperscript{asws}. The Prophet\textsuperscript{saww} was angered from what we had made Ali\textsuperscript{asws} face.

Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saww} make their divorces to be up to you. So, the one you divorce, she would be irrevocably divorced’, and the Prophet\textsuperscript{saww} did not specify a timing regarding that during his\textsuperscript{saww} lifetime nor (after his\textsuperscript{saww} expiry). So, it is that phrase. Therefore, I fear to be irrevocably divorced from Rasool-Allah\textsuperscript{saww}’.  

\textsuperscript{227} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 1 s
\textsuperscript{228} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 1 t
It is reported from him<sup>229</sup>: ‘We<sub>asws</sub> are People<sub>asws</sub> of the Household of the Prophet-hood, and the Message, and the Imamate, and it is not allowed that the midwife should face us<sub>asws</sub> during our birth’.

And he<sub>asww</sub> had dispatched him<sub>asws</sub> on the day of the conquest (of Makkah) regarding a mighty matter, for he<sub>asws</sub> stood until he<sub>asws</sub> ascended upon his<sub>saww</sub> shoulder and hung on the roof of the House (Kabah) and climbed over, and he<sub>asws</sub> uprooted the idols by shaking the walls of the House (Kabah) and threw these, and they broke’.  

And it is reported by Ahmad Bin Hanbal, and Abu Ya’la Al Mowsily in their (books) ‘Musnad’, and Abu Bakr Al Khareeb in his history, and Muhammad Bin Al Sabbah Al Zafrany in (the book) ‘Al Fazail’, and Al Khateeb Al Khawarizmy in his book ‘Arbaeen’, and Abu Abdullah Al Bazanty in (the book) ‘Al Khasaais’, and Abu Al-Maza’a Sabeeh a slave of Al-Reza<sub>asws</sub> who said, ‘I heard him<sub>asws</sub> narrating from his<sub>asws</sub> father<sub>asws</sub>, from his<sub>asws</sub> grandfather<sub>asws</sub> regarding Words of the Exalted: And We Elevated him to a high place [19:57]. He<sub>asws</sub> said: ‘It was Revealed regarding the climbing of Ali<sub>asws</sub> upon the back of the Prophet<sub>saww</sub> to uproot the idols’.  

Abu Bakr Al Shirazi in (the book) ‘Nuzool Al Quran Fi Sha’an Amir Al Momineen<sub>asws</sub>’, from Qatadah, from Ibn Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

‘Jabir Bin Abdullah said to me, ‘We entered Makkah with the Prophet<sub>saww</sub> (during the conquest) and in the House (Kabah) and around it there were three hundred and sixty idols. Rasool-Allah<sub>saww</sub> ordered with these, so all of them were thrown upon their faces, and upon the House (Kabah) was a tall idol called Hobal. The Prophet<sub>saww</sub> looked at Ali<sub>asws</sub> and said to him<asws>: ‘O Ali<sub>asws</sub>! Climb upon me<sub>saww</sub> of t<sub>saww</sub> climb upon you<sub>asws</sub> to uproot Hobal from the back of the Kabah’.

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<sup>229</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sub>asws</sub>, Ch 60 H 1 u  
<sup>230</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sub>asws</sub>, Ch 60 H 1 v
I (Ali asws) said: ‘O Rasool-Allah saww! But, you saww climb upon me asws’. When he saww sat upon my asws back, asws was not able to carry him due to the weight of the Message. I asws said ‘O Rasool-Allah saww! But, I asws shall climb on you saww’. He saww smiled and descended and lowered his saww for me asws, and I asws sat evenly upon it.

By the One azwj Who Split the seed and Formed the person! If I asws had wanted to withhold the sky, I asws could have withheld it by my asws hands. I uprooted Hobal from the back of the Kabah, so Allah azwj the Exalted Revealed: ‘The Truth came and the Falsehood vanished, [17:81]’. 231

And it is reported by Ahmad Bin Hanbal, and Abu Bakr Al Khaateeb in their books, by the chain from Nueym Bin Hukeym Al Madainy who said, ‘It is narrated to me by Abu Maryam, ‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww went with me asws to the idols. He saww said: ‘Be seated!’ So, I asws sat down to the side of the Kabah. Then Rasool-Allah saww climbed upon my asws shoulder, then said to me asws: ‘Get up with me asws to the idols!’ I asws got up with him saww.

When he saww saw my asws weakness from him it, he saww said: ‘Be seated!’ So, I asws sat down and descended him saww from me asws, and Rasool-Allah saww sat down for me asws. Then he saww said to me asws: ‘Climb, O Ali asws!’ I asws climbed upon his saww shoulder. Then Rasool-Allah saww got up with me asws.

When he saww had got up with me asws, a thought came to me asws that: ‘If I asws so desired, I asws could touch the sky’, and I asws climbed upon the Kabah and left Rasool-Allah saww (at the bottom). I asws uprooted the largest idol of Qureysh (Hobal), and he was (made of) brass, pegged with iron pegs to the ground’ – the Hadeeth’. 232

و في رواية الحطب قال فخلص إلى آيآ ليو دامت لبست إلى أفي الشمام.

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231 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 w
232 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 x
And it is reported by Al-Khateeb – ‘A thought came to me asws: ‘If I asws so desire, I asws could grab to the horizons of the sky’’.  

And it is narrated to me by Abu Al-Hassan Ali Bin Ahmad Al Aasimy, from Ismail Bi n Ahad Al Qaiz, from Abu Bakr Al Bayhaqi, by his chain from Abu Maryam,  

‘Rasool-Allah saww said: ‘Carry me saww to drop the idols from the Kabah’. But, I asws could not tolerate carrying him asws, so he saww carried me asws. If I asws had so desired to grab the sky, I asws could have done it’’.  

And in a Hadeeth: ‘By Allah azwj! If I asws had so desired to grab the sky with my asws hand, I asws would have grabbed it’.  

And it is reported by the judge Abu Amro Usman Bin Ahmad, from elders, by a chain from Ibn Abbas who said,  

‘The Prophet saww said to Ali asws, may the Salawat of Allah azwj be upon them asws both: ‘Arise with us asws to the idol at the top of the Kabah to break it’. They asws both stood together. When they asws came to it, the Prophet saww said to him asws, ‘Stand, O Ali asws, upon my saww shoulder until I asws lift you asws upon it’.  

And it is said that Umar had wished for that. He asws said: ‘The one who had worshipped it (before) cannot uproot it’. And when Abu Bakr ascended the pulpit (became caliph), he sat lower by a step. When Umar ascended, he sat lower by a step.
sat lower by a step. When Ali asws, may the Salawaat of Allah asw be upon him, he asws climbed to the place which Rasool-Allah saww used to sit upon.

فَرُورَالْرُّمُ رَمَّرَ الَّذِي أَرْمَعُهَا قَرَلَّوْا لِصُعُودِ كَر إِلَّ مُروْضِعِ رَر رسُولِ اللَّهَ سَلَّمَ الَّذِي تَروردَّمِرَ كَر ف رورالر مِرِعُْ ر رسُولِ اللَّهَ سَلَّمَ الَّذِي ق رعْمَرلْ بِعرمرلِي أرركربَّهُ اللَّهَ سَلَّمَ النَّارِ ور أرمَر ور اللَّهَ سَلَّمَ الْعرامِلُ بِعرمرلِهِ الْمُمْترثِلُ ق روْلرهُ الْْراكِمُ بُِِكْمِهِ فرلِذرلِكر قُمْ ُ هُنرا

So, he asws heard noise from the people. He asws said: ‘What is this which I asws am hearing?’ They said, ‘Due to your asws climbing to the place of Rasool-Allah saww which the ones who have preceded you asws did not ascend to’. He asws said: ‘I asws heard Rasool-Allah saww saying: ‘One who stands in my saww place and does not act with my saww deeds, Allah azwj would Fling him into the Fire, and by Allah azwj, I asws am the worker with his saww works, compliant to his saww words, the decider with his saww decisions. So, that is why I asws am standing over here’.

ثَُُّ ذركررر ِِ خُطْبرتِهِ مرعراشِرر النَّاسِ قُمْ ُ مرورامر أرخِي ور ابْنِ عرمِّي لِِرنَّهُ أرعْلرمرنِِ بِسِّي ور مرا قركُ

Then he asws mentioned in his asws sermon: ‘Community of people! I asws am standing in the place of my asws brother asws, and son saww of my asws uncle, because he saww let me asws known my asws secrets and what would be happening from me asws’. It is as if he asws said: ‘Iasws am the one who placed my asws feet upon the seal of Prophet-hood, so what are these sticks (pulpit)? Iasws am from Muhammad saww and Muhammad saww from me asws’.

And he asws said in a sermon, priding: ‘Iasws broke the idols! Iasws raised the flags!’ Iasws build Al-Islam!’

(The book) ‘Musnad’ of Abu Ya’la Abu Maryam,

‘Ali asws said: ‘Iasws went with Rasool-Allah saww at night until we asws came to the Kabah. He saww said to me asws: ‘Be seated’. So, Iasws sat down. Rasool-Allah saww climbed upon my asws shoulder, then Iasws got up with him saww. When he saww saw my saww weakness from it, he saww said: ‘Be seated’. So, Iasws sat down. Rasool-Allah saww descended and sat for me asws and said: ‘Climb upon my saww shoulder’.

ثَُُّ صرعِدْتُ عرلريْهِ ثَُُّ نَّررُر بِِ حرتََّّ إِنَّهُ لريُ نْتَِّ مُلْحِي شِئْ ُ نِلْ ُ أُفُقر السَّمراءِ ور صرعِدْتُ عرلرى الْبريْ ِ فرأرت ريْ ُ صرنرمر ق ُررقْشٍ ور هُور بِِِثرالِ ررجُلٍ مِنْ صُفْرٍ أروْ نَُراسٍ الْْردِقثر.

Then Iasws climbed upon him saww. Then he saww got up with me asws until a thought came to me asws: ‘If I asws so desire, I asws can grab the horizons of the sky’. And Iasws climbed upon the

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House and went to an idol of Qureysh (Hobal), and it was a likeness of a man (made) from yellow (gold) or brass’ – the Hadeeth”.  

And it is reported by Ismail Bin Muhammad Al Kufy, in a lengthy Hadeeth from Ibn Abbas,

‘There was an idol of (the clan of) Al Khuza’a at the top of the Kabah. The Prophet saww said to him asws, ‘O Abu Al-Hassan asws! Come with us asws, we asws shall uproot this idol from the House (Kabah)’. They asws went at night. He saww said to him asws: ‘O Abu Al-Hassan asws! Climb upon my asws back’. And the height of the Kabah was of forty cubits. Rasool-Allah saww carried him asws and said: ‘End up to it, O Ali asws!’

He asws said: ‘By the One azwj Who Sent you saww with the truth! If I asws had considered to touch the sky with my asws hand, I asws would have touched it’. And he asws carried the idol and threw it to the ground, and it (broke into) pieces and pieces. Then he asws hung with the spout and jumped to the ground. When he asws fell, he asws laughed. The Prophet saww said: ‘What makes you asws laugh, O Ali asws? May Allah azwj Keep you asws happy all your asws life’.

He asws said: ‘O Rasool-Allah saww! I asws laughed in surprise from having thrown myself asws from above the House to the ground, and I asws was neither injured not did any pain hit me asws’. He saww said: ‘How could you be injured or hit by pain, O Abu Al-Hassan asws? But rather Muhammad saww had raised you asws and Jibraeel as had descended you asws ‘.

And in (the book) ‘Arbaeen’ of Al-Khawarizmy’, in a lengthy Hadeeth: ‘So, asws and the Prophet saww went and we ra were scared from anyone from Qureysh mighty see us, or others. asws went ahead of him saww and broke (idols) and removed (Hobal) from above the Kabah”.

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238 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 zd
239 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 1 ze
I asked Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying to him\textsuperscript{asws}, ‘O Son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! There is a question within myself, I want to ask you\textsuperscript{asws} about it’. He\textsuperscript{asws} said: ‘If you like, \textsuperscript{asws} can inform you (regarding) your question before you even ask me\textsuperscript{asws}, and if you like, then ask’. 

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and by which thing would you\textsuperscript{asws} recognise what is within myself before my questioning?’ He\textsuperscript{asws} said: ‘By expectation and insight. Have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Surely, in that are Signs for the distinguishers [15:75], and the words of Rasool-Allah\textsuperscript{saww}: ‘Fear the insight of a Momin for he looks by the Light of Allah\textsuperscript{azwj}?’ I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, inform me regarding my question’. 

He\textsuperscript{asws} said: ‘You intend to ask me about Rasool-Allah\textsuperscript{saww} as to why did he\textsuperscript{saww} carry Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to bring down the idols from the surface of the Kabah, when he\textsuperscript{asws} had the strength and the intensity which he\textsuperscript{asws} displayed when he\textsuperscript{asws} ripped off the door of the fort of Khaybar and threw it behind him\textsuperscript{asws} to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah\textsuperscript{saww} had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension, and all that was lower than Ali\textsuperscript{asws} in strength and intensity?’

I said, ‘By Allah\textsuperscript{azwj}, this is what I intended to ask you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, so inform me’. 

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

But do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source.

And Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am from Ahmad\textsuperscript{saww} like the Illumination is from the illumination. But, do you know that Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} were two Lights in front of Allah\textsuperscript{azwj} Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: ‘Our Allah\textsuperscript{azwj}, and our Master\textsuperscript{azwj}! What is this Light?’

Allah\textsuperscript{azwj} Blessed and Exalted Revealed unto them: “This is a Light from My\textsuperscript{azwj} Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad\textsuperscript{saww}, My\textsuperscript{azwj} servant, and My\textsuperscript{azwj} Rasool\textsuperscript{saww}. And as for the Imamate, so it is for Ali\textsuperscript{asws}, My\textsuperscript{azwj} Proof, and My\textsuperscript{azwj} Guardian. And had it not been for these two\textsuperscript{asws}, I\textsuperscript{azwj} would not have Created My\textsuperscript{azwj} creation”.

But do you know that Rasool-Allah\textsuperscript{saww} raised the hand of Ali\textsuperscript{asws} at Ghadeer Khumm, to the extent that the people looked at the whiteness of his\textsuperscript{asws} two arms. So he\textsuperscript{asws} was made to be a Master of the Muslims and their Imam\textsuperscript{asws}.

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

And he\textsuperscript{saww} was Praying with his\textsuperscript{saww} companions, so he\textsuperscript{saww} prolonged a Prostration from his\textsuperscript{saww} Prostrations. When he\textsuperscript{saww} greeted (at the end of the Prayers), it was said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have prolonged this Prostration’. He\textsuperscript{saww} said: ‘My\textsuperscript{saww} two son\textsuperscript{saww}'}
were riding upon me\textsuperscript{saww}, I\textsuperscript{saww} disliked that I\textsuperscript{asws} should hasten them\textsuperscript{asws}, until they\textsuperscript{asws} descended (by themselves). But rather, what he\textsuperscript{saww} intended by that was to raise them\textsuperscript{asws}, and their\textsuperscript{asws} nobility. The Prophet\textsuperscript{saww} was an Imam\textsuperscript{asws} and a Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws} was an Imam\textsuperscript{asws} and neither a Prophet\textsuperscript{as} nor a Rasool\textsuperscript{as}. He\textsuperscript{asws} could not endure the weight of the Prophet-\textsuperscript{hood}.

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

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

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

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} carried Ali\textsuperscript{asws}, intending by that to let his\textsuperscript{saww} people know that he\textsuperscript{asws} would lighten from the shoulders of Rasool-Allah\textsuperscript{saww}, what is upon him\textsuperscript{saww} from the debts and the fulfilment of the promised made, from after him\textsuperscript{saww}’.

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

He\textsuperscript{asws} said: ‘He\textsuperscript{saww} carried him\textsuperscript{asws}, to it would be known by that he\textsuperscript{saww} has carried him\textsuperscript{asws}, and has not carried except that he\textsuperscript{asws} was Infallible (sinless), and he\textsuperscript{saww} has not carried a burden, so that his\textsuperscript{asws} action would become one of wisdom, and correct. And the Prophet\textsuperscript{saww} had said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} Blessed and Exalted Loaded me\textsuperscript{saww} with the sins of your\textsuperscript{asws} Shias, then Forgave them for me\textsuperscript{saww}, and these are the Words of the Exalted: \textit{For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]}.’
And when Allah\textsubscript{azwj} Mighty and Majestic Revealed: \textit{Upon you (is to look after) yourselves!} [5:105], the Prophet\textsubscript{saww} said: ‘O you people! \textit{Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way} [5:105], and Ali\textsubscript{asws} is my\textsuperscript{laww} own self, and my\textsuperscript{laww} brother. Obey Ali\textsubscript{asws}, for he\textsuperscript{asws} is Purified, Infallible, neither does he\textsuperscript{asws} stray nor be wretched’.

Then he\textsuperscript{asws} recited this Verse: \textit{Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is imposed on him and upon you is what is imposed on you. And if you were to obey him, you would be rightly guided, and it is not upon the Rasool except for the clear delivery of the Message'} [24:54].

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

He stood up and kissed his\textsuperscript{asws} forehead and said, \textit{Allah is more Knowing of where to Place His Message} [6:124].

\begin{center}(The book) ‘I’lam Al-Wara – ‘From the specialisations of Amir Al-Momineen\textsuperscript{asws} is that the Prophet\textsuperscript{saww} carried him\textsuperscript{asws} and he\textsuperscript{asws} dropped the idols from the Kabah’ \end{center}

It is reported by Abdullah Bin Dawood, from Nueym Bin Abu Hind, from Abu Maryam,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: ‘Carry me\textsuperscript{saww} for us\textsuperscript{asws} to drop the idols from the Kabah’. But I\textsuperscript{asws} could not endure carrying him\textsuperscript{saww}, so he\textsuperscript{saww} carried me\textsuperscript{asws}. If I\textsuperscript{asws} had so desired to grab the sky, I\textsuperscript{asws} could have done so’’.\footnote{Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 2} \footnote{Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 60 H 3 a}
And from it – ‘When Rasool-Allah ṣaww entered the Sacred Masjid, he ṣaww found three hundred and sixty idols, some of these were tied to others. He ṣaww said to Amir Al-Momineen asws: ‘O Ali asws! Give me ṣaww a handful of pebbles’. Amir Al-Momineen asws grabbed a handful of pebbles for him ṣaww.

He ṣaww threw these and he ṣaww was saying: ‘The Truth came, and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]. There did not remain any idol from these except it fell upon its face. Then he ṣaww ordered with these and they were thrown out from the Masjid and were broken’.

From Ali asws having said: ‘Rasool-Allah ṣaww called me asws, and he ṣaww was in the house of (Syeda) Khadeeja a ṣw one night. When asws came to him ṣaww, he ṣaww said: ‘Follow me ṣaww, O Ali asws!’ He ṣaww did not stop walking and asws was behind him ṣaww, and we asws walked in the streets of Makkah until we asws came to the Kabah, and Allah azwj had Caused every eye to sleep.

Rasool-Allah ṣaww said to me asws: ‘O Ali asws!’ asws said: ‘At your ṣaww service, O Rasool-Allah ṣaww!’ He ṣaww said: ‘Climb upon my ṣaww shoulder, O Ali asws!’ Then the Prophet ṣaww bent down, and asws climbed upon his ṣaww shoulder. asws flung the idols upon their heads and we asws went out from the Kabah.

Allah azwj the Exalted Ennobled us asws until we asws came to the house of Khadeeja asws. He ṣaww said to me asws: ‘The first one to break the idols was your asws grandfather as Ibrahim as, then it is you asws, O Ali asws, the last one to break the idols’.

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242 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 3 b
243 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 60 H 3 c
When the people of Makkah woke up in the morning, they found the idols overturned flung upon their heads. They said, ‘No one has done this except Muhammad saww and the son asws of his saww uncle asws’. Then, no idol was placed in the Kabah after it.

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When the people of Makkah woke up in the morning, they found the idols overturned flung upon their heads. They said, ‘No one has done this except Muhammad saww and the son asws of his saww uncle asws’. Then, no idol was placed in the Kabah after it’.

The book) ‘Kashaf Al Ghumma – From (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Abu Maryam, ‘From Ali asws having said: ‘I asws and the Prophet saww went until we asws came to the Kabah. Rasool-Allah saww said to me asws: ‘Be seated’, and he saww climbed upon my asws shoulder. I asws got up with him saww, but he saww saw weakness from me asws. The Prophet saww descended and sat for me asws and said: Climb upon my saww shoulders!’ So, I asws climbed upon his saww shoulders. He asws said: ‘He saww got up for me asws’.

He asws said: ‘A thought came to me asws: ‘If I asws so desire I asws could grab the horizon of the sky’, until I asws climbed upon the House (Kabah), and upon it was a resemblance of yellow (gold) or brass. I asws went on to move it from its right and its left and in front of it and from behind it, until I asws was able from it, Rasool-Allah saww said: ‘Throw it!’ So, I asws threw it, and it broke like what the glass tends to break. Then I asws descended and I asws and Rasool-Allah saww went ahead until we asws were covered in the houses fearing that anyone from the people mighty meet us asws.

I (Majlisi) am saying, ‘It is reported by the sheykh Ahmad Bin Fahad in (the book) ‘Al Muahazzab’, and others by their chains from Ali Moalla Bin Khuneys,

‘From Abu Abdullah asws having said: ‘The day of Nerouz, it is the day in which Rasool-Allah saww carried Amir Al Momineen asws upon his saww shoulder until he asws threw the idols of Quraysh from above the Sacred House of Allah azwj and smashed them’.
(The book) ‘Al Amdah’ of Ibn Al Maghazily, from Ahmad Bin Musa Al Tahhan, from Ahmad Bin Ali Al Hanouty, from Muhammad Bin Al Hassan, from Muhammad Bin Giyas, from Hadiyya Bin Khalid, from Hammad Bin Zayd, from Saeed Bin Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allahsaww said to Aliasws on the day of conquest of Makkah: ‘O Aliasws! Can youasws not see this idol upon the Kabah?’ Heasws said: ‘Yes, O Rasool-Allahsaww!’ Heasws saww said: ‘Iasws shall carry youasws to grab it’. Heasws said: ‘But, Iasws shall carry yousaww, O Rasool-Allahsaww!’

Heasws said: ‘Even if (the tribes of) Rabie and Muzar were to struggle to carry a part of measws, and Iasws am alive, they would not be able, but stand, O Aliasws’.

He (the narrator) said: ‘Rasool-Allahsaww struck hisasws hand to the legs of Alisasws above the knees, then pulled himasws from the ground by hisasws hand, and raised himasws until the whiteness of hisasws armpits was seen. Then heasws said ‘What do youasws see, O Aliasws?’ Heasws said: ‘Iasws see Allahazwj Mighty and Majestic to have Ennobled measws by yousaww to the extent ifasws want to touch the sky with myasws hand, Iasws can touch it’.

Heasws said to himasws: ‘Grab the idol, O Aliaisws!’ So, Aliaisws grabbed it and threw it. Then Rasool-Allahsaww went out from beneath Aliaisws and left hisasws leg. So, heasws fell to the ground. Heasws laughed. Heasws said to himasws: ‘What makes youasws laugh, O Aliaisws?’ Heasws said: ‘Iasws fell from the top of the Kabah, but nothing injured measws’. Rasool-Allahsaww said to himasws, ‘How can it injure youasws, and rather Muhammadasws had carried youasws and Jibreelaasw descended youasws’.

(The book) ‘Al Taraaif’ – (The book) ‘Musnad’ of Ahmad Bin Hanbal, from Zayd Bin Manie who said,

‘Rasool-Allahsaww said: ‘Either the clan of Walie will desist or else Iasws shall send to them a man who will implement myasws orders among them. Heasws will fight their fighters and capture their offspring’.

قَالَ فَقَالَ أَيُّوْ ذَرْ يَا رَأَيْئِي إِلَّا بَرْكَتِكُمْ يُضَرَّرُ بِهِ مِنْ خَلْفِيْ قَالَ فَالَّذِي مَنْ تَرَاهُ يَنْيِنُ فَلْتَهُ يَعْبِيْ بَيِّ نَعْيَتُهُ وَلَكِنْ حَصَانَةَ اللَّهِ يُعْمَيْ غَيْبًا.

247 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 60 H 6
He (the narrator) said, ‘Abu Zarr\textsuperscript{a} said, ‘Nothing scared me\textsuperscript{a} except a hand of Umar in my\textsuperscript{a} side from behind me\textsuperscript{a}. He said, ‘Whom do you\textsuperscript{a} see he\textsuperscript{saww} means?’ I\textsuperscript{a} said, ‘He\textsuperscript{saww} does not mean you by it, but repairer of the slipper, meaning Ali\textsuperscript{asws}’.

We entered to see Masouq Al-Ajda’\textsuperscript{a}, and there was a guest of his in his presence, we did not recognise him, and they were eating a meal of theirs. The guest said, ‘I was with Rasool-Allah\textsuperscript{saww} at (battle of) Hunayn’. When he said (that), we recognised there was accompaniment from the Prophet\textsuperscript{saww} for him.

He ‘Safiya Bint Huyay Bin Ahtab came to the Prophet\textsuperscript{saww} and she said, ‘O Rasool-Allah\textsuperscript{saww}! I am not like one of your\textsuperscript{saww} wives. You\textsuperscript{saww} killed the father, and the brother and the uncle, so if the event of death were to occur with you\textsuperscript{saww}, then to whom?’ Rasool-Allah\textsuperscript{saww} said to her: ‘To this one’ – and indicated to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Ibn Masoud said, ‘O Rasool-Allah\textsuperscript{saww}! He\textsuperscript{asws} preferential over us with the goodness, all of it’.

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Ali Bin Al-Husayn Al Kufy, from Ja’far Bin Muhammad Bin Marwan, from his father, from Sheykh Bin Muhammad, from Abu Ali Bin Abu Umar Al Khurasani, from Is’haq Bin Ibrahim, from Abu Is’haq Al Sabie who said,
They said, ‘The matter of your wives is up to him?’ He said: ‘Yes’. They said, ‘During your lifetime?’ He said: ‘Yes, one who disobeys him so he has disobeyed me, and one who obeys him so he has obeyed me, thus if he were to call you, then attend’.  

I asked Al-Hujjat Al-Qaim, I said, ‘Our Master, and son of our Master! We are reporting from you (Imams) that Rasool-Allah had made the divorce of his wives to be in the hand of Amir Al-Momineen until he had sent (message) to Ayesha: ‘You have agitated upon Al-Islam and its people by your Trial (by waging battle of the camel), and your sons have arrived that the fountain of destruction due to your ignorance. If you were to refrain from me, it would be honourable with you, or else shall divorce you (from Rasool-Allah), and the wives of Rasool-Allah, their divorces had happened at his expiry’. 

He said: ‘Not the divorce’. I said, ‘He had freed the way?’ He said: ‘If his expiry had freed the way for them, then why were the marriages not Permissible for them?’ I said, ‘Because Allah the Exalted has Prohibited the marriage upon them?’ And how, and the death had freed their ways!’ 

I said, ‘Inform me, O son of my Master, about meaning of the divorce which Rasool-Allah had delegated its decision to be up to Amir Al-Momineen?’ He said: ‘Allah the Exalted has Magnified the glory of wives of the Prophet, so He Particularised them with the nobility of the ‘Mothers’. Rasool-Allah said: ‘O Abu Al-Hassan! This nobility (being mothers of the believers) remains for them for as long as ...
they are obedient to Allahazwj. Whichever of them disobeys Allahazwj after measww by coming out against youasws, then divorce is for her regarding the marriage, and it would make her fall from the nobility of being a mother of the Momineen’’. 251

251 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 60 H 10 a
CHAPTER 61 – SUMMARY OF THE AHADEETH POINTING UPON HIS IMAMATE FROM THE WAYS OF THE SPECIAL ONES (SHIAS) AND THE GENERAL (MUSLIMS)

1. The book 'Al Amaali' of the sheykh Al Sadouq – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ali Bin Ma’mar, from Ahmad Bin Ali Al Ramly, from Muhammad Bin Musa, from Yaqoub Bin Is’haq, from Amro Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al Abdy, from Jabir Bin Abdullah Al Ansari who said,

'Rasool Allahsaww said: ‘Ali asws Bin Abu Talibasws is the most advanced of my asws community in being a Muslim, and most abundant of them in knowledge, and the most correct of them in religion, and their most superior in conviction, and wisest of them in wisdom, and most forgiving of them of hand, and bravest of them in heart, and heasws is the Imam asws and the caliph after measws."


3. The book ‘Al Amaali’ of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Ziyad Bin Al Munzir, from Saeed Bin Jubeyr, from Ibn Abbas who said,

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252 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 1
'Rasool-Allah_saww said: 'The opposer to Ali_asws Bin Abu Talib_asws after me_saww is a Kafir, and the associator with him_asws is an associator (Mushrik), and the one loving him_asws is a Momin, and the hater to him_asws is a hypocrite, and the tracker of his_asws tracks would catch up, and the one warring to him_asws is a renegade, and the rejector upon him_asws would perish.

Ali_asws is Noor of Allah_azwj in His_azwj country, and His_azwj Divine Authority upon His_azwj servants. Ali_asws is sword of Allah_azwj against His_azwj enemies, and inheritor of His_azwj Prophets_as. Ali_asws is the highest Word of Allah_azwj and the word of His_azwj enemies is low. Ali_asws is chief of the successors_asws, and successor_asws of chief of the Prophets_as.

Ali_asws is Emir of the Momineen, and guide of the resplendent, and Imam_asws of the Muslims. Allah_azwj does not Accept the Eman except being with his_asws Wilayah and in his_asws obedience''.

(4) Li, the ahl al-ummaa for the command of Allah, in the midst of the Muslims, in the midst of the servants of Allah. Allah_saww has Obligated upon you all, obedience to me_saww, and has Forbidden you from disobeying me_saww, and has Obligated upon you following my_saww orders, and has Imposed upon you obedience to Ali_asws after me_saww whatever He_azwj has Imposed from obedience to me_saww, and has Forbidden you from disobeying him_asws what He_azwj has Forbidden you from disobeying me_saww.

From Alasws Bin Al-Husayn_asws, from his_asws grandfather_asws having said: 'The Prophet_saww said: 'Allah_azwj Blessed and Exalted has Obligated upon you all, obedience to me_saww, and has Forbidden you from disobeying me_saww, and has Obligated upon you following my_saww orders, and has Imposed upon you obedience to Ali_asws after me_saww whatever He_azwj has Imposed from obedience to me_saww, and has Forbidden you from disobeying him_asws what He_azwj has Forbidden you from disobeying me_saww.

And He_azwj has Made him_asws to be my_saww brother_asws, and my_saww successor_asws, and my_saww inheritor; and he_asws is from me_saww and I_saww am from him_asws. Loving him_asws is Eman and hating him_asws is Kufr, and loving him_asws is loving me_saww and hating him_asws is hating me_saww, and he_asws is Master_asws of the ones I_saww was a Master of, and I_saww am Master of every Muslim man and Muslim woman, and I_saww and him_asws are two fathers_asws of this community'".

255 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen_asws, Ch 61 H 4
From Abu Al-Hassan Ali asws Bin Musa Al-Reza asws, from his asws father asws, from his asws forefathers asws having said: ‘Rasool-Allah saww: One who loves to sail the ship of salvation and adhere with the firmest handhold, and hold fast to the strong rope of Allah azwj, then let him befriend Ali asws after me saww, and let him be inimical to his asws enemies, and let him be led by the Imams asws of guidance from his asws sons asws.

They asws are my saww caliphs, and my saww successors asws, and Divine Authorities of Allah azwj upon the creatures after me saww, and chiefs of my saww successors asws, and the pious guides to the Paradise. Their asws party is my saww party, and my saww party is party of Allah azwj, and party of their asws enemies is the party of Satan la''.

And [saww] ask You azwj, O my saww Master azwj, and my saww God azwj, to Make a Vizier to be for me saww from my saww family asws to strengthen my saww arm by him asws. So, Allah azwj Made Ali asws to be a Vizier for me saww, and a brother asws, and Made the courage to be in his asws heart, and Clothed him asws the awe against his asws enemies, and he asws is the first one to believe in me saww, and to ratify me saww, and the first one to profess the Oneness of Allah azwj with me saww.

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And I saww asked myasws Lordazwj Mighty and Majestic for that, so heasws is chief of the successorsasws. The joining with himasws is good fortune, and the death being in his obedience is martyrdom, and hisasws name in the Torah paired to myasww name, and hisasws wife is the greatest truthful, myasww daughterasws, and hisasws two sonsasws are two chief of the youths of the people of Paradise, are myasww two sonsasws.

And heasws, and theyasws both, and the Imamsasws after themasws are Divine Authorities of Allahazwj upon Hisasws creatures after the Prophetsas, and they are the doors of knowledge in myasww community. One following them would attain salvation from the Fire, and one who is led by themasws would be guided to the Straight Path. Allahazwj Mighty and Majestic does not Gift theirasws love to any servant except Allahazwj would Enter him into the Paradise”. 257

(Rasool-Allahsaww said: ‘Community of people! Who is of good words from Allahazwj, and truthful from Himazwj of narration?

Community of people! Your Lordazwj, Majestic is Hisazwj Majesty, Commanded measww to establish Aliasws as a flag for you all, and an Imamasws, and caliph, and successorasws, and that Iasww should take himasws as brotherasws, and Vizier.

Community of people! Aliasws is the door of guidance after measww, and the caller to myasww Lordazwj, and heasws corrector of the Momineen: And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, ‘I am from the submitters’? [41:33].

257 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 6
Community of people! Ali\textsuperscript{asws} is from me\textsuperscript{saww}, his\textsuperscript{asws} sons\textsuperscript{asws} are my\textsuperscript{saww} sons\textsuperscript{asws}, and he\textsuperscript{asws} is husband of my\textsuperscript{saww} beloved. His\textsuperscript{asws} orders are my\textsuperscript{saww} orders, and his\textsuperscript{asws} prohibitions are my\textsuperscript{saww} prohibitions.

Community of people! Upon you is to be with his\textsuperscript{asws} obedience, and shunning disobedience to him\textsuperscript{asws}.

Community of people! Ali\textsuperscript{asws} is a truthful of this community, and its distinguisher, and its narrator. He\textsuperscript{asws} is its Haroun\textsuperscript{as}, and its Yoshua\textsuperscript{as}, and its Aasif\textsuperscript{as}, and its Shamoun\textsuperscript{as}. He\textsuperscript{asws} is its door of Hitta, and the ship of its salvation. He\textsuperscript{asws} is its Talut and with its reins.

Community of people! He\textsuperscript{asws} is a test for the pious, and the mighty argument, and the greatest Sign, and Imam\textsuperscript{asws} of people of the world, and the firmest handhold.

Community of people! Ali\textsuperscript{asws} is distributor of the Fire. He\textsuperscript{asws} will not enter the Fire, a friend of his\textsuperscript{asws}, nor rescue from it an enemy of his\textsuperscript{asws}. And he\textsuperscript{asws} is distributor of the Paradise. He\textsuperscript{asws} will not enter an enemy of his\textsuperscript{asws} nor exit from it a friend of his\textsuperscript{asws}.

Community of my\textsuperscript{saww} companions! I\textsuperscript{saww} have advised to you all and delivered the Message of my\textsuperscript{saww} Lord\textsuperscript{azwj}, but you do not love the advisers [7:79]. I\textsuperscript{saww} am saying these words of mine\textsuperscript{saww} and seek Forgiveness of Allah\textsuperscript{azwj} for me\textsuperscript{saww} and for you all!”

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\textsuperscript{258} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 7
"I was in the presence of Rasool-Allahsaww, and Aliasws Bin Abu Talibasws came. Heaswzsaww said: ‘This is chief of the Arabs’. I said, ‘O Rasool-Allahsaww! Aren’t youasws chief of the Arabs?’ Heaswzsaww said: ‘Iasws am chief of the children of Adamas, and Alisws is chief of the Arabs’. I said, ‘And what is the chief?’ Heaswzsaww said: ‘One the obedience to whom is Obligated like what obedience to measws is Obligated’.

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(The books) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abdullah Bin Salih, from Abu Awana, from Abu Bashir, from Saeed Bin Jubeyr, from Ayesha who said,


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(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of the brother of Deobel,


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(The book) ‘Al Amaali’ of Al Sadouq – Al Hafiz, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Hassan Bin Al Abbas, from Hassan Bin Al-Husayn Al Urny, from Amro bin Sabit, from Ata’a, from Abu Yahya, from Ibn Abbas who said,

‘Rasool-Allahsaww ascended the pulpit and preached, and the people gathered to himsaww. Heaswzsaww said: ‘O community of Momineen! Allahazwj Mighty and Majestic Revealed to measwzsaww that Iaswsaww am to pass away, and that the sonasws of myasws uncle Alisws would be killed.

And O you people! Iaswsaww am informing you such news, if you were to work with it, you would be safe, and if you were to neglect it, you would be destroyed. The sonasws of myasws uncle Alisws, heasws is myasws brotherasws, and heasws is myasws Vizier, and heasws is myasws caliph, and heasws is the preacher on myasws behalf and heasws is Imamasws of the pious, and guide of the resplendent.

259 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 8
If you were to seek his asws rightful guidance, he asws will guide you, and if you were to followed him, you will attain salvation, and if you were to oppose him, you will stray, and if you were to obey him asws then you will be obeying Allah azwj, and if you were to disobey him asws, you will be disobeying Allah azwj, and if you were to pledge to him asws, you will be pledging to Allah azwj, and if you were to break his asws pledge, you will be breaking the pledge of Allah azwj.

Allah azwj Mighty and Majestic Revealed the Quran to me sasw, and it is which one who opposes it would stray, and one who seeks its knowledge with other than Ali asws would be destroyed.

O you people! Listen to my sasw words and recognise as is the right of my sasw advice and do not replace me asws regarding the People asws of my sasw Household, except by that which I sasw am instructing with of their asws protection, for they asws are my sasw intimate ones, and my sasw kindred, and my sasw brethren, and my sasw children. And you will be gathered and questioned about the two weighty things, therefore consider how you are replacing me sasw regarding them both.

They asws are People asws of my sasw Household, so the one who hurts them hurts me sasw, and one oppressing them asws oppresses me sasw, and one disgraces them asws disgraces me sasw, and one endearing them asws endears me sasw, and one honouring them asws honours me sasw, and one helping them asws helps me sasw, and one abandoning them asws abandons me sasw, and one seeking the guidance in others, so he has belied me sasw.

O you people! Fear Allah azwj and consider what you are saying when you meet him asws, for I sasw shall be a disputant to the one hurting them asws, and one who disputes him asws, I sasw will dispute him. I sasw am saying these words of mine sasw and I sasw seek Forgiveness of Allah azwj for me sasw and you all!!!”

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I heard Rasool-Allahsaww saying: ‘There are such qualities in Aliasws, even if one of these were to be among the entirety of people, they would be sufficed by it as merit.

Hisasws words: ‘One whose Master Isaww was, so Aliasws is his Master’; and hisasws words: ‘Aliasws is from measw like Harounas from Musaas; and hisasws words: ‘Aliasws is from measw and Iasw am from himasw’; and hisasws words: ‘Aliasws is from measw like myselfasw, obeying himasws is obeying measw, and disobeying himasws is disobeying measw; and hisasws words: ‘War of Aliasws is war of Allahazwj, and peace of Aliasws is peace of Allahazwj’;

And hisasws words: ‘A friend of Aliasws is a friend of Allahazwj, and an enemy of Aliasws is an enemy of Allahazwj; and hisasws words: ‘Aliasws is a Divine Authority of Allahazwj and Hisazwj caliph upon Hisazwj servants”; and hisasws words: ‘Loving Aliasws is Eman and hating himasws is Kufr”; and hisasws words: ‘Party of Aliasws is party of Allahazwj and party of hisasws enemies is party of Satan’;

And hisasws words: ‘Aliasws is with the truth and the truth is with himasws, they will not separate until they return to measw at the Fountain’; and hisasws words: ‘Aliasws is distributor of the Paradise and the Fire’; and hisasws words: ‘One who separates from Aliasws so he has separated from measw, and one who separates from measw so he has separates from Allahazwj Mighty and Majestic’; and hisasws words: ‘Shias of Aliasws, they are the successful on the Day of Qiyamah”.

‘Al-Sadiq Ja’farasws Bin Muhammadasws said: ‘The people are heedless of the words of Rasool-Allahsaww regarding Aliasws Bin Abu Talibasws on the day of drinking place (fountain) of Umm Ibrahimas (Mariah the Coptic), like what they are heedless of hisasws words regarding himasws on the day of Ghadeer Khamm.

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262 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 11
Rasool-Allahsaww was in the fountain of Umm Ibrahimsaww and hissaww companions were in hissaww presence when Alisaww came, but they were not happy to himsaww. When hesaww saw them not being happy to himsaww, said: ‘O community of people! This is a person of mysaww Household. Yousaww taking lightly them and Isaww am alive in your midst. But, by Allahazwj! If Isaww were to be absent from you, then Allahazwj will not be Absent from you!

The rest, and the comfort, and the smiles, and the glad tidings is for one led by Alisaww, and befriends himsaww, and submits to himsaww and to the successorsasws from hissaww sonsasws.

There is a right for Alisaww that Isaww enter them in mysaww intercession because they are mysaww followers.

So, who will follow measws, for it is a Sunnah flowing in measws from Ibrahimsaww, because Isaww am from Ibrahimsaww, and Ibrahimsaww is from measws, and myasws merit is for himasws and hisasws merit is myasws merit, and Isaww am superior than himasws, a ratification of the Words of myasws Lordazwj: Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’.

And Rasool-Allahsaww had dipped hisasws legs in the fountain (in the house) of Umm Ibrahimsaww until the people bade farewell to himasws. 263

The book) ‘Al Amaali’ of Al Sadouq – Al-Husayn Bin Ali Bin Shuayb, from Ibn Zakariya al Qattan, from Ibn Habeeb, from Al Fazl, from Abu Muawiya, from Al Amsh,

‘From Al-Sadiq Jafarsaww Bin Muhammadasws, from hisasws, fatherasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww came out and upon himsaww was a shawl hesaww had covered with. It was said, ‘O Rasool-Allahsaww! Who clothed yousaww with this shawl?’

Heasws said: ‘Isaww was clothed by myasws beloved, and myasws elite, and myasws special one, and myasws sincere one, and the fulfiller on myasws behalf, and myasws successorasws, and

263 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 12
my\textsuperscript{saww} inheritor, and my\textsuperscript{saww} brother\textsuperscript{asws}, and the first of the believers in Islam, and most sincere of them in Eman, and most forgiving of the people of hand, and chief of the people after me\textsuperscript{saww}, and guide of the resplendent, Imam\textsuperscript{asws} of the people of the earth, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

He\textsuperscript{saww} did not cease to weep until the pebbles were moist from his\textsuperscript{saww} tears out of longing for him\textsuperscript{asws}. 264

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Al Said, from Isa Bin Muhammad Al Alawy, from Abu Awanah, from Muhammad Bin Suleyman Bin Bazir, from Ismail Bin Aban, from Sallam Bin Abu Amrah Al Khurasani, from Marcouf Bin Kharbuz Al Makky, from Abu Al Tufeyl Amir Bin Wasilah, from Huzeifya Bin Aseyd Al Ghifari who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘O Huzeyfa! The Divine Authority upon you all after me\textsuperscript{saww} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. The Kufr with him\textsuperscript{asws} is Kufr with Allah\textsuperscript{azwj}, and the shirk with him\textsuperscript{asws} is Shirk with Allah\textsuperscript{azwj}, and the doubt in him\textsuperscript{asws} is doubt in Allah\textsuperscript{azwj}, and the apostasy regarding him\textsuperscript{asws} is apostasy in Allah\textsuperscript{azwj}, and the denial to him\textsuperscript{asws} is denial of Allah\textsuperscript{azwj}, and Eman with him\textsuperscript{asws} is Eman with Allah\textsuperscript{azwj}.

This is) because he\textsuperscript{asws} is brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, and Imam\textsuperscript{asws} of his\textsuperscript{saww} community, and their Master\textsuperscript{asws}, and he\textsuperscript{saww} is the strong rope of Allah\textsuperscript{azwj}, and the firmest handhold which there is no crack for it; and two will be destroyed regarding him\textsuperscript{asws} and there will be no sin for him\textsuperscript{asws} – a loving one exaggerating, and a derogator.

O Huzeyfa! Do not separate from Ali\textsuperscript{asws}, for you will be separating from me\textsuperscript{saww}, and do not oppose Ali\textsuperscript{asws} for you will be opposing me\textsuperscript{saww}. Ali\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}. One who angers him\textsuperscript{asws}, so he has angered me\textsuperscript{saww}, and one who pleases him\textsuperscript{asws}, so he has pleased me\textsuperscript{saww}. 265
Do not oppose him asws for you will be committing Kufr, nor separate from him asws for you will stray. Allah azwj, Majestic is His azwj Majesty Made Ali asws as a flag between the Eman and the hypocrisy. The one who loves him asws would be a Momin, and one hating him asws would be a hypocrite.

Allah azwj, Majestic is His azwj Majesty Made Ali asws to be my saww successor asws, and the minaret of guidance after me asw. He asws is the place of my saww secrets, and receptacle of my saww knowledge, and my saww caliph among my saww family. I saww complain to Allah azwj of the oppressors from my saww community to him asws.'

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266 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 15
And one who it cheers to penetrate to the Fire, then let him neglect his\textsuperscript{asws} Wilayah, for by the Might of my\textsuperscript{saww} Lord\textsuperscript{azwj} and His\textsuperscript{azwj} Majesty! He\textsuperscript{asws} is a door of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} cannot be accessed except from it, and he\textsuperscript{asws} is the Straight Path, and he\textsuperscript{asws} is the one\textsuperscript{azwj} Allah\textsuperscript{azwj} will Question about his\textsuperscript{asws} Wilayah on the Day of Qiyamah”.

17 - ن، عيون أخبار الرضا عليه السلام لِ، الِمالِ للصدوق ابْنُ سرعِيدٍ الَْراشَِِيُّ عرنْ ف ُرراتٍ عرنْ مُُرمَّدِ بْنِ ظُهريٍْْ عرنْ مُُرمَّدِ بْنِ الُْْسر

(The books) ‘Uyoon Akhbar Al Reza\textsuperscript{asws} (and) ‘Al Amaali’ of Al Sadouq\textsuperscript{–}Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Zuheyr, from Muhammad Bin Al-Husayn, son of the brother of Yunus, from Muhammad Bin Yaqoub Al Nahshali,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from the Prophet\textsuperscript{saww}, from Jibraeel\textsuperscript{as}, from Mikaeel\textsuperscript{as}, from Israfeel\textsuperscript{as}, from Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty having Said: “I am Allah\textsuperscript{azwj}. There is no god except I\textsuperscript{azwj}. I\textsuperscript{azwj} Created the creatures by My\textsuperscript{azwj} Power."

\textsuperscript{[azwj]} Chose from them one \textsuperscript{[azwj]} so Desired from My\textsuperscript{azwj} Prophets\textsuperscript{as}, and Chose from their entirety, Muhammad\textsuperscript{asws} as a beloved, and a friend, and an elite. \textsuperscript{[azwj]} Sent him\textsuperscript{saww} as a Rasool\textsuperscript{saww} to My\textsuperscript{azwj} creatures and Chose Al\textsuperscript{asws} for him\textsuperscript{saww} and Made him\textsuperscript{asws} a brother\textsuperscript{asws} for him\textsuperscript{asws}, and successor\textsuperscript{asws}, and Vizier, and a fulfiller from him\textsuperscript{saww} after him\textsuperscript{asws} to My\textsuperscript{azwj} creatures, and My\textsuperscript{azwj} caliph upon My\textsuperscript{azwj} servants, in order to explain My\textsuperscript{azwj} Book to them and he\textsuperscript{asws} would conduct among them with My\textsuperscript{azwj} Judgments.

\textsuperscript{[azwj]} Made him\textsuperscript{asws} as the flag of guidance from the straying, and My\textsuperscript{azwj} door which I\textsuperscript{saww} can be accessed from it, and My\textsuperscript{azwj} House which one who enters it would be safe from My\textsuperscript{azwj} Fire, and My\textsuperscript{azwj} Fortress which one who shelters to it \textsuperscript{[azwj]} would Fortify him from the abhorrence of the world and the Hereafter, and My\textsuperscript{azwj} Face which one diverts to him\textsuperscript{asws}, \textsuperscript{[azwj]} would not Turn My\textsuperscript{azwj} Face away from him, and My\textsuperscript{azwj} Divine Authority in the skies and the earths upon the entirety of the ones in these from My\textsuperscript{azwj} creatures.

\textsuperscript{[azwj]} will not Accept the work of any worker from them except with the acknowledgment with his\textsuperscript{asws} Wilayah with the Prophet-hood of Ahmad\textsuperscript{saww} My\textsuperscript{azwj} Rasool\textsuperscript{saww}, and he\textsuperscript{asws} is My\textsuperscript{azwj} Hand Extended upon My\textsuperscript{azwj} servants, and he\textsuperscript{asws} if the Favour which I\textsuperscript{azwj} have favoured with upon the ones from My\textsuperscript{azwj} servants I\textsuperscript{azwj} Love.

\textsuperscript{267} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 16
The one from My servants who loves him, I shall Introduce his Wilayah and his recognition to him, and one from My servants who hates him, I will Turn him away from his recognition and his Wilayah.

By My Might Vow, and by My Majesty Swear! No servant from My servants except I will Shift him away from the Fire and Enter him into the Paradise, nor will any servant from My servants hate him and turn away from his Wilayah except I will Hate him and Enter him into the Fire, and evil is the destination!’

And the servant, when he isolates with his Master in the middle of the dark night and whispers to Him, Allah would Affirm the Noor in his heart. When he says, ‘O Lord! The Majestic, Majestic is His Majesty Calls out to him: “Here am, My servant! Ask me, I shall Give you, rely upon Me, I shall Suffice you!”

Then He, Majestic is His Majesty Says to His Angels: “Look at My servant! He has isolated with Me in the middle of the dark night, and the idle ones are idle and heedless, sleeping. Be witnesses that I have Forgiven (his sins) for him!”

Then he said: ‘Upon you all is to be with the piety, and the struggle, and the worship, and the ascetism in this world, the ascetic among you. It is a deception, a perishing house,
and decline. How may are being deceived in it having been destroyed, and how many are
convinced with it, having been betrayed by it, and how many are reliant upon it having been
deceived by it, having submitted to it.

أرنَّ أرمرامركُمْ طررِققٌ مرهُولٌ ور سرفررٌ برعِيدٌ ور ِرررَّكُمْ عرلرى الصِّرراطِ ور لار بُدَّ لِلْمُسرافِ مِنْ زرادٍ فرمرنْ لَرْ ق رترزروَّدْ ور سراف ررر عرطربر ور هرلركر ور خريُْْ الزَّادِ التَّوْورى

Your Imam asws is a huge road, and a long journey, and your path is upon the Bridge, and there is no escape for the traveller to have provision. So, the one who does not have provisions and travel, would be fatigued, and be destroyed, and the best provision is piety.

ثَُُّ اذْكُرُوا وُقُوفركُمْ بريْر قردريِ اللََِّّ جرلَّ جرلَرلُهُ فرإِنَّهُ الْْركرمُ الْعر دْلُ ور اسْترعِدُّوا لِِرورابِهِ إِذرا سرأرلركُمْ فرإِنَّهُ لار بُدَّ سرائِلُكُمْ عرمَّا عرمِلْتُمْ بَِلثَّورلريِْ مِنْ ب رعْ دِي كِترابر اللََِّّ ور عِتَْرتِِ

Then be reminded of your standing in front of Allah azwj, Majestic is His azwj Majesty, for He azwj is the Just Judge, and prepare to answer Him azwj when He azwj is Question you all, for it is inevitable He azwj will Question about what you had done with the two weighty things from after measws – Book of Allah azwj and myasws familyasws.

قاطرونُ أنَّ لا تقولوا أياً الكتب مغنَّة و حرفنا و أذا الجوة مذقلتنا و فتنة فعندك لا يكون جوامع إلا النار فمن أراد منك أن يتخلص من هؤل لذئ أتيهم مثْلَّ وثني و لبَّن وصبي و خفيفي من بعدي كتاب الله و عزِّي

Consider that you should not be saying, ‘As for the Book, so we changed it and altered it, and as for the familyasws, we separated and killed’. Thus, during that, your Recompense will not happen to be except the Fire. The one from you who wants to be finished off from the terror of that Day, then let him befriend myasws guardian, and let him follow myasws successorasws, and myasws caliph from after measws, Aliasws Bin Abu Talibasws.

فإِنَّهُ صراحِبُ حروْضِي قرذُودُ عرنْهُ أرعْدراءرهُ ور قرسْوِي أروْلِيراءرهُ فرمرنْ لَرْ قُسْقر مِنْهُ لَرْ ق رزرلْ عرطْشرانًَ ور لَرْ قرظْمرأْ أربرداً ور مرنْ سُوِير مِنْهُ شررْبرةً لَرْ قرشْقر ور لَرْ قرظ أربرداً

Heasws would oversee myasws Fountain, impeding hisasws enemies from it and quenching hisasws friends. So, the one who is not quenched from it will not cease to be thirsty and will not be saturated ever, and one who is quenched a drink from it would not be wretched and not be thirsty, ever!

وُ إِنْ عَطِّنِي أَبِي طَابِلَ لصانِحِ يَوَاتِي فِي الْجَهَّا نَ لَا مَا كَانَ صانِحِ يَوَاتِي فِي النَّاسِ وَ إِنَّ اللَّهُ أَنَّ مِنْ يَدْخِلِ الجَهَّالِ لِلَّهَ يَقْدِمُ وَ يَبِدِلُ لَوَاتِي لَجَهَّالَةً أَتَمْ وَ مِنْ دُولَةٍ مِنَ الأَنْبَاءَ

And Aliasws Bin Abu Talibasws would be bearer of myasws flag in the Hereafter like what heasws was the bearer of myasws flag in the world, and heasws would be the first one to enter the Paradise because heasws would be ahead of measws and in hisasws hand would be myasws flag, beneath it would be Adamas and the ones besides himas from the Prophetsasr.269

269 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 18
The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is’haq, from Abadah Bin Suleyman, from Kamil Bin Al A’ala, from Habeeb Bin Abu Sabit, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allahsaww said to Ali asws: ‘O Aliasws! Youasws are Imamasws of the Muslims, and Emir of the Momineen, and guide of the resplendent, and Divine Authority of Allahazwj after me saww upon entirety of the creatures, and chief of the successorasws, and successorasws of chief of the Prophetsas.

O Aliasws! When there was ascension with measw to the seventh sky, and from it to Sidrat AlMuntaha, and from it to the Veils of Noor, and myasw Lordazwj Majestic is Hisazwj Majesty, Honoured measw with Hisazwj Dialogue. Heazwj Said to measw. “O Muhammadasw! Iasw said: ‘At Yourazwj service, myasw Lordazwj, and at Yourazwj assistance! Blessed are Youazwj and Exalted!’

Heazwj Said: “Aliasws is Imamasws of Myazwj friends, and Noor for the ones obeying Meazwj, and heasws is the word which azwj have Necessitated the pious. One obeying himasws obeys Meazwj, and one disobeying himasws disobeys Meazwj, so give himasws glad tidings with that!”

Heasw said: ‘Rasool-Allahsaww! Myasws worth has reached (such a level) until asws am being Mentioned over there?’ Heasaww said: ‘Yes, O Aliasws! Thank yourasws Lordazwj’. Alasws fell in Sajdah in thanks to Allahazwj upon what Heazwj had Favoured with upon himasws. RasoolAllahsaww said: ‘Raise yourasws head, O Aliasws, for Allahazwj had Boasted with youasws to Hisazwj Angels’.

Aliasws said: ‘O Rasool-Allahsaww! Myasws worth has reached (such a level) until asws am being Mentioned over there?’ Heasaww said: ‘Yes, O Aliasws! Thank yourasws Lordazwj’. Alasws fell in Sajdah in thanks to Allahazwj upon what Heazwj had Favoured with upon himasws. RasoolAllahsaww said: ‘Raise yourasws head, O Aliasws, for Allahazwj had Boasted with youasws to Hisazwj Angels’.

(The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is’haq, from Abadah Bin Suleyman, from Kamil Bin Al A’ala, from Habeeb Bin Abu Sabit, from Ibn Jubeyr, from Ibn Abbas who said,
‘Rasool-Allah ﷺ said to Ali ﷺ: 'O Ali! You are overseer of my Fountain, and bearer of my flag, and fulfiller of my promises, and beloved of my heart, and inheritor of my knowledge, and you are a deposit of inheritors of the Prophets, and you are a trustee of Allah upon His citizens; and you are cornerstone of the Eman, and you are a lamp for the darkness, and you are the minaret of guidance, and you are the flag raised for the people of the world. One following you attains salvation, and one staying behind from you is destroyed, and you are the clear road, and you are the straight Path, and you are guide of the resplendent, and you are leader of the Momineen, and you are Master of the one I am Master of, and I am Master of every Momin and Momina.

And you are cornerstone of the Eman, and you are a lamp for the darkness, and you are the minaret of guidance, and you are the flag raised for the people of the world. One following you attains salvation, and one staying behind from you is destroyed, and you are the clear road, and you are the straight Path, and you are guide of the resplendent, and you are leader of the Momineen, and you are Master of the one I am Master of, and I am Master of every Momin and Momina.

No one will love you except one of clean birth, and no one will hate you except one of wicked birth, and my Lord Mighty and Majestic did not Ascend me to the sky at all, and my Lord Spoke to me, except He Said to me: "O Muhammad! Convey the greetings from Me to Ali, and make him recognise that he is Imam of My friends, and Noor of the people obeying Me!" Congratulations to you, O Ali! This is the prestige’. 271

'I have come for you\(^a\) to narrated to me with a Hadeeth you\(^a\) have heard from Rasool-Allah\(^saww\) regarding Ali\(^asws\) Bin Abu Talib\(^asws\).'

Umm Salama\(^ra\) said, ‘By Allah\(^azwj\)! I shall narrate to you with a Hadeeth I heard with my\(^ra\) ears from Rasool-Allah\(^saww\), or else may I\(^ra\) be deafened, and I\(^ra\) saw him\(^saww\) with my\(^ra\) eyes, or else I\(^ra\) be blinded, and retained it in my\(^ra\) heart, or else may Allah\(^azwj\) Seal upon it and mute my\(^ra\) tongue, if I\(^ra\) did not listen to Rasool-Allah\(^saww\) saying to Ali\(^asws\) Bin Abu Talib\(^asws\): ‘O Ali\(^asws\)! There is no servant meeting Allah\(^azwj\) on the day he meets Him\(^azwj\) except he would meet Allah\(^azwj\) with worship of an idol or an image’.

He (the narrator) said, ‘I hear Al-Hassan Al-Basri and he was saying, ‘Allah\(^azwj\) is the Greatest! I testify that Ali\(^asws\) is my Master and Master of the Momineen!’ When he went out, Anas Bin Malik said to him, ‘What is the matter I saw you exclaiming Takbeer?’

He said, ‘I had asked our mother\(^ra\) Umm Salama\(^ra\), ‘Can you\(^ra\) narrate to me a Hadeeth you\(^ra\) heard from Rasool-Allah\(^saww\) regarding Ali\(^asws\)?’ She\(^ra\) said to me such and such, so I said, ‘Allah\(^azwj\) is the Greatest! I testify that Ali\(^asws\) is my Master and Master of every Momin’.

He (the narrator) said, ‘I heard Anas Bin Malik during that, and he said, ‘I testify upon Rasool-Allah\(^saww\) that he\(^saww\) had said these words’ – three times or four times’.

(272) The book ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al Hakam, from Amro Bin Jubeyr, from his father,

‘From Abu Ja’far Al-Baqir\(^asws\) having said: ‘Rasool-Allah\(^saww\) sent Ali\(^asws\) to Al-Yemen. A horse of a man from the people of Al-Yemen fled, and struck a man with its leg and killed him, and the friends of the killed on seized him and raised it (the matter) to Ali\(^asws\). The owner of the horse established the proof that the horse had fled from his house and struck the man with his leg.

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\(^{272}\) Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 61 H 21
Ali asws invalidated the blood (wergild) of the man. The guardians of the killed ones came from Al-Yemen to the Prophet saww complaining about Ali asws regarding what he asws had judged against them. They said, ‘Ali asws has been unjust to us and invalidated the blood (wergild) of our companion’.

Rasool-Allah saww said: ‘Ali asws isn’t with any injustice and Ali asws has not been Created for the injustice, and the Wilayah from after me saww is for Ali asws, and the judgment is his asws judgment, and the (final) word is his asws word. No one would reject his asws judgment, and his asws word, and his asws Wilayah except a Kafir, and no one will be pleased with his asws judgment, and his asws word, and his asws Wilayah except Momin’.

When the Yemenis heard the words of Rasool-Allah saww regarding Ali asws, they said, ‘O Rasool-Allah saww! We are pleased with the word of Ali asws and his asws judgment’. Rasool-Allah saww said: ‘It is your repentance from what you had said’.

‘Rasool-Allah saww said to Ali asws one day and he saww was in Masjid Quba, and the Helpers had gathered: ‘O Ali asws! You asws are my saww brother, and I saww am your asws brother, O Ali asws! You asws are my saww successor, and my saww caliph, and Imam asws of my saww community after me saww’.

May Allah azwj befriend the one befriending you asws, and may Allah azwj be Inimical to the one being inimical to you asws, and may Allah azwj Hate the one hating you asws, and Help the one helping you asws, and Abandon the one abandoning you asws. O Ali asws! You asws are the husband of my asws daughter and father of my asws two (grand) sons.

O Ali\textsuperscript{saww}! When there was an ascension with me\textsuperscript{saww} to the sky, my\textsuperscript{saww} Lord\textsuperscript{azwj} Panted to me\textsuperscript{saww} three phrases regarding you\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! Blessed are You\textsuperscript{azwj} and Exalted!'

He\textsuperscript{azwj} Said: "Ali\textsuperscript{saww} is Imam\textsuperscript{saww} of the pious and guide of the resplendent, and leader of the Momineen\textsuperscript{saww}".\textsuperscript{274}

From Abu Ja'far\textsuperscript{asws} having said: \textsuperscript{275} ‘I\textsuperscript{asws} heard Jabir Bin Abdullah Al-Ansari saying, ‘One day Rasool-Allah\textsuperscript{saww} was in the house of Umm Ibrahim\textsuperscript{saww}, and in his\textsuperscript{saww} presence were a number of his\textsuperscript{saww} companions, when Ali\textsuperscript{saww} Bin Abu Talib\textsuperscript{asws}. When the Prophet\textsuperscript{saww} sighted him\textsuperscript{asws} he\textsuperscript{saww} said: ‘O community of people! He\textsuperscript{asws} has come to you all, best of the people after me\textsuperscript{saww}, and he\textsuperscript{asws} is your Master. Obeying him\textsuperscript{asws} is as Obligatory as is obedience to me\textsuperscript{saww} and disobeying him\textsuperscript{asws} is as Prohibited as is disobedience to me\textsuperscript{saww}.

Community of people! I\textsuperscript{saww} am the door of wisdom and Ali\textsuperscript{asws} is its key, and the day will never be arrived to except by the key, and he is lying, the one who claims that he loves me\textsuperscript{saww} and hates Ali\textsuperscript{asws}\textsuperscript{275}.

From Abu Ja'far\textsuperscript{asws} having said: \textsuperscript{276} ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are my\textsuperscript{asws} brother\textsuperscript{asws}, and I\textsuperscript{saww} am your\textsuperscript{asws} brother\textsuperscript{saww}. O Ali\textsuperscript{asws}! You\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{saww}. O Ali\textsuperscript{asws}! You\textsuperscript{asws} are my\textsuperscript{saww} successor\textsuperscript{asws} and my\textsuperscript{saww} caliph, and Divine Authorities of Allah\textsuperscript{azwj} upon my\textsuperscript{saww} community after me\textsuperscript{saww}. He has become fortunate one who befriends you\textsuperscript{asws}, and wretched is the one who is inimical to you\textsuperscript{asws}\textsuperscript{276}.

\textsuperscript{274} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 61 H 23

\textsuperscript{275} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 61 H 24

\textsuperscript{276} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 61 H 25
The book) ‘Al Amaali’ of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Aban, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

‘Rasool-Allah’ saww said to Ali asws: ‘O Ali asws! You asws are my saww caliph upon my saww community during my saww lifetime and after my saww expiry, and you asws are from me saww like Shees as from Noah as, and like Saam as from Ibrahim as, and like Yoshua as from Musa as, and like Shamoun as from Isa as.

O Ali asws! You asws are my saww successor asws, and my saww inheritor, and washer of my saww corpse, and you asws will cover me saww in my saww grave, and you asws will pay off my saww debts, and you asws will fulfil my saww promises. O Ali asws! You asws are Emir of the Momineen, and Imam asws of the Muslims, and guide of the resplendent, and leader of the pious.

O Ali asws! You asws are husband of the chieftess of the women, (Syeda) Fatima asws, my saww daughter asws, and father asws are my saww two chiefs, Al-Hassan asws and Al-Husayn asws. O Ali asws! Allah azwj Blessed and Exalted Made offspring of every Prophet saww from his saww Sulb and Made my saww offspring from your saws Sulb.

O Ali asws! One who loves you asws and befriends you asws, I saww would love him, and one who hates you asws and is inimical to you asws, I saww hate him and am inimical to him, because you asws are from me saww and I saww am from you asws.

O Ali asws! Allah azwj has Purified us asws and Chosen us asws, our asws fathers as were not linked upon adultery at all since Adam as, therefore no one would love us asws except one of goodly birth. O Ali asws! Receive glad tidings, for you asws would be oppressed after me saww and killed’.

فقال على الله تعالى: عَنَّا رَسُولُ اللَّهِ ﷺ غَيْرُ دَخْلِيَّةٍ فِي سَلَمَةٍ مِّنْ دِينِهِ ﷺ قَالَ فِي سَلَمَةِ مِّنْ دِينِهِ ﷺ عَلَيْهِ ﷺ إِنَّهُ ﷺ مُّقَلِّدٌ وَ إِنَّ نِّزْوَةِ وَ الْوَلَاةِ ﷺ لَّمْ يَعْرَفَ جِرَتَهُ ﷺ.
Ali asws said: ‘O Rasool-Allah saww, and that would be from safety of my asws religion?’ He saww said: ‘In safety of your asws religion. O Ali asws! You asws did not stray and will never stray, and had it not been for you asws, the party of Allah awj would not be recognised after me saww’. 277

277 - Ni, al-amali al-sadouq abu un nuwoud abu hunayn asws ni altaqimu abu inayn abu abi hadhire abu nin al-mas'ulun abu abu arslun abu al-saqqaf from ibn saqafy, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’

278 – Ni, al-amali al-sadouq ibn al-waleed, from ahmad bin ali al-sabahany, from al-saqaifi, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’

279 - Ni, al-amali al-sadouq abu un nuwoud abu hunayn asws ni altaqimu abu inayn abu abi hadhire abu nin al-mas'ulun abu abu arslun abu al-saqqaf from ibn saqafy, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’

28 - Bi, ni al-amali al-sadouq abu un nuwoud abu hunayn asws ni altaqimu abu inayn abu abi hadhire abu nin al-mas'ulun abu abu arslun abu al-saqqaf from ibn saqafy, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’

28 – Ni, al-amali al-sadouq abu un nuwoud abu hunayn asws ni altaqimu abu inayn abu abi hadhire abu nin al-mas'ulun abu abu arslun abu al-saqqaf from ibn saqafy, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’

279 - Ni, al-amali al-sadouq abu un nuwoud abu hunayn asws ni altaqimu abu inayn abu abi hadhire abu nin al-mas'ulun abu abu arslun abu al-saqqaf from ibn saqafy, from abdul rahman abu hashim, from yahya al-husayn, from ibn tareyf, from ibn nubata, ‘salman al-farsi’ asws who said, ‘Ira heard rasool-allah saww saying: ‘O community of the emigrants and the helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’


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‘From Abu Ja’far Al-Baqirasws, from Abu Barzah, from the Prophetasww having said: ‘Allahazwj Mighty and Majestic made a Pact to measww regarding Alisasws, a Pact. Iasww said: ‘O Lordazwj! Explain it to measww’. Heasww said: “Listen!” Iasww said:‘Iasww am listening.’

Heasww said: “Allasws is the flag of guidance, and Imamasws of Myazwj friends, and Noor of the ones obeying Meazwj, and heasws is the word whichzaswj have Necessitated for the pious. One loving himasws loves measww, and one obeying himasws obeys measww.”

Heasww said: ‘Aliasws is the flag of guidance, and Imamasws of Myazwj friends, and Noor for the ones obeying Meazwj!’

Iasww said: ‘O Lordazwj! Iasww tested Yourazwj creatures but Iasww could not find anyone more obedient to measww than Alisasws Bin Abu Talibasws. The Mighty and Majestic Said: “And to Meazwj. O Muhammadasww! Who is for youasww community from after youasww?”

Iasww said: ‘O Lordazwj! Iasww tested Yourazwj but Iasww could not find anyone more intensely loving to measww than Alisasws Bin Abu Talibasws. The Mighty and Majestic Said to measww: “O Muhammadasww! Preach that heasws is the flag of guidance, and Imamasws of Myazwj friends, and Noor for the ones obeying Meazwj!”

Tafseer Al Qummi – Khalid, from Ibn Mahboub, from Muhammad Bin Yasaar, from Abu Malik Al Asady, from Ismail Al Jufy –

280 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 29
281 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 30 a
Similar to it, and there is an addition in its end: “And the Word Which I\textsuperscript{azwj} Necessitated for the pious. One loving him\textsuperscript{asws} loves Me\textsuperscript{azwj}, and one hating him\textsuperscript{asws} hates Me\textsuperscript{azwj}, along with what I\textsuperscript{azwj} have Specialised him\textsuperscript{asws} with what I\textsuperscript{azwj} have not Specialised anyone else with it!”

I said, ‘O Lord\textsuperscript{azwj}! My\textsuperscript{asws} brother\textsuperscript{asws} and my\textsuperscript{asws} companion, and my\textsuperscript{asws} Vizier!’ He\textsuperscript{azwj} Said: “It is a matter which has Preceded that he\textsuperscript{asws} would be Tried and Tried with it along with what I\textsuperscript{asws} shall Give him\textsuperscript{asws}, and Give him\textsuperscript{asws}, and Give him\textsuperscript{asws}, and Give him\textsuperscript{asws}!” Four things, he\textsuperscript{asws} tied it by his\textsuperscript{asws} hand, not revealing with it its knot’. 282

I do not know of anyone among the people anyone more capable in carrying them upon the Book of Allah\textsuperscript{azwj} and Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{asws} than him\textsuperscript{asws}, meaning Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

‘From Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers having said: ‘Rasool-Allah\textsuperscript{asws} said: ‘The night there was an ascension with me\textsuperscript{asws} to the sky, my\textsuperscript{asws} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Spoke to me\textsuperscript{asws}. He\textsuperscript{azwj} Said: “O Muhammad\textsuperscript{asws}!” I\textsuperscript{asws} said: ‘At Your\textsuperscript{azwj} service, my\textsuperscript{asws} Lord\textsuperscript{azwj}!’’

He\textsuperscript{azwj} Said: “Al\textsuperscript{asws} is My\textsuperscript{azwj} Divine Authority upon My\textsuperscript{azwj} creatures after you\textsuperscript{asws}, and Imam\textsuperscript{asws} of the people in My\textsuperscript{azwj} obedience. One obeying him\textsuperscript{asws} obeys Me\textsuperscript{azwj} and one disobeying him\textsuperscript{asws} disobeys Me\textsuperscript{azwj}, so install him\textsuperscript{asws} as a flag for your\textsuperscript{asws} community, they can be guided by him\textsuperscript{asws} after you\textsuperscript{asws}!'” 284

282 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 30 b
283 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 31
284 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 32
The book) ‘Al Amaali’ of Al Sadouq, (and) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzuban, from Muhammad Bin Mansour, from Abdullah Bin Ja’far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father, ‘From Abu Ja’far Muhammad asws Bin Ali-Baqir asws, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww went out one day and he saww was riding, and Ali asws came out and he was walking. He saww said to him asws: ‘O Abu Al-Hassan asws! Either you asws ride (as well) or you asws leave, for Allah azwj Mighty and Majestic has Commanded me saww to ride when you asws are riding, and walk when you asws are walking, and sit when you asws are sitting, unless there happens to be a legal penalty from legal penalties there is no escape for you asws from the standing and the sitting regarding it.

And Allah azwj has Honoured me with honour except and He azwj has Honoured you asws with the like of it and Specialised me saww with the Prophet-hood and the Message, and Made you saww my saww guardian regarding that. You asws shall stand regarding His azwj legal penalties and regarding His azwj difficult matters.

By the One azwj Who Sent Muhammad saww with the truth as a Prophet saww! He does not believe in me saww one who denies you asws, nor does he acknowledge with me saww one who rejects you asws, nor does he believe in Allah azwj one disbelieving in you asws, and that your asws merit is from my saww merit, and my saww merit is for you asws due to the Grace of Allah azwj and it is the Word of my saww Lord azwj Mighty and Majestic: Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].

The Grace of Allah azwj is Prophet-hood of your Prophet saww, and His azwj Mercy is Wilayah of Ali asws Bin Abu Talib asws, so it is by that, with the Prophet-hood and the Wilayah - let them be rejoicing. – i.e., the Shias - It is better than what they – the adversaries - are amassing [10:58], of the families, and the wealth, and the sons in the house of the world.

By Allah azwj, O Ali asws! You asws have been Created except for worshipping your asws Lord azwj, and for the matters of the religion to be understood through you asws, and the lessons of the
way to be corrected by you\textsuperscript{asws}; and he has strayed, one straying away from you\textsuperscript{asws}, and he will never be guided to Allah\textsuperscript{azwj} Mighty and Majestic, one who is not guided to you\textsuperscript{asws} and to your\textsuperscript{asws} Wilayah, and it is the Word of my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic: \textit{And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]} – meaning to your\textsuperscript{asws} Wilayah.

And my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted has Commanded me that I\textsuperscript{saww} should obligate from your\textsuperscript{asws} rights what He\textsuperscript{azwj} has Obligated from my\textsuperscript{saww} rights, and that your\textsuperscript{asws} rights are Obligated upon the one believing in me\textsuperscript{saww}, and had it not been for you\textsuperscript{asws}, the party of Allah\textsuperscript{azwj} would not be recognised, and by you\textsuperscript{asws} the enemies of Allah\textsuperscript{azwj} are recognised, and one who does not meet Him\textsuperscript{azwj} with your\textsuperscript{asws} Wilayah does not meet Him\textsuperscript{azwj} with anything.

And Allah\textsuperscript{azwj} Mighty and Majestic has Revealed to me\textsuperscript{saww}: \textit{O you Rasool! Deliver what has been Revealed unto you from your Lord; - meaning regarding your\textsuperscript{asws} Wilayah, O Ali\textsuperscript{asws} - and if you don’t do so, then you have not delivered His Message, [5:67],} and if I\textsuperscript{saww} do not deliver of your\textsuperscript{asws} Wilayah what I\textsuperscript{saww} am Commanded with, my\textsuperscript{saww} work would be nullified.

And one who meets Allah\textsuperscript{azwj} Mighty and Majestic without your\textsuperscript{asws} Wilayah, so his work would be nullified (as well), being a Promise having been fulfilled for me\textsuperscript{saww}, and I\textsuperscript{saww} am not saying except the words of my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted, and that which I\textsuperscript{saww} am saying is from Allah\textsuperscript{azwj} Mighty and Majestic, He\textsuperscript{azwj} Revealed regarding you\textsuperscript{asws}’. 285

\(\text{285} \text{Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 33}\)
He said: ‘They looked, and I was from the ones who looked, and there, we were with Al asws Bin Abu Talib asws having emerged. The Prophet saww stood up and welcomed him asws, and hugged him asws, and kissed what is between his asws eyes, and came with him asws until he saww seated him asws his asws side.

Then he saww turned to us by his saww honourable face. He saww said: ‘This is your Imam asws from after me saww. Obeying him asws is obeying me saww, and disobeying him asws is disobeying me saww, and obeying me saww is obedience to Allah azwj, and disobeying me saww is disobedience to Allah azwj Mighty and Majestic’.

The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Al Azdy, from Ismail Bin Al Fazl, from his father, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said, ‘Rasool-Allah saww said: ‘Allah saww Blessed and Exalted Revealed to me saww that He saww would be Making for me saww, from my saww community, a brother asws and a Vizier. I saww said: ‘O Lord azwj! Who is he asws?’ The Mighty and Majestic Revealed to me saww: “O Muhammad saww! He asws is Imam asws of your saww community, and My saww Divine Authority upon it after you saww!”

I saww said: ‘O Lord azwj! Who is he asws?’ The Mighty and Majestic Revealed to me saww: “O Muhammad saww! That is one asws saww Love him asws and he asws loves Me saww. That is the fighter in My saww Way, and the one to fight against the breakers of my saww Pact, and the deviants regarding my saww decisions, and the renegades from My saww religion. That is My saww friend truly, husband of your saww daughter asws, father asws of your saww (grand) sons asws, Ali asws Bin Abu Talib aswsasws.‘

(The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abdullah Bin Salih, from Abu Awanah, from Abu Bashir, from Ibn Jubeyr, from Ayesha who said,
‘I heard Rasool-Allahsaww saying: ‘Iaww am chef of the former ones and the latter ones, and Aliasws Bin Abu Talibasws is chief of the successorsasws, and heasws is myasw brother, and myasww Saww is myasws inheritor, and myaww Vizier, and myaww caliph upon myasww community, and hisasws Wilayah is an Obligation, and following himasws is a merit, and loving himasws is a means to Allahazwj.

Hisasws party is party of Allahazwj, and hisasws Shias are helpers of Allahazwj, and hisasws friends are friends of Allahazwj, and hisasws enemies are enemies of Allahazwj, and heasws is Imamasws of the Muslims, and Masterasws of the Momineen, and their Emir (commander) after mesaww’. 288

‘From Abu Abdullah Al-Sadiqasws having said: ‘On the night of the ascension with the Prophetasww, and heasww ended up to where Allahazwj Blessed and Exalted Wanted, hisasww Lordazwj Majestic is Hisaswj Majesty Whispered to himasww. When heasww descended to the fourth sky, Heasww Said to himasww: “O Muhammadasww!” Heasww said; ‘At Yourazwj service!’

Heazwj Said: “Whom have youasww chosen for yourasww community to be the caliph for youasww from after youasww?” Heasww said: “Youazwj Choose that for measww, so Youazwj Happen to be the Chooser for measww”. Heazwj Said: “Iazwj Choose for youasww, yourasww choice, Aliaasws Bin Abu Talibasws!”’. 289

‘I entered to see an old, aged woman of Tameem, and she was narrating to the people. I said to her, ‘May Allahazwj have Mercy on you! Narrated to me regarding some of the merits of Amir Al-Momineen Aliasws. She said, ‘I shall narrate to you, and this sheyk is like what you see sleeping in front of me’. I said to her, ‘And who is this?’ She said, ‘Abu Al-Hamra’a, a servant of Rasool-Allahsaww.’

289 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 37
I sat to him. When he felt my presence, he sat upright and said, ‘Shh!’ I said, ‘May Allah have Mercy on you! Narrate to me with what you saw from Rasool-Allah saww doing with Ali asws, for Allah azwj will Question you about it’. He said, ‘To the Informed I fall. As for what I saw the Prophet saww dealing with Ali asws, he said to me one day: ‘O Abu Al-Hamra’al! Go and call one hundred from the Arabs and fifty men from the non-Arabs, and thirty men from the Coptics, and then from the Ethiopians!’ I came with them.

Rasool-Allah saww stood up and placed the Arabs in a row, then a row of the non-Arabs behind the Arabs, and a row of the Coptics behind the non-Arabs, and a row of the Ethiopians behind the Coptics. Then he saww stood, praised Allah azwj and extolled upon Him azwj, and glorified Allah azwj with such praise the people had not heard the like of it.

Then he saww said: ‘O community of the Arabs, and the non-Arabs, and the Coptics, and the Ethiopians! Do you acknowledge with the testimony that there is no god except Allah azwj Alone, there is no associate for Him azwj, and that Muhammad saww is His azwj servant and His azwj Rasool saww?’ They said, ‘Yes!’ He saww said: ‘O Allah azwj, be Witness!’ – until he saww said it thrice.

He saww said during the third: ‘Do you acknowledge with the testimony that there is no god except Allah azwj and that Muhammad saww is His azwj servant, and His azwj Rasool saww, and that Ali asws Bin Abu Talib asws, Emir of the Momineen, and guardian of their affairs from after me asws?’ They said, ‘O Allah azwj, yes!’ He saww said: ‘O Allah, be Witness!’ – until he saww said it thrice.

Then he saww said to Ali asws: ‘O Abu Al-Hassan asws! Go and come to me saww with a paper and ink. He saww then handed it to Ali asws Bin Abu Talib asws and said: ‘Write!’ He asws said: ‘And what shall I asws write?’ He saww said: ‘Write, In the Name of Allah azwj the Beneficent, the Merciful. This is what is acknowledged with by the Arabs, and the non-Arabs, and the Coptics, and the
Ethiopians. They acknowledge with the testimony that there is no god except Allahazwj, and that Muhammadas is Hisazwj servants, and Hisas Rasoolas, and that Aliasws Bin Abu Talibasws is Emir of the Momineen and guardian from after measw’. Then heasw sealed the paper and handed it to Aliasws, and I have not seen it until now’. I said, ‘May Allahazwj have Mercy on you, increase for me!’ He said, ‘Yes. Rasool-Allahsaww came out to us on the day of Arafaat, and heasw was holding a hand of Aliasws. Heasw said: ‘O community of people! Allahazwj Blessed and Exalted Boasts with you during this day for Himazwj for generally Forgive for you all’.

Then heasw turned towards Aliasws and said to himasws: ‘And Forgive for youasws, O Aliasws, in particular’. And heasw said: ‘O Aliasws! Come near measw’. Heasws went near to himasw. Heasw said: ‘The fortunate as is right of being fortunate is one who loves youasws and obeys youasws, and the wretched of all wretched is one who is inimical to youasws and is hostile to youasws.

O Aliasws! He is lying, the one who claims that he loves measw, and he is hating youasws. O Aliasws! One warring youasws so he is at war against measw, and one warring measw, so he is at war against Allahazwj Mighty and Majestic. O Aliasws! One who hates youasws, so he has hated measw, and one hating measw so he has hated Allahazwj, and Allahazwj would Annihilate his efforts and Enter him into the Fire of Hell’.

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ja’far Bin Ismail, from Abdullah Bin Al Fazl, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allahsaww said: ‘One denying the Imamate of Aliasws after measaww is like the one who denies myasw Prophet-hood during myasw lifetime, and one who denies myasw Prophet-hood would be like the one denying the Lordship of myasw Lordaswj Mighty and Majestic’. 291
One who goes ahead of Ali asws so he has gone ahead of me saww, and one separates from him asws so he has separated from me saww, and one who prefers (himself) upon him asws so he has preferred over me saww. I saww am at peace to the one being at peace to him asws, and at war to the one warring him asws, and a friend to the one befriending him asws, and an enemy to the one being inimical to him asws.

And I saww ask You azwj what Your azwj servant Musa as sought from You azwj, that You azwj Expand my saww chest for me saww, and Ease my saww affairs for me asw, and Make a Vizier to be for me saww from my saww family asw, Ali asw, my saww brother asw.

And I saww ask You azwj what Your azwj servant Musa as had asked You azwj, that You azwj Expand my saww chest for me saww, and Ease my saww affairs for Me asw, and Make a Vizier to be for me saww from my saww family asw, Ali asw, my saww brother asw.

And I saww ask You azwj what Your azwj servant Musa as had asked You azwj, that You azwj Expand my saww chest for me saww, and Ease my saww affairs for Me asw, and Make a Vizier to be for me saww from my saww family asw, Ali asw, my saww brother asw.

And I saww ask You azwj what Your azwj servant Musa as had asked You azwj, that You azwj Expand my saww chest for me saww, and Ease my saww affairs for Me asw, and Make a Vizier to be for me saww from my saww family asw, Ali asw, my saww brother asw.

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‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} recited this
Verse: \textit{They are not equal, the inmates of the Fire and the dwellers of the Garden - the
dwellers of the Garden are the victorious} [59:20].\textsuperscript{1} He\textsuperscript{saww} said: ‘Dwellers of the Garden are the ones obeying me\textsuperscript{saww} and submit to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} after me\textsuperscript{saww} and acknowledge his\textsuperscript{asws} Wilayah, and the Inmates of the Fire are the ones discontent with his\textsuperscript{asws} Wilayah, and break the pact and fight him\textsuperscript{asws} after me\textsuperscript{saww}’.\textsuperscript{294}

(\textit{The book}) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al Husayn Al Baseer, from Muhammad Bin Ismail Al Khasib, from Suleyman Bin Ahmad Al Wastiy, from Ahmad Bin Idrees, from Nasr Bin Nuseyr Al Bahrainy, from his father, from Jabir Bin Abdullah Al Ansary who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘O you people! Fear Allah azwj and listen!’ They said, ‘To whom should be listen and obey after you saww, O Rasool Allah saww! He saww said: ‘To my saw\textsuperscript{w} brother asws and son asws of my saw\textsuperscript{w} uncle asws and my saw\textsuperscript{w} successor asws Ali asws Bin Abu Talib asws’.\textsuperscript{295}

Jabir Bin Abdullah said, ‘By Allah azwj! They disobeyed him\textsuperscript{asws} and opposed him\textsuperscript{asws} and carried the swords against him\textsuperscript{asws}’.\textsuperscript{295}

(\textit{The book}) ‘Al Amaali’ of the sheykh al Tusi – Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

‘From Ja’far\textsuperscript{asws} Bin Muhammad Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah azwj did not Cause any Prophet\textsuperscript{s} to pass away until He azwj Command him\textsuperscript{as} to bequeath to his\textsuperscript{as} clan from his\textsuperscript{as} family, and Commanded me\textsuperscript{saww} that I\textsuperscript{saww} bequeath’.\textsuperscript{3} \textsuperscript{saww} said: ‘To whom, O Lord azwj?’\textsuperscript{3}

قال جابر بن عبد الله فعصوا و الله و خالفوا أمه وأحلى عليه السفوف.

(\textit{The book}) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Baseer, from Muhammad Bin Ismail Al Khasib, from Suleyman Bin Ahmad Al Wastiy, from Ahmad Bin Idrees, from Nasr Bin Nuseyr Al Bahrainy, from his father, from Jabir Bin Abdullah Al Ansary who said,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} recited this
Verse: \textit{They are not equal, the inmates of the Fire and the dwellers of the Garden - the
dwellers of the Garden are the victorious} [59:20].\textsuperscript{1} He\textsuperscript{saww} said: ‘Dwellers of the Garden are the ones obeying me\textsuperscript{saww} and submit to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} after me\textsuperscript{saww} and acknowledge his\textsuperscript{asws} Wilayah, and the Inmates of the Fire are the ones discontent with his\textsuperscript{asws} Wilayah, and break the pact and fight him\textsuperscript{asws} after me\textsuperscript{saww}’.\textsuperscript{294}

(\textit{The book}) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Baseer, from Muhammad Bin Ismail Al Khasib, from Suleyman Bin Ahmad Al Wastiy, from Ahmad Bin Idrees, from Nasr Bin Nuseyr Al Bahrainy, from his father, from Jabir Bin Abdullah Al Ansary who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘O you people! Fear Allah azwj and listen!’ They said, ‘To whom should be listen and obey after you saww, O Rasool Allah saww! He saww said: ‘To my saw\textsuperscript{w} brother asws and son asws of my saw\textsuperscript{w} uncle asws and my saw\textsuperscript{w} successor asws Ali asws Bin Abu Talib asws’.\textsuperscript{295}

Jabir Bin Abdullah said, ‘By Allah azwj! They disobeyed him\textsuperscript{asws} and opposed him\textsuperscript{asws} and carried the swords against him\textsuperscript{asws}’.\textsuperscript{295}

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‘From Ja’far\textsuperscript{asws} Bin Muhammad Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah azwj did not Cause any Prophet\textsuperscript{s} to pass away until He azwj Command him\textsuperscript{as} to bequeath to his\textsuperscript{as} clan from his\textsuperscript{as} family, and Commanded me\textsuperscript{saww} that I\textsuperscript{saww} bequeath’.\textsuperscript{3} \textsuperscript{saww} said: ‘To whom, O Lord azwj?’\textsuperscript{3}

قال أؤمر يا تمنى على ابن أبي طالب فإني قد أتبع الله في الكتاب والسنة كما كنت في الله وصيّاً عليه، و على ذلك أخذت مبادئ الإسلام و مؤلفات أئمتي و شهدت مؤلفاتي في الإسلام و كل يا تمنى بالله على أبي طالب بالولاية.

He\textsuperscript{azwj} Said: “Bequeath, O Muhammad\textsuperscript{saww}, to the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{asws}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} for I\textsuperscript{azwj} have Affirmed him\textsuperscript{asws} in the previous Books, and have Written in these that he\textsuperscript{asws} is your\textsuperscript{saww} successor\textsuperscript{asws}, and upon that I\textsuperscript{azwj} Took the Covenant of the creatures, and Covenant of My\textsuperscript{azwj} Prophets\textsuperscript{as} and My\textsuperscript{azwj} Rasools\textsuperscript{as}. I\textsuperscript{azwj} Took the Covenant of them\textsuperscript{as} for

\textsuperscript{294} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 42
\textsuperscript{295} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 43
Me² with the Lordship, and for you⁰, O Muhammad⁰, with the Prophet-hood, and for Ali² Bin Abu Talib² with the Wilayah”. ²⁹⁶

(To the book) ‘Uyoon Akhbar Al Reza – Al Hafiz, from Al Hassan Bin Ali Al Mumattie, from Hamdan Bin Al Mukhrar, from Muhammad Al Barqy,

‘From Abu Ja’far⁰ the 2⁰, from his⁰ father⁰, from his⁰ grandfather⁰ Musa⁰ from Al-Ajla’a, from Ibn Bureyda, from his father, that the Prophet⁰ said: ‘Ali⁰ is Imam⁰ of every Momin from after me⁰’ ²⁹⁷

(The book) ‘Uyoon Akhbar Al Reza – Hamza Al Alawy, from Ali, from his father, from Yasser Al Khadim,

‘From Al-Reza⁰ from his⁰ forefathers⁰, from Al-Husayn⁰ Bin Ali⁰ having said: ‘Rasool-Allah⁰ said to Ali⁰: ‘O Ali⁰! You⁰ are a Divine Authority of Allah⁰, and you⁰ are a door of Allah⁰, and you⁰ are the road to Allah⁰, and you⁰ are the Magnificent News, and you⁰ are the Straight Path, and you⁰ are the Lofty Example.

O Ali⁰! You⁰ are Imam⁰ of the Muslims, and Emir of the Momineen, and best of the successors⁰, and chief of the truthful. O Ali⁰! You⁰ are the great distinguisher, and you⁰ are the greatest truthful. O Ali⁰! You⁰ are my⁰ caliph upon my⁰ community, and you⁰ are the payer of my⁰ debts, and you⁰ are fuller of my⁰ promises.

O Ali⁰! You⁰ are the oppressed after me⁰. O Ali⁰! You⁰ are the distinguisher after me⁰. O Ali⁰! You⁰ are the forsaken after me⁰. O Ali⁰! You⁰ are the forsakers to Allah⁰, the Exalted, and the ones present from my⁰ community that your⁰ party is my⁰ party, and my⁰ party is party of Allah⁰, and the party of your⁰ enemies is the party of Satan."²⁹⁸

²⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 61 H 44
²⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 61 H 45
²⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 61 H 46
From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘From every community there is a truthful and a distinguisher, and the truthful of this community and its distinguisher is Ali asws Bin Abu Talib asws. Ali asws is a ship of its salvation, and its door of Hitta. He asws is its Yoshua as, and its Shamoun as, and the one with its reins.

Community of people! Ali asws is a caliph of Allah azwj and my saww caliph upon you all after me saww, and he asws is Emir of the Momineen, and best of the successors as. One contending him as has contended me saww and one oppressing him asws so he has oppressed me saww, and one overcoming him asws so he has overcome me saww, and one being righteous with him asws, so he has been righteous with me, and one being disloyal with him asws had been disloyal with me saww; and one being inimical to him asws has been inimical to me saww, and one befriending him asws has befriended me saww, and that is because he asws is my saww brother asws, and my saww Vizier, and having been Created from my saww essence, and I saww and him asws are one Noor’.

And one being inimical to him asws has been inimical to me saww, and one befriending him asws has befriended me saww, and that is because he asws is my saww brother asws, and my saww Vizier, and having been Created from my saww essence, and I saww and him asws are one Noor’. 299

The book) ‘Uyoon Akhbar Al-Reza asws – By a chain of Al-Tameemi, from Al-Reza asws, from his asws forefathers asws having said: ‘The Prophet saww said: ‘O Ali asws! You asws shall fulfil my saww responsibilities, and you asws are my saww caliph upon my saww community’. 300

(The book) ‘Uyoon Akhbar Al-Reza asws – By this chain from Al-Husayn asws Bin Ali asws, from (Syeda) Fatima asws daughter asws of Rasool-Allah saww, she asws said: ‘Rasool-Allah saww said for Ali asws: ‘One saww was his saww commander so Ali asws is his commander, and one whose Imam saww was, so Ali asws is his Imam asws’. 301

300 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 48
301 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 49
'Rasool-Allah\textsuperscript{saww} said: 'My\textsuperscript{saww} Lord\textsuperscript{azwj} Ascended me\textsuperscript{saww} and Revealed to me\textsuperscript{saww} regarding Ali\textsuperscript{asws} with three (virtues) – he\textsuperscript{asws} is Imam\textsuperscript{asws} of the pious, and chief of the successors\textsuperscript{as}, and guide of the resplendent’.

302 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 50
knowledge, and he asws is the one Allah azwj has Selected from this community, and Chose him asws, and Guided him asws, and Befriended him asws.

And He azwj Created me saww and him asws, and Graced me saww and Graced him asws with preaching on my saww behalf, and Made me saww the city of knowledge and Made him asws the door (of it), and Made him asws the treasurer of knowledge, and the attainer of the rulings from it; and He azwj Specialised him asws with the successorship and Explained his asws matter and Frightened from being inimical to him asws and Drew closer the ones befriending him asws, and Forgave for his asws Shias, and Commanded the people in their entirety with obeying him asws.

And the Mighty and Majestic is Saying: “One being inimical to him asws is inimical to Me azwj, and one befriending him asws befriends Me azwj, and one hostile to him asws is hostile to Me azwj, and one opposing him asws opposes Me azwj, and one disobeying him asws disobeys Me azwj, and one hurting him asws hurts Me azwj, and one hating him asws hates Me azwj, and one loving him asws loves Me azwj, and one rejecting him asws rejects Me azwj, and one plotting against him asws plots against Me azwj, and one helping him asws helps Me azwj”!

O you people! Listen to what I saww am ordering you all about him asws, and obey him asws for I saww am frightening you of the Punishment of Allah azwj. On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; [3:30]’.

Then he saww grabbed a hand of Ali Amir Al-Momineen asws and said: ‘Community of people! This is a Master of the Momineen, and Divine Authority of Allah azwj upon the creatures in their entirety, and the fighter against the Kafirs! O Allah azwj! I saww have delivered, and they are Your azwj servants, and You azwj are the Able upon Correcting them by Your azwj Mercy, O most Merciful of the merciful ones. I saww seek Forgiveness of Allah azwj for me saww and for you all!’
Then he saww descended from the pulpit. Jibraeel as came to him saww and said: ‘O Muhammad saww! Allah azwj Mighty and Majestic Conveys the Greetings to you asws and Says to you saww that Allah azwj will Recompense you saww goodly for your saww preaching, for you saww have delivered the Message of your saww Lord azwj, and advised your saww community, and pleased the Momineen, and rubbed the noses of the Kafirs.

O Muhammad saww! The son asws of your saww uncle as will be Tried and Tried with it. O Muhammad saww! Say during all your saww timings: The Praise is for Allah the Lord of the worlds [1:2]: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]”.

I came to Rasool-Allah saww and said, ‘O Rasool-Allah saww! Who is your saww successor asws?’ But he saww withheld from me for ten (days) not answering me. Then he saww said: ‘O Jabir! Shall I saww inform you what you have asked me saww about?’ I said, ‘May my father and my mother be (sacrificed) for you saww! By Allah azwj, you saww have been silent from me until I thought you saww have found (something) against me’.

He saww said: ‘I saww have not found (anything) against you, O Jabir, but I saww was awaiting what would come to me saww from the sky. Jibraeel as came to me saww and said: ‘O Muhammad saww! Your saww Lord azwj Says: “Ali asws Bin Abu Talib asws is your saww successor asws, and your saww caliph upon your saww family and your saww community, and the impeder (of the enemies) from your saww Fountain, and he asws is the bearer of your saww flag, going ahead of you saww to the Paradise!”.’

I said, ‘O Prophet saww of Allah azwj! What is your saww view of the one who does not believe in this, shall I kill him?’ He saww said: ‘Yes, O Jabir! This subject has not been placed except for

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303 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 51
him asws to be pledge to upon it. So, the one who pledges to him asws would be with me saww tomorrow, and one opposing him asws will not return to me saww at the Fountain, ever!'  

From Zayd Bin Al asws (Bin Al-Husayn asws), from his forefathers asws, from Amir Al-Momineen asws having said: 'Rasool-Allah saww said: ‘O Ali asws! Allah azwj the Exalted Commanded me saww that I saww take you asws as a brother asws and a successor asws. So, you asws are my saww brother asws, and my saww successor asws, and my saww caliph upon my saww family during my saww lifetime and after my saww death.

One following you asws has followed me saww, and one staying behind from you asws has stayed behind from me saww, and one committing Kufr with you asws has committed Kufr with me saww, and one oppressing you asws has oppressed me saww. O Ali asws! You asws are from me saww and I saww am from you asws. O Ali asws! Had it not been for you asws, the people of the river (Al-Nahrwan) would not be fought against'.

He asws said: ‘I asws said: ‘O Rasool-Allah saww! And who are people of the river?’ He saww said: ‘A group shooting off from Al-Islam like what the arrow shoots out from the archer’.

From Salman Al-Farsi asra who said, ‘I asra heard Rasool-Allah saww saying: ‘O community of the Emigrants and Helpers! Shall I saww point you all upon what if you were to adhere with it, you will never stray after me saww, ever?’ They said, ‘Yes, O Rasool-Allah saww!’

304 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 52
305 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 53
He saww said: ‘Ali asws is my saww brother asws, and my saww Vizier, and my saww inheritor, and my saww caliph. He asws is your Imam asws so love him for my saww love, and honour him asws for my saww honour, for Jibraeel asws instructed me saww to be saying to you all what I saww said”. 306

The book) ‘Al Amaali’ – of the sheykh Al Tusi – Abu Amro, from Ibn Uqdad, from Al Hassan Bin Ali Bin Affan, from Husayn Bin Atiya, from Sa’ad Bin Abdullah Bin Ata’a, from Abdullah Bin Bureydah, from his father who said, ‘Rasool-Allah saww, Ali asws Bin Abu Talib asws and Khalid Bin Al-Waleed, each one of them along, and he saww gathered them. He saww said: ‘When you are both together, then upon you is Ali asws!’ They took to right and left.

He (the narrator) said, ‘Ali asws took a benefit and he attained something. He asws took a girl from the Khums. Bureyda said, ‘And I was of intense hatred to Ali asws, and Khalid Bin Al-Waleed knew that. A man came to Khalid and informed him that he asws had taken a girl from the Khums. Then another one came. Then the news was consecutive upon that.

Khalid called me and said, ‘O Bureyda! You have recognised that which he asws has done, so go with this letter of mine to Rasool-Allah saww and inform him saww’. And he wrote to him saww. So, I went with his letter until I entered to see Rasool-Allah saww. He saww took the letter and withheld it in his saww left hand.

And it happened just as Allah aswj Mighty and Majestic has Said, he saww neither writes nor reads (from his saww own self), and I was such a man, whenever I spoke, I would lower my head until I would be free from my need. So, I lowered my head and spoke, and I fell into backbiting until I was free. Then I raised my heard and I saw Rasool-Allah saww having been angered with (severe) anger, I had not seen him saww angered like it, at all except on the day of (clans of) Qureyza and Al-Nazeer.
He saww looked at me and said: ‘O Bureyda! Ali asws is your guardian after me saww, so love Ali asws, for rather he asws does whatever he asws is Commanded’.

He (the narrator) said, ‘I stood up and there was no one more beloved to me than him asws. And Abdullah Bin Ata’a said, ‘I narrate that to Haris Bin Suweyd Bin Gafala. He said, ‘Abdullah Bin Bureyda has concealed part of the Hadeeth. Rasool-Allah saww had said: ‘Will you be a hypocrite after me saww, O Bureyda?’’

“The book) ‘Amaali’ of the sheykh Al Tusi – Abu Mansour Al Sukry, from his grandfather Ali Bin Umar, from Abdullah Bin Ahmad Bin Al Abbas, from Mahdy Bin Yahya, from Abdul Razzaq, from his father, from Meyna, from Ibn Masoud who said,

‘One night I said to Al-Hassan, ‘Rasool-Allah saww said to me: ‘O Ibn Masoud! I saww have been Given the news of my saww own death’. I said, ‘Choose a caliph, O Rasool-Allah saww!’ He saww said: ‘Who?’ I said, ‘Abu Bakr’. He saww turned his saww face away from me.

308 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 56
Then he said: ‘O Ibn Masoud! I have been Given news of my own death’. I said, ‘Choose a caliph’. He said: ‘Who?’ I said, ‘Umar’. He turned his face away from me.

Then he said: ‘O Ibn Masoud! I have been Given the news of my own death’. I said, ‘Choose a caliph’. He said: ‘Who?’ I said, ‘Ali’. He said: ‘But, if they were to obey him they would enter the Paradise in their entirety, gathered’.

The book ‘Al Amaali’ of the sheykh Al Tusi, by a chain of a brother of Deobel,

‘From Al-Reza from his forefathers, from Ali, from the Prophet having recited this Verse: and they are the inmates of the Fire. They would be eternally in it [3:116]. It was said, ‘O Rasool-Allah! Who are the inmates of the Fire?’

He said: ‘Ones who fight against Ali after me, they would be inmates of the Fire along with the Kafirs, for they would have committed Kufr with the truth when it came to them. Indeed! And Ali is a part of me, so the one battling him battles me and Angered my Lord’.

Then he called Ali and said: ‘O Ali! Your war is my war and your peace is my peace, and you are the flag among what is between me and my community after me’. 310

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ali Bin Shibl, from Zafar Bin Hamdoun, from Ibrahim Bin Is’haq, from Muhammad Bin Al Husayn, from Asamm, from Zur’ah, from Al Mufazzal,

‘From Abu Abdullah having said: ‘Allah Make Ali to be a flag between Him and His creatures, there isn’t any (other) flag between them apart from him. So, the one who acknowledges with Wilayah would be a Momin and one who rejects it would be

309 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen, Ch 61 H 57
310 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen, Ch 61 H 58
a Kafir, and one who ignores him as a Mushrik (associator), and one come with his Wilayah would enter the Paradise, and one denying it would enter the Fire”.

The Prophet addressed us. He said in his sermon: ‘One who believes in me and ratifies me, let him befriend Ali after me, for his Wilayah is my Wilayah, and my Wilayah is Wilayah of Allah.

My Lord Commanded His Pact to me that I should deliver it to you all. Indeed! Have delivered?’ They said, ‘We testify that you have delivered’.

He said: ‘But (although) you are saying, ‘We testify that you have delivered’, and from you there is one who would snatch his rights and carry the people upon his shoulder’. They said, ‘O Rasool-Allah, May Allah Send Salawaat upon you! Name them to us’.

He said: ‘I am Commanded with turning away from them, and it suffices with the person from you what he finds for All within himself’.

I heard Abu Sabit, a slave of Abu Zarr saying, ‘I heard Umm Salama saying: ‘I heard Rasool-Allah during his illness in which he passed away, saying, and the room

311 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 59
312 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 60
was full of his companions: ‘O you people! There is no doubt that I will be dying soon, so walk with me and the word has preceded to you all as an excuse to you.

ألا إِنِِّ مُُرلِّفٌ فِيكُمْ كِترابر رربِّ عرزَّ ور جرلَّر ور عِتَْرتِِ أرهْلر ب ريْتِِ ثَُُّ أرخرذر بِيردِ عرلِيٍّ ع ف رررف رعررف رعر

Indeed! am leaving behind among you all the Book of my Lord, Mighty and Majestic, and my family, People of my Household’. Then he held a hand of Ali and raised it. He said; ‘This is from the Quran and the Quran is with Ali, being two caliphs (replacements), insightful. They will not separate until they return to me at the Fountain and shall ask them both, what you dealt with regarding them’.

The book ‘Al Amaali’ of the sheykh Al Tusi, by this chain from Is’haq, from Sa’ad Bin Tareyf, from Atiya Bin Sa’ad, from Makhdouj Al Zuhly,

‘He was among a delegation of his people to the Prophet (and) recited this Verse: They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]. We said, ‘O Rasool-Allah! Who are the dwellers of the Garden?’

He said: ‘One obeying me and submitting to this one from after me’ – and Rasool-Allah grabbed a hand of Ali, and one that day he was to his side, and raised it. He said: ‘Indeed! is from me and am from him. The one threatening him threatens me, and one threatening me Angers Allah Mighty and Majestic’.

Then he said: ‘O ! Your war is my war and your peace is my peace, and you are the flag between me and my community’.

A path full of happiness. I entered to see Zayd Bin Arqam in his house, and I mentioned to him a Hadeeth of Makhdoj Bin Yazeed. He said, ‘I don’t think anyone remained, from the ones who heard Rasool-Allah saying this, apart from me. I testify Rasool-Allah had narrated to me’.

313 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 61 H 61
Then he said, ‘Some men had threatened him (when) they heard these words of Rasool-Allah\textsuperscript{saww}, and they returned’.\textsuperscript{314}

From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Installed Ali\textsuperscript{asws} as a flag between Him\textsuperscript{azwj} and His\textsuperscript{azwj} creatures, so the one recognising him\textsuperscript{asws} would be a Momin, and one denying him\textsuperscript{asws} would be a Kafir, and one ignoring him\textsuperscript{asws} would be a strayer, and one equating between him\textsuperscript{asws} and someone else would be a Mushrik (associator), and one coming with his\textsuperscript{asws} Wilayah would enter the Paradise and one coming with his\textsuperscript{asws} enmity would enter the Fire’’.\textsuperscript{315}

From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his\textsuperscript{asws} forefathers\textsuperscript{asws} from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! As for you\textsuperscript{asws}, there would be a Trial and a Trial with you\textsuperscript{asws}. You\textsuperscript{asws} are the guide of the ones following you\textsuperscript{asws}, and ones differing to your\textsuperscript{asws} path would stray on the Day of Qiyamah’’.\textsuperscript{316}

\textsuperscript{314} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 62
\textsuperscript{315} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 63
\textsuperscript{316} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 64
Necessitated for the pious. One loving him \textit{asws} has loved Me \textit{azwj} and one hating him \textit{asws} has hated Me \textit{azwj}. So, give him \textit{asws} glad tidings with that!”

\textit{He saww} said: ‘\textit{I saww} said: ‘Polish his \textit{asws} heart and Make the nourishment of the Eman to be in his \textit{asws} heart’. \textit{He azwj} Said: “\textit{I azwj} have already Done so!” Then \textit{He azwj} Said: ‘\textit{I azwj} shall be Particularising him \textit{asws} with afflictions \textit{I azwj} had not Afflicted anyone from My \textit{azwj} community!”

\textit{He saww} said: ‘\textit{I saww} said: ‘My \textit{saww} brother \textit{asws} and my \textit{companion}!’ \textit{He azwj} Said: “That is from what has preceded from Me \textit{azwj}. \textit{He asws} will be Tried and Tried with it!”’

The book) ‘Al Amaal’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah bin Abu Yaseen, from Muhammad Bin Abdul Rahman Bin kamil, from Ali Bin Ja’far Al Ahmar, from Yahya Bin Ya’la, from Ammar Bin Zureyaq, from Abu Is’haq, from Ziyad Bin Mutrif, from Zayd Bin Arqam who said,

‘Rasool-Allah\textit{swt} said: ‘One who loved to live my \textit{saww} life and die my \textit{saww} expiry, and enter the Paradise which my \textit{saww} Lord \textit{azwj} has Promised me \textit{saww}, then let him befriended \textit{I saww} after me \textit{saww}, for \textit{he asws} will never exit you from guidance not enter you into a ruination’".

The book) ‘Ma’any Al Akhbar’ – Al Hafiz, from Abdullah Bin Muhammad Bin Saeed, from his father, from Abdul Rahman Bin Qays, from Atiya, from Abu Saeed who said,

‘The Prophet\textit{saww} said: ‘\textit{All asws is Imam asws of every Momin and Momina after me asaws}’. 319

The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,
‘Rasool-Allah	extsuperscript{saww} said: ‘One who loved to adhere to the firmest handhold which there is no crack for it, then let him adhere with the Wilayah of my	extsuperscript{saww} brother	extsuperscript{asws} and successor Ali	extsuperscript{asws} Bin Abu Talib	extsuperscript{asws}, for the one loving him	extsuperscript{asws} will not destroy the one loving him	extsuperscript{asws} and befriending him	extsuperscript{asws}, he	extsuperscript{asws} will not rescue the one hating him	extsuperscript{asws} and being inimical to him	extsuperscript{asws}.’

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And when Allah	extsuperscript{azwj} the Exalted Ascended me	extsuperscript{saww} to the sky and the Subtle Specialised me	extsuperscript{saww} with His	extsuperscript{azwj} call, He	extsuperscript{azwj} Said: “O Muhammad	extsuperscript{saww}! I	extsuperscript{azwj} said: ‘At Your	extsuperscript{azwj} service my	extsuperscript{saww} Lord	extsuperscript{azwj} and Your	extsuperscript{azwj} assistance!’”

He	extsuperscript{azwj} Said: “I	extsuperscript{azwj} am ‘Al-Mahmoud’ (the most praised one) and you	extsuperscript{saww} are ‘Mahmoud’ (the praised one), and you	extsuperscript{saww} Muhammad	extsuperscript{saww} I	extsuperscript{azwj} Derived your	extsuperscript{saww} name from My	extsuperscript{azwj} Name and Merited you	extsuperscript{saww} over entirety of My	extsuperscript{azwj} Created beings. So, install Ali	extsuperscript{asws} are a flag for My	extsuperscript{azwj} servants to guide them to My	extsuperscript{azwj} religion!

O Muhammad	extsuperscript{saww} I	extsuperscript{azwj} have Made Ali	extsuperscript{asws} as Emir of the Momineen, so the one who governs upon him	extsuperscript{asws}, I	extsuperscript{azwj} shall Curse him, and one opposing him	extsuperscript{asws}, I	extsuperscript{azwj} shall Punish him, and one obeying him	extsuperscript{asws}, I	extsuperscript{azwj} shall Draw him near!

O Muhammad	extsuperscript{saww} I	extsuperscript{azwj} have Made Ali	extsuperscript{asws} as Imam	extsuperscript{asws} of the Muslims, so the one who goes ahead of him	extsuperscript{asws}, I	extsuperscript{azwj} shall Disgrace him, and one disobeying him	extsuperscript{asws}, I	extsuperscript{azwj} shall Imprison him.

320 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen	extsuperscript{asws}, Ch 61 H 68
Surely, Ali asws is chief of the successors as, and guide of the resplendent, and Myazwj Divine Authority upon the creatures in their entirety!ms321

321 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 69

By his chain from our Masterasws Ali asws, what are these wordings: ‘Bring forth the ones who heard Rasool-Allahsaww saying what Iasws am saying to you, and it is as if Iasws am with himsaww now and heasww is saying that in the house of Umm Salama’. Rasool-Allahsaww said to her: ‘Stand up and open the door!’

Heasww said, as if heasww was angry: ‘O Umm Salama! one who obeys the Rasool, so he has obeyed Allah [4:80]’. Sheasra stood up and opened the door, and at the door was a man who is neither with the lies nor with the vanities. Heasws loves Allahazwj and Hisazwj Rasoolasww, and Allahazwj and Hisazwj Rasoolasww love himasws.

O Umm Salama! Heasws will be holding the frame of the door, neither opening the door nor entering the house until the opener disappears from himasws, if Allahazwj the Exalted so Desires’. Umm Salamaasra stood up and walk towards the door and she was not certain who was at the door apart from that sheasra had memorised the attributes and the description, and sheasra was saying, ‘Congratulations! Congratulations to a man who loves Allahazwj and Hisazwj Rasoolasww, and Allahazwj and Hisazwj Rasoolasww love himasws!’

(The book) ‘Kashf Al Yaqeen’ – We copied from a copy of Uteyba, from the book of the adversaries, 'By his chain from our Masterasws Ali asws, what are these wordings: ‘Bring forth the ones who heard Rasool-Allahsaww saying what Iasws am saying to you, and it is as if Iasws am with himsaww now and heasww is saying that in the house of Umm Salama. Rasool-Allahsaww said to her: ‘Stand up and open the door!’

Sheasra said, ‘O Rasool-Allahsaww! Who is this one whose importance has reached such that Iasra should open the door for himasws, and the Quran was Revealed regarding us yesterday, Allahazwj Mighty and Majestic is Saying: And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, [33:53]. So, who is this one who importance is such that Iasra should welcome himasws with myasra goodness and happiness?’

Heasww said, as if heasww was angry: ‘O Umm Salama! Heasws will be holding the frame of the door, neither opening the door nor entering the house until the opener disappears from himasws, if Allahazwj the Exalted so Desires’. Umm Salamaasra stood up and walk towards the door and she was not certain who was at the door apart from that sheasra had memorised the attributes and the description, and sheasra was saying, ‘Congratulations! Congratulations to a man who loves Allahazwj and Hisazwj Rasoolasww, and Allahazwj and Hisazwj Rasoolasww love himasws!’
She ra opened the door and grabbed the two frames of the does, and he asws did not cease to be standing at the door until the opened had disappeared. Umm Salama ra entered her room, and he asws entered and greeted unto Rasool-Allah saww. Rasool-Allah saww said: 'O Umm Salama ra! Do you ra recognise him asws?' She ra said, 'Yes, this is Ali asws Bin Abu Talib asws, and congratulations to him asws'.

He saww said: 'You ra speak the truth, O Umm Salama ra! But, congratulations are for him asws. This one, his asws flesh is from my saww flesh, and his asws blood is from my saww flesh, and he asws is from me saww at the status of Haroun as from Musa as. My saww back is strengthened by him asws, except there is no Prophet saww after me saww.'

O Umm Salama ra! Listen and be a witness! This Ali asws Bin Abu Talib asws is Emir of the Momineen, and chief of the Muslims, and in his asws possession is the knowledge of religion, and he asws is the successor asws upon the deceased from the People asws of my saww Household, and the caliph upon the living ones from my saww community. He asws is my saww brother asws in the world and my saww pair in the Hereafter, and he asws will be with me saww in the high assembly.

Be my saww witness, O Umm Salama ra! He asws will be in charge of my saww Fountain, impeding (enemies) away from me saww like what the shepherd tends to impede from the fountain.

Be my saww witness, O Umm Salama ra! He asws is my saww pair in the Hereafter and delight of my saww eyes, and fruit of my saww heart. Be my saww witness! His asws wife is chiefess of women of the worlds.

O Umm Salama ra! saww would be at the Scale (Al-Buraq) on the Day of Qiyamah, and he asws would be upon a she-camel from the camels of the Paradise named as ‘Makhtawiya’. No one would challenge me saww for its rein, not drawing me saww nearer apart from it.
Be my witness, O Umm Salama! He will be fighting after me, the allegiance-breakers, and the renegades, and the deviants, and he will kill the Satan the ‘Zul Saday’, and he would be killed a martyr, or he would arrive to me alive, cheerful’.

(The book) ‘Kashf Al Yaqeen’ – Al Hassan Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Abu Haroun, from Mukhawwal Bin Ibrahim, from Yahya Bin Abdullah Bin Al Hassan, from his father, from his grandfather,

‘From Ali having said: ‘When Abu Bakr addressed, Ubay Bin Ka’ab stood up on the day of Friday, and it was the first day from the month of Ramazan. He said, ‘O community of Emigrants, those who have emigrated and are pursuing Pleasure of the Beneficent and Allah Praised upon them in the Quran! Are you pretending to forget or have you forgotten, or did you replace, or change, or abandoned, or are unable? Aren’t you knowing that Rasool-Allah had stood among us in a place establishing Ali for us, so he said: ‘One whose Master I was so Ali is his Master, and one whose Prophet was, so this (Ali) is his Emir? And aren’t you knowing that Rasool-Allah said: ‘O Ali! You are from me at the status of Haroun from Musa. Obeying you is obligatory upon the ones after me? And aren’t you knowing that Rasool-Allah said: ‘I bequeath you all to be good with People of my Household? So, place them ahead and do not be ahead of them, and make them rulers and do not rule upon them? And aren’t you knowing that Rasool-Allah said: ‘People of my Household are the Imams from after me?'}
And aren’t you knowing that Rasool-Allahsaww said: ‘Peopleasws of mysaww Household are the minarets of guidance and the pointers to Allahazwj?’

And aren’t you knowing that Rasool-Allahsaww said: ‘Aliasws is the reviver of mysaww Sunnah, and teacher of mysaww community, and the established of mysaww arguments, and best of the one Isaww leave behind after measaww and chief of the Peopleasws of mysaww Household, and the most beloved of the people to measaww. Upon mysaww community, obeying himasws from after measaww is like obeying measaww?’

And aren’t you knowing that Rasool-Allahsaww did place anyone of you in charge upon Aliasws, and placed himasws upon you all during every absence?

Or aren’t you knowing that both of themasws, theirasws status was one, and their matter was one?

And aren’t you knowing that heasw had said: ‘Whenever Isaww was absent from you, Isaww had left Aliasws behind among you all, so Isaww have left behind among you a manasws like myselfasw?'

And aren’t you knowing that Rasool-Allahasw had gathered us before hisasw expiry in the house of hisasw daughter (Syeda) Fatimaasws? Heasw said to us: ‘Allahazwj Revealed to Musaas: “Take a brother from youras family and azwj shall Make him to be a Prophetas, Iazwj shall Make hisas family to be sons for youas, and Purify then from the afflictions, and Vacate them from the sins!”

So, Musaas took Harounas and hisas sonsas, theyas were the Imams of the children of Israel from after himasw, and the ones Hazwj Permitted for themas in their Masjids whatever was Permissible for Musas. Indeed! And Allahazwj the Exalted has Revealed to measw: “Take Aliasws as a brotherasws like Musasas took Harounas as a brotheras, and take hisas sonsas as
(my\textsuperscript{saww}) sons\textsuperscript{asws} like what he\textsuperscript{as} had taken sons\textsuperscript{as} of Haroun\textsuperscript{as} as his\textsuperscript{as} sons\textsuperscript{as}. So, I\textsuperscript{azwj} have Purified them\textsuperscript{asws} like what I\textsuperscript{azwj} had Purified the sons\textsuperscript{as} of Haroun\textsuperscript{as}.

ألا و إني خانتت بك النَّبِيِّينَ فلأ بعذرك

Indeed! And I\textsuperscript{azwj} have Ended the Prophets\textsuperscript{as} with you\textsuperscript{saww}, so there will not be any Prophet\textsuperscript{as} after you\textsuperscript{saww}!”

And I was in the presence of Rasool-Allah\textsuperscript{saww} one day and I found him\textsuperscript{saww} speaking to a man, I heard his speech but did not see his face. He said among what he addressed him\textsuperscript{saww}:

‘O Muhammad\textsuperscript{saww}! What I am advising to you\textsuperscript{saww} and to your\textsuperscript{saww} community and teach him\textsuperscript{asws} your\textsuperscript{saww} Sunnah’. Rasool-Allah\textsuperscript{saww} said: ‘Do you see my\textsuperscript{saww} community being let to him\textsuperscript{asws} after my\textsuperscript{saww} expiry?’

فقال يا تحدثت للغة من أئمتك أوزارها و هالفتها على من أئمتك محاورتها و كذلك أوصيتك النبيين من قبل

He said: ‘O Muhammad\textsuperscript{saww}! From your\textsuperscript{saww} community, its righteous ones would follow him\textsuperscript{asws}, and from your\textsuperscript{saww} community, its immoral ones would oppose him\textsuperscript{asws}, and like that were the successors\textsuperscript{as} of the Prophets\textsuperscript{as} from before.

يا كتبتم إن موسى بن عمران أوصي إلى يوشع بن نون و كان أعلم بني إسرائيل و أخوفهم الله و أطعمنهم له فامرأته له أن يأخذوا وصية كما أخذت عليه وصية و كما أمرت بذلك

O Muhammad\textsuperscript{saww}! Musa\textsuperscript{as} Bin Imran\textsuperscript{as} bequeathed to Yoshua\textsuperscript{as} Bin Noon\textsuperscript{as}, and he\textsuperscript{as} was the most learned of the children of Israel, and their most fearful of Allah\textsuperscript{azwj}, and their most obedient to Him\textsuperscript{asw}. So, Allah\textsuperscript{azwj} Commanded him\textsuperscript{as} to take him\textsuperscript{as} as successor\textsuperscript{as}, like what I\textsuperscript{saww} am taking Ali\textsuperscript{asws} as successor\textsuperscript{asws}, and like what I\textsuperscript{azwj} am Commanded with that.

فسخط بنو إسرائيل سبط موسي خاطئة فلم يألفهم و لم يقتلهم و وضعوا له أمره فإن أخذت أئمتك كسائر بني إسرائيل كاذبا و صبيقا و جعلوا أمره و تبادا خلافة و عزلة في علامة

The children of Israel angered the grandson\textsuperscript{as} of Musa\textsuperscript{as} in particular. They cursed him\textsuperscript{as}, and reviled him\textsuperscript{as}, and wasted his\textsuperscript{as} matters for him\textsuperscript{as}. Surely your\textsuperscript{saww} community will be taking like the ways of the children of Israel. They will believe your\textsuperscript{saww} successor\textsuperscript{asws}, and reject his\textsuperscript{asws} matters, and reject his\textsuperscript{asws} caliphate, and wronged him\textsuperscript{asws} in his\textsuperscript{asws} knowledge’.

قالت يا رسول الله من هذا قال هذا ملك من ملائكة ربي بليغ أن أنت تخشى على أهلك و صبيقك على بن أبي طالب و إني أوصيك يا أبي بوصيرة إن أنت خففتما لم تزل يخير

I said, ‘O Rasool-Allah\textsuperscript{saww}! Who is this?’ He\textsuperscript{saww} said: ‘This is an Angel from the Angels of my\textsuperscript{saww} Lord\textsuperscript{azwj} informing me\textsuperscript{saww} that my\textsuperscript{saww} community will be differing upon my\textsuperscript{saww}'}
Men from the Helpers stood up to him and they said, ‘Be seated, may Allah azwj have Mercy on you! You have fulfilled what you had heard and been loyal with your pact’.

(323) The book) ‘Kashaf Al Yaqeen’, from the book of Abu Ya’la Al Hamdany, from Haydar Bin Muhammad al Husayni, from Muhammad Bin Abdul Rasheed Al Asfahany, from Al Hassan Bin Ahmad Al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farsi, from Farouq Al Khttani, from Hajjaj Bin Minhal, from al Hassan Bin Imran, from Shazan Bin Al A’ala, from Abdul Aziz Bin Abdul Samad, from Muslim Bin Khalid Al Makky, from Abu Al Zayd, from Jabir Bin Abdullah Al Ansari,

‘I asked Rasool-Allah saaw about the birth of Ali asws. He saaw said: ‘Aah! Aash! You have asked, O Jabir, about the best new-born in his asws resemblance the Messiah as. Allah azwj Blessed and Exalted Created Ali asws as a Noor from my saaw Noor, and Created me saaw as a Noor from His azwj Noor, and both of us asws are from one Noor’.

Then he saww explained the beginning of the birth of Ali asws: ‘And there was a man called Al-Mubram during that time. He had worshipped Allah azwj for two hundred and seventy years. Allah azwj Mighty and Majestic Settled the wisdom in his heart and Inspired him with excelled obedience to his Lord azwj, and he gave glad tidings to Abu Talib asws with what are these wordings, ‘Receive glad tidings, O you as, that the most Exalted has Inspired me with an Inspiration Giving you as glad tidings in it’.

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323 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 71
Abu Talib asws said: ‘And what is it?’ He said, ‘A son asws would be given to you as from your lineage. He asws is a friend of Allah azwj Mighty and Majestic, and Imam asws of the pious, and successor asws of Rasool sallahu alayhi wasallam of Lord azwj of the worlds. So, if you as were to come across that child, then convey to him asws the greetings from me and say to him, ‘Al-Mubram conveys the greetings to you and says to you asws, ‘I testify that there is no god except Allah azwj, and that Muhammad saww is Rasool sallahu alayhi wasallam of Allah azwj. By him saww the Prophet-hood ends and with him asws the successionship ends’ .’

324 (The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Mardawayh, in the book ‘Al Manaqib’, from Muhammad Bin Abdullah Bin Al Husayn, from Abdullah Bin Ahmad Bin Aamir, from his father,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! You asws are chief of the Muslims, and Imam asws of the pious, and guide of the resplendent, and leader of the Momineen’.

325 (The book) ‘Kashf Al Yaqeen’, from the book ‘Mukhtasar Al Arbaeen’ of Yusuf Bin Ahmad Al Baghdady, by his chain, said,

‘Rasool-Allah saww said: ‘O Ali asws! You asws are chief of the Muslims, and leader of the Momineen, and Imam asws of the pious, and guide of the resplendent’.

326 (The book) ‘Kashf Al Yaqeen’, from the book ‘Asma’a Mawlana Al asws, he said, ‘It is narrated to us by Abu Hamza, and Ja’far Bin Suleyman, and Maslama Bin Abdul Malik, and Ahmad Bin Abdullah, and Ali Bin Muhammad. They said, ‘It is narrated to us by Daqood Bin Suleyman who said,

‘It is narrated to me by Al-Reza asws who said, ‘Rasool-Allah saww said regarding Words of Allah azwj Mighty and Majestic: On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71].

324 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 72
325 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 73
He said: ‘They will be called by the Imam of their time, and the Book of their Lord, and Sunnah of their Prophet. And He said: ‘O Ali! You are chief of the Muslims, and Imam of the pious, and guide of the resplendent, and leader of the Momineen’.

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76 - ف رورامر إِلريْهِ جرابِرُ بْنُ عربْدِ اللََِّّ الِْرنْصرارِيُّ ف رورالر يَر ررسُولر اللََِّّ ور لِلْورائِمِ مِنْ وُلْدِكر غريْبرةٌ قرالر إِي ور رربِِّ ور لِيُمرحِّصر اللََُّّ الَّذِقنر آمرنُوا ور يَرْحرقر الْكافِرِقنر

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Jabir Bin Abdullah Al-Ansari stood up to him and said, ‘O Rasool-Allah! And there would be an occultation for Al Qaim from your sons?’ Yes, by my Lord!

And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141].

O Jabir! This is a Command from the Commands of Allah Mighty and Majestic, and a Secret from the Secrets of Allah. Beware of doubting in it, for the doubting in a Command of Allah Mighty and Majestic is Kufr’. 328
'Fitna will be occurring, so the one from you who comes across it, upon him is to be with two things – Book of Allah azwj and Ali Bin Abu Talib asws, for I have heard Rasool-Allah sallallahu alayhi wa sallam, and he sallallahu alayhi wa sallam was holding a hand of Ali asws, and he sallallahu alayhi wa sallam was saying: 'This is the first one to believe in me sallallahu alayhi wa sallam, and would be the first one to shake my sallallahu alayhi wa sallam hand, and he sallallahu alayhi wa sallam is the distinguisher of this community. He sallallahu alayhi wa sallam will differentiate between the truth and the falsehood, and he sallallahu alayhi wa sallam is leader of the Momineen and the wealth is leader of the oppressors, and he sallallahu alayhi wa sallam is the greatest truthful, and he sallallahu alayhi wa sallam is the door I sallallahu alayhi wa sallam can be accessed from, and he sallallahu alayhi wa sallam my sallallahu alayhi wa sallam caliph from after me sallallahu alayhi wa sallam'.
Rasool-Allah saww said: ‘And what prevents me saww and you asws are my saww successor asws and my saww caliph, and the one who will explain to them whatever they are differing in after me saww, and make them listen to my saww Prophet-hood?’ 330

(The book) ‘Al Majaalis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Abdul Razzaq, from his father, from Meyna, a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

‘We went out with Rasool-Allah saww on the night of the delegation of the Jinn. He saww descended at Ula (valley), then went. When he saww returned, he saww sighed and said: ‘Isaww have been Given news of my saww own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah saww!’ He saww said: ‘Who?’ I said, ‘Abu Bakr’.

He (the narrator) said, ‘He saww walked for a while then sighed and said: ‘Isaww have been Given news of my saww own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah saww!’ He saww said: ‘Who?’ I said, ‘Umar’. He saww was silent.

Then he saww walked for a while then sighed and said: ‘Isaww have been Given news of my saww own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah saww!’ He saww said: ‘Who?’ I said, ‘Usman’. He saww was silent.

Then he saww walked for a while then sighed and said: ‘Isaww have been Given news of my saww own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah saww!’ He saww said: ‘Who?’ I said, ‘Ali Bin Abu Talib asws’. He saww sighed, then said: ‘By the One asw in Whose Hand is my saw soul! If they were to obey him asws, he asws would enter them into the Paradise in their entirety altogether’.

331 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 79
(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Imran al Marzabani, from Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Muhammad Bin Hanbal, from Muhammad Bin Yahya Bin Abu Shayba, from Ubeydullah Bin Musa, from Fitr Al Iskaf who said,

‘Rasool-Allahsaww said: ‘My saww Vizier and my saww caliph among my saww family, and best of the ones I saww leave behind after me saww, paying off my saww debts and fulfilling my saww promises, is Aliasws Bin Abu Talibasws.’

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Bin al Qasim, from Muhammad Bin Ali Al Qureyshi, from Abu Al Rabie, from Jareer, from Lays, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allahsaww said when Allahazwj Blessed and Exalted Revealed: and fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]: ‘By Allahazwj! Adamas was had exited from the world and heas made a pact upon the loyalty with hisas sonas Sheesas, but they were not loyal to himas. And Noahas exited from the world and heasaww had made a pact to himas people upon the loyalty for hisas successoras Saamas, but hisas community were not loyal.

And Ibrahimas had exited from the world and made a pact to hisas people upon the loyalty for hisas successoras Ismailas, but hisas community were not loyal. And Musaas had exited from the world and made a pact to hisas people upon the loyalty for hisas successoras Yoshua Bin Noonas, but hisas community were not loyal. And Isas Bin Maryamas was raised to the sky and heas made a pact to hisas people upon the loyalty for hisas successoras Shamoun Bin Hamoun Al-Saffasas, but hisasaww community were not loyal.

And Isaww am to separate from you all very soon and exit from your midst, and Isaww am making a pact to myasaww community regarding a covenant of Alisaws Bin Abu Talibasaws, and it is riding upon the way of the communities before regarding the leaving of a successoras and himas being disobeyed. Indeed! And Isaww am renewing myasaww pact upon you all regarding Alisaws. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10].

332 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 80
O you people! Ali\textsuperscript{asws} is your Imam\textsuperscript{asws} from after me\textsuperscript{saww}, and my\textsuperscript{saww} caliph upon you, and he\textsuperscript{asws} is my\textsuperscript{saww} successor\textsuperscript{asws}, and my\textsuperscript{saww} Vizier, and my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} helper, and husband of my\textsuperscript{saww} daughter, and father\textsuperscript{asws} of my\textsuperscript{saww} (grand) sons\textsuperscript{asws}, and in charge of my\textsuperscript{saww} intercession and my\textsuperscript{saww} Fountain and my\textsuperscript{saww} flag.

One denying him\textsuperscript{asws} has denied me\textsuperscript{saww}, and one denying me\textsuperscript{saww} has denied Allah\textsuperscript{azwj} Mighty and Majestic, and one acknowledging with his\textsuperscript{asws} Imamate has acknowledged with my\textsuperscript{saww} Prophet-hood, and one acknowledging with my\textsuperscript{saww} Prophet-hood has acknowledged with the Oneness of Allah\textsuperscript{azwj} Mighty and Majestic.

O you people! One disobeying Ali\textsuperscript{asws} has disobeyed me\textsuperscript{saww}, and one disobeying me\textsuperscript{saww} has disobeyed Allah\textsuperscript{azwj} Mighty and Majestic, and one obeying Ali\textsuperscript{asws} has obeyed me\textsuperscript{saww}, and one obeying me\textsuperscript{saww} has obeyed Allah\textsuperscript{azwj} Mighty and Majestic.

O you people! One rebutting against Ali\textsuperscript{asws} in a word or deed, so he has rebutted against me\textsuperscript{saww}, and one rebutting against me\textsuperscript{as} has rebutted against Allah\textsuperscript{azwj} above His\textsuperscript{azwj} Throne.

O you people! One from you choosing an imam to be upon Ali\textsuperscript{asws}, so he has chosen a prophet to be upon me\textsuperscript{saww}, and one choosing a prophet upon me\textsuperscript{saww}, so he has chosen a lord upon Allah\textsuperscript{azwj} Mighty and Majestic.

O you people! Ali\textsuperscript{asws} is chief of the successors\textsuperscript{as}, and guide of the resplendent, and Master of the Momineen. His\textsuperscript{as} friend is my\textsuperscript{saww} friend, and my\textsuperscript{saww} friend is a friend of Allah\textsuperscript{azwj}. And his\textsuperscript{as} enemy is my\textsuperscript{saww} enemy, and my\textsuperscript{saww} enemy is an enemy of Allah\textsuperscript{azwj} Mighty and Majestic.

O you people! Be loyal with the Pact of Allah\textsuperscript{azwj} regarding Ali\textsuperscript{asws}, He\textsuperscript{azwj} be loyal to you all with the Paradise on the Day of Qiyamah\textsuperscript{asw}. 333

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333 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 81
I was with Muawiya and he had descended at Zi-Tuwa, and Sa’ad Bin Abu Waqas (a well-known enemy of Ahl Al-Bayt asws) came to him and greeted him. Muawiya said, ‘O people of Syria! This is Sa’ad, and he is a friend of Ali asws!’ The people will lower their head and used obscene vulgarities for Ali asws. So, Sa’ad wept. Muawiya said to him, ‘What is that which makes you cry?’

He said, ‘And why should I not cry for a man from the companions of Rasool-Allah saww (when) he is being reviled in your presence and I am not able to change (the situation)? And there have been such qualities regarding Ali asws, if even one of these were to be for me, it would have been more beloved to me than the world and whatever is in it.

One of these is that a man was at Al-Yemen and Ali Bin Abu Talib asws came. He said, ‘I shall complain about you asws to Rasool-Allah saww’. He arrived to Rasool-Allah saww and he saww asked him about Ali asws. He was hateful upon him asws. He saww said: ‘I saww adjoin you with Allah azwj Who Sent the Book upon me saww and Specialised me saww with the Message! Is it out of anger you are saying what you are saying regarding Ali asws?’ He said, ‘Yes, O Rasool-Allah saww!’

He saww said: ‘Don’t you know that I saww am foremost with the Momineen than their own selves?’ He said, ‘Yes’. He saww said: ‘The one whose Master I saww was, so Ali asws is his Master’.

And the second is that he saww had sent Umar Bin Al-Khattab on the day of Khyber to the battlefield, be he and his companions were defeated. He saww said: ‘Tomorrow morning I saww shall give the flag to such a person, he asws loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws’.

The morning came to the Muslims and Ali asws had sore eyes. He saww called him asws and said: ‘Take the flag!’ He asws said: ‘O Rasool-Allah saww! My asws eyes are like what you asws can see’. So, he asws applied saliva in it (and was cured). He asws stood up and took the flag then went with it until Allah aswj Granted victory to him asws.
And the third, heSAW left himASWS behind in one of hisSAW military expeditions (Tabuk). AliASWS said: ‘O Rasool-AllahSAW! YouSAW are leaving meASWS behind with the women and the children?’ Rasool-AllahSAW said: ‘Are you not pleased that youASWS happen to be from meSAW at the status of HarounAS from MusaAS, except surely there will be no ProphetAS after meSAW?’

And the fourth is closure of the doors in the Masjid except the door of AliASWS.

And the fifth, this Verse was Revealed: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. The ProphetSAW called AliASWS, and HassanASWS, and HusaynASWS, and (Syeda) FatimaASWS. HeSAW said: ‘O AllahAZWJ! TheyASWS are mySAW family, so Keep the uncleanness away from themASWS and Purify them with a purification’.

And the fourth is closure of the doors in the Masjid except the door of AliASWS.

And the fifth, this Verse was Revealed: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. The ProphetSAW called AliASWS, and HassanASWS, and HusaynASWS, and (Syeda) FatimaASWS. HeSAW said: ‘O AllahAZWJ! TheyASWS are mySAW family, so Keep the uncleanness away from themASWS and Purify them with a purification’.

(SalmanRA said, ‘O ProphetSAW of AllahAZWJ! For every ProphetSAW there has been a successorAS, so who is yourSAW successorASA?’. HeSAW was silent from meRA. When it was afterwards, heSAW saw meRA from far. HeSAW said: ‘O SalmanRA!’ IRA said, ‘At yourSAW service!’ , and IRA hurried towards himSAW.

HeSAW said: ‘Do youRA know who the successor was of MusaAS? IRA said, ‘Joshua Bin NoonASS’. Then heSAW said: ‘That is because on that day heAS was their best and their most learned’.

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334 Bihar Al Anwar – V 38, The book of History – Amir Al MomineenASWS, Ch 61 H 82
Then he\textsuperscript{saww} said: ‘And I\textsuperscript{saww} testify that today Ali\textsuperscript{asws} is their best and their superior, and he\textsuperscript{asws} is my\textsuperscript{saww} guardian, and my\textsuperscript{saww} successor\textsuperscript{asws} and my\textsuperscript{saww} inheritor’.\textsuperscript{335}

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am calling to the testimony that there is no god except Allah\textsuperscript{azwj} Alone, there is no associate for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{asws} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. And I\textsuperscript{saww} said: ‘And I\textsuperscript{saww} as well testify that there is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{asws} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

He said, ‘O Muhammad\textsuperscript{saww}! Who is this one\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘This is best of my\textsuperscript{saww} family, and nearest of the people from me\textsuperscript{saww}. His\textsuperscript{asws} flesh is from my\textsuperscript{saww} flesh, and his\textsuperscript{asws} blood is from my\textsuperscript{saww} blood, and his\textsuperscript{asws} soul is from my\textsuperscript{saww} soul, and he\textsuperscript{asws} is the Vizier from me\textsuperscript{saww} 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 will be 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’. Then he\textsuperscript{saww} named him as ‘Abdullah’.’\textsuperscript{336}

\textsuperscript{335} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 83
\textsuperscript{336} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 84
‘From his mother’ Umm Salma having said: ‘Rasool-Allah''saww'' made Ali''saww'' to be seated in my'' house, then called for a sheep skin and wrote in it until it had been filled. Then he''saww'' handed it to me'' and said: ‘One who comes to you''saww'' from after me''saww'' with such and such sign, then hand it over to him’.

Umm Salma waited until Rasool-Allah''saww'' passed away and Abu Bakr became the ruler commanding the people. She'' sent me and said: ‘Go and look at what this man is doing’. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her.

She waited until when Umar became the ruler. She'' sent me and he did what his companion had done. I came and informed her. Then she'' waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her.

Then she'' waited until Ali''saww'' became the ruler, so she'' sent me and said: ‘Look at what this man''saww'' is doing’. I went and sat in the Masjid. When Ali''saww'' had addressed, he''saww'' descended and saw me among the people. He''saww'' said: ‘Go and get permission to your mother’r''a”. I went out until I came to her'' and informed her''a''. Then she'' waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her''a''.

She'' permitted Ali''saww'' and he''saww'' entered and said: ‘Give me''saww'' the letter which was handed over to you''saww'' with such and such signs. It is as if I am looking at my mother’r''a until she'' stood up to go to a trunk of her'' having a small box inside it and brought out a letter from inside it and handed it over to Ali''saww'', then my mother''a'' said to me: ‘O my’r a son! Stick with him’r''saww'' for by Allah’r''zwj'', I''a'' do not see any Imam after your Prophet’r''saww'' apart from him’r''saww’r'”.

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The book) ‘Qasas Al Anbiya’ of Al Sadouq – From Al Talaqany, from Ahmad Bin Muhammad Bin Rumeeh, from Ahmad Bin Ja’far, from Ahmad Bin Ali, from Muhammad Bin Al Khuziaie, from Abdullah Bin Ja’far, from his father, ‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘Who is the one who was present with Sajat the Persian and he was speaking to Rasool-Allah saww?’ The people said, ‘No one from us was present’.

Ali asws said: ‘But, asws was present with him saww and Sajat had come to him saww, and he was a man from the kings of Persian, and he was of sharp character. He said, ‘O Muhammad saww! Where is Allah azwj?’ He saww said: ‘He azwj is in every place, and our Lord azwj cannot be described with a place, nor does He azwj move, but He azwj does not cease to be without a place, nor does He azwj decline’.

He said, ‘O Muhammad saww! You saww are describing a Lord azwj as being All-knowing, Mighty, without ‘how’ (qualitative state), so who can it be for me to know that He azwj Sent you saww?’

He said, ‘O Muhammad saww! Who is this?’ He saww said: ‘He asws is best of my saww family, and closest of the people from me saww. His asws flesh is from my saww flesh, and his asws blood is from my saww blood, and his asws soul is from my saww soul, and he asws is the Vizier from me saww during my saww lifetime and the caliph after my saww expiry, like what Haroun as was from Musa as,'
except surely there is no Prophet as after me saww. So, listen to him asws and obey, for he asws is upon the truth’. Then he asw named him as ‘Abdullah’.

87 – Shaf, Khashif al-Yaqeen – Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Bin Usman Al Saydalani, from Al Munzir Bin Muhammad, from Ahmad Bin Musa Al Khazzaz, from Baleyd Bin Suleyman Abu Idrees, from Jabir, from Muhammad Bin Ali, from Anas Bin Malik (well-known fabricator) who said, ‘While I was in the presence of Rasool-Allah saww when he saww said: ‘Just now chief of the Muslims, and Emir of the Momineen, and best of the successors as, and foremost of the people with the Prophets as, shall enter’. Then Ali asws Bin Abu Talib asws emerged.

Rasool-Allah saww took to wiping the swear from his saww forehead and his saww face, and wiped his saww face with the face of Ali asws Bin Abu Talib asws, and wiped the swear from the face of Ali asws, and wiped his saww face with his asws. Ali asws said to him saww: ‘O Rasool-Allah saww! Has anything been Revealed regarding me asw?’. He saww said: ‘Are you asws not pleased that you asws happen from me saww at the status of Haroun as from Musa as, except surely there will be no Prophet as after me saww? You asws are my saww brother asws, and my saww Vizier, and best of the ones I saww am leaving behind after me saww.

You asws will pay off my saww debts, and fulfil my saww promises, and explain to them whatever they are differing in from after me asws, and you asws will teach them from the interpretation of the Quran what they are not knowing, and you asws will fight them upon the interpretation like what I saww have fought upon the Revelation’.

(The book) ‘Kashf Al Yaqeen – By the chains to Muhammad Bin Shahriyar Al Khazin, from Muhammad Bin Haroun Al Talakbari, from his father, from Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Noah Bin Ahmad Bin Al Hassan, from Ibrahim Bin Ahmad Bin Abu Husayn, from his grandfather, from Yahya Bin Abdul Hameen, from Maysara Bin Al Rabie, from Suleyman Al Amsh,  

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from Alasws Bin Al-Husaynasws, from hisasws fatherasws having said: ‘Amir Al-Momineenasws narrated to measws saying: ‘Rasool-Allahasw said: ‘O Alasws! Youasws are Emir of the Momineen, and Imamasws of the pious. O Alasws! Youasws are chief of the successorsas, and inheritor of knowledge of the Prophetsas, and best of the truthful, and superior of the foremost ones.

O Aliasws! Youasws are husband of chieftess of the women of the worlds, and caliph of best of the Messengersas. O Aliasws! Youasws are Master of the Momineen, and the Divine Authority after measw upon the people in their entirety. The Paradise is obligated for the one befriending youasws and the entry into the Fire is deserving for the one being inimical to youasws.

O Aliasws! By the Oneazwj Who Sent measw with the Prophet-hood and Chose measw over entirety of the Created beings! If a servant were to worship Allahazwj for a thousand years, that would not be Accepted from him except being with yourasws Wilayah, and Wilayah of the Imamasasws from yourasws sonsasws. Jibraeelas informeda measw with that So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. [18:29]’ 340

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Al Takhayur,

‘From the Prophetasw.: ‘Aliasws is foremost with the Momineen after measw’. 341

(The book) ‘Al Majaalis’ of Al Mufeed – Al Marzabany, from Ahmad Bin Muhammad Bin Isa Al Makky, from Abdullah Bin Ahmad Bin Hanbal, from Abdul Rahman Bin Salih, from Muhammad Bin Sa’ad Al Ansary, from Umar Bin Abdullah Bin Ya’la Bin Murrah, from his father, from his grandfather Ya’la who said,

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341 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 89
‘I heard Rasool-Allah ﷺ saying to Ali ﷺ Bin Abu Talib ﷺ: ‘O Ali ﷺ! You are the guardian of the people from after me. So, the one who obeys you, he has obeyed me, and one disobeying you has disobeyed me ﷺ’. 342

From Ja’far ﷺ Bin Muhammad ﷺ, from his ﷺ father, from his ﷺ grandfather having said: ‘Amir Al-Momineen ﷺ said upon the pulpit of Al-Kufa: ‘O you people! There were ten qualities for me from Rasool-Allah ﷺ which are more beloved to me than whatever the sun emerges upon.

Rasool-Allah ﷺ said to me, ‘O Ali ﷺ! You are my brother in the world and the Hereafter; and you will the closest of the people to me on the Day of Al-Qiyamah in the pausing station in front of the Subduer; and your house in the Paradise would be facing my house like what the houses of the brethren for the Sake of Allah Mighty and Majestic would face;

And you are the inheritor from me; and you are the successor from after me regarding my fulfilsments and my matters; and you are the protector for me regarding my family during my absence; and you are the Imam of my community and the one standing with the fairness among my citizens; and you are my friend and the friend of Allah ﷺ, and your enemies are my enemies and my enemies are enemies of Allah ﷺ. 343

The book ‘Al Rawza’, from Al Amsh raising it to,

‘Abu Zarr ﷺ having said, ‘Rasool-Allah ﷺ said: ‘One who contends Ali regarding the caliphate after me, so he is a Kafir, and he has warred Allah ﷺ and His Rasool ﷺ, and one doubting in Ali, so he is a Kafir’. 344

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342 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen ﷺ, Ch 61 H 90
343 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen ﷺ, Ch 61 H 91
344 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen ﷺ, Ch 61 H 92
From the Prophet saww having said: ‘Allahazwj the Exalted made a Pact to mesaww regarding Aliasws a Pact. Iasws said: ‘O Lordazwj! Explain it to mesaww’. Heazwj said: “Aliasws is the flag of guidance, and Imamasws of Myazwj friends, and Noor for the ones obeying Measwj, and heasws is the word which Iazwj have Necessitated with for the pious. One loving himasws has loved Measwj, and one obeying himasws has obeyed Measwj, and one hating himasws has hated Measwj, so give him the glad tidings with that!”

When Aliasws heard that, heasws said: ‘Iasws am a servant of Allahazwj and in Hisazwj Grip. So, if Heazwj were to Punish measws, it would be due to myasws sin, not being unjust to measws, and if Heazwj were to Complete that which Heazwj has Given measws glad tidings with, then Allahazwj is Foremost with it than Iasws am, and Heazwj is its rightful and its Mine’.

He (the narrator) said, ‘The Prophet saww said: ‘O Allahazwj! Polish hisasws heart and Make it nourish the Eman with Youazwj’. Allahazwj Mighty and Majestic Said: “O Muhammadasww! Iazwj shall Make that to be so!”

Then Allahazwj the Exalted Made a Pact to mesaww, ‘Iazwj shall Particularise himasws from the affliction what Iazwj have not Particularised anyone of yourasww companions with it’. Iasww said: ‘O Lordazwj! Myasww brother-asws, and myasww wing!’ The Majestic is Hisazwj Majesty Said: ‘This is a matter which has preceded that heasws will be Tried with it and Tried!’”

(345) From the books ‘Al Rowza’ (and) ‘Al Fazaail’ of Ibn Shazaan by the chain from Anas Bin Malik (well-known fabricator) having said,

‘While we were in front of Rasool-Allahsaww when hesaww said: ‘Just now a man will enter from the door, heasws is chief of the successorsasws, and guide of the resplendent, and
direction of the spiritualists, and leader of the religion, and Noor of the Momineen, and inheritor of knowledge of the Prophetsas.

(Qura) قُلْ ُ اللَّهُمَّ اجْعرلْهُ مِنر الِْرنْصرارِ فرإِذرا بِهِ عرلِيُّ بْنُ أربِِ طرالِبٍ قردْ أرق ْبرلر

He (Anas) said, ‘I said, ‘O Allahazwj! Make him to be from the Helpers!’', but there, I was with Aliasws Bin Abu Talibasws who had come’. 346

(346) إنَّ عرلِيَّ بْن أربِِ طرالِبٍ عرلِيٌّ ع ف رورالر النَّبِِِّ ص أرنَر ور هرذرا حُجَّةُ اللََِّّ عرزَّ ور جرلر

The book) ‘Kashf Al Ghumma’ – From Anas (well-known fabricator), from what the narrator Al Hanbali has extracted, he said,

‘I was seated with the Prophetasws when Aliasws came. The Prophetasws said: ‘Asaww and this oneasws are Divine Authorities of Allahazwj upon Hisazwj creatures’. 347

And it is reported that Abu Zarrasra said to Aliasws, ‘I testify with the Wilayah being for youasws, and the brother-hood (with Rasool-Allahsaww), and a provision of the judgments, and the bequest (of Rasool-Allahsaww)’. 348

And from (the book) ‘Kifayat Al Talib’ – From Ammar Bin Yasser who said,

‘Rasool-Allahsaww said: ‘Asaww bequeath to the ones believing in measaww and ratifying measaww to be with the Wilayah of Aliasws Bin Abu Talibasws. One befriending himasws has befriended measaww, and one befriending measaww has befriended Allahaswj Mighty and Majestic’. 349

And from (the book) ‘Basharaat Al Mustafaasaww’ – By the chain from Al Sadouq, from Majaylawiya, from his uncle, from Al Kufy, from Ali Bin usman, from Muhammad Bin Al Furaat,

‘From Muhammadasws Bin Ali Al-Baqirasws, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘Rasool-Allahsaww said: ‘Asaww Bin Abu Talibasws is the Caliph of Allahazwj and myasww Caliph, and a Divine Authority of Allahaswj and myasww Divine Authority, and a Door of

347 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 95 a
348 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 95 b
349 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 95 c
Allah\textsuperscript{azwj} and my\textsuperscript{saww} door, and an Elite of Allah\textsuperscript{azwj} and my\textsuperscript{saww} elite, and the Beloved of Allah\textsuperscript{azwj} and my\textsuperscript{saww} beloved, and a Friend of Allah\textsuperscript{azwj} and my\textsuperscript{saww} friend, and a Sword of Allah\textsuperscript{azwj} and my\textsuperscript{saww} sword, and he\textsuperscript{asws} is my brother, and my\textsuperscript{saww} companions, and my Vizier, and my\textsuperscript{saww} successor\textsuperscript{asws}.

He who loves Him\textsuperscript{asws} loves me\textsuperscript{saww}, and his\textsuperscript{asws} hater is my\textsuperscript{saw} w\textsuperscript{hater}, and his\textsuperscript{asws} friend is my\textsuperscript{saww} friend, and his\textsuperscript{asws} enemy is my\textsuperscript{saww} enemy, and with his\textsuperscript{asws} enemy is my\textsuperscript{saww} war and his\textsuperscript{asws} peace is my\textsuperscript{saww} peace, and his\textsuperscript{asws} words are my\textsuperscript{saww} words, and his\textsuperscript{asws} orders are my\textsuperscript{saww} orders, and I married him\textsuperscript{asws} to my\textsuperscript{saww} daughter\textsuperscript{asws}, and his\textsuperscript{asws} sons\textsuperscript{asws} are my\textsuperscript{saww} sons\textsuperscript{asws}, and he\textsuperscript{asws} is the Chief of the successors\textsuperscript{as}, and the best one of my\textsuperscript{saww} community altogether''.

‘One day Rasool-Allah\textsuperscript{saww} said upon his\textsuperscript{saww} pulpit, and he\textsuperscript{saww} had stood Ali\textsuperscript{asws} to his\textsuperscript{saww} side and placed his\textsuperscript{saww} right hand upon his\textsuperscript{asws} hand until the whiteness of his\textsuperscript{saww} armpits (outfit) appeared, and he\textsuperscript{saww} said: ‘O you people! Indeed! Allah\textsuperscript{azwj} is my\textsuperscript{saww} Lord\textsuperscript{azwj} and your Lord\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is your Prophet\textsuperscript{saww}, and the Al-Islam is your religion, and Ali\textsuperscript{asws} is your guide, and he\textsuperscript{asws} is my\textsuperscript{saww} successor\textsuperscript{asws} and my\textsuperscript{saww} caliph from after me\textsuperscript{saww}.

Then he\textsuperscript{saww} said: ‘O Abu Zarr\textsuperscript{ra}! Ali\textsuperscript{asws} is my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} trustee upon Revelation of my\textsuperscript{saww} Lord\textsuperscript{azwj}, and my\textsuperscript{saww} Lord\textsuperscript{azwj} has not Given me\textsuperscript{saww} any merit except and He\textsuperscript{azwj} has Specialised Ali\textsuperscript{asws} with the like of it. O Abu Zarr\textsuperscript{ra}! Allah\textsuperscript{azwj} will never Accept any Obligatory deed of a servant except by his having the love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

O Abu Zarr\textsuperscript{ra}! When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} ended to the Throne, and there I\textsuperscript{saww} was with Veils of green emeralds, and there was a caller calling out: ‘O Muhammad\textsuperscript{saww}! Raise the veil’. I\textsuperscript{saww} raised it and there I\textsuperscript{saww} was with an Angel and the world was in front of his eyes, and in front of him was a tablet he was looking into.

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350 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 96
I said, 'My beloved Jibraeel! What is this Angel which I have not seen among the Angels of Lord? He said: 'O Muhammad! Greet unto him, for he is Izraeel, Angel of death'. I said: 'The greetings be unto you, O last of the Prophets! How is the son of your uncle, Ali?' And how can that not happen to be so, and Allah has Allocated me with capturing the souls of the creatures apart from your soul and soul of the son of your uncle, for Allah is in Charge of them both by His Desires however He so Desires and Chooses'.

And from (the book) 'Kifayat Al Talib' – From Huzeyfa Bin Al Yaman who said, 'They said, 'O Rasool-Allah! Will you not make Ali as caliph?' He said: 'If you were to make Ali your ruler, you will find him a guide, Guided. He will travel with you all the straight path'.
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From Jaʿfar asws Bin Muhammad asws, from his asws father Muhammad asws Bin Alī asws, from his asws father asws having said: ‘My asws father Al-Hasayn asws Bin Alī asws said, ‘Rasool-Allah saww said: ‘When I saww was Ascended with to the sky and was ended with to the Veils of Light, my asw Lord azwj, Majestic is His azwj Majesty Spoke to me saww and Said to me saww: ‘O Muhammad saww! Deliver the Greetings from Me azwj to Ali asws Bin Abu Talib asws and let him asws know that he asws is My azwj Divine Authority upon My azwj creatures after you saww, and by him asws the servants would be quenched by the rain, and by him asws the evil would be repelled from them, and by him asws azwj shall Argue against them on the Day they Meet Me azwj.

Therefore, let them obey him asws, and to his asws orders they should be enjoining, and from his asws forbiddances they should be forbidding. azwj shall Make them to be in a truthful sitting and for them azwj shall Permit My Gardens; and if they do not do so, azwj shall Settle them in My azwj Fire along with the unfortunate ones from My azwj servants, then azwj will not Care”.

From Abu Ubeyda Muhammad Bin Ammar Bin Yasser ra, from his father Ammar Bin Yasser ra, may Allah azwj be Pleased from him ra having said, ‘Rasool-Allah saww said: ‘saww bequeath to the one believing in me saww and ratifies me saww to be with the Wilayah of Alī asws Bin Abu Talib asws.

The one who befriended him asws has befriended me saww, and one befriending me saww has befriended Allah azwj Mighty and Majestic, and one loving him asws has loved me saww, and one loving me saww has loved Allah azwj Mighty and Majestic, and one hating him asws has hated me saww, and one hating me saww has hated Allah azwj Mighty and Majestic.

The book) ‘Basharat Al-Mustafa saww’ – My father and Ammar Bin Yasser ra, and sons of Sa’ad, altogether from Ibrahim Bin Nasr Al Jurjany, from Al Saeed the ascetic Muhammad Bin Hamza Al Husayni, from Abu Abdullah Al Husayn Bin Ali Bin Babuwayh, from Abu Al Hassan Ali Bin Isa Al Mjuawir in Masjid Al Kufa, from Ismail Bin Razeyn, cousin of Deobel Al Kuzai’e, from his father who said, ‘From Al asws Bin Musa Al-Reza asws narrated to me saying: ‘My asws father asws Musa Bin Ja’far asws narrated to me asws, from his asws father Ja’far Bin Muhammad asws, from his asws father asws Muhammad Bin Ali asws having said: ‘My asws father asws Al-Husayn Bin Al asws narrated to me asws saying: ‘Rasool-Allah saww said: ‘O Ali asws! You asws would be oppressed after me asww, so woe be unto the one who fights against you asws and beatitude for the one who fights alongside you asws’.

O Ali asws! You asws are the one who speaks with my saww speech and would be speaking by my asww tongue after me saww. Woe be unto the one responding against you and beatitude for the one who accepts your asws speech.

O Ali asws! You are the chief of this community after me asww, and you asws are its Imam asws and my asww Caliph upon it. And the one separates from you asws would be separate from me asww on the ‘Day of Qiyamah, and the one who was with you asws would be with me asww on the ‘Day of Qiyamah.

O Ali asws! You are the first one to believe in me asww and ratify me asww, and the first one who assisted me saww upon my saww affairs, and fought with me saww against my saww enemies, and you are the first one who prayed Salat with me saww, and the people in those days were in heedlessness of the pre-Islamic period.
O Allah, You would be the first one for whom the earth would cleave with me, and you would be the first one to be Resurrected with me, and you would be the first one to cross the Bridge with me. And my Lord, Majestic is His Majesty Swore by His Mighty that one shall cross the obstacle of the Bridge except the one who had a clearance for him with your Wilayah and the Wilayah of the Imams from after you.

And you would be the first one to return to my Fountain to quench your friends from it, and defend it from your enemies. And you would be my companion when stand at Al-Maqaam Al-Mahmoud, interceding for those who love us from among them. And you would be the first one to enter the Paradise, and in your hand would be the Flag of Praise, and it is of seventy compartments, each of the compartment from it being more extensive than the sun and the moon.

And you would be the owner of the tree of Tooba in the Paradise, its roots being in your house and its branches being in the houses of your Shias and those that love you. 356

(The book) ‘Bashaarat Al Mustafa’ – Al Hassan Bin Al Husayn, from his uncle, from his father Al Hassan, from his uncle Al Sadouq, from Majaylawiya, from his uncle, from Al Baray, from his father, from Khalid Bin Hammad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Ibn Abbas who said,

‘Allah the Exalted Graced me with the Prophet-hood and Graced Ali with the Imamate and Commanded me to get my daughter married to him. So, he father of my (grand) sons, and washer of my corpse, and payer of my debts; and his friend is my friend and his enemy is my enemy’. 357

Tafseer Furaat Bin Ibrahim – Ibrahim Bin Ahmad Bin Umar Al Hamdany, transmitting from Asma Bint Umeys who said,

357 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 61 H 102
‘Rasool-Allah ﷺ was standing at Makkah, facing (mount) Subeyr, contemplating at (mount) Hira and he ﷺ was saying: ‘Today I ﷺ am saying like what the righteous servant Musa ﷺ, Bin Imran ﷺ, the Salawaat and the greeting be upon him, had said.

أشاكله أن تشع في منزلي والطيب في منزلي والملعنة من أهلي علي عليه ﷺ أطيب أطيبه بعد أن أطيع وأطاعه في أمره كي نبت خلف

O Allah azwj! I ﷺ ask You azwj to Expand my saww chest for me saww and Ease my saww affairs for me saww And Make a Vizier to be for me from my family [20:29], Ali Bin Abu Talib asws, Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35].”

He asws said: ‘O Muhammad ﷺ! Allah azwj the Exalted Conveys the Greetings and Informs you saww that He azwj has Specialised you saww with the Prophet-hood and has Merited you saww upon entirety of the Prophets asw, and convey the greetings to your saww successor asws, and

358 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 103
He asws Informs you saww that He aswj has Specialised him asws with the successorship, and has Merited upon entirety of the successors asws.

He asws said: ‘The Prophet saww sent a message and called him asws. He saww informed him asws with what Jibraeel as said. Ali asws cried with intense crying, then said: ‘I asws ask Allah azwj not to Confiscate my asws religion, nor Remove His aszw Prestige from me asws, and to Give me asws what He aswj has Promised me asws’.

Jibraeel as said: ‘O Muhammad saww! There is a right upon Allah azwj that He aswj does not Punish Ali asws nor anyone befriending him asws’. The Prophet saww said: ‘O Jibraeel as! (Based) upon what would have happened from them, or would all of them attain salvation?’

Jibraeel as said: ‘O Muhammad saww! The ones befriending Shees as attained salvation through Shees as and Shees as attained salvation through Adam as, and Adam as attained salvation through Allah azwj. And the ones befriending Saam as attained salvation through Saam as, and Saam as attained salvation through Noah as, and Noah as attained salvation through Allah azwj.

And the ones befriending Aasif as attained salvation through Aasif as, and Aasif as attained salvation through Suleyman as, and Suleyman as attained salvation through Allah azwj. And the ones befriending Yoshua as attained salvation through Yoshua as, and Yoshua as attained salvation through Musa as, and Musa as attained salvation through Allah azwj.

And the ones befriending Shamoun as attained salvation through Shamoun as, and Shamoun as attained salvation through Isa as, and Isa as attained salvation through Allah azwj.

And the ones befriending Ali asws shall attain salvation through Ali asws, and Ali asws will attain salvation through you saww, and you saww through Allah azwj. And rather, all things are due to Allah azwj, and that the Angels, and the recorders are rejoicing upon entirety of the Angels due to their accompanying him asws.’

He aswj Informs you saww that He aswj has Specialised him asws with the successorship, and has Merited upon entirety of the successors asws.

قُرَّالْ رُفِّرَ اللَّهُ صَ فَرَدَعِرَهُ فَرَأَرَخْبَرِرَهُ بِرِّا قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ قُرَّالْ رُفِّرَ كَرْلِرَر جَرْبَْرَئِيلُ قُرَّالْ رُفِّرَ عِرَلِيٌّ عِ بُكرَلَرَر كَرْلِرَر دِقَّنِِ وَر قُرَّالْ أَرِسْأرَلُ اللَّّّر أَرِسْلُبرِرَنِِ دِقَّنِِ وَر

قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ يَر مُُرمَّدُ حِروِيقٌ عِرَلِرَ حُرَلُرَر اللَّّّر أَرِسْلُ عِ بُكرَلَرَر كَرْلِرَر عِرَلِيٌّ عِ بُكرَلَرَر كَرْلِرَر أَرِسْأرَلُ اللَّّّر أَرِسْلُبرِرَنِِ دِقَّنِِ وَر

قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ يَر مُُرمَّدُ نَرَرَر مُرَمَّدُ تُرَرَر لََّ شَرْعُوْر مُُرَمَّدُ نَرَرَر شَرْعُوْر بِشَرِّمُر وَر نَرَرَر شَرِّمُر بِعِسَّرِمُ وَر نَرَرَر شَرِّمُر بِعِسَّرِمُ وَر نَرَرَر شَرِّمُر بِسُلْرِمُ وَر نَرَرَر شَرِّمُر بِسُلْرِمُ وَر نَرَرَر شَرِّمُر بِسُلْرِمُ وَر

قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ يَر مُُرمَّدُ حروِيقٌ عِرَلِرَ حُرَلُرَر اللَّّّر أَرِسْلُ عِ بُكرَلَرَر كَرْلِرَر عِرَلِيٌّ عِ بُكرَلَرَر كَرْلِرَر أَرِسْأرَلُ اللَّّّر أَرِسْلُبرِرَنِِ دِقَّنِِ وَر

قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ يَر مُُرمَّدُ حروِيقٌ عِرَلِرَ حُرَلُرَر اللَّّّر أَرِسْلُ عِ بُكرَلَرَر كَرْلِرَر عِرَلِيٌّ عِ بُكرَلَرَر كَرْلِرَر أَرِسْأرَلُ اللَّّّر أَرِسْلُبرِرَنِِ دِقَّنِِ وَر

قُرَّالْ رُفِّرَ جَرْبَْرَئِيلُ يَر مُُرمَّدُ حروِيقٌ عِرَلِرَ حُرَلُرَر اللَّّّر أَرِسْلُ عِ بُكرَلَرَر كَرْلِرَر عِرَلِيٌّ عِ بُكرَلَرَر كَرْلِرَر أَرِسْأرَلُ اللَّّّر أَرِسْلُبرِرَنِِ دِقَّنِِ وَر

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He said: ‘Ali sat down and listened to the talk of Jibraeel and he did not see his person’.

He (the narrator) said, ‘I said to Abu Abdullah, ‘May I be sacrificed for you! What is that which happened from their discussion when they had gathered?’

He said: ‘Mention of Allah the Exalted but did not reach His Magnificence. Then they discussed merits of Muhammad and what Allah had Given him from His Knowledge and Collared him from His Message. Then they mentioned the matter of our Shias and supplicated for them, and their ending was with the Praise and extolling upon Allah’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you, O Abu Abdullah! And the Angels are seeking Forgiveness for us?’

He said: ‘Glory be to Allah! And how can they not be recognising you all and they have been Allocated with supplicating for you, and the Angels surrounding the Throne Glorifying with the Praise of their Lord, [39:75] and are seeking Forgiveness for those who believe, [40:7]. They do not seek Forgiveness except for you (Shias) besides this world’.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Ahmad Bin Yusuf transmitting,

‘From Abu Ja’far having said: ‘Rasool-Allah did not cease to bring out to them Ahadeeth regarding merits of his successor until this Chapter (Al-Inshirah) was Revealed to him. So, he argued upon them openly when Rasool-Allah came to know of his approaching death, and news of his death was Given to him.

قال فذالم فأنصصت يقول إذا فرعشت من لبوبكم فأنصصت عنياً من نيديك وعليكم وصبت فأظهرت فضيلة علاينة

359 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 61 H 104
Heazwj Said: ‘So when you are free, then nominate [94:7]. Heasws Said: “When youas are free from youas Prophet-hood, then nominate Aliasws from after youasws from after youasw, and Aliasws is yourasws successorasws, so let them know of hisasws merits openly!”

So, heasws said: ‘One whose Master Iasws was, so this Aliasws is his Master!’ And heasws said: ‘O Allahazwj! Befriend the ones befriending himasws and be inimical to the ones being inimical to himasws, and Help the ones helping himasws, and Abandon the ones abandoning himasws’ – three times.

And it was so before that, rather heasws used to court the people with the merits of Aliasws indirectly. Heasws said: ‘Iasw shall send a man who loves Allahazwj and Hisazwj Rasoolasws, and Allahazwj and Hisazwj Rasoolasws love himasws. Heasws isn’t with the fleeing’, displaying it (hisasws merits indirectly), and heasws had already sent someone else (before) and he had returned blaming his companions of cowardice and they were blaming him for cowardice, and heasws was saying that heasws isn’t like someone else who had returned blaming his companions of cowardice and they were blaming him for cowardice.

And heasws had said before: ‘Aliasws is chief of the Muslims’; and had said: ‘Aliasws Bin Abu Talibasws is a pillar of the Eman, and heasws will be striking the people after measws, upon the truth’; and: ‘Ali is with the truth (right). It will not cease to be, Aliasws and the truth (right) being with himasws. Hisasws right is the succession which the Greatest Name was Made to be for himasws, and the inheritance of knowledge”.

Tafseer Furaat Bin Ibrahim – Ali Bin Al Husayn transmitting from Asma Bint Umeys who said,

‘I saw Rasool-Allahasws facing (mount) Subeyr and heasws was saying: ‘Shine (mount) Subeyr! Shine (mount) Subeyr! O Allahazwj! Iasw ask Youazwj of what myasws brotheras is Musasas had asked that Youazwj Expand myasws chest for measws and Ease myasws affairs for measws, and that Youazwj Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29], Aliasws myasws brotheras, Strengthen my back by him [20:31] And associate him in my matter [20:32] So
that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35].

I was in the presence of the Prophet saww and Ali asws came facing. He saww said: ‘I saww and this one, are Divine Authorities upon my saww community on the Day of Qiyamah’.

The Prophet sallallahu 'alayhi wa sallam said: ‘The supplication ended to me and to Ali aswss. Not one of us prostrated to an idol at all. So, Heazwj Took me as a Prophet saww and Took Ali aswss as a successorasws’.

Ibn Al Maghazily, from a number of ways, by their chain, and its meaning is one,

‘Rasool-Allah sallallahu ‘alayhi wa sallam said: ‘O Aliasws! Youasws are chief of the Muslims, and Imamasws of the pious, and guide of the resplendent, and leader of the Momineen’.

The books ‘Al Taraaif’, (and) ‘Musnad’ of Ahmad, by his chain to Asma Bint Umeys who said,


The book ‘Al Amdah’, from (the book) ‘Tafseer Al Sa’lby in the interpretation of Words of the Exalted: And warn your kindred, the near ones! [26:214]. He said, ‘I was informed by al Husayn Bin Muhammad Bin Al Husayn, from Musa Bin Muhammad, from Al Hassan Bin Ali Bin Shabeeb, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Sabbah Al Muzanny, from Zakariya Bin Maysara, from Abu Is’haq, from Al Bara’a who said,

‘When this Verse was Revealed: And warn your kindred, the near ones! [26:214], Rasool-Allahsaww gathered the sons of Abdul Muttalibasws, and on that day, they were forty men. From them were ones who could eat the three-year old sheep and drink the water-skin. Hesaww instructed Alisws to slaughter a sheep and cook it.

...
Then he saww said: ‘Approach in the Name of Allahazwj!’ The people came nearer and ate until they were satiated. Then he saww called for a cup of milk and gave out potions from it, then said to him: ‘Drink in the Name of Allahazwj!’ They drank until they were saturated.

Abu Lahab rushed saying, ‘This is what the man saww has bewitched you all with!’ The Prophet saww was silent on that day and did not speak. Then he saww invited them the next day upon the like of that food and drink. Then Rasool-Allah saww warned them. He saww said: ‘O sons of Abdul Muttalib asws! I saww am the warner to you all from Allahazwj Mighty and Majestic, and the giver of glad tidings of what no one has come with. I saww have come to you all with the world and the Hereafter, so submit and obey me saww, you will be guided.

And who will be my saww brother, and my saww Vizier, and be my saww friend, and my saww successor asws after me saww and my saww caliph among my saww family, and pay off my saww debts?’

The people were silent, and he saww repeated that thrice, during all that the people were silent, and Ali asws was saying: ‘I asws!’ So, he saww said: ‘You asws!’ The people arose and they were saying to Abu Talib as, ‘Obey your asws son asws, so he asws has been made to govern upon you asws.’

‘Regarding Words of the Exalted: And We had Given Musa the Book, perhaps they would be rightly Guided [23:49]. It was in the Torah: “O Musa! [as] I have Chosen you saww and have Chosen a Vizier for you as. He as is your as brother as, meaning Haroun as, (brother) to your as father as and mother as, like what [as] shall Choose Elia for Muhammad saww. He asws is his saww brother and his saww Vizier, and his saww successor asws, and the caliph from after him saww.

و من بُناءَجْيِهِ وَمِهِاَزِيَّ وَيَكُونُ وَأَبِيِّ وَوَصِيًّ وَهُوَ أَبُو جَرَحْيِهِ فِي أَهْلِ وَبَقِيَّ ذَيِّي


Beatitude is for you asws both from two brothers asws, and beatitude for them asws both from two brothers asws. Ella asws is father of the two chiefs, Al-Hassan asws and Al-Husayn asws, and Mohsin asws, the third from his asws sons asws, like what [awj] Made for your asws brother Haroun asws, Shabbir and Shabbir, and Mubashar (Mushabbir)’’. 367

And in (the book) ‘Ma Nazal Min Al Quran Fi Amir Al-Momineen asws’ – compile by Abu Nueym Al Asfahani, and (the book) ‘Khasaais Al Alawiya’, from Al Natanzy, what is reported by Sho’ba Bin Al Hakam, from Ibn Abbas who said,

‘The Prophet saww held my hand and a hand of Ali asws, and we were at Makkah, and climbed with us to (mount) Subeyr. Then he saww prayed four Cycles Salat with us, then raised his saww head towards the sky. He saww: ‘O Allah azwj! Musa as Bin Imran as had asked You awj and I saww am Muhammad saww, Your sawwj Prophet sawwj.

I sawwj am asking You sawwj to Expand my sawwj chest for me sawwj, and to Ease my sawwj affairs, and Loosen the knot from my sawwj tongue for them to understand my sawwj words, And Make a Vizier to be for me my sawwj family [20:29], Ali asws Bin Abu Talib asws my sawwj brother asws, Strengthen my back by him [20:31] And associate him in my matter [20:32]’.

Ibn Abbas said, ‘I heard a caller calling out: “O Ahmad sawwj! You sawwj have been Given what you sawwj asked for!”’ 368

And in a report, ‘And Make a Vizier to be for me sawwj from my sawwj family, Ali asws Bin Abu Talib asws, my sawwj brother asws, strengthening my sawwj back with him asws – the Verse’’ 369

Tafseer Al Qattan, and Wakie Bin Al Jarrah, and Ata’a Al Khurasani, and Ahmad Bin Al Fazaail, ‘Ibn Abbas said, ‘I heard Asma Bint Umeyr saying,

367 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 112 a
368 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 112 b
369 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 112 c
‘O Allah sawwj! I sAWw am saying like what Musa Bin Imranasws had said. O Allah sawwj! Make a Vizier to be for me from my family [20:29], to be an in-law for me sAWw and a son-in-law’.370

الشاعر Cornelius in خائف (the book) ‘Fazaail Al Sahaba’, by the chain from Matar, from Anas (well-known fabricator) who said,

‘Rasool-Allahsawwj said: ‘My sAWw friend, and my sAWw Vizier, and my sAWw caliph among my sAWw family, and best of the ones I sAWw am leaving behind after me sAWw, one who will fulfil my sAWw promises, and pay off my sAWw debts, is Ali asws Bin Abu Talib asws’.371

And in (the book) ‘Amamii’ – Abu Al Salt Al Ahwazy, by the chain from Anas (well-known fabricator),

‘The Prophetsawwj said: ‘Myasws brotherasws, and myasws Vizier, and myasws successorasws, and myasws caliph among myasws family, is Aliasws Bin Abu Talibasws’.372

And in a Hadeeth: ‘Youasws are the Imamasws after measws, and the Emir (commander), and youasws are the companion for measws, and the Vizier, and there is no match for youasws in myasws community’.373

From Aliasws: ‘And warn your kindred, the near ones! [26:214], the Prophetasws gathered hisasws family members. So, thirty (men) gathered and they ate and drank for three days. Then heasws said to them: ‘Who will take the responsibility from measws of myasws debts, and myasws promises, and be myasws caliph, and be with measws in the Paradise?’

فقال رجلٌ: ‘أنا أتريد أن أكون شريكك يا رسول الله. أنقض نعمك، فأقبل، فإنك أنت اللي أتمنى أن أكون معك في الجنة.’

370 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 112 d
372 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 112 f
373 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 112 g
A man whom Sharee (the narrator) did not name, said: ‘O Rasool-Allah^{saww}! You^{saww} will find someone who would stand with this?’ Then another one objecting that upon his^{saww} family. Ali^{asws} said: ‘I^{asws} will!’ He^{saww} said: ‘You^{saww}!’

And by the chain from Abdullah Bin Ahmad, from his father, from Yahya Bin Abdul Malik Al Hlmany, from Shareek – similar to it, and there is an addition in its end, ‘Rasool-Allah^{saww} said: ‘Ali^{asws} will pay off my^{saww} debts on my^{saww} behalf, and fulfil my^{saww} promises’. 375

‘From Salman^{ra} having said, ‘I^{ra} heard my^{ra} beloved Muhammad^{saww} Rasool-Allah^{saww} saying: ‘I^{saww} and Ali^{asws} were one Noor in front of Allah^{azwj} Mighty and Majestic. That Noor was glorifying Allah^{azwj} and extolling His^{azwj} Holiness before Allah^{azwj} Created Adam^{as} by fourteen thousand years. We^{asws} did not cease to be in one thing until we^{asws} separated in the Sulb of Abdul Muttalib^{asws}. So, in me^{saww} is the Prophet-hood and in Ali^{asws} is the caliphate’. 376

‘Rasool-Allah^{saww} said: ‘For every Prophet^{as} there is a successor^{as} and an inheritor, and my^{saww} successor^{asws} and my^{saww} inheritor is Ali^{asws} Bin Abu Talib^{asws}’. 377

And from him, by his chain who said,
And from him, from Muhammad Bin Ali Bin Ali Bayie, from Abdullah Bin Aslam, from Ahmad Bin Muhammad Bin Saeed Al Hafiz, from Muhammad Bin Ismail Bin Is’haq, from Muhammad Bin Udeys, from Ja’far Al Ahmar, from Hilal Al Sawwaf, from Abdullah Bin Kaseer, or Kaseer Bin Abdullah, from Ibn Al Akhtab, from Muhammad bin Abdul Rahman, from As’ad Bin Zurara, from his father who said,

‘Rasool-Allahsaww said: ‘When it was the night there was an ascension with me saww to the sky, there was a castle of red ruby of shining light. Heazwj Revealed to me saww regarding Alisaww that heasws is chief of the Muslims, and Imamasws of the pious, and guide of the resplendent’.

He (the narrator) said, ‘When we arrived to the Prophetasww, I said narrating to himasww with what had happened. Then I said, ‘Aliasws has taken a girl from the Khums’, and I used to be a man speaking with a lowered head I raised my head, and there, the face of Rasool-Allahasww had changed (out of anger). Heasww said: ‘One whose commander asaww was, so Aliasws is his commander’’.

378 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenaasws, Ch 61 H 115 b
379 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenaasws, Ch 61 H 115 c
380 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenaasws, Ch 61 H 116 a
And by the chain from Abdullah, from his father, from Abdullah Bin Aamir, from Ubadah Bin Yaqoub, from Ali Bin Abbas, from Al Haris Bin Haseyra, from Al Qasim who said, ‘I heard a man from Khas'am saying, ‘I heard Asma Bint Umeys saying, ‘I heard Rasool-Allahsaww saying: ‘I saww am saying like what my saww brother as Musaas had said. O Allahazwj! Make a Vizier to be for me from my family [20:29], Aliasws, Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]’". 381

381 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 116 b

And from him, from Ibrahim Bin Gassan, from Al-Hassan Bin Ahmad, from his father Ahmad Bin Aamir Al Taie,

‘From Alasws Bin Musa Al-Rezasws, from hisasws forefathersasws, from Alasws having said: ‘Rasool-Allahsaww: ‘Had it not been for youasws, the Momineen would not be recognised after measaww’. 382

382 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 117 a

And from him, from Al-Hassan Bin Ahmad Bin Musa, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Bin Razeyn, from his father, from Deobel Bin Ali, from Sho’ba Bin Al Hajaj, from Abu Al Nassaj, from Ibn Abbas who said,

'Rasool-Allahsaww said: 'Jibraeelas took with himsaww a ride from the Paradise. Isaww sat upon it. When Isaww came to be in front of myas Lordas, Heasw spoke to measw and conversed with measw. Heasw did not teach measw anything except Isaww taught it to Aliasws. So, he is a door of the city of myasw knowledge'.

Then heasw called himasws to himselfasw. Heasw said: ‘O Aliasws! Yourasws peace is myasw peace and yourasws war is myasw war, and youasws are the flag among what is between measw and myasw community after measws’.  

And it was so that whenever the Muslims returned from a journey, they would begin with (visiting) Rasool-Allahsaww. They would greet unto himsaww, then they would leave to their belongings. When the battalion arrive, they greeted unto Rasool-Allahsaww. One of the four stood up and said, ‘O Rasool-Allahsaww! Do yousaww not see Aliasws Bin Abu Talibasws has done?’ But Rasool-Allahsaww turned away from him.

Then the second one stood up and said like his words. But hesaww turned away from him. Then the third stood up and said like his words, and hesaww turned away from him. Then the fourth stood up and said what they had said.

Rasool-Allahsaww faced towards them and the anger was recognised in hissaww face. Heasw said: ‘What are you wanting from Aliasws? What are you wanting from Aliasws? What are you
wanting from Ali\textsuperscript{a}\textsuperscript{saww}? Ali\textsuperscript{a}\textsuperscript{saww} is from me\textsuperscript{a}\textsuperscript{saww} and I\textsuperscript{a}\textsuperscript{saww} am from him\textsuperscript{a}\textsuperscript{saww}, and he\textsuperscript{a}\textsuperscript{saww} is guardian of every Momin after me\textsuperscript{a}\textsuperscript{saww}.\textsuperscript{385}

And it is reported from him as well, from Hubeysh Bin Junadah,

‘Rasool-Allah\textsuperscript{a}\textsuperscript{saww} said: ‘Ali\textsuperscript{a}\textsuperscript{saww} is from me\textsuperscript{a}\textsuperscript{saww} and I\textsuperscript{a}\textsuperscript{saww} am from Ali\textsuperscript{a}\textsuperscript{saww}. No one will fulfil it on my\textsuperscript{a}\textsuperscript{saww} behalf except I\textsuperscript{a}\textsuperscript{saww} or Ali\textsuperscript{a}\textsuperscript{saww}\textsuperscript{.}\textsuperscript{386}

‘From Abu Zarr Al-Ghifari\textsuperscript{ra} who said, ‘Rasool-Allah\textsuperscript{a}\textsuperscript{saww} said: ‘One who opposes Ali\textsuperscript{a}\textsuperscript{saww} for the caliphate after me\textsuperscript{a}\textsuperscript{saww}, he is a Kafir who has warred Allah\textsuperscript{a}\textsuperscript{azwj} and His\textsuperscript{a}\textsuperscript{azwj} Rasool\textsuperscript{a}\textsuperscript{saww}, and one who doubts in Ali\textsuperscript{a}\textsuperscript{saww}, he is a Kafir’.\textsuperscript{387}

‘From Salman Al-Farsi\textsuperscript{ra}, from the Prophet\textsuperscript{a}\textsuperscript{saww} having said: ‘I\textsuperscript{a}\textsuperscript{saww} and Ali\textsuperscript{a}\textsuperscript{saww} were Created from one Noor before Allah\textsuperscript{a}\textsuperscript{azwj} Created Adam\textsuperscript{as} by four thousand years. When Adam\textsuperscript{as} was Created, that Noor was installed into his\textsuperscript{as} Sulb. So, we\textsuperscript{a}\textsuperscript{saww} did not cease to be in one thing until we\textsuperscript{a}\textsuperscript{saww} separated in the Sulb of Abdul Muttalib\textsuperscript{a}\textsuperscript{saww}. So, in me\textsuperscript{a}\textsuperscript{saww} is the Prophet-hood and in Ali\textsuperscript{a}\textsuperscript{saww} is the caliphate’.\textsuperscript{388}

‘From Al-Hassan Bin Ali\textsuperscript{a}\textsuperscript{saww} having said: ‘Rasool-Allah\textsuperscript{a}\textsuperscript{saww} said: ‘Call to me\textsuperscript{a}\textsuperscript{as} chief of the Arabs, meaning Ali\textsuperscript{a}\textsuperscript{saww}. Ayesha said, ‘Aren’t you\textsuperscript{a}\textsuperscript{saww} chief of the Arabs?’ He\textsuperscript{a}\textsuperscript{saww} said: ‘I\textsuperscript{a}\textsuperscript{saww} am chief of the children of Adam\textsuperscript{as}, and Ali\textsuperscript{a}\textsuperscript{saww} is chief of the Arabs’.\textsuperscript{389}

\textsuperscript{385} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{a}\textsuperscript{saww}, Ch 61 H 118 a

\textsuperscript{386} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{a}\textsuperscript{saww}, Ch 61 H 118 b

\textsuperscript{387} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{a}\textsuperscript{saww}, Ch 61 H 119

\textsuperscript{388} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{a}\textsuperscript{saww}, Ch 61 H 120
When he asws came, he saww sent for the Helpers and said: ‘Community of the Helpers! Shall I saww point you upon what, if you were to adhere with it, you will never stray?’ They said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘This is Ali asws, so love him asws to my saww love, and honour him asws for my saww honour, for Jibraeel as has instructed me with that which I saww am saying to you all on behalf of Allahazwj Mighty and Majestic’. 389

And it is reported by Abu Bishr, from Saeed Bin Jubeyr, from Ayesha in ‘Kitab al Soudud’, and in a report, ‘Ayesha said, ‘And what is the chief?’ He saww said: ‘One, obedience to him asws is obligatory like what is obligated to obey me saww’. 390

Abu Haneefa, by a chain of his to Umm Hany,

‘The Prophet saww said to Ali asws: ‘You asws are chief of the people in the world and chief of the people in the Hereafter’’. 391

(The book) ‘Kunz’ of Al Karajaky’ – It is narrated to me by Al-Husayn Bin Muhammad Al Sayrafi, and he was notorious to being inimical to the Progenyasws of Muhammadasw and being adversarial to themasws, from Muhammad Bin Umar Al Jiani, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Muhammad Bin Yazeed Bin Suleyman, from Ismail Bin Aban, from Abu Maryam, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah asw said: ‘My asw Lordazwj, there is no governance for me asw with Him asw, and asw am a Rasoolasw of my saww Lordazwj, and there is no governance (for anyone else) with me asw, and Ali asws is a commander of the ones asw was a commander of, and there is no governance (for anyone else) with him asws’. 392

389 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 121 a
390 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 121 b
391 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 121 c
392 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 122
And from him, from Muhammad Bin Ahmad Bin Shazan, from Ali Bin Ahmad Bin Mutaway, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali Bin Usman, from Muhammad Bin Furat, from Muhammad Bin Ali, from his father,

‘From Al-Husayn asws Bin Ali asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘Ali asws Bin Abu Talib asws is a caliph of Allah azwj and my saww caliph, and Divine Authority of Allah azwj and my saww (appointed) Divine Authority, and Door of Allah azwj and my saww door, and Elite of Allah azwj and my saww elite, and Beloved of Allah azwj and my saww beloved, and Friend of Allah azwj and my saww beloved;

And he asws is a Friend of Allah azwj and my saww friend, and Sword of Allah azwj and my saww sword, and he asws is my saww brother asws, and my saww companion, and my saww Vizier, and my saww successor asws.

And from him, from Ibn Shazan, from a maternal uncle of his mother Ja’far Bin Muhammad Bin Qawlawiya, from Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Muhammad Bin Al Fuzeley, from Abu Hamza Al Sumali,

‘From Ali asws Bin Al-Husayn asws, from his asws father asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘Allah azwj has Obligated upon you all to obey me saww, and has Forbidden you from disobeying me saww, and has Obligated upon you to follow my saww orders and Obligated upon you to obey Ali asws Bin Abu Talib asws after me saww, like what He azwj has Obligated upon you to obey me saww and Forbidden you from disobeying me saww.

And He azwj has Made him asws my saww brother asws, and my saww successor asws, and my saww inheritor, and he asws is from me saww and is saww am from him asws, Loving him asws is Eman and hating him asws is Kufr, and one loving him asws is loving me saww and his asws hater is my saww

393 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 123
hater, and he is Master of the one I saww am a Master of, and I saww am Master of every Muslim man and Muslim woman, and I saww and him asws are two fathers asws of this community”.394

And from him, from Ibn Shazan, from Ahmad Bin Muhammad Bin Muhammad, from Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ziyad Bin Al Munzir, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried anyone after me more superior than Al asws Bin Abu Talib asws, and he asws is Imam asws of my saww community, and its commander, and he is my saww successor asws, and my saww caliph upon it.

One being led by him asws after me saww would be guided, and one guided by others would stray. Surely, I saww am the Chosen Prophet saww! I saww do not speak with the merits of Al asws Bin Abu Talib asws from a whim. It is not, except a Revelation having been Revealed the selected Spirit (Jibraeel as) has descended with, from the One azwj, For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]”.395

And from it, from Ibn Shazan, from Muhammad Bin Muhammad Bin Murrah, from Al-Hassan Bin Ali Al Aasimy, from Muhammad Bin Abdul Malik Bin Abu Al Shawarib, from Ja’far Bin Suleyman Al Zubaie, from Sa’ad Bin Tareyf, from Al Asbagh who said,

‘Salman Al-Farsi ra was asked about Al asws Bin Abu Talib asws. He ra said, ‘Ira heard Rasool-Allah saww saying: ‘Upon you all is to be with Al asws Bin Abu Talib asws, for he asws is your Master. So, love him asws and he asws will make you greater, follow him asws and he asws will teach you, honour him asws and he asws will lead you to the Paradise, therefore revere him asws.

و إذا ذعاكم فاجتنبو إما أنكمُ فاطيعوا أجيلاء حيي وجذوركم ليكتربين ما فلت كنكم في عين إلا ما أمرني به ربي.
And whenever he asws calls you, answer him asws, and whenever he asws orders you asws, obey him asws. Love him asws for my saww love and honour him asws for my saww honour. I asws am not saying to you asws regarding Ali asws except what my saww Lord azwj has Commanded me saww.

And whenever he asws calls you, answer him asws, and whenever he asws orders you asws, obey him asws. Love him asws for my saww love and honour him asws for my saww honour. I asws am not saying to you asws regarding Ali asws except what my saww Lord azwj has Commanded me saww.

(127) قب، المناقب لابن شهرآشوب، ت رفْسِيْريْ أربِِ عُبريْدرةر ور عرلِيِّ أررْب رعرةٌ آدرمُ

And Ali asws:

And Ali asws: Allah Promises those of you who believe and do righteous deeds – meaning Ali asws - that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, - Adam as, and Dawood as, and Haroun as - and He will Establish their Religion for them which He Approves for them, - meaning Al Islam - and He will Exchange for them from afterwards, their fear into security - meaning the people of Makkah - Worship Me and do not associate anything with Me! And one who commits Kufr after that, - with the Wilayah of Ali asws Bin Abu Talib asws - so these ones, they are the transgressors [24:55] – meaning the ones disobedient to Allah azwj and to His saww Rasool saww.

And Amir Al Momineen asws said: ‘One who does not say I asws am the fourth caliph, so upon him is Curse of Allah azwj’. Then he asws mentioned approximate to this meaning’.

And Amir Al Momineen asws said: ‘One who does not say I asws am the fourth caliph, so upon him is Curse of Allah azwj’. Then he asws mentioned approximate to this meaning’.

Abu Abdullah asws said: ‘When it will be the Day of Qiyamah, there would be a call: “Where is the caliph of Allah azwj in His aswj earth?” Dawood as would stand. It would be said: ‘We did not intend you as, and even though you as are a caliph of Allah aswj in His aswj earth!’

396 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 126
397 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 127 a
398 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 127 b
Amir Al-Momineen\textsuperscript{asws} would stand, so a call would come: ‘O community of creatures! This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, caliph in His\textsuperscript{azwj} earth, and Divine Authority upon His\textsuperscript{azwj} servants! The one who held on to his\textsuperscript{asws} rope in the house of the world, let him hold on to his\textsuperscript{asws} rope during this Day, to be illuminated by his\textsuperscript{asws} Noor, and he\textsuperscript{asws} will escort him to the Paradise!’\textsuperscript{399}

(The book) ‘Ma’jam al Tareeq’ – From Aleem Al Juhny,

‘And in the Ahadeeth of People\textsuperscript{asws} of the Household, from As’ad Bin Zurara, from the Prophet\textsuperscript{saww} having said: ‘On the night my\textsuperscript{saww} Lord\textsuperscript{azwj} Ascended me \textsuperscript{saww}, He\textsuperscript{azwj} Revealed to me three (things) regarding Ali\textsuperscript{asws} – He\textsuperscript{asws} is Imam\textsuperscript{asws} of the pious, and chief of the Muslims, and guide of the resplendent’\textsuperscript{400}

And in a report of Abu Al-Salt Al-Ahwazy: ‘(He\textsuperscript{saww} said): ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are chief of the Muslims, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and leader of the Momineen’\textsuperscript{401}

Yusuf Al Qattan in his Tafseer, from Sho’ba, from Qatadah, from Saeed Bin Jubeyr, from Ibn Abbas,

‘Regarding Words of the Exalted: On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71], he said, ‘When it will be the Day of Qiyaamah, Allah\textsuperscript{azwj} Mighty and Majestic will Call the Imams\textsuperscript{asws} of guidance, and lamps for the darkness, and flags of piety – Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}.

Then it would be said to them\textsuperscript{asws}: ‘Cross over the Bridge, you\textsuperscript{asws} and you\textsuperscript{asws} Shias and enter the Paradise without any Reckoning!’ Then the imams of mischief would be called. By Allah\textsuperscript{azwj}! Yazeed\textsuperscript{ia} will be from them. It would be said to him\textsuperscript{ia}, ‘Take the hands of your adherent to the Fire without Reckoning!’\textsuperscript{402}

\textsuperscript{399} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 127 c
\textsuperscript{400} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 127 d
\textsuperscript{401} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 127 e
\textsuperscript{402} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 127 f
Al Hafiz Abu Al A’ala informed me by his chain, from Shareek Bin Abdullah, from Abu Rabie, from Abu Bureyda, from his father,

‘The Prophet saww said: ‘For every Prophet as there is a successor as and an inheritor, and Ali asws is my saww successor asws and my saww inheritor’.

(The book) ‘Fazaail Al Sahaba’ – From Ahmad, from Zayd Bin Abu Awf,

‘He saww said in a Hadeeth: ‘And you asws are at the status of Haroun as from Musa as except surely there is no Prophet saww after me saww, and you saww are my saww brother asws, and my saww inheritor’.

He asws said: ‘And what will asws inherit from you saww, O Rasool-Allah saww?’ He saww said: ‘What the Prophets as before me saww inherited’. He asws said: ‘And what did the Prophets as before you saww inherit?’ He saww said: ‘Book of Allah azwj and Sunnah of His azwj Prophet saww’.

Zurara, from Abu Ja’far asws having said: ‘Ali asws inherited the knowledge of Rasool-Allah saww and (Syeda) Fatima asws inherited his saww belongings’.

And the famous Hadeeth: ‘You asws are inheritor of knowledge of the former ones and the latter ones’.

‘From Abu Zarr ra, may Allah azwj be Pleased from him ra, said, ‘Rasool-Allah saww: ‘One who opposes Ali asws upon the caliphate after me saww, so he is a Kafir, and he would have warred Allah azwj and His azwj Rasool saww, and one who doubts in Ali asws, he is a Kafir’.”

403 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 127 g
404 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 127 h
405 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 127 i
129 - To the masters of the work, my father, from Sa’ad. From Al Barqy, from Ali Ibn Abdullah, from Musa Ibn Saeed, from Abdullah Ibn Al Qasim, from Al Mufazzal Ibn Umar,

‘From Abu Abdullah asws having said: ‘Abu Ja’far asws said: ‘Allahazwj Blessed and Exalted Made Aliasws to be a flag between Himazwj and Hisazwj creatures. There isn’t any flag between Himazwj and them apart from himasws. So, the one who follows himasws would be a Momin, and one rejecting himasws would be a Kafir, and one who doubts in himasws would be a Mushrik (associator)’.

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130 - (The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad. From Al Barqy, from Ali Bin Abdullah, from Musa Bin Saeed, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

‘From Abu Abdullah asws having said: ‘Abu Ja’far asws said: ‘Allahazwj Blessed and Exalted Made Aliasws to be a flag between Himazwj and Hisazwj creatures. There isn’t any flag between Himazwj and them apart from himasws. So, the one who follows himasws would be a Momin, and one rejecting himasws would be a Kafir, and one who doubts in himasws would be a Mushrik (associator)’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Al Zafrany, from Al Saqafy, from usman Bin Abu Shayba, from Amro Bin Maymoun,

‘From Ja’far asws Bin Muhammad asws, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘Amir Al-Momineen Aliaws Bin Abu Talib asws said upon the pulpit of Al-Kufa: ‘O you people! There have been ten qualities for mesaww from Rasool-Allahsaww. These are more beloved than what the sun emerges upon.

Rasool-Allahsaww said to mesaww: ‘O Aliasws! Youasws are mysaww brotherasws in the world and the Hereafter!’; and: ‘Youasws would be the closest of the people to mesaww on the Day of Qiyamah in the pausing station in front of the Subduer!’; and: ‘Yourasws house in the Paradise would be facing mysaww house like what the houses of the brethren for the Sake of Allahazwj Mighty and Majestic would be facing each other!’

And: ‘Youasws are the inheritor from mesaww!’; and: ‘Youasws are the successorasws from after mesaww regarding mysaww commitments and myasws family!’; and: ‘Youasws are the protector for mesaww regarding myasws family during mysaww absence!’; and: ‘Youasws are the Imamasws of myasws community!’; and: ‘Youasws are the one to stand with the fairness among myasws

408 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 129
and: ‘You asws are my saww friend, and my saww friend is a friend of Allah aswj, and your asws enemy is my saww enemy, and my saww enemy is an enemy of Allah aswj!’

409 The book ‘Al Taraaif’, from the book Shawahid Al Tanzeel’, by his chain to Abdullah Bin Abbas,

‘Regarding His aswj Words: And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25], he said, ‘When this Verse was Revealed, the Prophet saww said: ‘One who oppresses Ali asws of this seat of mine saww after my saww expiry, he has rather rejected my saww Prophet-hood, and Prophet-hood of the Prophetsas before me saww’. 410

And from the book of my father Abdullah Muhammad Bin Ali Al Sarraj, in the interpretation of this Verse, by his chain to Abdullah Bin Masoud having said,

‘The Prophet saww said: ‘O Ibn Masoud! A Verse has been Revealed unto me saww: And fear a Fitna (strife) [8:25] – Verse, and I saww am entrusting it, so be a retainer of what I saww am saying and a fulfiller of it from me saww. One oppressing Ali asws for this seat of mine saww after my saww expiry, he has rather rejected my saww Prophet-hood, and Prophet-hood of the ones who were before me saww’.

The reporter said to him, ‘O Abu Abdul Rahman! Have you heard this from Rasool Allah saww?’ He said, ‘Yes’. He said, ‘I said, ‘So, how come your befriended the oppressors?’ He said, ‘There is no doubt I shall be Punished for my deeds, and that is because I had not sought permission of my Imam asws like what he asws had permitted to Jundab (Abu Zarr ra), and Ammar ra, and Salman ra; and I seek Forgiveness of Allah aswj, my Lord aswj, and I repent to Him aswj’. 411

410 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 131 a

411 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 131 b
‘The Prophet saww looked at Ali asws and he saww said: ‘I saww and this are Divine Authorities of Allah azwj upon His asw servants’. 412


I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’ – It is reported by Ibn Abbas who said,

‘I entered to see Umar during the beginning of his caliphate and a Sa’a of dates had been cast to him upon a basket. He called me to eating, so I ate one date and he went on eating until (satiation) came to him, then he drank from a pot which was with him, and he lied down upon a pillow case of his, and he began praising Allah azwj, repeating that. Then he said, ‘Where have you come from, O servant of Allah azwj?’

I said, ‘From the Masjid’. He said, ‘How have you left behind the son asws of your uncle as?’ I thought he meant Abdullah son of Ja’far as. I said, ‘I left him playing with his friends’. He said, ‘I do not mean that. But rather, I meant your great one, of People asws of the Household’. I said, ‘I left him asws watering upon the trees from drawing the bucket of the well, and he asws was reciting the Quran’.

He said, ‘O servant of Allah azwj! Upon you would be blood of the camel if you were to conceal it. Does there remain anything within himself from the matter of the caliphate?’ I said, ‘Yes’. He said, ‘Does he asws (still) claim that Rasool-Allah saww texted upon him asws (the caliphate)?’ I said, ‘Yes, and I shall add for you. I had asked my father about what he asws claimed, so he said, ‘He asws speaks the truth’.

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412 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 132 a
413 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 132 b
Umar said, ‘There had happened from Rasool-Allahsaww regarding hisasws matter, clumsy words, no proof can be established, nor excuse cut off, and heasws had been pushing regarding hisasws matter and heasws had wanted to declare hisasws name during hissaww illness, but I prevented himasws from that, fearing, and a precaution upon Al-Islam.

لا و ز ب هذه البينة لا تتخفى عليه فإن كلذما أبدا و لونا لانتقدت عليه الحرف من أقطارها فعلم رسول الله ص أبى خلعت ما في نفسه ف媒体ك و أي الله إفضاء ما جمع.

No, by the Lordazwj of the Monument (Kabah)! Quraysh will not unite upon himasws, ever! And if heasws had overseen it (caliphate), the Arabs from its horizons would have broken(allegiances) upon himasws. So, Rasool-Allahsaww knew that I knew what was withinhimselfsaww. So, heasws withheld, and Allahazwj Refused, except continuation of what was inevitable’.

(Quran 133)

414 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 61 H 132 c
I said, ‘O Rasool-Allahsaww! What did yoursaww Lordazwj Speak to youasws with?’ Heasw said: ‘Heasw Said to measws: “O Muhammadasws! I have Made Aliasws to be yoursaww successorasws and yoursaww caliph from after youasws, so let himasws known, for there heasws is, listening to yourasws speech’. Iasws let himasws know and Iasws was in front of mysaww Lordazwj Mighty and Majestic.

And Iasws saw bearers of the Throne to have lowered their heads towards the earth. Iasws said: ‘O Jibraeelas! Why are the bearers of the Throne lowering their heads?’ Heas said: ‘O Muhammadasw! There is no Angel from the Angels except and he has looked at the face of Aliasws Bin Abu Talibasws smiling with himasws, apart from bearers of the Throne. They sought Permission of Allahazwj Mighty and Majestic during this time and Heazwj Permitted for them to look at Aliasws Bin Abu Talibasws, so they looked at himasws.

When Iasws descended, Iasws went to inform himasws with that, and heasws informed measws with it, so Iasws came to know that Iasws did not tread any place except and it had been uncovered for Aliasws from it until heasws looked at it’.

Ibn Abbas said, ‘I said, ‘O Rasool-Allahsaww, bequeath!’ Heasw said: ‘Upn you with to be with cordiality of Aliasws Bin Abu Talibasws. By the Oneaswj Who Sent measws with the truth as a Prophetasw! Allahazwj will not Accept any good deed from a servant until Heaswj Questions him about the love for Aliasws Bin Abu Talibasws, and although Heaswj the Exalted is more Knowing. So, if he has come with hisasws Wilayah, Heasw will Accept his deed upon what had happened from him, and if he does not come with hisasws Wilayah, Heaswj will not Question him about anything, then will Command with him to the Fire.
O Ibn Abbas! By the One azwj Who Sent me saww with the truth as a Prophet saww! The Fire would be of severer wrath upon the hater of Ali asws than upon the one claiming that there is a son for Allah azwj.

O Ibn Abbas! Even if the Angels of Proximity and the Messenger Prophets as were to unite upon hating him asws, and they will never do so, Allah azwj will Punish them with the Fire.

Ibn Abbas said, ‘Yes. A people would hate him asws mentioning that they are from my saww community, Allah azwj will not Make a share to be for them in Al-Islam.

O Ibn Abbas! From a sin of their hatred for him asws is their preferring someone who is below him asws, to be upon him asws. By the One azwj Who Sent me saww with the truth! Allah azwj did not Send any Prophet saww more Prestigious to Him azwj than me saww, nor any successor asws more Prestigious to Him azwj than my saww successor asws Ali asws.

Ibn Abbas said, ‘So I did not cease to be like what Rasool-Allah saww had instructed me, and he saww had bequeathed me to be with his asws cordiality, and it is the greatest of my deeds in my view’.

Ibn Abbas said, ‘Then the time passed what passed, and the expiry presence to Rasool-Allah saww. I said, ‘May my father and my mother be sacrificed for you saww, O Rasool-Allah saww! Your saww death has approached, so what are you saww instructing me?’ He saww said: ‘O Ibn Abbas! Oppose the one opposing Ali asws and do not become a backer for him, nor a friend’. I said, ‘O Rasool-Allah saww! Why are you saww not ordering the people with leaving opposition to him asws?’

He (Ibn Abbas) said, ‘He saww wept until there was fainting upon him saww, then he saww said: ‘O Ibn Abbas! The Knowledge of my saww Lord azwj has preceded regarding that. By the One azwj Who Sent me saww with the truth as a Prophet saww! He will not exit from the world, anyone
from the ones opposing him asws and denying his asws rights, until Allah azwj the Exalted Changes the Bounty what is with him.

O Ibn Abbas! If you want to meet Allah azwj and He azwj is Pleased from you, then travel the path of Ali asws Bin Abu Talib asws, and incline with him asws wherever he asws inclines, and be pleased with him asws as an Imam asws, and be inimical to the one inimical to him asws, and befriend the one befriending him asws.

O Ibn Abbas! Beware from a doubt regarding him asws entering you, for the doubt regarding Ali asws is Kufr with Allah azwj the Exalted”. 415

(The book) ‘Nahj Al-Balagah’ – And from a speech of his asws to one of his asws companions, and he has asked him asws, ‘How come your asws people have repelled you from this position and you asws are more rightful with it?’ He asws said: ‘O brother of the clan of Asad! Your girth is loose and you have fastened it the wrong way, and for you is the responsibility of in-law kinship and the right of asking, and you have sought to know, so know.

As for the tyranny upon us for this position, and although we are the higher in lineage, and stronger in relationship to the Rasool saww, it was misappropriation by the greed of the souls of a group and anger of other souls about it, and the Judge is Allah azwj, and the appointment is to Him azwj on the Day of Qiyamah. And leave the hue and cry regarding its devastation but narrate what transpired with the riding camels.

Come and consider regarding the son of Abu Sufyan, for the times have made me asws laugh after making me asws cry, and there is no wonder. By Allah azwj! So, how much is the error surpassing the wonderment, and the people have frequented trying to extinguish the Noor

415 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 61 H 133
of Allah\textsuperscript{azwj} from its lamp and blocking the fountain from its source, and have polluted the clean drink between me\textsuperscript{asws} and them.

فإِنْ تُرْفِعَ عَنَا وَعَنْهُمْ مِنْ الْفُلْوَى أَحْمَلْهُمْ مِنَ الْحَقِّ عَلَى غَضَبِهِ وَإِنَّ الْأُخْرَى فَلَا تَذَهَّبْ لِلْمُسْتَثْدِرِينَ عَلَيْهِمْ حَسَنُ آيَةِ إِنَّ الْلَّهَ عَلِيمٌ بِمَا يَصِنَّعُونَ.

So, if the afflictions of the Trial were to be raised from us and them, \textsuperscript{asws} would carry them upon the pure truth, and if the other happens, \textit{therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]”}.\textsuperscript{416}

\textsuperscript{416} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 61 H 134
CHAPTER 62 – REGARDING WHAT ALLAHazwj TRIED AMIR AL-MOMINEENasws WITH DURING HISasws LIFETIME AND AFTER HISasws EXPIRY

(1) From Abu Ja’farasws having said: ‘A chief of the Jews came to Aliasws Bin Abu Talib Amir Al-Momineenasws during hisasws leaving from the event of Al-Nahrwan, and heasws was seated in the Masjid of Al-Kufa. He said, ‘O Amir Al-Momineenasws! I want to ask youasws about things no one would know these except a Prophetas or a successoras of a Prophetas’. Heasws said: ‘Ask about whatever comes to you, O brother Jew!’

He said, ‘We find in the Book that Allahazwj Mighty and Majestic, whenever Heazwj Sent a Prophetas, Revealed to himas to take from his family members, one who would stand with the affairs of hisas community from after himas, and the heas makes a pact to them a pact regarding himsaw to be taken upon himas, and heasws would work with it in hisas community from after himas.

And Allahazwj Mighty and Majestic Tested the successorsas during the lifetime of the Prophetsas and Tested them after theiras expiry. So, inform me, how many times the successorsas were Tested by Allahazwj during the lifetime of the Prophetsas, and how many times did Heazwj Test themas after theiras expiry, and to what has the matter of the successorsas come to, when Heazwj was Pleased with theiras Test?’

فقال له عليّ عِ اللَّهِ الَّذِي لَا إِلَهَ مِنْهُ وَهُوَ الْأَحَدُ وَلَا شَرِيعَةُ إِلَّا شَريعةُ ﷺ وَأَنتَ الْمُقَدَّرُ عَلَى مُوسَى بُنِ أَمْرَ النَّبِيِّينَ ﷺ ﷺ وَفَقَرَتْهُ عَلَيْهِ 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 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 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 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 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 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 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 ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

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Ali asws said to him: ‘By the One azwj Who, there is no god apart from Him azwj Who Split the sea for the children of Israel, the Revealed the Torah upon Musa as. If I asws were to inform you with truth about what you are asking of, will you acknowledge with it’. He said, ‘Yes’.

He asws said: ‘By the One azwj Who Split the sea for the children of Israel and Revealed the Torah unto Musa as. If I asws were to answer you, will you be a Muslim?’ He said, ‘Yes’.

Ali asws said to him: ‘Allah azwj Mighty and Majestic Tests the successors as during the lifetime of the Prophets as in seven places to test their as obedience. When He azwj is Pleased with their obedience and their Test, Commands the Prophets to take them as guardians as during their as lifetimes, and as successors as after their as expiry, and the obedience to the successors as comes to be in the necks of the communities, from the ones speaking with the obedience of the Prophets as.

Then He azwj Tests the successors as after the expiry of the Prophets as in seven places to see their patience. When He azwj is Pleased with their as patience, Ends for them as with the good fortune for them to join up with the Prophets as, and He azwj Perfects the good fortune for them’.

The chief of Jews said to him asws, ‘You asws speak the truth, O Amir Al-Momineen asws! Inform me, how many times did Allah azwj Test you asws during the lifetime of Muhammad saww, and how many times did He azwj Test you asws after his saww expiry, and to what has the end of your asws matter come to?’

Ali asws grabbed his hand and said: ‘Get up with us, I asws shall inform you with that, O brother Jew!’ A group of his asw companions stood up to him asws and said, ‘O Amir Al-Momineen asws! Inform us with that along with him’. He asws said: ‘I asws fear that your heart would not be able to bear it’. They said, ‘And why is that so, O Amir Al-Momineen asws?’ He asws said: ‘Due to matter which had appeared to me asws from most of you’.

قلم و الذي فلق البحر لبني إسرائيل و أثر الأوزة على موسى أبن أبى طالب قال نعم

فقال له علي عليه السلام و جلس لمنشأ الأوصياء في حياة الألباب في سبعة مواطن كتب الله عليها طاعاتهم فإذا رضى طاعاتهم و مجتنبع أمر الألباب أن يبتعدواقوم أبناء الألباب في حياةهم و أوصياء بعد وفاهم و يبصرون طاعة الألباب في أغلب الأمم ثم ينالون بطاعة الألباب ع

تم يبتوجهم أبناء الألباب بعد وفاة الألباب في سبعة مواطن ليس لهم ضيوع فإذا رضي مجتنعهم أرسلهم بالسنتادين للحجاجهم بالألباب و قد أختم عقد الجهادة

قال له أمين الامور صداقت يا أمير المؤمنين فأخبرني كم المنحل Verbals the في حياة تحمل ص من مرة و كم المنحل بعد وفاة من مرة و إلى ما يصير آخر أمر

أخبر عينيه و قال أتخذنا يا أبني ذلك يا أخا الامور فقلت إخا خادما من أضاحي فقلوا يا أمير المؤمنين أتينا يا أخاف أن لا تبتعد عنكم فقلوا و لم نذك يا أمير المؤمنين قال لأموري تذك بي من كثير ملككم

The chief of Jews said to him asws, ‘You asws speak the truth, O Amir Al-Momineen asws! Inform me, how many times did Allah azwj Test you asws during the lifetime of Muhammad saww, and how many times did He azwj Test you asws after his saww expiry, and to what has the end of your asws matter come to?’

فأخذ عينيه و قال أتخذنا يا أبني ذلك يا أخا الامور فقلت إخا خادما من أضاحي فقلوا يا أمير المؤمنين أتينا يا أخاف أن لا تبتعد عنكم فقلوا و لم نذك يا أمير المؤمنين قال لأموري تذك بي من كثير ملككم

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Al-Ashtar stood up to him asws and said, ‘O Amir Al-Momineen asws! Inform us with that, for by Allahazwj! We do know that there is no other successor asws of the Prophet saww besides you asws, and we know that Allahazwj will not be Sending any Prophet as after our Prophet saww, and that obedience to you asws is in our necks, connected with obedience to our Prophet saww.’

Ali asws sat down and faced towards the Jew and said to him: ‘O brother Jew! Allahazwj Mighty and Majestic Tested me asws during the lifetime of our Prophet saww Muhammad saww in seven places, and Heazwj Found me during these to be from the ones without acclamation for myself asws by the Favour of Allahazwj, being (totally) obedient to him saww’. He said, ‘And regarding what? And regarding what, O Amir Al-Momineen asws?’

Heasws said: ‘As for the first of these, Allahazwj Mighty and Majestic Revealed to our Prophet saww and Loaded him saww with the Message, and Iasws was the youngest of myasws family, serving himasws in hisasws house, and striving in front of himasws regarding hissaww matter.

He saww invited the young of the sons of Abdul Muttalib asws and their elders to the testimony that there is no god except Allahazwj, and he saww is a Rasoolsaww of Allahazwj. But they refused from that and denied it upon himsaww, and they fled from himsaww, and opposed himsaww, and isolated himsaww, and shunned himasws, while the rest of the people were hurting himsaww and hating himasws and opposing to himsaww. It had been grievous what hesaww had referred upon them from what their hearts could not tolerate, and their intellects could not realise.

So, Iasws answered to Rasool-Allahsaww, alone, to what hesaww had called to, quickly, obediently, convinced. No doubt had come to measws. Weasws both remain with that for three years, and there was no creature upon the surface of the earth praying Salat, or testifying for Rasool-Allahsaww with what Allahazwj had Given himsaww, apart from measws, and apart from the daughteras of Khuwaylid, may Allahazwj have Mercy on her, and Heazwj has Done so’.

Then Amir Al-Momineenasws faced towards hisasws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineenasws!’
He\textsuperscript{asws} said: ‘And as for the second, O brother Jew! Qureysh did not cease to opine views and work the plots in killing the Prophet\textsuperscript{saww} until when it was the last of what they had gathered during that day in the house of consultation, and Iblees\textsuperscript{as} the Accursed was present in the image of Awr Saqeef (Al-Mugheira Bin Sho’ba Al-Saqafi).

He\textsuperscript{la} did not cease to strike their affairs to even it until he\textsuperscript{la} united their views upon that they should deputise one man from every tribe of Qureysh, then each man from them would take his sword, then go to the Prophet\textsuperscript{saww} while he\textsuperscript{saww} is sleeping upon his\textsuperscript{saww} bed, and they would all strike him\textsuperscript{saww} together with their sword with the strike of one man, and they would kill him\textsuperscript{saww}. So, when they have killed him\textsuperscript{saww}, Qureysh would refuse their men and not submit them, so his\textsuperscript{saww} wergild would be wasted.

Jibraeel\textsuperscript{as} descended unto the Prophet\textsuperscript{saww} and gave him\textsuperscript{saww} the news of that and informed him\textsuperscript{saww} with the night which they would be uniting in, and the time which they would be coming to his\textsuperscript{saww} bed in, and he\textsuperscript{as} instructed him\textsuperscript{saww} with the going out during the time which he\textsuperscript{saww} went out in, to the cave. Rasool-Allah\textsuperscript{saww} informed me\textsuperscript{asws} with the news and instructed me\textsuperscript{asws} to lie down in his\textsuperscript{saww} lying place, and I\textsuperscript{asws} saved him\textsuperscript{saww} with myself\textsuperscript{asws}.

I\textsuperscript{asws} hurried to that obedient to him\textsuperscript{saww}, joyful for myself\textsuperscript{asws} that I\textsuperscript{asws} would be killed instead of him\textsuperscript{saww}. He\textsuperscript{saww} went to his\textsuperscript{saww} direction and I\textsuperscript{asws} lied down in his\textsuperscript{saww} lying place, and the men of Qureysh came convinced within themselves that the Prophet\textsuperscript{saww} would be killed. When it was filled with me\textsuperscript{asws} and them, the house which I\textsuperscript{asws} was in, I\textsuperscript{asws} got up with my\textsuperscript{asws} sword and repelled them from myself due to what Allah\textsuperscript{azwj} had Taught him\textsuperscript{saww}, and (of) the people’.

Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’
He said: ‘And as for the third, O brother Jew! The two sons of Rabie (Shayba and Utba), and a son of Utba (Waleed) where horsemen. They called to the duel on the day of Badr, but no man from Qureysh went to duel them. Rasool-Allah got me up with my two companions (Hamza and Ubeydullah Bin Al-Haris), may Allah be Pleased with them both, and I was the youngest of my two companions, and the least experienced of them for the war.

Allah Mighty and Majestic Killed Waleed and Shayba by my hands besides the ones killed from the heroes of Qureysh during that day, and besides the ones captured, and there was more from me than my companions, and a son of my uncle was martyred during that day, may Allah have Mercy upon him’.

Then he turned towards his companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen!’

Ali said: ‘And as for the fourth, O brother Jew! The people of Makkah came to us upon avenging their fathers. They had answered the ones from the Arab tribes, and Qureysh were following the rest of the Qureysh Polytheists during the day of Badr. Jibraeel descended unto the Prophet and gave him the news of that.

The Prophet went and the army of his companions in blocking Ohad, and the Polytheists came towards us and attacked upon us - the attack of one man, and there were martyred from the Muslims the ones who were martyred, and it happened from the ones remaining what happened, of the defeat, and I remained with Rasool-Allah. And the Emigrants and the Helpers went to their houses from Al-Medina, all saying, ‘The Prophet is killed, and his companions have been killed’.

Then Allah Struck the faces of the Polytheists, and I was injured in front of Rasool-Allah with around seventy injuries, from these is this and this! Then he cast his cloak and passed his hand upon his injuries, and it happened from me during that what, its Reward is upon Allah Mighty and Majestic, if Allah so Desires’.
Then he\textsuperscript{asws} turned to his\textsuperscript{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’

And as for the fifth, O brother Jew! Qureysh and the Arabs had united and agreed between them a pact and a covenant that they would not return from their direction until Rasool-Allah\textsuperscript{saww} is killed, and we are killed with him\textsuperscript{saww}, the community of sons of Abdul Muttalib\textsuperscript{asws}. Then they came with their blades and their iron until they knelt (their camels) upon us at Al-Medina, trusting with themselves among what they had diverted for.

Jibraeel\textsuperscript{as} descended unto the Prophet\textsuperscript{saww} and gave him\textsuperscript{saww} the news, so he\textsuperscript{saww} dug a ditch around himself\textsuperscript{saww} and the ones with him\textsuperscript{saww} from the Emigrants and the Helpers. Qureysh arrived and paused at the ditch surrounding us, seeing the strength in themselves and the weakness in us. There was thunder and lightning, and Rasool-Allah\textsuperscript{saww} was calling them to Allah\textsuperscript{azwj} Mighty and Majestic and adjuring them with the relationship and the kinship.

But they refused, and that did not increase them except in obstinacy. And their knight, and knight of the Arabs on that day was Amro Bin Abd Wudd, rolling down like the strong camel, calling to the duel, and he was reciting war poems and scratching the ground with his spear at times, and by his sword at times. No one of the vanguard advanced towards him, nor did any coveting one covet regarding him, nor any brave had valour against him, nor was any sight encouraged to him.

Rasool-Allah\textsuperscript{saww} got me\textsuperscript{asws} up to him, and turbaned me\textsuperscript{asws} with his\textsuperscript{saww} own hands, and gave me\textsuperscript{saww} this sword of his\textsuperscript{saww} – and he\textsuperscript{saww} struck his\textsuperscript{saww} hand towards Zulfiqar. ‘So, I\textsuperscript{saww} went out towards him, and the womenfolk of Al-Medina wailed fearing upon me\textsuperscript{saww} from Ibn Abd Wudd. Allah\textsuperscript{azwj} Mighty and Majestic Killed him by my\textsuperscript{saww} hands, and the Arabs did not used to count any knight for it apart from him, and he struck me this strike’ – and he\textsuperscript{saww} gestured by his\textsuperscript{saww} hand to his\textsuperscript{saww} skull. Allah\textsuperscript{asws} Defeated Qureysh and the Arabs with that, and due to what offensive had happened from me\textsuperscript{saww}. 
Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘And as for the seventh, O brother Jew! When Rasool-Allah\textsuperscript{saww} wanted to conquer Makkah, loved to give an excuse to them and call them to Allah\textsuperscript{azwj} Mighty and Majestic, at the end like what he\textsuperscript{saww} had called them in the beginning. He\textsuperscript{saww} wrote a letter to them cautioning them in it and warning them of the Punishment of Allah\textsuperscript{azwj}, and pledging
to them of the pardon, and making them wish for the Forgiveness of their Lord, and copied for them in its end, Surah Bara’at to be recited to them.

Then he present unto entirety of his companion to go with it, but all of them showed the sluggishness. When he saw he delegated a man from them and sent him with it. Jibraeel came to him and said: ‘O Muhammad! No one should deliver it on your behalf except you or a man from you. Rasool-Allah gave me the news of that and diverted me his letter to Makkah.

I came to Makkah and its people, one had known them. There wasn’t anyone from them except and if he had been able to place pieces of me upon every mountain, he would have done so, and even if had exerted regarding that his own self and his family, and his children, and his wealth. delivered to them the message of the Prophet and read out to them his letter.

All of them met with the frightening and the threats, and manifested the hatred towards me, and they revealed the malice from their men and their women. So, it happened during that what you have seen’.

He said: ‘O brother Jew! These are the place which was Tested in them by my Lord Mighty and Majestic with His Prophet, and Found me, in all of these, obedient by His Conferment. There isn’t for anyone else like that which is for me, and if so desire, would clarify that, but Mighty and Majestic has Forbidden from the self-priding’.

They said, ‘O Amir Al-Momineen! By Allah Mighty and Majestic has Given you the merit with kinship from our Prophet and
Made you\textsuperscript{asws} fortunate by Making you\textsuperscript{asws} his\textsuperscript{saww} brother\textsuperscript{asws}, being status from him\textsuperscript{saww} to be at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}.

And He\textsuperscript{azwj} Graced you\textsuperscript{asws} with the positions which He\textsuperscript{azwj} Gave the glad tidings of these, and the situations which you\textsuperscript{asws} were involved in, and has Treasured for you\textsuperscript{asws} that which you\textsuperscript{asws} mentioned, and more from Him\textsuperscript{saww} than what you\textsuperscript{asws} did not mention, and from what there isn’t anyone from the Muslims like it. He is saying that, one from us who attended with our Prophet\textsuperscript{saww}, and ones who attended you\textsuperscript{asws} after him\textsuperscript{saww}.

Inform us, O Amir Al-Momineen\textsuperscript{asws}! What has Allah\textsuperscript{azwj} Mighty and Majestic Tested you\textsuperscript{asws} with after our Prophet\textsuperscript{saww}, so you\textsuperscript{asws} endured it and were patient upon it? If we so desire to describe that, we would describe it out of our knowledge from us with it, and it would be revealed from us upon it, except that we would love to listen to that from you\textsuperscript{asws}, like what we heard from you\textsuperscript{asws}, what Allah\textsuperscript{azwj} had Tested you\textsuperscript{asws} with during his\textsuperscript{saww} lifetime, so you\textsuperscript{asws} obeyed Him\textsuperscript{azwj} during it’.

He\textsuperscript{asws} said: ‘O brother Jew! Allah\textsuperscript{azwj} Mighty and Majestic Tested me\textsuperscript{asws} after the expiry of His\textsuperscript{azwj} Prophet\textsuperscript{saww} in seven places, and Found me\textsuperscript{asws} in these from without self-priding with His\textsuperscript{azwj} Conferment and His\textsuperscript{azwj} Favour, as being patient.

As for the first of these, O brother Jew! There was no one special for me besides the general Muslims, anyone\textsuperscript{asws} could comfort with, or rely upon, or draw closer with, apart from Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} raised me\textsuperscript{asws} when I\textsuperscript{asws} was young, and settled me\textsuperscript{asws} when I\textsuperscript{asws} was older, and sufficed me\textsuperscript{asws} of needs, and saved me\textsuperscript{asws} from the orphancy, and made me\textsuperscript{asws} needless from the seeking, and saved me\textsuperscript{asws} of the earning, and raised for me\textsuperscript{asws}, the self, and the children, and the family.

This was in the expenditure of the affairs of the world, along with what he\textsuperscript{saww} had particularised me\textsuperscript{asws} with, of the ranks which guided me to the loftiness of opportunity in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic. There befell with me\textsuperscript{asws}, from the expiry of Rasool-Allah\textsuperscript{saww}, what I\textsuperscript{asws} had not even thought, even if the mountain had been loaded with it, it could not have got up with it.
I saw the people from my family members being what is between anxiety and not being able to control the panic, nor adjusting the self, nor being strong upon bearing the enormity of what had befallen with him. The panic had down away his patience, and his mind had gone, and there was a barrier between him and the understanding, and the understandings, and making others understand, and the speaking, and the listening, while the people other than the clan of Abdul Muttalib were between consoling and instructing with the patience, and between assisting, crying to their crying, panicking to their panic.

And carried myself upon the patience at his expiry, by sticking to the silence and the pre-occupation with what he had instructed me with, from preparing him, and washing him, and embalming him, and enshrouding him, and the Salat upon him in his grave, and collecting the Book of Allah, and his pact to His creatures.

Neither was pre-occupied from that by the rolling of tears, nor by the raging exhalations (sighs), nor the heartburn, nor the plentiful calamities, until had fulfilled the right regarding that as Obligated upon for the Sake of Allah Mighty and Majestic and for His Rasool, and did reach from it that which he had instructed with, and endured it patiently, in anticipation (of the Rewards).

Then turned towards his companions and said: ‘Wasn’t it like that? They said, ‘Yes, O Amir Al-Momineen!’

said: ‘And as for the second, O brother Jew! Rasool-Allah had given me the command upon entirety of his community, and had taken the allegiance upon entirety of the ones from them who were present, and for the listening and the obedience to my orders, and ordered them that the attendees should deliver that to the absentees.'
So, asws used to fulfill to them on behalf of Rasool-Allahsaww, hissaww instructions when asws was present, and being the commander upon the ones present with measws when asws separated from himsaww. It did not occur within myself that anyone from the people would snatch away from measws anything which was for measws, from the command during the lifetime of the Prophetsaww, nor after hissaww expiry.

Then Rasool-Allahsaww ordered with dispatching the army which hesaww sent with Usama Bin Zayd during the illness which Allahasw brought about with himsaww in which hesaww expired. Hesaww did not leave anyone from the sons of the Arabs, nor from (the tribes of) Al-Aws and Al-Khazraj, and others from the rest of the people, from the ones hesaww feared upon breaking it (hisaww pact), and contending it, nor anyone from the ones hesaww with as being with the eye of hatred, from the ones asws had enraged by killing his father, or his brother, or his friend, except hesaww sent him in that army.

Nor (did hesaww leave anyone) from the Emigrants and the Helpers, and the Muslims and others, and the inclined of hearts, and the hypocrites, to clear the hearts of the ones who had remained with measws in hissaww presence, and lest a speaker might say something from what asws disliked, nor could a repeller push measws away from the governance and the standing with the affairs of hissaww citizens, from after himsaww.

Then it was the last of what hesaww spoke with regarding anything from the affairs of hissaww community, that hesaww sent the army of Usama and no one should stay behind from it, from the ones who had got up with him, and that they should advance in that with intense advancing, and hesaww preached regarding it the far-reaching preaching, and emphasised regarding it the most emphatic of emphasis.

Iasws was not aware, after the passing away of the Prophetsaww, except that with the men in the detachment of Usama Bin Zayd and the people of his army, there were ones who had left their position and vacated their places, and had opposed the order of Rasool-Allahsaww.
regarding what he**saww** had sent them for, and had instructed them with, and advanced to them the sticking with their commander, and the travelling with him under his flag until he departs to his direction which he had been dispatched to.

But they opposed their commander of staying in his army, and they came back rushing upon the horses, hastening too loosen the pact **Allah**azwj Mighty and Majestic and Hisazwj Rasool**saww** had tied for me**asws** in their necks. They untied it, and the pact which **Allah**azwj and Hisazwj Rasool**saww** had tied, they broke it and they made a pact for themselves clamouring their voices with it and chose their opinions from without any consideration for anyone of us sons of Abdul Muttalib**asws**, and participating in an opinion or uprooting for what was in their necks of my**asws** allegiance.

They did that while **asws** was with Rasool-**Allah**saww, and preparing himsaww, pre-occupied from rest of the things, cut off, for it was its most important and more rightful than what they had begun with. So, this, O brother Jew, is an injury what arrived to my**asws** heart along with what I**asws** was in, from the mighty calamity, and the catastrophic difficulty, and the loss of the one**saww** there is no replacement from him**saww**, except **Allah**azwj Blessed and Exalted. **asws** was patient upon it when there came its counterpart upon its near, and quick in its connection’.

Then he**asws** turned towards his**asws** companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen**asws**!’

**asws** said: ‘And as for the third, O brother Jew! The one standing after the Prophet**saww** (Abu Bakr) met me**asws** offering excuses during all of his days, blaming another (Umar) of what he had perpetrated, from taking my**asws** rights and breaking my**asws** allegiance, and asking me**asws** for untying it. **asws** was saying: ‘Let his days terminate, then my**asws** right would be returned to me**asws**, that which **Allah**saww had Made it to be for me**asws**, fully, wholesomely, from without there being any innovations in Al-Islam with its occurrences, and the nearness of its era with the pre-Islamic period, and seeking my**asws** snatched rights, lest so and so would be saying regarding it, ‘Yes’, and so and so would be saying, ‘No’.
But that turned on its head, from the word to the deed, and a group from the special ones of the companions of Muhammad saww, well-known with the advising for the Sake of Allah azwj and to His book, and His religion Al-Islam. They came to me repeatedly and initiating, and openly and secretly. They called me to take back my rights and they would be exerting themselves in helping me, to deliver that to me by that, to my allegiance (which was) in their necks.

I said: ‘Gently and patiently for a little while, perhaps Allah would Bring me that fully without any contention, nor with spillage of any blood. And a lot of people had reneged after the expiry of the Prophet saww and coveted regarding the command after him saww, ones who were not rightful for it. Every people said, ‘There should be a commander from us’, and the speakers did not covet regarding that except to oppose others of the command, apart from me.

When the death of the standing one (Abu Bakr) approached and termination of his days, the command came to be to his companion (Umar). So, this was a counterpart of its counterpart, and its place from me was like its place, and it had been taken from me what Allah had Made it to be for me. So, there gathered to me, from the companions of Muhammad saww, ones died, may Allah have Mercy on them, and ones remaining, from the ones Allah had Delayed from the uniting. They said to me regarding it like that which they had said during its counterpart.

But I did not repeat my words secondly, my first words out of patience and anticipation, and conviction and fearing from the annihilation of the band which Rasool-Allah saww had compiled, at times with leniency and at other times with severity, and at another time with the warning, and another time with the sword, until it had happened from the compilation for them.

Even though the people were in the refinements and the eschewal, and the satiation and the clothing and the carpets, and the quilts, while we, People asws of the...
Household of Muhammad ﷺ, there were no ceilings to our houses, nor any doors, nor curtains except the sticks and what resembles it, nor were there any carpets for us, nor any quilts upon us.

And most of us were rotating the one cloth during the Salat and folding it at night, and the generality of us were with hungry days, and sometime the thing would come to us from what Allah azwj had Legalised upon us and Made it to be for us in particular besides others, and we were upon what I ﷺ have described of our state. Rasool-Allah ﷺ preferred (others) with the bounties and the wealth, to inclination from him ﷺ to them.

I ﷺ was the most rightful one of not dividing this band which Rasool-Allah ﷺ had compiled, and did not carry it upon the difficulties which there was end for it from, besides delivering it or ending its term, because if I ﷺ had installed myself ﷺ and called them to help me, it would have been from me ﷺ and regarding my matter, upon one of the two characteristics. Either the fighters be obedient or be killed if all of them could not follow, or the abandoner committing Kufr by his abandonment if he were deficient in helping me, or by withholding from obeying me.

And it had been known that I ﷺ was from him ﷺ at the status of Haroun as from Musa as, releasing by it, opposition to me and the holding back from helping me, what was released by the people of Musa as by themselves opposing Haroun as and leaving obedience to him.

And I ﷺ viewed swallowing of the rage and holding the sighs, and being with the patience until Allah azwj either Opens (a way) or Decrees with what I ﷺ love Increasing for me in my share (in the Hereafter), and I ﷺ was kind with the band whose affairs I ﷺ have described, and the Command of Allah was a Decree Ordained [33:38].
And if Iazwj had not feared this state, O brother Jew, then sought myasws rights, Iasws would have been foremost with the ones seeking it, for the ones past from the companions of Rasool-Allahsaww and the ones from them present with you, to know that Iasws was with most numbers, and mightier clan, and more defending men, and more obedient men, and clearer argument, with most virtues and impact in this religion, due to myasws precedence, and myasws kinship, and myasws inheritance, being a superiority from myasws deserving that with the successorship which there is no way out for the servants from it, and the preceding allegiance being in their necks, than the ones who had grabbed it.

And Muhammadasww had passed away, and the governance of the community was in hisasww hands not in the hands of those who had grabbed it, nor in their households, and it was for Peopleasws of hisasww Household, those Allahazwj had Kept the uncleanness away from them and Purified themasws with a Purification, were foremost with the command from after himasws than others were, in entirety of the qualities’.

Then hesws turned towards hisasws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineenasws!’

Heasws said: ‘And as for the fourth, O brother Jew! The one standing after his companion (Umar) consulted measws in the matters referred and he issued orders from myasws orders, and made measws look into its depths, and implemented these from myasws view. He did not let anyone know, nor did he let myasws companions know of his considering it regarding that, apart from measws, nor did anyone covet regarding the command after him besides measws.

When death came to him upon suddenness, without any illness having happened before it, nor any matter he had implemented during the health of his body, Iasws had not doubt that myasws right would return in consequence due to the status which Iasws had sought, and well-being with which Iasws had sought it, and that Allahazwj would be Bringing that upon an excellence what Iasws had wished for and more superior than what Iasws had hoped for.
But it happened from his deed, that he ended his life by naming a group, \textit{asws} being their sixth, and not one of them was equal to \textit{asws}; nor was there any mention for \textit{asws} any situation regarding inheritance of the Rasool\textit{saww}, nor any kinship, nor in-law-ship, nor lineage, nor was there any precedence for anyone one of them like my precedence, nor any impact from (like) my\textit{asws} impact, and he made it to be a consultation between us, and made his son to be a judge upon us, and ordered him to strike off the necks of the six persons, those the commands comes to be among them, if they do not implement his orders.

And \textit{asws} restrained with the patience upon this, O brother Jew, with a patience! The group remained for their days, each one addressing for himself, and \textit{asws} was withholding from them to ask \textit{asws} about my\textit{asws} matter. \textit{asws} debated them regarding my\textit{asws} days and their days, and my\textit{asws} impacts and their impacts, and \textit{asws} clarified to them what they were not ignorant of, from faces (people) taking me\textit{asws} lightly for it besides them, and \textit{asws} reminded them the pact of R\textit{asool-Allah saww} to them, and his\textit{saww} emphasis of what he\textit{saww} had tied, of the allegiance to me\textit{asws} in their necks.

The love of the governance called them and they extended the hands and the tongues regarding the ordering and the forbidding, and the inclining towards the world, and being led by the past ones before them to grab what Allah\textit{azwj} Mighty and Majestic, and bequest of the Rasool\textit{saww}, and giving every man from them what Allah\textit{azwj} had Made it to be for him, and forbidding what Allah\textit{azwj} has not Made to be for him, they removed it away from \textit{asws} to Ibn Affan, being a man who could not be equated with even one of the ones present, in any state at all, any merit from the ones besides them, nor turning to that which is peak of their pride, nor anything else from the impacts which Allah\textit{azwj} had Honoured His\textit{azwj} Rasool\textit{saww} with it, and the ones from his\textit{saww} family Specialised with him\textit{saww}.

When they could not find with \textit{asws} except for the clear argument and the carrying upon the Book of Allah\textit{azwj} Mighty and Majestic, and bequest of the Rasool\textit{saww}, and giving every man from them what Allah\textit{azwj} had Made it to be for him, and forbidding what Allah\textit{azwj} has not Made to be for him, they removed it away from \textit{asws} to Ibn Affan, being a man who could not be equated with even one of the ones present, in any state at all, any merit from the ones besides them, nor turning to that which is peak of their pride, nor anything else from the impacts which Allah\textit{azwj} had Honoured His\textit{azwj} Rasool\textit{saww} with it, and the ones from his\textit{saww} family Specialised with him\textit{saww}.
Then I asws don’t know, the group came to the evening from that day of theirs until their regret appeared, and they turned back upon their heels, and they turned against each other, each one blaming his companions. Then days were not prolonged with the tyranny, with the command of Ibn Affan, until they declared him a Kafir and disavowed from him, and walked to his companions in particular and rest of the companions of Rasool-Allah saww upon this, uprooting them from his allegiance and repenting to Allah azwj from its error.

And the remainder of the six had come to me asws on their very day, retracting from what they had perpetrated from me asws, asking me asws to vacate Ibn Affan and the pouncing upon him, and take my asws right, and they would give me asws its handshake and its allegiance upon the death beneath my asws flag, or Allah azwj Mighty and Majestic Returns my asws right to me asws.

By Allah azwj, O brother Jew! Nothing prevented me asws except that which had prevented me asws from its counterpart before it, and asws view the survival upon the ones who had remained from the party as being more cheering for me asws and more comforting for my heart than its annihilation, and asws knew asws had to bear riding it upon the invitation of death.

As for myself asws, the ones present, from the ones you see, and the ones from the companions of Muhammad saww absent had known that the death in my asws view is at the status of the cool drink during the day of severe heat is from the one with killer thirst, and asws had vowed to Allah azwj Mighty and Majestic and His asws Rasool asws, I asws and my asws uncle as Hamza asws, and my asws brother as Ja’far as, and the son of my asws uncle Ubeyda, upon a matter we were loyal with it for Allah azwj Mighty and Majestic and for His asws Rasool asw.
My\textsuperscript{asws} companions went ahead of me\textsuperscript{asws} (to the Paradise) and I\textsuperscript{asws} stayed behind after them of what Allah\textsuperscript{azwj} Mighty and Majestic had Wanted, so Allah\textsuperscript{azwj} Revealed regarding us: \textit{From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration}\textsuperscript{[33:23]} – Hamza\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Ubeyda and I\textsuperscript{asws}, by Allah\textsuperscript{azwj}, and the one who awaits, O brother Jew, and I\textsuperscript{asws} did not change with any alteration.

And nothing kept me\textsuperscript{asws} quiet from the Ibn Affan and urged me\textsuperscript{asws} upon the withholding except I\textsuperscript{asws} recognised from his manners among what I\textsuperscript{asws} had experienced from him that he will never leave it until it calls for his being killed and it was the extras from the relatives who vacated him, and I\textsuperscript{asws} was in isolation.

I was patient until that happened, not speaking during it with a single word, neither a ‘no’, nor a ‘yes’. Then the people came to me\textsuperscript{asws} and I\textsuperscript{asws} knew Allah\textsuperscript{azwj} had Disliked it due to my\textsuperscript{asws} recognition of what they were greedy with it from his seizure of the wealth and having fun in the earth, and their knowledge that, that wouldn’t be for them in my\textsuperscript{asws} presence, and the severe (evil) habits would be taken away. When they did not find it in my\textsuperscript{asws} presence, they inflicted the afflictions’.

Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘And as for the fifth, O brother Jew! My\textsuperscript{asws} followers, when they were greedy regarding that from me\textsuperscript{asws}, they (Talha and Al-Zubeyr) pounced with the woman (Ayesha) upon me\textsuperscript{asws}, and I\textsuperscript{asws} was the Master of their command, and the successor\textsuperscript{asws} upon it. They carried her upon the came and they tied it upon the men and came with her blundering in confusion and cutting through the wilderness, and there was a rebuke upon her by the dogs of Al-Hawaab (barking at her), and the signs of regret appeared for them during every hour, and at every situation in the group.'
They had pledged allegiance to me asws for the second time after their having pledged the first during the lifetime of the Prophet saww, until they came to the people of a city of short hands, long beards, little intellect, having one view, neighbours of Bedouins, and by the sea. They expelled them by the striking of their swords from without any knowledge, and they were striking with their swords without any understanding.

And asws gave them from myself asws, all that which asws was able upon, and asws debated one of them (Al-Zubeyr), so he returned, and reminded, so he remembered. Then asws faced towards the people with the like of that, but they did not increase except in ignorance, and obstinacy and error. When they refused except that it (battle) will be perpetrated from them, so the turning back happened upon them and the defeat with them, and the regret was for them, and among them was the annihilation and the killing.

And I carried myself upon that which asws could not find any escape from it, and there was no leeway for me asws when asws did that, and asws manifested it at the end like that which there was leeway for me asws from it at the beginning, from overlooking, and the withholding. And asws view that if asws were to withhold, asws would be assisting to them against me asws due to my asws holding back, upon what they had come to and coveted regarding it, from grabbing the ends and spilling the blood, and killing the citizens, and getting the decisions by the women, ones of deficient intellect.
And the shares were upon all states, like the number of the clan of Al-Asfar and the ones past from the kings of Saba, and the past communities. So, I\textsuperscript{asws} was patient upon what I\textsuperscript{asws} disliked at the beginning and end, and I\textsuperscript{asws} tolerated the woman (Ayesha) and her army doing what they did between the two parties of the people, and I\textsuperscript{asws} did not attack upon the matter except after having sent ahead, and delayed, and waited, and returned, and sent messages, and ambassadors, and excused, and warned, and gave the people all things they had sought after having displayed to them all things they could not seek.

When they refused except that (battle), I\textsuperscript{asws} advanced upon her and Allah\textsuperscript{azwj} Reached with me\textsuperscript{asws} and them what He\textsuperscript{azwj} Wanted, and He\textsuperscript{azwj} was a Witness for me\textsuperscript{asws} upon them with what had happened from me\textsuperscript{asws} to them’. 

Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘And as for the sixth, O brother Jew! They went for arbitration and war of the son (Muawiya) of the liver eater (Hinda), and he was a freed slave son of a freed slave (at the conquest of Makkah), inimical to Allah\textsuperscript{azwj} Mighty and Majestic and to His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the Momineen, since Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} until Allah\textsuperscript{azwj} Granted the conquest of Makkah to him\textsuperscript{saww} by force. He\textsuperscript{saww} took his allegiance and the allegiance of his father for me\textsuperscript{asws} along with his during that day, and in three places after it.

And his father, yesterday, was the first one to greet unto me\textsuperscript{asws} as ‘Amir Al-Momineen’, and went on to incite me\textsuperscript{asws} upon getting up in taking my\textsuperscript{asws} right from the past (caliphs) before me\textsuperscript{asws}, and renewed his allegiance to me\textsuperscript{asws} every time he came to me\textsuperscript{asws}.

And wonder of all wonders! When he saw my\textsuperscript{asws} Lord\textsuperscript{azwj} to have Returned my\textsuperscript{asws} right to me\textsuperscript{asws} and Settled it in my\textsuperscript{asws} Mine, and his greed was cut off that it has come to me\textsuperscript{asws} fourthly in the religion of Allah\textsuperscript{azwj}, and regarding an entrustment I\textsuperscript{asws} am carrying it as a judge, he went to the disobedient son of Al-Aas, and used him. He inclined towards him, then came with him afterwards when he made him greedy for Egypt.
And it is Prohibited upon him that he should be taking from the war booty a single Dirham besides his right, and it is Prohibited upon the caretaker that he sends a single Dirham to him above his right. So, he came ruining the cities with the injustice and treading it with the darkness. So, the one pledging to him, he pleased him, and one opposing him, he distanced him.

Then he diverted him to me, breaking (allegiance) upon us, changing the cities, east and west, right and left, and the informers came to me and the news was referred to me with that. Al-Awr Saqeeef came to me and indicated to me that I should make him a governor of the city which he was at to administer it with what I would make him a governor of it.

And among that which he indicated with was the view regarding the matters of the world, if I could find in the Presence of Allah Mighty and Majestic in making him the governor for it, a way out, and if I could have found an excuse for myself regarding that, I would have known the view regarding that and would have consulted the one I trusted his advice for the Sake of Allah Mighty and Majestic and for His Rasool, and for me, and for the Momineen.

His view regarding the son (Muawiya) of the liver-eater (Hinda) was like my view, forbidding me from making him the governor and cautioning me to enter his hand in the affairs of the Muslims, and Allah was not going to See me taking the strayers as a support. So, I diverted to him a brother of Bajeela once, and brother of Al-Ashareyn once. Each of them inclined to the world and pursued his whims in what pleased him.

When I did not see him, except increasing in what violates from the Sanctities of Allah Almighty persistently, I consulted the one from the companions of Muhammad with me, the participants of Badr, and that which Pleases Allah Almighty Mighty and Majestic, instructed them, and was pleased with them after their allegiance, and others from the reconcilers of the Muslims, and the followers.
All views were harmonious with my\textsuperscript{asws} view in battling him, and warring him, and prevent him from what his hands had grabbed, and I\textsuperscript{asws} got up to him with my\textsuperscript{asws} companions, sending my\textsuperscript{asws} letter to him from every place and I\textsuperscript{asws} diverted my\textsuperscript{asws} messengers to him, calling him to return from what he was in, and the entering into what the people were in with me\textsuperscript{asws}.

He wrote over-ruling upon me\textsuperscript{asws} and wishing upon me\textsuperscript{asws} the hopes, and stipulating conditions upon me\textsuperscript{asws}, Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{azwj} Rasool\textsuperscript{saww} were not pleased with it, nor were the Muslims, and he stipulated in part of it that I\textsuperscript{asws} should hand over to him a group from the righteous companions of Muhammad\textsuperscript{saww}, among them being Ammar Bin Yasser\textsuperscript{ra}.

And where is the like of Ammar\textsuperscript{ra}? By Allah\textsuperscript{azwj}! We had him seen with the Prophet\textsuperscript{saww}, and we had not sent ahead five, except he\textsuperscript{ra} was their sixth, nor four except he\textsuperscript{ra} was their fifth. He stipulated that I\textsuperscript{asws} should hand over to him for him to kill them and crucify them. And he arrogated for the blood of Usman.

By the Life (Eternity) of Allah\textsuperscript{azwj}! No one spoilt upon Usman nor did the people unite upon killing him except him and his like, from the family members of the branches of the Accursed tree (clan of Umayya) in the Quran. When I\textsuperscript{asws} did not respond to what he had stipulated from that, he repeated being arrogant within himself - with his tyranny and his rebellion with donkey having no intellect for them nor any insight. He adorned a matter for them, and they followed him, and he gave them from the world what they had been wishing with to him.

We left their Recompense and their Judgment to Allah\textsuperscript{azwj} Mighty and Majestic, after the opportunity of the excuses and the warning. When that did not increase him except persistence and rebellion, we met him with the Custom of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} had Accustomed us with, from the Help against His\textsuperscript{azwj} enemies and our enemies, and the flag of Rasool-Allah\textsuperscript{saww} was in our hands.
Allah azwj Blessed and Exalted did not cease Breaking the party of Satan by it until He azwj Decreed the death upon him, and he was a teacher of the standards of his father (Abu Sufyan) which I saws will not cease fighting them alongside Rasool-Allah saww in every place. But he could not find any rescue from the death, except the war. He rode his horse and overturned his flag, not knowing how to deceive.

He was assisted by the flag of Ibn Al-Aas. He indicated to him with manifesting the Qurans and raising them upon the flags and the calling to what was in it, and he said, ‘Ali asws Bin Abu Talib asws and his asws party of people of insight and Mercy and conviction, and he has called you to the Book of Allah azwj in the beginning and they are answering you to it at the end’.

They obeyed him in what he had indicated with upon it, when he (Muawiya) saw that there is no rescue for him from being killed or the war changing it. So, he raised the Quran calling to whatever was in it, by his claim. So there inclined to it, the hearts of the ones from my asws companions who had remained after the annihilation of their good ones, and their struggle in fighting against the enemies of Allah azwj and their enemies upon their insights.

They thought that the son (Muawiya) of the liver-eater (Hinda), there was loyalty for him with what he was calling to. So, they listened intently to his call and accepted in their entirety in answering him. I saws told them that it was a plot from him and from Ibn Al-Aas with him, and they were both closer to the allegiance-breaking than they were to the loyalty.

But they did not accept my asws words and did not obey my asws orders, and they refused except to answer him, whether I asws disliked or liked, desired or refused, to the extent that I asws heard some of them saying, ‘If he asws does not accept, the I will join him asws with Ibn Affan and hand him asws over to the son of Hinda wholly’.

And I asws did not leave any reason within myself except I asws delivered it if they were to vacate me asws and my asws views. But they did not do so and I asws had to follow them upon the
patience upon a measurement of the hiccups of a camel or sprinting of the horse. But they did not respond apart from this sheykh’ – and he asws gestured by his asws hand towards Al-Ashtar, ‘And his party from my asws family members.

By Allah azwj! Nothing prevented me asws from going upon my asws insight except fear that these two would be killed’ – and he asws gestured by his asws hands towards Al-Hassan asws and Al-Husayn asws, ‘So the lineage of Rasool-Allah saww and his saww offspring from his saww community would be terminated, and fear that this one and this one would be killed’ – and he asws gestured by his asws hand towards Abdulla as son of Ja’far as, and Muhammad Bin Al-Hanafiyya, may Allah azwj be Pleased from them.

I asws know, had it not been for my asws place, they could not have stood in that place. Therefore, due to that, I asws was patient upon what the people wanted along with what had preceded regarding it from the Knowledge of Allah azwj Mighty and Majestic. When we raised the words aware from the people, they arbitrated in the affairs and they chose the judgements and the views, and they neglected the Qurans and what they had been calling to, from the Judgment of the Quran. And I asws had never judged anyone in the religion of Allah azwj when the judgment in that was the mistake which there is no doubt in it, nor any bitterness.

When they refused except that, I asws wanted to appoint as judge, a man from my asws family or a man from the ones I asws was pleased with his view and his intellect, and trusted with his advice, and his cordiality, and his religion, and I asws did not go on to name anyone except the son of Hinda refused from it, nor did I asws call to anything from the truth except he turned around from it, and the son of Hinda went on to equating us arbitrarily, and that was not except with my asws companions following him (instead) upon that.

When they refused except to overcome me asws upon the arbitration, I asws disavowed to Allah azwj Mighty and Majestic from them, and I asws delegated that to them. They collared it to a man (Abu Musa Al-Ashari), and Ibn Al-Aas deceived him with a deception which appeared in the east of the earth and its west, and the deceived one manifested regret upon it’. 
Then he asws faced towards his asws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen asws!’

He asws said: ‘As for the seventh, O brother Jew! Rasool Allah saww had given a pact to me asws that I asws would fight at the end of times from my asws days, a group of my asws companions who would be fighting the days and standing (for Salat) at night, and reciting the Book, deviating due to their opposition to me asws and their warring me asws, shooting off from the religion the shooting off of the arrow from the archer, from them would be Zul Sadayya. It would end for me asws with the good fortune, by killing them.

When I asws to go to this place of mine asws, meaning, after the arbitration, some of the people came upon others with the blaming regarding what they had come to, from the appointment of the judges for the arbitration. But they could not find any away out for themselves from that except that they said, ‘It would be more appropriate for our affairs if we do not follow the one who errs and that he asws should decree the reality of his view upon killing himself asws and killing the ones from us opposing him asws. He asws has committed Kufr by his asws following us and his asws obedience to us in the error, and due to that it is Permissible for us to kill him asws and shed his asws blood’.

They united upon that and came out riding. Their chiefs were calling out at the top of their voices: ‘There is no judgment except for Allah aswj!’ Then they separated into a sect at Al-Nakheela, and another one at Haroura, and another rode with their chief ruining the eastern land until they crossed over the (river) Dajlah (Tigris). They did not pass by any Muslim except they tested him. The one who followed them, they let him live, and one who opposed them, they killed him.
And O brother Jew! And if they had not done that, they would have been a strong cornerstone, and a solid defence, but Allah azwj Refused except what they came to. Then I asws wrote to the third sect, and I asws sent my asws messengers, one after another, and they were from my asws majestic companions and people from worship from them and ascetism in the world. But they refused, except following their counterparts and taking upon their example, and they began in killing the ones from the Muslims opposing them, and the news of their deeds kept coming to me asws.

I asws went out until I cut across (river) Dajlah (Tigris) to them. I asws sent to them ambassadors and advisers, and I asws sought the threshold for my asws hard work by this one at times, and by this one at times’ – and he asws gestured by his asws hand towards Al-Ashtar, and Al-Ahtaf Bin Qays, and Saeed Bin Qays Al-Arhab, and Al-Ash’as Bin Qays Al-Kindy.

When they refused except that which they perpetrated from them, Allah asw killed them, O brother Jew, to their last one, and they were four thousand or more until no informant from them could escape. I asws brought out Zul Sadayya from their slain in the presence of the ones you see. There was a breast for him like the breast of a woman’.

Then he asws faced towards his asws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen asws!’

He asws said: ‘I asws have fulfilled seven and seven, O brother Jews, and there still remains another, and there is no doubt in it’. The companions of Ali asws wept, and the chief of the Jews wept, and they said, ‘O Amir Al-Momineen asws! Inform us with the other’.

He asws said: ‘The other is that this will be dyed’ – and he asws gestured by his asws hand to his asws beard – ‘From this’ – and he asws gestured by his asws hand to his asws skull. He said, and
the voices of the people were raised in the central Masjid with the noise and the wailing until there did not remain any house in Al-Kufa except its inhabitants came out in alarm.

And the chief of the Jews became a Muslim at the hands of Ali asws at that time, and he did not cease to stay until Amir Al-Momineen asws was killed, and Ibn Muljam la, may Allah azwj Curse him la was seized. The chief of the Jews came until he paused at Al-Hassan asws, and the people were around him, and Ibn Muljam la, may Allah azwj Curse him la was in front of him asws.

He said to him asws, ‘O Abu Muhammad asws, kill him la! May Allah azwj Kill him la, for I have seen in the Books which Allah azwj Revealed unto Musa as that this one is more grievous in the Presence of Allah azwj Mighty and Majestic, of a crime, than the son la of Adam as who killed his la brother as, and (more grievous) that Qadar la, slayer of the she-camel of Samood’.

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417 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 62 H 1
CHAPTER 63 – MISCELLANEOUS

1. عب, إعلام الورى: فقد نحت بالدلالة المعبرة ونوح إمامه في كل زمان نيسانت له، إن مسلمنا وانقلجديه على قلبه، إن سبقة لئن تؤدي لنا العين في نظره، واتباعه، وحنانه، وبنائه. ثم تبدى فصاً من فضائله عند المفترض في نورية، وعوارضه عند الصادق، فخُذ في عينه، واجب عليه في سبيله، ونصبه في سبيله.

From these are his asws words on the day of Ohad, and the people (Muslims) had been defeated, and Ali asws remained fighting until their crowd had dispersed and were defeated. Jibraeel asws said: ‘This, it is the consolation!’ He asws said to Jibraeel asws: ‘Ali asws is from me asaww and I saww am from him aswsw’. Jibraeel asws said: ‘And I as from both of you asaww’. 418

And it flows the flow of his asaww self. Allah aswj the Glorious Made him aswsw to be the self of the Prophet asaww in the Verse of the Imprecation: and ourselves [3:61].419

418 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1 a
419 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1 b
And from these are his words to Bureyda: ‘O Bureyda! Do not hate Ali, for he is from me and I am from him. The people are created from various trees while I and Ali have been created from one tree’.  

And from these are his words: ‘Ali is with the truth and the truth is with Ali, turning wherever he turns’.  

And from these is what is the famous report from the Hadeeth of the bird, and his words: ‘O Allah! Bring me the most beloved of Your creatures to You to eat with me from this bird’. So, Ali came.  

And from these are his words to his daughter, Al-Zahra, when the women of Qureysh prided over her with the poverty of Ali: ‘Are you not pleased, O Fatima, that I have got you married to the most advanced of them in being a Muslim, and most knowledgeable of them? Do you not know, O Fatima, that you are with the Prestige of Allah? Your husband is their mightiest in wisdom, and most abundant of them in knowledge, and their most advanced in being a Muslim’.  

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420 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen, Ch 63 H 1 c  
421 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen, Ch 63 H 1 d  
422 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen, Ch 63 H 1 e
(Syeda) Fatima asws laughed and smiled. Rasool-Allah saww said: ‘O Fatima asws! There are eight cutting teeth (dimensions) for Ali asws, not having been Made to be for anyone from the former ones and the latter ones. He asws is my saww brother asws in the world and the Hereafter. That isn’t for anyone else from the people, and you asws Fatima asws, chieftess of the women of the people of the Paradise, are his asws wife asws.

And two chiefs of Mercy and my saww two grandsons asws, are his asws sons asws, and his asws brother as is adorned with the two wings in the Paradise. He flies with these with the Angels wherever he as desires, and with him asws (Ali asws) is knowledge of the former ones and the latter ones, and he asws is the first one to believe in me saww, and the last of the people of a pact with me saww, and he asws is my saww successor asws, and inheritor of the successors as.

And from these are his saww words regarding him asws: ‘I saww am the city of knowledge and Ali asws is its gate. So, the one who wants the knowledge, then let him come to the gate’. 424

And what is reported by Abdullah Bin Masoud, ‘Rasool-Allah saww summoned Ali asws and isolated with him asws. When he as came out to us, we asked him saww, ’What is that which he saww pacted to you asws?’ He asws said: ‘He saww taught me asws a thousand doors of knowledge, there opened up for me asws, with every door, a thousand doors’. 425

And from these is that he saww made his asws love to be a flag upon the Eman and his asws hatred as a flag upon the hypocrisy by his saww words regarding him asws: ‘No one will love you asws except a Momin nor hate you asws except a hypocrite’. 426

And from these is that he saww made his asws Wilayah to be a flag upon goodness of the birth, and his asws enmity to be a flag upon the wicked birth, by his saww words: ‘Test your children with the love of Ali asws Bin Abu Talib asws. So, the one who loves him asws, then know that he is

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423 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1 f
424 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H g
425 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1 h
426 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1 i
of righteous guidance, and one who hates him asws, then know that he is for error’ — it is reported by Jabir Bin Abdullah Al-Ansari, from him asws.

And it is reported from him, Abu Ja’far Al-Baqir asws having said: ‘I saws heard Rasool-Allah saws said to Ali asws: ‘Shall I saws cheer you asws? Shall I saws test you asws? Shall I saws give you glad tidings?’ He asws said: ‘Yes, O Rasool-Allah saws!’

He saws said: ‘I saws and you asws have been Created from one clay. There remained remnant from it, so Allah azwj Created our asws Shias from it. When it will be the Day of Qiyamah, the people would be called by the names of their mothers besides our asws Shias, for they would be called with the names of their fathers, due to the goodness of their birth’.

And it is reported from Jabir that he used to go around in the markets of the Helpers and saying: ‘Ali asws is best of the person, so the one who refuse, so he has committed kufr. Community of Helpers! Test your children with the love of Al saws Bin Abu Talib asws, so the one who refuses, then investigate the affair of his mother’.

And it is reported by Ibn Abbas that the Prophet saws said: ‘When it will be the Day of Qiyamah, the people, all of them would be called by the names of their mothers, apart from our asws Shias, for they would be called by the names of their fathers due to the goodness of their birth’.

And from these is that he saws made him asws and his asws Shias as the winners, by his saws words reported by Anas Bin Malik (well-known fabricator), from him saws: ‘Seventy thousand from my saws community would be entering the Paradise without any Reckoning being upon them,

427 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1j
428 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1k
429 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1l
430 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 63 H 1m
nor any Punishment’. Then he\textsuperscript{saww} turned towards Al\textsuperscript{asws} and said: ‘They are your\textsuperscript{asws} Shias and you\textsuperscript{asws} are their Imam\textsuperscript{asws}’. 431

And from these is the closure of the doors in the Masjid except his\textsuperscript{asws} door. It is reported by Abu Rafie who said, ‘The Prophet\textsuperscript{saww} addressed saying: ‘O you people! Allah\textsuperscript{azwj} the Exalted Commanded Musa\textsuperscript{as} Bin Imran\textsuperscript{as} that he\textsuperscript{as} should build a clean Masjid. No one should dwell in it except he\textsuperscript{as} and Haroun\textsuperscript{as}, and two sons\textsuperscript{as} of Haroun\textsuperscript{as}, Shabbar\textsuperscript{as} and Shabbir\textsuperscript{as}.

And Allah\textsuperscript{azwj} has Commanded me\textsuperscript{saww} that I\textsuperscript{saww} should build a Masjid. No one can dwell in it except I\textsuperscript{saww} and Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. Closed down (all) these doors except the door of Al\textsuperscript{asws}!’

Hamza\textsuperscript{asws} came out crying. He\textsuperscript{as} said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are expelling your\textsuperscript{saww} uncle\textsuperscript{as} and are settling the son\textsuperscript{as} of your\textsuperscript{saww} uncle\textsuperscript{as}?’ He\textsuperscript{saww} said: ‘It was not I\textsuperscript{saww} who expelled you\textsuperscript{as} and settled him\textsuperscript{as}, but Allah\textsuperscript{azwj} Settled him\textsuperscript{as}. One of the companions said, and it is said it was Abu Bakr, ‘Leave a hole for me to look into it’. He\textsuperscript{saww} said: ‘No, and not even the eyes of a needle!’\textsuperscript{432}

And it is reported by Zayd Bin Arqam, from Sa’\textsuperscript{ad} Bin Abu Waqas who said, ‘Rasool-Allah\textsuperscript{saww} closed the doors except door of Al\textsuperscript{asws}’. 433

}\textsuperscript{431} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 63 H 1n
\textsuperscript{432} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 63 H 1o
\textsuperscript{433} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 63 H 1p
And it has been reported by Muslim in his (book) ‘Saheeh’ in the third volume from part six in the last third from it, in the book of Obligations, by his chain to Ibn Shihab, from his father who heard Rasool-Allah ﷺ saying: ‘There is no right of a Muslim person having anything for him to bequeath in a house for three nights, except and he should have his bequest written in the last third from it, in the book of Obligations, by his chain to Ibn Shihab, from his father.

And in (the book) ‘Musnad’ – Abu Hureyra (well-known fabricator) and others, ‘The Prophet ﷺ cursed the one who innovated an innovation in Al-Medina and made it to be prohibited’.

ور كرانر ذرلِكر النَّهْبُ عرلرى قردِ مُسْلِمِ بْنِ عُوْبرةر نَرئِبرهُ الَّذِي ن رفرذرهُ إِلريْهِمْ ور سربَر أرهْلر الْمردِقنرةِ ور بَرق رعرهُمْ عرلرى أرنََُّّمْ عربِيدٌ قِنٌ
لِيرزِقدر بْنِ مُعراوِقرةر ور أربَرحرهرا ثرلَرثرةر أريََّمٍ
حرتََّّ ذركررر جْرراعرةٌ مِنْ أرصْحرابِ التَّورارِقخِ أرنَّهُ وُلِدر مِنْهُمْ
ِِ تِلْكر الْمُدَّةِ أررْب رعرةُ آلارفِ مروْلُودٍ لار ق ُعْررفُ لَرُمْ أربٌ ور كرانر ِِ الْمردِقنرةِ وُجُوهُ برنِِ هراشِمٍ ور
الصَّحرابرةِ
ور التَّابِعِير ور حرررمُ خرلْقٍ عرظِيمٍ مِنر الْمُسْلِمِير ور أرت ْبرعر قرزِقدُ ذرلِكر ِِ ورصِيَّتِهِ لِمُسْلِمِ بْنِ عُوْبرةر بِِِن ْفراذِ الُْْصريِْ بْنِ َُّريٍْْ السَّكُونِِِّ لِوِترالِ عربْدِ اللََِّّ بْنِ الزُّبريِْْ بِِركَّةر
ف رررمرى الْكرعْبرةر بِِِررقِ الْْريُِْ ور الِْْجراررةِ ور هرتركر حُرْمرةر حرررمِ اللََِّّ ت رعرالَر ور حرررمِ ررسُولِهِ ص ور تَرر
اهررر بَِ لْفرسرادِ ِِ الْعِبرادِ ور الْبِلَردِ ور كرانر ذرلِكر الاِخْتِيرارُ سربربر وُصُولِ الخِْلَرفرةِ إِلَر سُفرهراءِ برنِِ أُمريَّةر ور إِلَر هررربِ برنِِ هراشِمٍ مِنْهُمْ خروْفاً عرلرى أرن ْفُسِهِمْ ور إِلَر ق رتْلِ الصَّالِِْير ور الِْرخْيرارِ ور إِلَر إِحْير
اءِ سُنرنِ الِْربرابِررةِ ور الِْرشْررارِ
حرتََّّ ورصرلر الِْرمْرُ إِلَر خِلَرفرةِ الْورلِيدِ بْنِ قرزِقدر الزِّنْدِققِ الَّذِي ت رفرأَّلر ق روْماً مِنر الْمُصْحرفِ فرخرررجر ور اسْترفْترحُوا ور خابر كُلُّ جربَّارٍ عرنِيدٍ ف رررمرى الْمُصْحرفر مِنْ قردِهِ ور
أرمررر أرنْ يجُْعرلر هردرفاً ور ررمراهُ بَِلنُّشَّابِ ور أرنْشردر نرظْمٌ تُُردِّدُنِِ بِِربَّارٍ عرنِيدٍ - ف رهرا أرنَر ذراكر جربَّارٍ عرنِيدٍ - إِذرا مرا جِئْ ر رربَّكر ق روْمر حرشْرٍ ف روُلْ يَر رربِّ مرزَّقرنِِ الْورلِيدُ - ور لروْ كرانر الْمُسْلِمُ ونر قردْ ق رنرعُوا بَِخْتِيرارِ اللََِّّ ت رعرالَر ور ررسُولِهِ لَرُمْ ور مرا نرصَّ النَّبُِِّ ص مِنْ ت رعْيِيِ الخِْلَرفرةِ ِِ عِتَْرتِهِ مرا ورقرعر هرذرا الخْرلرلُ ور الاِخْتِلَرفُ ِِ أُمَّتِهِ ور شرِقعرتِهِ أرقُولُ لريْسر شرأْن ُنرا ِِ هرذرا الْكِترابِ ذِكْرُ الدَّلارئِلِ الْعروْلِيَّةِ ور الْبَرراهِيِ الِْرلِيَّةِ ور الخْروْضُ فِيهرا فرمرنْ أرررادر ذرلِكر ف رلْيْرْجِعْ إِلَر كِترابِ الشَّاِِ ور ت روْرِقبِ
الْمرعرارِفِ ور غريِْْهُِرا َِِّا هُور مروْضُوعٌ لِذرلِكر ور نَرْنُ بِِرمْدِ اللََِّّ قردْ أروْرردْ
نَر مِنر الِْرخْبرارِ مرا ِِ عُشْرٍ مِنْ أرعْشرارِهِ كِفراقرةٌ لِمرنْ أرررادر اللََُّّ هِدراق رترهُ ور اللََُّّ الْمُورفِّقُ لِكلِّ خريٍْْ
CHAPTER 64 – REWARDS OF MENTIONING HIS\textsuperscript{asws} MERITS, AND THE LOOKING AT THESE AND LISTENING TO THESE, AND THAT THE LOOKING AT HIM\textsuperscript{asws} AND TO THE IMAMS\textsuperscript{asws} FROM HIS\textsuperscript{asws} SONS\textsuperscript{asws} IS (AN ACT OF) WORSHIP

1 - مَا الأَمَامِي لِلشِّخْشِيْعُ الطَّوْسِيِّ المُحْتَذُّ عَلَى عِبَادَةٍ بِنِ مُوَسَّي بِنِ الكَرْدُّيْ مَيْدَانِ عَلَى نَحْوِ بَنِ نَحْوِ عِبَادَةٍ بِنِ مُوَسَّي الْمُقْرَرِيْ عَلَى إِتِّبَاجِ بَنِ نَجْمِ. 

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Isa Bin Musa Al Hashimi, from Abu Bakr Bin Al Marzuban, from Muhammad Bin Musa Al Qurshy, from Ibrahim Bin Saeed Al Juany, from Abdullah Bin Al Bajali, from Sho’n’ba, from Qatadah, from Humeyd Bin Abdul Rahman, from Abu Saeed Al Khudri, from Imran Bin Husayn who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The looking at the face of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is (an act of) worship’’.\textsuperscript{435}

2 - مَا الأَمَامِي لِلشِّخْشِيْعُ الطَّوْسِيِّ جَمَاعَةً عَلَى بَنِ النَّفْضُ بِنِ نَحْوِ عِبَادَةٍ بِنِ نَحْوِ عِبَادَةٍ بِنِ سَعْدَ بِنِ سَعْدٍ. 

The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Al Razaz, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Al A’la, from Muhammad,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The looking at the scholar (Imam\textsuperscript{asws}) is (an act of) worship, and the looking at the equitable Imam\textsuperscript{asws} is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking at the brother being cordial to him for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic is (an act of) worship’’.\textsuperscript{436}

3 - مَا الأَمَامِي لِلشِّخْشِيْعُ الطَّوْسِيِّ جَمَاعَةً عَلَى بَنِ النَّفْضُ بِنِ نَحْوِ عِبَادَةٍ بِنِ نَحْوِ عِبَادَةٍ بِنِ نَحْوِ عِبَادَةٍ بِنِ سَعْدَ بِنِ سَعْدٍ. 

The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muaz Bin Saeed, from Ahmad Bin Al Munzir, from Abdul Wahhab Bin Hammam, from his father Hammam Bin Nafie, from Hammam Bin Munie, from Hujr Al Muzry who said,

\textsuperscript{435} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 1
\textsuperscript{436} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 2
'I arrived at Makkah and Abu Zarr Junadab Bin Junada was there, and in that year Umar Bin Al-Khattab arrived as a pilgrim, and with him was a party of the Emigrants and the Helpers, among them was Ali Bin Abu Talib.

While I was seated in the Sacred Masjid with Abu Zarr when Ali passed by us and he paused to pray Salat by our side. Abu Zarr shot a glance at him. I said, 'May Allah have Mercy on you, O Abu Zarr! You looked at Ali, and you did not take (your eyes) away from him?'

He said, 'I (tend to) do that for I have heard Rasool-Allah saww saying: 'The looking at Ali Bin Abu Talib is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking into the Parchment, meaning Parchment of the Quran, is (an act of) worship, and the looking at the Kabah is (an act of) worship'.

The book 'Al Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father, ‘From Al-Sadiq, from his forefathers having said: ‘Rasool-Allah saww said: ‘Allahazwj would Forgive for him whatever had preceded from his sins and whatever would be delayed, and even if he were to arrive on the Day of Qiyamah with sins of the ‘Saqalayn’ (all the human beings and Jinn).

And one who writes a merit from the merits of Ali Bin Abu Talib, the Angels would not cease seeking Forgiveness for him for as long as that writing remains written; and the one who listens to a merit from his merits, Allahazwj would Forgive for him the sins which had earned by the listening; and one who look at his book regarding his merits, Allahazwj would Forgive for him the sins which he had earned by the looking'.

437 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 64 H 3
Then Rasool-Allah ﷺ said: ‘The looking at Ali ﷺ Bin Abu Talib ﷺ is (an act of) worship, and mentioning him ﷺ is (an act of) worship, and the Eman of a servant will not be Accepted except being with his ﷺ Wilayah and the disavowing from his ﷺ enemies’.  

From the sermon of Al Khuwarizmi, and it is reported from him by his chain to Ibn Abbas who said, 

‘Rasool-Allah ﷺ said: ‘Even if the gardens were to be pens (pencils), and the oceans were to be ink, and the Jinn were to be counters, and the human beings were the writers, they would not (be able to) enumerate the merits of Ali ﷺ Bin Abu Talib ﷺ’.

(The book) ‘Al Amaali’ of Al Sadouq – Muhammad Bin Al Qasim Al Astarabady, from Abdul Malik Bin Ahmad Bin Haroun, from Ammar Bin Raja’a, from Yazeed Bin Haroun, from Muhhamad Bin Amro, from Abu Salama, from Abu Hureyra (well-known fabricator),

‘A man came to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! Did you not see so and so who sailed the sea with little merchandise and went out to China, and how quickly was the return, and enormous was the profit until the people of his cordiality envied him and he was generous upon his kindred and his neighbours!’

Rasool-Allah ﷺ said: ‘The wealth of the world, every time it increases in number and largeness, increases its owner in afflictions, therefore do not pursue the owners of the wealth except from the one being generous with his wealth in the Way of Allah azwj. But, I ﷺ shall I inform you of the one who is of even less merchandise than your companion (the trader), and quicker than him of return, and of larger profit than him, and there is not count for him of the charitable donations, treasured for him among the treasures of the Beneficent?’

They said, ‘Yes, O Rasool-Allah ﷺ!’ Rasool-Allah ﷺ said: ‘Look at this one coming towards you’ – and there was a man from the Helpers of the bushy beard. Rasool-Allah ﷺ said:
There has ascended for him during this day to the loftiness, from the charitable donations and the (acts of) obedience, what if it was to be divided upon entirety of the inhabitants of the skies and the earth, a share of their least one would be a Forgiveness of his sins, and obligate the Paradise for him.

They said, ‘Due to what would that be so, O Rasool-Allah\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Ask him, he will inform you about what he has done during this day’. The companions of Rasool-Allah\textsuperscript{asww} came to him and said to him, ‘Congratulations to you of what Rasool-Allah\textsuperscript{asww} has given you the glad tidings with! What have you done during this day of yours, until it has been written for what has been written?’

The man said, ‘I do not know of having done anything apart from I went out from my house and wanted a need which I had delayed from it, and I feared that it would be lost from me. I said within myself, ‘Instead of it I shall look at the face of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for I have heard Rasool-Allah\textsuperscript{asww} saying: ‘The looking at the face of Ali\textsuperscript{asws} is (an act of) worship’.’

Rasool-Allah\textsuperscript{asww} said: ‘Yes, by Allah\textsuperscript{azwj}, (it is) worship, and yes (it is) worship. O servant of Allah\textsuperscript{azwj}! You went seeking to earn a Dinar for the subsistence of your dependants, but that was lost from you, so you, in exchange from it, looked at the face of Ali\textsuperscript{asws}, and you are one who loves him\textsuperscript{asws}, and are a believer of his\textsuperscript{asws} merits, and that is better for you that if the world, all of it, were to be for you, as red gold, and you spend it in the Way of Allah\textsuperscript{azwj}, and you will be interceding for the number of breaths you breathed in your going to him\textsuperscript{asws}, among a thousand necks Allah\textsuperscript{azwj} would Free them from the Fire due to your intercession!’

\textsuperscript{440}Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 5
‘Abu Bakr used to constantly look at Ali asws. It was said to him regarding that, so he said, ‘I heard Rasool-Allah saww saying: ‘The looking at Ali asws is (an act of) worship’’.441

(Author’s note: This statement is reported to have been said by Abu Bakr regarding Ali asws. The Prophet saww is said to have commented on this practice by referring to it as an act of worship.)

(Ibn Battah, Al Ibanah) From Ibn Battah, it is reported by Abu Salih, from Abu Hureyra (well-known fabricator) who said, ‘I saw Muaz constantly looking at the face of Ali asws. I said to him, ‘You are constantly looking at him asws as if you have not seen him asws (for a long time)’. He said, ‘I heard Rasool-Allah saww saying: ‘The looking at the face of Ali asws Bin Abu Talib asws is (an act of) worship’’.442

(Shirawiya) In (the book) ‘Al Firdows’, Ayesha said, ‘Mentioning Ali asws is (an act of) worship’.444

And it is in a lot of reports, and in the reports of Ammarra and Muaz, and Ayesha (well-known fabricator), ‘From the Prophet saww having said: ‘The looking at Ali asws Bin Abu Talib asws is (an act of) worship, and mentioning him asws is (an act of) worship, and the Eman of a servant will not be Accepted except being with his asws Wilayah, and the disavowing from his asws enemy’.443

Al-Kharkowshi in (the book) ‘Sharf Al-Nabi saww’ – ‘It was such that the people were praying Salat and Abu Zarrra was looking at Amir Al-Momineen asws. It was said to himra regarding that, he said, ‘I heard Rasool-Allah saww saying: ‘The looking at Ali asws Bin Abu Talib asws is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking into the Parchment (Quran) is (an act of) worship, and the looking to the Kabah is (an act of) worship’’.445

441 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 64 H 6 a
442 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 64 H 6 b
443 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 64 H 6 c
444 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 64 H 6 d
445 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 64 H 6 e

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Abu Zarr\textsuperscript{446} said, ‘The Prophet\textsuperscript{asws} said: ‘An example of Ali\textsuperscript{asws} among you all’ – or said: ‘In this community, is like an example of the curtained Kabah. The looking at it is (an act of) worship, and the Hajj to it is an Obligation’.

446 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 6 f

7 - بل، العضائل لابن شاذان فُ، كتاب الروضة بَِْْسْنرادِ ق ررْف رعُهُ عرنْ أُمِّ الْمُؤْمِنِير أُمِّ سرلرمرةر ررضِير اللََُّّ عرنْ هرا أرنََّّرا قرالرر ْ مِرِعْ ُ ررسُولر اللََِّّ ص ق روُولُ مرا

8 - بدء، بسارة المصنف غليٍّ بن الحسن بن الزبير بن الحسن بن محمد بن علي بن الحسن بن محمد بن علي بن الحسن بن محمد بن عائشة بنت أبي طالب بن عائشة بنت أبي طالب بن عائشة بنت أبي طالب بن علي بن الحسن بن محمد بن علي بن الحسن بن محمد بن عائشة بنت أبي طالب بن عائشة بنت أبي طالب بن علي بن الحسن بن محمد بن علي بن الحسن بن محمد بن عائشة بنت أبي طالب بن عائشة بنت أبي طالب بن علي بن الحسن بن محمد بن علي بن الحسن بن محمد بن عائشة بنت أبي طالب بن عائشة بنت أبي طالب بن علي بن الحسن بن محمد بن علي بن الحسن بن محمد بن عائشة بنت أبي طالب.

447 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 7

448 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 64 H 8

(From) The book ‘Al Fazaail’ if Ibn Shazan, (and) ‘Kitab Al Rowza’, by the chain raising it, ‘From Mother of the Momineen, Umm Salama\textsuperscript{ra}, may Allah azwj be Pleased from her\textsuperscript{ra} having said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘There is no group gathering, mentioning merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} except, the Angels of the sky descend unto them until they surround them.

When they disperse, the Angels ascend to the sky, so the (other) Angels say to them, ‘We can smell from your aromas what we cannot smell from the (other) Angels, and we have not observed any smell more aromatic than it!’ They said, ‘We were in the presence of a people mentioning Muhammad\textsuperscript{asws} and People\textsuperscript{asws} of his\textsuperscript{saww} Household, so there became attached in us from their aromas, so we go perfumed’.

They said, ‘Come down with us to go to them’. They said, ‘They have already dispersed, and each one has gone to his house’. They said, ‘Come down with us until we get perfumed with that place (of gathering)’.

(From) Ibrahim son of Musa\textsuperscript{asws}, from his father Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Jabir Bin Abdullah having said, ‘Rasool-Allah\textsuperscript{saww} said: ‘Adorn your gatherings with the mention of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}'.
And from him, from Muhammad Bin Ahmad Bin Abdul Wahhab, from Al-Husayn Bin Muhammad Al Alawy Al Adl, from Ahmad Bin Muhammad Al Haddad, from Muhammad Bin Yunus, from Abdul Hameen Bin Yahya, from Sawwar Bin Mus'ab, from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator), from Muaz Bin Jabal who said,

‘Rasool-Allahsaww said: ‘The looking at Alisaw is (an act of) worship’’. 450

Al Zuhry, from Urwah, from Ayesha (well-known fabricator), said,

‘I saw Abu Bakr looking at the face of Alisaw, so I said, ‘O father! I see you frequently looking at the face of Alisaw!’ He said, ‘O daughter! I heard Rasool-Allahsaww saying: ‘The looking at the face of Alisaw is (an act of) worship’’. 451

And from him, from Abdul Wahhab Bin Muhammad Bin Musa, from Abdullah Bin Muhammad Bin Ahmad, from Imran Bin Al Bakhtari, from Abu Al Awf Al Zuhry, from Kaseer Bin Hisham, from Ja’far Bin Burqan who said,

‘It reached me that Ayesha used to say, ‘Adorn your gathering with the mention of Alisaw’. 452

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449 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 64 H 9 a
450 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 64 H 9 b
451 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 64 H 9 c
452 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 64 H 9 d
CHAPTER 65 – HE \textsuperscript{asws} PRECEDED THE PEOPLE IN AL-ISLAM, AND THE EMAN, AND THE ALLEGIANCE, AND THE SALAT FOR A TIME, AND RANK, AND HE \textsuperscript{asws} IS THE TRUTHFUL, AND THE DISTINGUISHER, AND IN IT ARE A LOT OF TEXTS AND THE VIRTUES

From Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{and perform Ruku with the Ruku performers [2:43]}: ‘It was Revealed regarding Rasool-Allah\textsuperscript{sa}, and Ali\textsuperscript{as}, Bin Abu Talib\textsuperscript{as}, they\textsuperscript{as} were the first two to pray Salat’\textsuperscript{453}

Regarding His\textsuperscript{azwj} Words: \textit{And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]}, ‘It was Revealed regarding Ali\textsuperscript{as} in particular, and he\textsuperscript{as} is the first Momin and first one to pray Salat after the Prophet\textsuperscript{sa}\textsuperscript{454}

453 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 65 H 1 a

454 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 65 H 1 b
are with you [73:20], ‘The first one to pray Salat with Rasool-Allah(saww) is Ali(asws) Bin Abu Talib(asws).’

Regarding His(saww) Words: O you Al-Muddasir! (the covered one) [74:1], ‘It means Muhammad(saww) covering with his cloth, Arise, so warn (others) [74:2] – i.e. pray Salat and call Ali(asws) Bin Abu Talib(asws) to the Salat with you(saww), And your Lord, so exclaim His Greatness [74:3], from what the idol worshippers are saying’.456

Then the(yasws) were both praying Salat and performing Ruk’u and Sajdah. The people of Makkah saw them(asws) and the news spread among them that Muhammad(saww) had become insane. So, it was Revealed: Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2]’457

(The book) ‘Sharaf Al Nabi(saww)’ – From Al Kharkowshi who said,

‘And Jibraeel(as) came at the top of Makkah and taught him(saww) the Salat, and a spring burst forth from the valley until Jibraeel(as) performed Wu’du in front of Rasool-Allah(saww) and taught Rasool-Allah(saww) the cleanliness from it. Then he(saww) instructed Ali(asws) with it’.458

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455 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen(asws) Ch 65 H 1 c
456 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen(asws) Ch 65 H 1 d
458 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen(asws) Ch 65 H 1 f
The books) ‘Tareekh’ of Al Tabari, and Al Balazuri, and ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Ukbari, and ‘Firdows’ of Al Daylami, and Ahadeeth of Abu Bakr Bin Malik, and ‘Fazaail’ of Al Sahaba, from Al Zafrani, from Yazeed Bin Haroun, from Sho’ba, from Amro Bin Murrah, from Abu Hamza, from Zayd Bin Arqm, and Musnad of Ahmad, from Amro Bin Maymoun, from Ibn Abbas who said,

‘The Prophet\textsuperscript{saww} said: ‘The first one to pray Salat with me\textsuperscript{saww} was Ali\textsuperscript{asws}’. 459

‘The Prophet\textsuperscript{saww} was Sent on the day of Monday and Ali\textsuperscript{asws} prayed Salat on the day of Tuesday’ 461

‘The Prophet\textsuperscript{saww} prayed Salat on the day of Monday and Khadeeja\textsuperscript{asws} prayed at the end of the day of Monday, and Ali\textsuperscript{asws} prayed Salat on the day of Tuesday from the morning’. 462

‘I heard Ali\textsuperscript{asws} saying: ‘I\textsuperscript{asws} am the first one to pray Salat with Rasool-Allah\textsuperscript{saww}’. 463
Ibn Hanbal in (the book) ‘Musnad Al Ashara’, and in (the book) ‘Fazaail Al Sahaba’ as well, from Salama Bin Kuheyl, from Habbat Al Urny in a lengthy Hadeeth,

‘Ali asws said: ‘O Allahazwj! I asws do not acknowledge that any servant from this community worshipped Youazwj before measws apart from Yourazwj Prophet saww – three times - the Hadeeth’’. 464

And in (the book) ‘Musnad’ of Abu Ya’la – ‘I asws do not know of anyone from this community, after its Prophet saww, to have worshipped Allahazwj, apart from measws – the Hadeeth’’. 465

Al-Husayn Bin Ali asws, regarding Hisasws Words: You will see them in Ruku and Sajdah [48:29]: ‘It was Revealed regarding Aliasws Bin Abu Talibasws: 466

And it is reported by a group – It was Revealed regarding himasws: those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]’’. 467

Tafseer Al Qattan – Ibn Masoud said,

‘Aliasws said: ‘O Rasool-Allahsaww! What should Iasws be saying while performing Sajdah in the Salat?’ So, it was Revealed: Glorify the Name of your Lord, the Most Exalted [87:1]. Heasws said: ‘So, what should Iasws be saying during the Ruk’u?’ So, it was Revealed: Therefore, Glorify the Name of your Lord, the Magnificent [56:74].

Thus, heasws was the first one to say that, and heasws prayed Salat before the people did, all of them, for seven years and (some) months along with Rasool-Allahsaww, and heasws prayed Salat with the Muslims for fourteen years, and after the Prophetasws, for thirty years’’. 468

464 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 1 l
465 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 1 m
466 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 1 n
467 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 1 o
468 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 1 p
Ibn Fayazi in (the book) ‘Sharah Al Akhbar’ – From Abu Ayoub Al Ansari who said,

'I heard the Prophet said: 'The Angels sent Salawaat upon me and upon Ali Bin Abu Talib for seven years, and that is because (no one) from males had believed before him, and that is the Word of Allah:

Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness – for the ones in the earth’.

And in a report of Ziyad Bin Al Munzir, from Muhammad Bin Ali,

‘From Amir Al-Momineen: ‘The Angels remained for seven year not seeking Forgiveness except for Rasool-Allah and for me, and regarding us was Revealed: Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, ‘Our Lord! – up to His Words: the Wise’.

And it is reported by a group, from Anas (well-known fabricator), and Abu Ayoub, and it is reported by Sheyrawiya in (the book) ‘Al Firdows’, from Jabir, they said,

‘The Prophet said: ‘The Angels had sent Salawaat upon me and upon Ali Bin Abu Talib, for seven years before the people, and that is because he was praying Salat and no one was praying Salat apart from us’. And in a report: ‘No one prayed during it apart from me and him’. And in a report, ‘No man prayed with me apart from him’.

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469 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 1 q
470 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 1 s
471 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 1 t
472 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 1 u
473 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 1 v
Ali asws prayed Salat in concealment along with the Prophet saww for seven years and (some) months”. 474

And it has been reported to us by al Shirazi what is reported from Ibn Abbas,

‘Regarding His asw Words: And the foremost, the first ones [9:100], ‘It was Revealed regarding Amir Al-Momineen asws, He asw preceded the people, all of them, with the Eman, and he asw prayed to two Qiblahs, and pledged two allegiances”’. 477

474 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asw, Ch 65 H 1 w
475 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asw, Ch 65 H 1 x
476 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asw, Ch 65 H 1 y
477 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asw, Ch 65 H 1 z
‘Afeef, brother of Al-'Ashas Bin Qays Al-Kindy, saw a youth, praying Salat. Then a boy came, and he stood on his right. Then a woman came, and she stood behind them both. He said to Al-Abash, ‘This is a mighty matter!’ He said, ‘Woe be unto you! This is Muhammad s下降aw, and this is (Syeda) Khadeeja下降asws. The cousin of this (下降asws) narrated to me that his下降asw Lord下降azwj is Lord下降azwj of the skies and the earth. The matter of this religion, by Allah下降azwj, there is no one upon the surface of the earth being upon this religion apart from these three’.

And in the book of Al-Nasawy – ‘He was saying after his becoming a Muslim, ‘If I had become a Muslim on that day, I would have been second with Al下降asws Bin Abu Talib下降asws’.

And in a report of Muhammad Bin Is’haq, from Afeef who said,

‘When I went out from Makkah, I was with a handsome youth upon a horse. He said, ‘O Afeef! What did you see in this journey of yours?’ I narrated the story to him. He said, ‘Al-Abbas has ratified you. By Allah下降asw! His下降saww religion is best of the religions, and his下降saww community is the superior community’.

I said, ‘For whom would be the command after him下降saww?’ He said, ‘For the son下降asws of his下降saww uncle下降as and his下降saww son-in-law upon his下降saww daughter下降asws. O Afeef! The woe of all woes is for the one preventing him下降asws his下降asws right’.

Ibn Fayyaz in (the book) ‘Sharah Al Akhbar’ – From Abu Al Jahhaf, from a man,

‘Amir Al-Momineen下降asws said in a Hadeeth: ‘Abu Talib下降asws came suddenly to Rasool-Allah下降saww while we下降asws were performing Sajdah. He下降as said: ‘So you下降asws are both doing it?’ Then he下降as grabbed my下降asws hand and said, ‘Look how you下降asws can help him下降saww, and went on inciting me下降asws regarding that, and urging me下降asws upon it’ – the Hadeeth’.

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‘Amir Al-Momineen下降asws said in a Hadeeth: ‘Abu Talib下降asws came suddenly to Rasool-Allah下降saww while we下降asws were performing Sajdah. He下降as said: ‘So you下降asws are both doing it?’ Then he下降as grabbed my下降asws hand and said, ‘Look how you下降asws can help him下降saww, and went on inciting me下降asws regarding that, and urging me下降asws upon it’ – the Hadeeth’.

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I said, ‘For whom would be the command after him下降saww?’ He said, ‘For the son下降asws of his下降saww uncle下降as and his下降saww son-in-law upon his下降saww daughter下降asws. O Afeef! The woe of all woes is for the one preventing him下降asws his下降asws right’.

Ibn Fayyaz in (the book) ‘Sharah Al Akhbar’ – From Abu Al Jahhaf, from a man,

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And in the book of Al-Nasawy – ‘He was saying after his becoming a Muslim, ‘If I had become a Muslim on that day, I would have been second with Al下降asws Bin Abu Talib下降asws’.
And in the book of Al-Shirazi – The Prophet saww, when the Revelation descended unto him saww, came to the Sacred Masjid, and he saww stood to pray Salat in it. Ali asws passed by him saww, and he asws was a boy of nine years. He saww called out to him asws, ‘O Ali asws come to me saww!’ He asws came to him saww playfully. He saww said: ‘I saww am a Rasool of Allah azwj to you asws in particular, and to the people generally. Come, O Ali asws, and stand on my saww right and pray Salat with me saww.

He asws said: ‘O Rasool-Allah saww! Until (after) I asws go and seek permission of Abu Talib asws, my asws father asw. He asws went and sought permission in following him saww. He asws said: ‘O my asws son asws! By Allah azwj, Muhammad saww is trustworthy since he saww existed. Go and follow him saww, you asws will be rightly guided, and be successful, and testify’.

He asws said: ‘I saww am worshipping the God azwj of the skies and the earth, and with me saww is my asws brother asws Ali asws, worshipping the One azwj saww worship, and I saww am calling to the worship of Allah azwj, the One, the Subduer!’ Abu Talib asws smiled until his as as front teeth were manifested, and he asw prosed the couplet: ‘By Allah azwj! They will never (be able to) arrive to you saww, in their entirety, until I disappeared in the soil, buried!’

The Prophet saww, whenever the (time for) the Salat, would go out to the youths of Makkah, and Ali asws Bin Abu Talib asws would go out with him saww, hiding from his asws people. They asws...
would both be praying the Salat during it. And when it was evening, they asws would return. They asws remained like that for a time”. 483

They asws would return.

They asws remained like that for a time”.

Then it is reported by Al Sa'alby, transmitting,

‘Abu Talib asws saw the Prophet saww and Ali asws praying Salat. He as asked about that. The Prophet saww informed him as, that this is the religion of Allah azwj and religion of His azwj Angels, and religion of His azwj Rasool saww, and religion of our father as Ibrahim asyr – in a speech of his saww.

Ali asws said: ‘O father as! I asws believe in Allah azwj and His azwj Rasool saww and ratify him saww with whatever he saww has come with, and asws have prayed Salat with him saww, to Allah azwj’. He as said to him asws: ‘But, he saww will not call to anything except good, so stick with him saww’.

Ali asws said: ‘O son of your uncle!’

(The books) ‘Rowzat Al Waizeen’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘Al-Sadiq asws said: ‘The first congregation which took place, Rasool-Allah saww was praying Salat and Amir Al-Momineen asws was with him saww, when Abu Talib asws passed by him saww and Ja’far as was with him as. He as said: ‘O my as! Connect the wing of the son saww of your as uncle as!’

When Rasool-Allah saww was sensed him as, he saww moved ahead of them both, and Abu Talib asws left cheerful and he as was saying: ‘Surely Al asws and Ja’far as are my saww trusted ones during the troubles of the time and the distress. By Allah azwj! Neither will as abandon the Prophet saww nor will anyone of my as sons as with the affiliations, abandon him asws. I as shall make them as both exposed to the enemies, and when I as am left for dead, I as wish to be
sufficed that you\textsuperscript{as} will both not abandon and will help your\textsuperscript{as} uncle\textsuperscript{saww}, my\textsuperscript{as} brother\textsuperscript{saww} to my\textsuperscript{as} mother\textsuperscript{as} from between them, and p\textsuperscript{asw}.

From Abu Ja'far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘My\textsuperscript{saww} community was presented to me\textsuperscript{saww} during the Covenant, so the first to believe in me\textsuperscript{saww} was Ali\textsuperscript{asws}, and he\textsuperscript{asws} would be the first one to shake my\textsuperscript{saww} hand when he\textsuperscript{asws} is Resurrected, and he\textsuperscript{asws} is the greatest truthful, and the distinguisher distinguishing between the truth and the falsehood’.”

He (the narrator) said, ‘Umar turned towards the two men and said, ‘Its divorces are two’. One of them said to him, ‘Glory be to Allah\textsuperscript{azwj}! We came to you, and you are commander of the faithful, and we asked you, but you came to a (another) man. By Allah\textsuperscript{azwj}! I will not speak to you’. Umar said, ‘Woe be unto you! Do you know who this is? This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. I heard the Prophet\textsuperscript{saww} saying: ‘Even if the skies and the earth were to be placed in a hand (of a scale), and the Eman of Ali\textsuperscript{asws} in (the other) hand, the Eman of Ali\textsuperscript{asws} would outweigh’”.

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\textsuperscript{485} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 2
\textsuperscript{486} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 3
\textsuperscript{487} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 4
5 - ج، الإحتجاج بالإرشاد إلى أي ملهم ومستمرياً عن آبائه عن عمله عن فات: كنّ أول الناس إسلاماً بعث يوم الأولين والثانيين وصلت نعمة يوم الاثنين، ونبت بمهام أدلة مبنية خلي دخل نزور في الإسلام الأحرى.

(The book) ‘Al-Ihtijaj’ – By the chain to Abu Muhammad Al-Askari asws, from his asws forefathers asws, from Ali asws having said: ‘asws was the first of the people in being a Muslim. asws shall be Resurrected of the day of Monday, and asws prayed with him saww on the day of Tuesday, and remain praying Salat for seven years until a number entered into Al-Islam’ – the Hadeeth’.

6 - ل، الخصال ابْنُ بُنْدرار عرنْ مرسْعردرةر بْنِ أرمِْرعر عرنْ إِب ْرراهِيمر بْنِ إِسْحراقر عرنْ عربْدِ اللََِّّ بْنِ مُوسرى عرنْ إِسْررائِي

(Laterly) (The book) ‘Al Khisaal’ of Ibn Bundar, from Mas’adah Bin Asma, from Ibrahim Bin Is’haq, from Abdullah Bin Musa, from Israil, from Abu Is’haq, from Al Minhal Bin Amro, from Ubadah Bin Abdullah,

‘From Ali asws having said: ‘asws am a servant of Allah azwj, and brother asws of His aswj Rasool saww, and asws am the greatest truthful. No one will say it after me asws except a liar. asws prayed Salat before the people did, by seven years’.

7 - ل، الخصال قارِئ الْمُؤْمِنِىَّ الْيَرِهُودِيِّ الَّذِي سرأرلر عرمَّا فِيهِ مِنْ خِصرالِ الِْروْصِيراءِ يَر أرخرا الْ

(The book) ‘Al Khisaal’ – Amir Al-Momineen asws said in answering the Jew who had asked about what qualities of the Prophets as were there in him asws: ‘O brother Jew! Allah azwj Mighty and Majestic Tested me asws during the lifetime of our Prophet saww Muhammad saww in seven places, and He aswj Found me asws in these to be from without self-pride for myself asws by the Favour of Allah aswj, as being obedient to him saww’.

He said, ‘And in what and in what, O Amir Al-Momineen asws’!

He asws said: ‘As for its first, Allah aswj Mighty and Majestic Revealed to our Prophet saww and Loaded him saww with the Message, and asws was the youngest of my asws family members, serving him saww in his saww house, and striving in front of him saww in his saww affairs.

قدما صغرى بي عبد المنفون كَمْبْوَرَتْه إِلَى الإسلامِ وشهد عنه أن لا إِلَّهِ إِلَّا اللَّهُ وَأَلْوَهُ وَأَلْوَاهُمْ وَأَلْوَاهُنْ وَأَنَّا لَنَا نُعْرِجُنَّ لَهُمُ اللَّهُ وَمَا نَرْجُونَ عَلَيْهِمْ مَثَلَّهُ وَلَدْرَةُ شَفَوْهُمْ

He saww called the young ones of the clan of Abdul Muttalib asws and their elders to the Al-Islam, and the testimony that there is no god except Allah aswj and he saww is Rasool aswj of

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Allahazwj. But they refused from that and denied it upon himsaww, and fled from himasws, and rejected himsaww, and isolated himsaww, and shunned himsaww, and the rest of the people were repressive to himasws and opposing against himsaww. It had been grievous what had been referred to them from what their hearts could not tolerate, and their intellects could not realise.

Iasws answered Rasool-Allahsaww alone, to what hesaww had called measws to, quickly, obediently, convinced, no doubt having entered measws regarding that. Wesaww remained with that for three Hajj (years), and there was no creature upon the surface of the earth praying Salat or testifying for Rasool-Allahsaww with what Allahazwj had Given himsaww, apart from measws and the daughteras of Khuwaylid, may Allahazwj have Mercy on heras, and Heazwj has Done so’.

Then Amir Al-Momineenasws faced towards hisasws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineenasws!’

(The book) ‘Uyoon Akhbar Al-Rezaasws’ – By a chain of Al-Tameemi, from Al-Rezasaws, from hisasws forefathersasws having said: ‘The Prophetsaww said: ‘Aliasws is the first one to follow measws, and heasws is the first one to shake hands with the truth (a metaphor about the peak of Conferment on the Day of Qiyamah)’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Muhammad Bin Ahmad Bin Al-Hassan Al Qatwany, from Muharrad Bi Shaddad, from Muhammad Ubeydullah, from Abu Abdullah, from Abu Sukheyla who said,

‘I and Salman Al-Farsiqa performed Hajj. We lodged with Abu Zarrqa, and we were with himqa for as long as Allahazwj so Desired. When the time of departure came, I said, ‘O Abu Zarrqa! I see matters to have been innovated and I fear that the differing would happen among the people. So, if that were to happen, what are youqa instructing me?’

قائل العلم كتاب الله و علِنَّ أبا طالب و أشْهِدت أني سَمِعت رسول الله ص نقول علَى أُولُو آدم بني آدم مِن بصائِفي بهما مَن الorest and أَوْلٌ مِن بصائِفي بهما وهو الصعيد الأَكْثَر و هو المفاوض يَظرف بين الحَقِّ و الباطل.’

490 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 7
491 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 8
He said, ‘Stick to the Book of Allah and Ali Bin Abu Talib, and I testify that Ira heard Rasool-Allah saww saying: ‘Aliasws is the first one to believe in himsaww, and the first one to shake myasws hand on the Day of Qiyamah, and heasws is the greatest truthful, and heasws is the distinguisher, distinguishing between the truth and the falsehood’.

We went out to perform Hajj with Salman Al-Farsi. When we ended to Al-Rahba, I inclined to Abu Zarr. We sat to himra and he was narrating to us, when he said, ‘Fitna will be occurring, so if you were to come across it, then upon you is to be with two – Book of Allah Mighty and Majestic, and Aliasws Bin Abu Talib asws, may the Pleasure of Allah be upon him asws.

Ira saw Rasool-Allahsaww holding hisasws hand and hesaww was saying: ‘This is the first one to believe in measws, and heasws will be the first one to shake myasws hand on the Day of Qiyamah, and heasws is leader of the Momineen, and the wealth is leader of the oppressors, and heasws is the greatest truthful, and heasws is the distinguisher between the truth and the falsehood’.

We went out for Hajj’.

Sha, the report Muhammad Bin Al-Husayn Al Muqry, from Muhammad Bin Abu Salj, from Abu Muhammad Al Nowfali, from Muhammad Bin Abdul Hameed, from Amro Bin Abdul Gaffar, from Ibrahim Bin Hassan, from Abu Abdullah, a slave of the clan of Hashims, from Abu Sukheyyla – similar to it, and in it is: ‘I and Ammar went out for Hajj’.

11 - Ma, the book of history Al-Tusi, from Abu Amro, from Ibn Uqdah, from Ahmad Bin Al-Husayn, from Ismail Bin Aamir, from Kamil Bin Al A’ala, from Aamir Bin Al Simt, from Salamah Bin Kuheyl, from Abu Sadiq, from Uleym,
‘From Salman⁰ having said, ‘The first one of this community to arrive to Rasool-Allah⁰ is the first to be a Muslim, Ali⁰ Bin Abu Talib⁰,⁴⁹⁵

12 - مَ، الَّذِينَ الفُلُوجِ الطَّوَسِي، أُبُو عَشَرَ عَنِّي مُقَدَّمَةً عَنْ أَحْمَدَ بْنِ تَمَّمٍ عَنْ غَيْبَةٍ عَنْ جَابِرِ بْنِ أَبِي طَالِبَ كَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُرْيَمَ بْنِ عَبْدِ الأَرْضِيَّ فِي أَيْبِهِ

قَالَ سَمِعْتُ أَبِي عِمْرَةَ بِقَوْلِ أُولَٰئِكَ مِنَ الْجَهَالَةِ عَلَى وَمِنَ النِّسَآءَ حَدِيثًا بِرَزَقَتُنَّ اللَّهُ جَهَّالِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Muhammad Bin Yahya Al Jufy, from Jabir Bin Al Hurr, from Abdul Rahman Bin Maymoun, from his father who said,

‘I heard Ibn Abbas said, ‘The first one to believe in Rasool-Allah⁰, from the men, is Ali⁰ Bin Abu Talib⁰, and from the women is (Syeda) Khadeeja⁰, may Allah⁰ be Pleased upon them⁰.’⁴⁹⁶

13 - مَ، الَّذِينَ الفُلُوجِ الطَّوَسِي، أُبُو عَشَرَ عَنِّي مُقَدَّمَةً عَنْ أَحْمَدَ بْنِ تَمَّمٍ عَنْ غَيْبَةٍ عَنْ جَابِرِ بْنِ أَبِي طَالِبَ كَانَ عَنْ عَبْدِ الرَّحْمَانِ بْنِ مُرْيَمَ بْنِ عَبْدِ الأَرْضِيَّ فِي أَيْبِهِ

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(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Yahya Bin Abdul Hameed, from Yahya Bin Salama, from his father,

‘From Al-Baqir⁰, from Ibn Abbas who said, ‘Abu Musa said, ‘Ali⁰ is the first one to be Muslim’.⁴⁹⁷

أَوْلَٰى مِنْ ذَٰلِكَ مَنْ قَدْ عَلِمَ عَنْ الْمُهْدَى عَنِّي مُقَدَّمَةً عَنْ أَحْمَدَ بْنِ تَمَّمٍ عَنْ غَيْبَةٍ عَنْ جَابِرِ بْنِ أَبِي طَالِبَ كَانَ عَنْ عَبْدِ الرَّحْمَانِ بْنِ مُرْيَمَ بْنِ عَبْدِ الأَرْضِيَّ فِي أَيْبِهِ

الأَمْوَةَ وَفَازِرُوهُا عَلَى أَيْبِ طَالِبٍ عَ.

I (Majlisi) am saying, ‘It has passed in the chapter of texts, from Al-Husayn Bin Khalid,

‘From Al-Reza⁰, from his⁰ forefathers⁰, from the Prophet⁰ having said: ‘For every community is a truthful and a distinguisher, and the truthful of this community and its distinguisher is Ali⁰ Bin Abu Talib⁰’.⁴⁹⁸

أَوْلَٰى مِنْ ذَٰلِكَ مَنْ قَدْ عَلِمَ عَنْ الْمُهْدَى عَنِّي مُقَدَّمَةً عَنْ أَحْمَدَ بْنِ تَمَّمٍ عَنْ غَيْبَةٍ عَنْ جَابِرِ بْنِ أَبِي طَالِبَ كَانَ عَنْ عَبْدِ الرَّحْمَانِ بْنِ مُرْيَمَ بْنِ عَبْدِ الأَرْضِيَّ فِي أَيْبِهِ

الأَمْوَةَ وَفَازِرُوهُا عَلَى أَيْبِ طَالِبٍ عَ.

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja’far Bin Salamah, from Al Saqafy, from Ahmad Bin Imran, from Al-Hassan Bin Abdullah, from Khalid Bin Isa Al Ansary, from Abdul Rahman Bin Abu Layli, raising it, said,


⁴⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 65 H 11
⁴⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 65 H 12
⁴⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 65 H 13 a
⁴⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁰, Ch 65 H 13 b
for a recompense, and they are the Guided ones [36:21], and Hizkeel, Momin of the people of Pharaoh, and Ali isaww, Bin Abu Talib isaww, and he isaww is their superior”. 499

15 - ما، الأمامي للشيخ الطوسي المفيد عن أحمد بن محمد الصدوق عن لاه لالت عن أسحاح بن موسي الصدقي عن نعيم بن معاوية عن قضية بن طليطلة عن أبي داود وسلمان رضي الله عنهما فلما أخذ رسول الله صبي غني عن أبي طالب فقال هذا أوائل من آمن بوب أوائل من صدققي يوم الفينابة وهو الصديق الأكبر وأفاضل هذه الأمه أهله وسماح المؤمنين

16 - شف، كشف اليوي من تفسير الحافظ أحمد بن موهب اليوبياني بإيضاد عن أبدين عن ابن عتبة وذيبين آتيا يبع صحلوا بالله وأحي عليل بن عبد العطشل وبخطير الطيار أولئك هم الصديقون على صديق هذه الأمه أهله كبيرين وهو الصديق الأكبر والأفاضل الأعظم

17 - شف، كشف اليوي من كتاب المحافظ أحمد بن موهب عن محمد بن ابراهيم بن الفضل عن أحمد بن عبد الله بن عبد الله بن عمرو عن علي بن هاشم عن محمد بن عبد الله بن عبد الله بن أبو رفع عن أبي داود عن أسحاق بن عبد المحسن بن جعفر بن ملجم بن علي بن عبد الملك بن طليطلة بأول من صدققي يوم الفينابة وأنت الصديق الأكبر وأنت الفائز فوق بين الحق و الباطل وأنت يفسحوت المؤمنين و أنت يفسحوت الخير

500 - The book ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Al Saqly, from Zakariya Bin Yahya Al Sajy, from Ismail Bin Musa Al Sudy, from Muhammad Bin Saeed, from Fuzeyl Bin Marzouq, from Abu Sukheyla, ‘From Abu Zarr ra, and Salman ra, may Allah azwj be Pleased from them asws, said, ‘Rasool-Allah saww held a hand of Ali asws Bin Abu Talib asws and said: ‘The first one to believe in me saww and the first one to shake my saww hand on the Day of Qiyamah, and he asws is the greatest truthful, and distinguisher of this community, and leader of the Momineen’.

501 - The book ‘Kashf Al Yaqeen’, from Tafseer of Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain from Qatadah, from Hassan, from Ibn Abbas, ‘And those who believe – meaning they ratified with Allah azwj that He azwj is One – Ali asws, and Hamza asws Bin Abdul Muttalib asws, and Ja’far Al Tayyar asws, they are the truthful [57:19]. He said, ‘The truthful of this community is Amir Al-Momineen asws, and he asws is the greatest truthful, and the mighty distributor’ – the Hadeeth’. 501

502 - The book ‘Kashf Al Yaqeen’, from the book of Al Hafiz – Ahmad Bin Mardaway, from Muhammad Bin Ibrahim Bin Al Fazl, from Ahmad Bin Amro Bin Abdul Khaliq, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Muhammad Bin Abdullah Bin Abu Rafie, ‘From Abu Zarr ra having heard Rasool-Allah saww saying to Ali asws, ‘You asws will be the first one to shake my saww hand on the Day of Qiyamah, and you asws are the greatest truthful, and you asws are the distinguisher distinguishing between the truth and the falsehood, and you asws are leader of the Momineen and the wealth is leader of the Kafirs’.

500 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 15
‘Fitna will be occurring, so if any one of you were to come across it, then upon him is to be
with two things – Book of Allah azwj and Ali asws Bin Abu Talib asws, for I
have heard Rasool-Allah saww saying, and he asws was holding a hand of Ali
asws Bin Abu Talib asws: ‘This is the first one to believe in me saww, and will be the first one to shake
my saww hand on the Day of Qiyamah, and he asws is the distinguisher of this community, distinguishing between the truth
and the falsehood, and he asws is leader of the Momineen, and the wealth is the leader of the
oppressors, and he asws is the greatest truthful, and he asws is my saww door which I
saww can be accessed from it’’.503

503 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 18

When it was morning, Rasool-Allah saww in that gathering of his saww, and l asws was on his saww right, when a group of nine came from Hazramaut (Yemen), until they were near from the
Prophet saww, and they greeted. He saww responded the greeting unto them, and they said, ‘O Muhammad saww! Present Al-Islam to us’. Six of them became Muslims, and three did not become Muslims. Then they (converts) left.

The Prophet saww said to the three: ‘As for you, O so and so, you will be dying by a thunderbolt from the sky, and as for you, O so and so, you will be struck a snake in such and such a place, and as for you, O so and so, you will be going out in seeking livelihood along with your camel, and some people from such and such would meet you, and they will be killing you’.

Something occurred in the hearts of those who had become Muslims, so they returned to Rasool-Allah saww. He saww said to them: ‘What happen to your companions, the three, those who turned around from Al-Islam and did not become Muslims?’

They said, ‘By the One azwj Who Sent you saww with the truth as a Prophet saww! They did not exceed from what you saww had said, and each one died with what you saww had said he would, and we came back to you saww in order to renew Al-Islam and we testify that you saww are a Rasool saww of Allah azwj, and you saww are the trustworthy upon the living and the dead after this, and these (prophecies)’.

(The book) ‘Kashf Al Yaqeen’, from the mentioned book, from Abu Is’haq Al Hamdani, from Amro Bin Maymoun, from Ibn Masoud having said,

‘While we were seated one day at the door of Rasool-Allah saww awaiting his saww coming out to us, when he saww did come out. We stood up and revered, and among us was Ali asws Bin Abu Talib asws. He asws (also) stood up among the ones standing, but the Prophet saww grabbed his asws hand and said: ‘O Ali asws! I saww give you asws my saww arguments’.

504 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 19
His asws eyes were filled with tears and he asws said: ‘O Rasool-Allah saww! Regarding what are you saww giving me asws the arguments, and you saww have known I asws have not faulted you saww regarding anything at all!’

He saww said: ‘I saww shall give you asws arguments for the Prophet-hood, and you asws have known I saww have not faulted you saww regarding anything at all!’

Then the Prophet saww said: ‘This is the first one to believe in me saww, and the first one to ratify me saww, and he asws is the greatest truthful, and he asws is the great differentiator who distinguishes between the truth and the falsehood, and he asws is leader of the Momineen, and illumination in the darkness of the straying’. 505

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ali Bin Al Ja’ad, from Shu’ba, from Qatadah, from Al-Hassan, from Ibn Abbas, ‘Regarding Words of the Exalted: And those who believe in Allah and His Rasool, they are the truthful [57:19]. He said, ‘The truthful of this community is Al asws Bin Abu Talib asws. He asws is the greatest truthful and the mighty distinguisher’.

Then He azwj Said: and the martyrs in the Presence of their Lord. Ibn Abbas said, ‘And they are Ali asws, and Hamza asws, and Ja’far asws. They as are the truthful, and they as are the witnesses of the Rasool saww upon their as communities. They had delivered the Message’.

For them would be their Recompense – in the Presence of their Lord aswj upon the ratification with the Prophet-hood, and their Light. [57:19] – upon the Bridge’. 506

Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas,

505 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 20
506 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 21 a
'Regarding Words of the Exalted: And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets [4:69] – meaning Muhammadasws - and the Truthful – meaning Aliasws, and heasws was the one who ratified himasws - and the Martyrs [4:69] – meaning Aliasws, and Ja'farasws, and Hamzaasws, and Al-Hassanasws, and Al-Husaynasws.

The Prophetsas, all of themas are truthful, and every truthful isn’t a Prophetas; and the truthful, all of them are righteous, and every righteous one isn’t a truthful; nor is every truthful a martyr. And Amir Al-Momineenasws was a truthful, a martyr, a righteous, so heasws is rightful of what is in the two Verses, from the description, besides the Prophet-hood’. 507

And Abu Zarrra was narrating something, but they belied himra. The Prophetasaww said: ‘Neither has the green (sky) shaded...’ – the Hadeeth. At that time, Aliasws entered, so heasws said: ‘Indeed! This man coming, heasws is the greatest truthful and the mighty distinguisher’. 508


‘The Prophetasaww said: ‘The truthful are three – Ali Bin Abu Talibasws, and Habeeb Al-Najjar, and Momin of the people of Pharaohla – meaning Hizkeel’ 509

And in a report: ‘And Aliasws Bin Abu Talibasws, and heasws is their superior’ 510

And Amir Al-Momineenasws had mentioned repeatedly: ‘iasws am the greatest truthful, and the mighty distinguisher’ 511

508 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineeniasws, Ch 65 H 21 c
Ibn Abbas,

‘From the Prophet \( \text{saww} \): ‘Ali \( \text{asws} \) is the truthful of this community, and its distinguisher, and its narrator, and he \( \text{asws} \) is its Haroun \( \text{as} \), and its Yoshua \( \text{as} \), and its Aasif \( \text{as} \), and its Shamoun \( \text{as} \). He \( \text{asws} \) is the door of Hitta, and the ship of its salvation. He \( \text{asws} \) is its Talut and one with its reins’.

Ka‘ab Al-Habr asked Abdullah Bin Salam, before he became a Muslim, ‘O Muhammad \( \text{saww} \)! What is the name of Ali \( \text{asws} \) among you?’ He \( \text{saww} \) said: ‘With us, it is ‘The greatest truthful’.

Abdullah said, ‘I testify that there is no god except Allah \( \text{azwj} \), and I testify that Muhammad \( \text{saww} \) is Rasool-Allah \( \text{saww} \). We do find in the Torah, ‘Muhammad \( \text{saww} \) is the Prophet \( \text{saww} \) of mercy and Ali \( \text{asws} \) is establisher of the proof’. I prose, ‘The first one to ratify him \( \text{saww} \), and he \( \text{asws} \) is the remover of his distress’.

Al-Hassan, from Abu Layli Al Ghifari who said,

‘Rasool-Allah \( \text{saww} \) said: ‘Fitna will be occurring after me \( \text{saww} \), so when it is like that, then stick with Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \), for he \( \text{asws} \) is the distinguisher between the truth and the falsehood’ – it is extracted by Sheyrawiyah in (the book) ‘Al-Firdows’.

(The book) ‘Bashaarat Al Mustafa \( \text{saww} \)’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Muhammad Al Wa‘iz, from Ali Bin Ahmad Al Jarjany, from Muhammad Bin Yaqub Al Ma‘qily, from Ibrahim Bin Suleyman, from Is‘haq Bin Bishr, from Khalid Bin Al Haris, from Awf, from Al-Hassan, from Abu Layli Ghifary who said,

512 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \( \text{asws} \), Ch 65 H 21 f
513 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \( \text{asws} \), Ch 65 H 21 g
514 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen \( \text{asws} \), Ch 65 H 21 h
I heard Rasool-Allah saww saying: ‘Fitna will be occurring from after me saww, so when that happens, then stick to Ali asws Bin Abu Talib asws, for he asws will be the first one to see me saww, and the first one to shake my saww hand on the Day of Qiyamah, and he asws is the greatest truthful, and he asws is the distinguisher of this community, distinguishing between the truth and the falsehood, and he asws is leader of the Momineen, and the wealth is leader of the hypocrites’.

(The book) ‘Al-Manaqib of Ibn Shehr Ashub – For the Prophet saww was a general allegiance and a special allegiance, and he saww particularised is for the Jinn, and there did not happen to be any share in it for the human beings, and allegiance of the Helpers, and there did not happen to be any share in it for the Emigrants, and allegiance of the clan initially, and allegiance of Al-Ghadeer at the end, and he saww had individualised All asws with these and taken with its ends.

And as for the general allegiance, it is the allegiance at the tree, and it is (tree of) ‘Samurah’ or ‘Arak’ at the well of Al-Hudaybiyya, and it is called ‘Allegiance of the Pleasure’ due to His aszw Words: Allah was Pleased from the Momineen [48:18], and the place was unknown, and the tree is lost, so it was said, ‘It is at Rawha’. It is not known whether it is at Rawha of Makkah at the bathhouse, or Rawha in its road.

And they said, ‘The tree, it was swept away by the floods, and Amir Al-Momineen asws had preceded the companions, all of them, in this allegiance as well, by things from it, he asws was from the preceding ones during it’.

It is mentioned by Abu Bakr Al Shirazi in his book, from Jabir Al Ansari,

‘The first one to stand for the allegiance was Amir Al-Momineen asws, then Abu Sinan Abdullah Bin Wahab Al-Asady, then Salman Al-Farsi asfw.

516 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 23 a
517 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 23 b
And in the Hadeeth of Al-Lays, ‘The first one to pledge allegiance was Ammar’, meaning after Ali asws.\footnote{518} And it is reported by all, from Jabir Al-Ansari having said, ‘We pledged to Rasool-Allah saww upon the death’.\footnote{519}

And in (the book) ‘Ma’arifa’ of Al Nasawy – ‘Salman ra was asked, ‘Upon which thing did you all pledge under the tree?’ He ra said, ‘Upon the death’.\footnote{520}

And in Ahadeeth of Al-Basreyn, from Ahmad, ‘Ahmad Bin Yasaar said, ‘The people of Al-Hudeyblya pledged to Rasool-Allah saww upon that they would not flee’.\footnote{521}

And Ibn Abbas said, ‘The Prophet saww took their allegiances beneath the tree upon that they would not flee’.\footnote{522}

And it is reported by Al Hafiz Bin Mardawayh in his book, by three ways,

‘From Al-Husayn Bin Zayd son of Ali asws Bin Al-Husayn asws, from Ja’far asws Bin Muhammad asws having said: ‘I asws testify that my asws father asws narrated to me asws, from his asws father asws, from his asws grandfather asws, from Al-Husayn asws Bin Ali asws having said: ‘When the Helpers came to pledge allegiance to Rasool-Allah aswj at Al-Aqabah, he aswj said: ‘Stand, O Ali asws!’

Ali asws said: ‘Upon what should I asws take their allegiances, O Rasool-Allah saww!’ He saww said: ‘Upon, that they would obey Allah aswj and not disobey, and upon that they would defend
Rasool-Allah
to People of his Household and his offspring, from what they defend themselves and their offspring from.  

It is mentioned by Ahmad in (the book) ‘Al Fazaail’, from Habbat Urn, and from Ibn Abbas, and from Al Zuhry,

‘The scribe of the letter on the day of Al-Hudaybiyya was Ali Bin Abu Talib’.  

And Al Tabari mentioned in his history, from Al Bara’a Bin Aazib, from Qays Al Nakhaie, and it is mentioned by Al Qattan, and Wakie, and Al Sowry, and Al Sudy, and Mujahid in their Tafseers, from Ibn Abbas in a lengthy Hadeeth,

‘The Prophet said: ‘You did not write a (single) letter except and Jibraeel was looking at you and rejoicing and smiling at you’.  

And as for allegiance of the kindred, the Prophet said: ‘I have been Sent to my family in particular, and to the people in general’ and it happened three years after His being Sent.

Upon what is mentioned by Tabari in his history, and Al Kharowshi in his Tafseer, and Muhammad Bin Is’haq in his book, from Abu Malik, from Ibn Abbas, and from Ibn Jubeyr,

‘When His Words were Revealed: And warn your kindred, the near ones! [26:214], Rasool-Allah instructed Ali to cook a leg of lamb and bread for them, being four handfuls of food, and he came with a jug of milk. Then they came entering to it, ten by ten, until they were satiated, and although from them were ones who could eat a (whole) shoulder of lamb and drink a jug’.  

و في رواية مكاني عن الصحابة عن ابن عباس أنه قال: و قد رأيت هذه الآية ما رأيت.
And in a report of Muqatil, from Al-Zahhak, from Ibn Abbas having said, ‘And you have seen these signs what you have seen’.527

And in a report of Al Bara’a Bin Aazib and Ibn Abbas,

‘Abu Lahabla rushed them saying, ‘This is what the man saww has bewitched you all with’. The Prophet saww said to them: ‘I saww have been Sent to the black and the white and the red. Allah azwj has Commanded me saww to warn my saww near of kin, and I saww cannot control anything for you all from Allah azwj except that you should be saying, ‘There is no god except Allah azwj’.

Abu Lahabla said, ‘Is it for this you saww have called us?’ Then they dispersed from him saww. It was Revealed: May both the hands of Abu Lahab perish, and (so would) he! [111:1].

Then he saww called them for a second time and fed them and quenched them. Then he saww said to them: ‘O clan of Abdul Muttalib saww! Obey me saww, you will become kings of the earth, and their rulers, and Allah azwj did not Send any Prophet as except He azwj Made a successor as to be for himas, a brother, a Vizier. Which one of you would happen to be my saww brother, and my saww Vizier, and my saww successor, and my saww inheritor, and payer of my saww debts.

And in a report of Al Tabari, from Ibn Jubeyr, and Ibn Abbas,

‘Which one of you would support me saww upon this matter, upon that he would be my saww brother, and my saww successor, and my saww caliph among you all?’ The people recoiled’.528

And in a report of Abu Bakr Al Shirazi, from Muqatil, from Al Zahhak, from Ibn Abbas, and in (the book) ‘Musnad Al Ashra’, and (the book) ‘Fazaail Al Sahaba’, from Ahmad by his chain, from Rabie Bin Nahid,

‘From Ali asws: (He saww said): ‘Which one of you would pledge to me saww upon that he would be my saww brother, and my saww companion?’ But no one stood up to him saww, and Ali asws was

528 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 23 m
the youngest of the people, saying, ‘I will!’ He said during the third: ‘Yes!’ and he struck his hand upon the hand of Amir Al-Momineen, 529

And in the Tafseer of Kharkowsy – From Ibn Abbas, and Ibn Jubeyr, and Abu Malik, and in Tafseer of Sa’alby,

‘Ali was youngest of the people: ‘I will, O Rasool-Allah!’ He said: ‘(It is) you!’ So, for that, he was his successor. The people stood up and they were saying to Abu Talib, ‘Obey your son, for he has been made a governor over you.’

And from the book ‘Tareekh’ of Tabari – The people recoiled. Ali said: ‘I will, O Prophet of Allah! I will become your Vizier upon it’. He grabbed my neck, then said: ‘This is my brother, and my successor, and my caliph among you, therefore listen to him and obey!’

He (the historian) said, ‘The people stood up laughing (mocking), and they were saying to Abu Talib, ‘He has ordered that you listen to your son and obey!’

And in a report of Al Haris Bin Nowfal, and Abu Rafie, and Abbad Bin Abdullah Al Asady,

‘From Ali: ‘I will, O Rasool-Allah!’ He said: ‘You!’ and he drew me closer to him and applied saliva in my mouth. They stood up laughing (mocking) and saying, ‘Evil is how he loves the son of his uncle, when he follows him and ratifies him’.

(The book) ‘Tareekh’ of Al Tabari – From Rabie Bin Najid,

‘A man said to Ali, ‘O Amir Al-Momineen! Due to what you inherited the son of your uncle, instead of your uncle (inheriting him)?’
He asws said after a speech, mentioning in it the Hadeeth of the invitation: 'But no one stood up to him saww, and I asws was from the youngests of the people. He saww said: ‘Be seated!’ Then he saww said that thrice, during all that I asws was standing to him saww, and he saww was saying to me asws: ‘Be seated!’, until it was during the third, he asws struck his saww hand upon my asws hand. Therefore, due to that, I asws inherited the son saww of my asws uncle as, instead of my asws uncle (inheriting him saww)’.

And in a Hadeeth of Abu Rafie,

‘Abu Bakr said to Al-Abbas, ‘I adjure you of Allah aswj! Do you know that Rasool-Allah saww gathered you all and said: ‘O Clan of Abdul Muttalib asws! Allah aswj did not Send any Prophet as except He aswj Made to be for him as, from his as family, a Vizier, and a brother, and a successor, and a caliph among his as family? So, who from you will stand up to pledge allegiance to me saww upon that he would be my saww brother, and my saww Vizier, and my saww inheritor, and my saww successor, and my saww caliph among my saww family? So, Ali asws pledge upon what had been stipulated to him asws?’.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Muhammad Bin Mus’ab Al Bajaly, transmitting,

‘From Ali asws Bin Abu Talib asws having said: ‘When this Verse was Revealed: And warn your kindred, the near ones! [26:214], Rasool-Allah saww called me asws and said: ‘O Ali asws! Allah aswj has Commanded me saww to warn my saww near of kind, so prepare a meal of a forearm (of a sheep) and drink, when saww begin the matter with them. saww see from them what saww dislike.

saww was silent until Jibraeelas came to me saww and said: ‘O Muhammad saww! You saww, if you saww do not do what you saww have been Commanded with, your saww Lord aswj will Punish you saww’. So, prepare found handfuls of food and make a leg of a sheep to be upon it, and fill

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533 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saw, Ch 65 H 23 r
534 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saw, Ch 65 H 23 s
up a jug of milk for us, and gather the Clan of Abdul Muttalib\textsuperscript{asws} for me\textsuperscript{saww} until I\textsuperscript{saww} let them know and deliver to them what I\textsuperscript{saww} have been Commanded with'.

I\textsuperscript{asws} did what he\textsuperscript{saww} had instructed me\textsuperscript{asws} with, then I\textsuperscript{asws} invited them to him\textsuperscript{saww}, and on that day they were forty men, more or less, among them being their uncle\textsuperscript{as} Abu Talib\textsuperscript{asws}, and Hamza\textsuperscript{asws}, and Al-Abbas, and Abu Lahab\textsuperscript{la}. When they had gathered to him\textsuperscript{saww}, he\textsuperscript{saww} called for the meal which had been prepared for them and it was brought to us. When it was placed, Rasool-Allah\textsuperscript{saww} took a morsel of meat and tore it with his\textsuperscript{saww} teeth, then cast it in a corner of the tray, then said: ‘Take, in the Name of Allah\textsuperscript{azwj}!’

The people ate until there was no need for them of anything and I\textsuperscript{asws} could not see except the place of their hands, and I\textsuperscript{asws} swear the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul, even though one man from them could have eaten the like of what had been advanced to all of them.

Then he\textsuperscript{saww} said: ‘Quench the people!’ So, I\textsuperscript{asws} came with that jug, and they drank from it until they were all saturated, and I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}, and even though one man from them could have drunk the like of it.

When Rasool-Allah\textsuperscript{saww} wanted to speak to them, Abu Lahab\textsuperscript{la} rushed them to the speech. He\textsuperscript{la} said, ‘It is the limit of what your companion\textsuperscript{saww} has bewitched you!’ The people dispersed and the Prophet\textsuperscript{saww} could not speak to them. He\textsuperscript{saww} said the next morning: ‘O Ali\textsuperscript{asws}! This man\textsuperscript{la} had preceded me\textsuperscript{saww} to what you\textsuperscript{asws} heard, and the people dispersed before I\textsuperscript{saww} could speak to them. So, prepare for us the meal like what you\textsuperscript{asws} had prepared, then gather them to me\textsuperscript{saww}.’

I\textsuperscript{asws} did so, then gathered them to him\textsuperscript{saww}. Then he\textsuperscript{saww} called for the meal and drew it closer to them. He\textsuperscript{saww} did like what he\textsuperscript{saww} had done the day before, and they ate until there was no need for them for anything. Then he\textsuperscript{saww} said: ‘Quench them!’ So, I\textsuperscript{asws} followed them up with that jug, and they drank until there were saturated from it. Then Rasool-Allah\textsuperscript{saww} spoke.
He said: ‘O Clan of Abdul Muttalib! By Allah, I do not know of any youth from the Arabs who had come to his people with anything superior to what I have come to you all with. I have come to you with news of the world and the Hereafter; and Allah Blessed and Exalted has Commanded me to call you all. So, which one of you would support me upon my matter, upon that he would be my brother, and my successor, and my caliph among you all?’ The people recoiled from it, all of them.

He said: ‘I was youngest of them in age, and warmest of them in eyes, and largest of them in wisdom, and thinnest of them in legs, I said: ‘I will, O Prophet of Allah! I shall be your Vizier upon it’. He grabbed my neck, then said: ‘This is my brother, and my successor, and my caliph among you, therefore listen to him and obey!’

The people stood up laughing and saying to Abu Talib, ‘He has ordered you to listen to Ali and obey!’

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting,

‘From Ibn Abbas regarding His Words: And the foremost are the foremost [56:10], he said, ‘The foremost of this community is Amir Al-Momineen’, 536

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting,

‘From Ja’far Bin Muhammad, he (the narrator) said, ‘I asked him about Words of Allah the Exalted: A group from the former ones [56:39] And a group from the latter ones [56:40]. He said: ‘A group from the former ones – the killed son of Adam’, and the

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Momin of people of Pharaoh, and Habeeb the carpenter, and Momin of the people of Yaseen; and a group from the latter ones is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 537

From Ibn Abbas who said regarding Words of the Exalted: ‘Our Lord! Forgive us and our brethren who preceded us with the Eman, [59:10], he said, ‘They are three persons – Momin of people of Pharaoh, and Habeeb the carpenter, governor of the city of Antioch, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

From Ibn Abbas regarding this Verse, And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]. He said, ‘The Angels submitted in the skies, and the Momineen (did so) in the earth willingly, and from this community, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} preceded them, and for every community there is a preceding one.

And the hypocrites submitting unwillingly, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was the first of the community in being a Muslim, and its first from Rasool-Allah\textsuperscript{asww} to battle the Polytheists,

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537 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 26
538 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 27
539 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 28
and he asws fought the hypocrites from after him saww and the ones who had submitted unwillingly”.

...30 - From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘My saww community was presented unto me saww during the Covenant, and the first one to believe in me saww and ratify me saww was Ali asws, and he asws was the first one to believe in me saww, and ratify me saww when I saww was Sent. Thus he asws is the greatest truthful (ratifier)”.

...31 - Sha, the chain of narration includes Is’haq, from Nuh Bin Qays, from Suleyman Bin Ali Al Hashimy who said, ‘I heard Muazah Al Adawiya saying, ‘I heard Ali asws Bin Abu Talib asws saying upon the pulpit of Al Basra: ‘I asws am the greatest truthful. I believed before Abu Bakr believed, and I became a Muslims before he became a Muslim’.”

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541 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 30
542 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 31
543 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 32
‘From Abu Zarr\(^a\), may Allah be Pleased from him\(^a\), said, ‘I heard the Prophet \(^saww\) saying to Ali\(^asws\): ‘You\(^asws\) are the first one to believe in me\(^saww\) and ratify me\(^saww\), and you\(^asws\) will be the first one to shake my\(^saww\) hand on the Day of Qiyamah, and you\(^asws\) are the greatest truthful, and you\(^asws\) are the distinguisher who distinguishes between the truth and the falsehood, and you\(^asws\) are leader of the Momineen and the wealth is leader of the oppressors’’.

34 - شف، كشف اليوي من كتاب المنافقين لرمثة بن عبد الرحمن بن الله بن عبد الرحمن بن حبيب، فيه و أهل يغوث للكافرين.


34 - شف، كشف اليوي من كتاب المنافقين لرمثة بن عبد الرحمن بن الله بن عبد الرحمن بن حبيب، فيه و أهل يغوث للكافرين.


35 - قب، المنافقون لابن شهراشوب: استفاضت الرواية أن أول من أسلم علي ثم خديجة ثم جعفر ثم زيد ثم أبوذر ثم عمرو بن عبيد السلمي ثم خالد بن سيؤد بن العاص ثم سهيلة أم عمارة ثم عبيدة بن بن حارث ثم خبرة بن بن الرؤف ثم سلمان ثم استاد ثم عمرو بن عبد الله بن مسعود في جماعة.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘The reports are excessive that the first one to become a Muslim was Ali\(^asws\), then (Syeda) Khadeeja\(^asws\), then Ja’far\(^asws\), then Zayd, then Abu Zarr\(^a\), then Amro Bin Anbasa Al-Salamy, then Khalid Bin Saeed Bin Al-Aas, then Sumayya mother of Ammar, the Ubeyda Bin Al-Haris, then Hamza\(^asws\), then Khabbab Bin Al-Ars, then Salman\(^a\), then Al-Miqdad\(^a\), then Ammar\(^a\), the Abdullah Bin Masoud among that group.

35 - قب، المنافقون لابن شهراشوب: استفاضت الرواية أن أول من أسلم علي ثم خديجة ثم جعفر ثم زيد ثم أبوذر ثم عمرو بن عبيد السلمي ثم خالد بن سيؤد بن العاص ثم سهيلة أم عمارة ثم عبيدة بن بن حارث ثم خبرة بن بن الرؤف ثم سلمان ثم استاد ثم عمرو بن عبد الله بن مسعود في جماعة.

then Abu Bakr, and Usman, and Talha, an Al-Zubeyr, and Sa’ad Bin Abu Waqas, and Abdul Rahman Bin Awf, and Saeed Bin Zayd, and Saheyb, and Bilal. In the history of Al-Tabari, Umar became Muslim after forty-five men and twenty-one women’. (This is not a Hadith)

After the report of the historians about the family tree and the report of the quantum that one from the Muslims was X then Z then Y then Zid then Abu Bakr.

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544 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 65 H 33
545 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 65 H 34 a
546 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 65 H 34 b
547 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\(^asws\), Ch 65 H 35 a
The list of the companions from the history of Al-Tabari, and Al-Ma’arif, from Al-Qataby, ‘The first one to be Muslims was Khadeejaasws, then Aliasws, then Zayd, then Abu Bakr.548 (This is not a Hadith)

روى أبو ذرعة الدمشوي و أبو إسحاق الثعلبِِ كتابيهما أنه قال أبو بكر
يَ أسفى على ساعة تودمنِ
فيها علي بن أبِ طالب ع فلو سبوته ل كان لِ
سابوة الْسلَم.

It is reported by Abu Zar’a and Abu Is’haq Al-Sa’alby in their books, ‘Abu Bakr said, ‘O my regret upon the time in which Ali Bin Abu Talibasws preceded me. Had I preceded himasws, it would have been a precedence for me to Al-Islam (to pride)’’.549 (This is not a Hadith)

Tareekh of Al Tabari – Qatada, from Salim Bin Abu Al Ja’ad, from Muhammad Bin Sa’ad Bin Abu Waqas who said,

‘I said to my father, ‘Wasn’t Abu Bakr the first of you all to Islam?’ He said, ‘No, and more than fifty Muslims had become Muslims before him, but he as our superior in Islam’’.550 (This is not a Hadith)

And Usman said to Amir Al-Momineenasws, ‘Youasws, if youasws are waiting for me, so you had waited for the ones who were better than me and youasws. Heasws said: ‘And who is better than measws?’ He said, ‘Abu Bakr and Umar’. Heasws said: ‘You are lying! asws am better than you and them both. asws worshipped Allahazwj before you all and will worship Himazwj after you’’.551

As for the poem of Hasaan (Bin Sabit) that Abu Bakr is the first one to be Muslim, so he is a poet and his enmity towards Aliasws is apparent. And as for the report of Abu Hureyra, he is from the abandoners (of Alasws), and Umar had hit him with the whip due to the frequency of his reports and had said that he is lying. And as for the report of Ibrahim Al-Nakhaie, so he is a Nasibi (Hostile one), severely opposed about Al-Husaynasws, and he had gone out with Ibn Al-Ash’as in an army of Ubeydullah Bin Ziyad to Khorasan, and he was saying, ‘There is

548 Bihar Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 b
549 Bihar Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 c
no good except in the solid Nabeez (drink). And as for the reports regarding that Ali asws is first in Islam, so books have been written regarding it, from it”. 552 (This is not a Hadith)

What is reported by Al Sudy, from Ibn Malik, from Ibn Abbas,

‘Regarding His aswz Words: And the foremost are the foremost [56:10] These are the ones of proximity [56:11]. He said, ‘The preceding one of this community is Ali asws Bin Abu Talib asws’. 553

Malik Bin Anas, from Abu Salih, from Ibn Abbas,

‘It was Revealed regarding Amir Al-Momineen asws. By Allah aswz He asws preceded every people of Eman to the Eman’. Then he said, ‘And the foremost are like that. He asws will be foremost of the servants on the Day of Qiyaamah to the Paradise”. 554

The book of Abu Bakr Al Shirazi – Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas who said,

‘And the foremost, the first ones [9:100], was Revealed regarding Amir Al-Momineen asws. He asws preceded the people, all of them, with the Eman, and he asws prayed Salat to two Qiblahs, and pledged two allegiances – allegiance of Badr and allegiance of the Pleasure (Hudaybiyya), and he asws emigrated two emigrations – with Ja’far asws from Makkah to Ethiopia, and from Ethiopia to Al-Medina”.

And it has been reported from a group of the interpreters that it was Revealed regarding Ali asws. And it has been mentioned in fifteen books regarding what has been Revealed regarding Amir Al-Momineen asws, but in most Tafseers, ‘Allah aswz the Exalted has not Revealed in the Quran any Verse as: ‘O you those who believe!’ except and Ali asws is their commander’, because he asws is first of the people to be Muslim”. 555

552 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 f
553 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 g
554 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 h
555 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 i
I heard Umar Bin Al-Khattab saying, ‘Rasool-Allahsaww said: ‘O Aliasws! Youasws are first of the Muslims in Islam, and the first of the Momineen in Eman’’.556

Abu Yusuf Al Nasawy in (the books) ‘Al Ma’arifa’, and ‘Al Tareekh’ – It is reported by Al Sudy, from Abu Malik, from Ibn Abbas who said,

‘Rasool-Allahsaww said: ‘Aliasws is the first one to believe in measws and ratify measws’.557

Abu Nueym in (the book) ‘Al Hilyat Al Awliya’, and Al Natanzy in (the book) ‘Al Khasaais’, by the chain from Al Khudri,

‘The Prophetasws said to Aliasws and struck hisasws hand between hisasws shoulders: ‘O Aliasws! There are seven qualities youasws cannot be argued with by anyone regarding these on the Day of Qiyamah. Youasws are first of the believers in Allahazwj in Eman, and most loyal of them with the Pact of Allahazwj, and straightest of them with the Command of Allahazwj, and kindest of them with the citizens, and fairest of them with the distribution, and most learned of them with the judging, and mightiest of them in privileges on the Day of Qiyamah’’.558

(The book) ‘Al Arbaeen’ of Al Khatheeb, by his chain from Mujahid, from Ibn Abbas, and (the book) ‘Fazaail’ of Ahmad, and (the book) ‘Kashaf’ of Sa’alby, by their chains to Abdul Rahman Bin Abu Layli, from his father who both said,

‘The Prophetasws said: ‘The preceding ones of the community are three, not having committed Kufr for the blink of an eye – Aliasws Bin Abu Talibasws, and companion of Yaseen, and Momin of people of Pharaohla. They are the truthful and Aliasws is their superior’.559

556 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 j
557 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 k
558 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 l
559 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 m
(The book) ‘Firdows’ of Al-Daylami – Abu Bakr said, ‘Rasool-Allahsaww said: ‘A group from the former ones [56:39] And a group from the latter ones [56:40] are both from this community’’.560

Muhammad Bin Furaat,

‘From Al-Sadiqasws regarding this Verse: A group from the former ones [56:39]: ‘The killed son of Adamas, and Momin of people of Pharaohla And a group from the latter ones [56:40] – Aliasws Bin Abu Talibasws .561

شرف اللَّيِّن عن المَّلْكِيِّ أَنَّهُ أَحَذَّ الْقَلْبِ سِيِّدًا عَلَيْهِ عَقَدُ أَنَّهُ أَقْلَدَ اِلَّا إِنْ هَذَا أَوْلَى مِنْ يَصِبْعَهُ يُؤْمِنُ الْقِيَامَةَ وَهَذَا الصِّدِّيقُ الأَكْثَرُ وَهَذَا مِثْلُهُ هَذِهِ الْأَمْتَى

بَقَى بُنَٰتِهِ الْأَرْضِ وَلَّهُمَا مِنْ الْمُهْنَمِيِّينَ وَالَّذِيْنَ يَغۡفِرُونَ الطَّالِبِينَ.

(The book) ‘Sharaf AlNabiaww’ – From Al-Kharkowshi - ‘The Prophetaww held a hand of Alisws and said: ‘Indeed! This will be the first one to shake myaww hand on the Day of Qiyamah, and this is the greatest truthful, and this is the distinguisher of this community distinguishing between the truth and the falsehood, and this is leader of the Muslims and wealth is leader of the unjust ones!’’562

جامع الإِسْمِيِّ وَإِنَاءِ السُّكْرِ وَتَارِخِي [نازخ] الحَلَّيِّ وَالَّيْبَرِيِّ أَنَّهُ أَقْلَدَ اِلَّا إِنْ هَذَا أَوْلَى مِنْ يَصِبْعَهُ يُؤْمِنُ الْقِيَامَةَ وَهَذَا الصِّدِّيقُ الأَكْثَرُ وَهَذَا مِثْلُهُ هَذِهِ الْأَمْتَى

(The books) ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Akbari, and ‘Tareekh’ of Al Khateed and Al Tabari – Zayd Bin Arqam and Uleym Al Kindi said, ‘The first one to be Muslim is Alisws Bin Abu Talibasws .563

 Muhammed Bin Sa’ad in the book ‘Al Tabaqat’, and Ahmad in ‘Al Musnad’ – Ibn Abbas said, ‘The first one to be Muslim after (Syeda) Khadeejasws was Alisws .564

تاريخ الطَّبَرِيِّ وَأَرْبِيُّ الخَوَارِزْمِيِّ أَنَّهُ أَقْلَدَ اِلَّا إِنْ هَذَا أَوْلَى مِنْ يَصِبْعَهُ يُؤْمِنُ الْقِيَامَةَ وَهَذَا الصِّدِّيقُ الأَكْثَرُ وَهَذَا مِثْلُهُ هَذِهِ الْأَمْتَى

(The books) ‘Tareekh’ of Al Tabari, and ‘Arbaeen’ of Al Khawarizmi – Muhammad Bin Is’haq said, ‘The first male to believe in Rasool-Allahsaww, and pray Salat with himsaww, and ratify himsaww with what hesaww had come with from the Presence of Allahazwj, was Alisws .565

مَجِيدُ وَعَبَدُ الزَّمَنِ السَّيِّمِيُّ فَلا مَكْتِبُ الإِسْلَامِ سَبِيعُ سَبِيلِهِ فَيَضُلُّ ثَلَاثَةُ رَسُولٌ اللَّهِ وَخَدِيجَةٌ وَعَلِيٌّ.

560 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 n
561 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 o
563 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 q
564 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 r
565 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 35 s
Marwan and Abdul Rahman Al Tameemi both said, ‘Al-Islam remained for seven years, there wasn’t anyone in it except seven – Rasool-Allah⁵⁶⁶ and (Syeda) Khadeeja⁵⁶⁶ and Ali⁵⁶⁶ ‘.


The book of Ibn Mardawayh Al Asfahani, and Al Muzaffar Al Sam'any, and 'Amaali' of Sahl Bin Abdullah Marouzy, from Abu Zarr⁵⁶⁸, and Anas (well-known fabricator), and the wordings are of Abu Zarr⁵⁶⁸, ‘The Prophet⁵⁶⁸ said: ‘The Angels sent Salawaat upon me⁵⁶⁸ and upon Ali⁵⁶⁸ for seven years before any mortal had become a Muslim’’.⁵⁶⁹

(The books) ‘Tareekh Baghdad’, and ‘Al Risalah’ of Al Qiwamiya, and ‘Musnad’ of Al Mowsily, and ‘Khasaais’ of Al Natanzy – Habbat al Urny said, ‘Ali⁵⁶⁹ said: ‘The Prophet⁵⁶⁹ was Sent on the day Monday, and I⁵⁶⁹ became Muslim on the day of Tuesday’’.⁵⁷⁰

And Amir Al-Momineen⁵⁷¹ said (prosed): ‘I⁵⁷¹ ratified him⁵⁷¹ while entirety of the people were immersed in the straying, and the association (Shirk), and the little good’.⁵⁷¹
His saww words: ‘Except, surely there will be no Prophet as after me saww, and if there had been, you asws would have been him”. 572

Tafseer of Qatadah and the book of Al Shirazi – It is reported by Ibn Jubeyr, from Ibn Abbas who said,

‘By Allah azwj! There is no servant who believed in Allah azwj except and he had worshipped the idol, and He azwj is the Forgiving to the one from His azwj worshipping the idols and repents, except Ali asws Bin Abu Talib asws, for he asws believed in Allah azwj from without having worshipped any idol.

That is His azwj Word: And He is the Forgiving, the Loving [85:14] – meaning Loving to Ali asws Bin Abu Talib asws when he asws believed in Him azwj from without having committed Shirk’. 573

Sufyan Al Sowri, from Mansour, from Mujahid, from Ibn Abbas,

‘Regarding His azwj Words: Those who are believing – O Muhammad saww! Those who are ratifying you saww with the Tawheed (Oneness), he asws is Amir Al-Momineen asws, and are not mixing their Eman with injustice. [6:82] – i.e., and they are not mixing with its peer, Why are you clothing the Truth with the falsehood [3:71] – meaning the Shirk, due to His azwj Words: surely, the association (Shirk) is a gross injustice [31:13].’

Ibn Abbas said, ‘By Allah azwj! The is no one except he became Muslim after having committed Shirk, apart from Amir Al-Momineen asws, They, for them is the security, and they are the Guided ones’ [6:82] – meaning Ali asws, 574

(The book) ‘Al Kafi’ – Abu Baseer,

‘From Abu Ja’far asws and Abu Abdullah asws they both said: ‘When the people belied Rasool-Allah saww, Allah azwj Blessed and Exalted Decided to Destroy the people of the earth except for Ali asws and no one else, by His azwj Statement: So turn away from them, for you are

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572 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 z
573 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 z a
574 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 35 z b
not with a blame [51:54]. Then Changed (His\textsuperscript{awj} Decision) for them, so He\textsuperscript{awj} was Merciful to the Momineen. Then He\textsuperscript{awj} Said to His\textsuperscript{aw} Prophet\textsuperscript{saww}: And continue to remind, for surely the Zikr benefits the Momineen [51:55]’.\textsuperscript{575}

و قُدّر إلى الشخافين و الشؤوفين عَن طرَقٍ مَّلْتَهَا مِنْهَا عَن أَيِّ صَرْعُ وَ مَعْصِفَةٍ بِنَبِيِّ الله عَزَّ وَ جَلَّ ضَرْعُ بِنَبِيِّ الله عَزَّ وَ جَلَّ مَنْ خُطَّاهٍ عَن النَّبِيِّ صَلَّى الله عَلَى إِمَامِهِ 350:

And it has been reported by the adversaries and the compilers, from different ways, from it is from Abu Sabrah and Maslaqa Bin Abdullah, from Umar Bin Al Khattab,

‘From the Prophet\textsuperscript{saww} having said: ‘If the Eman of Ali\textsuperscript{asws} was to be weight (against) the Eman of my\textsuperscript{saww} community’, and in a report, ‘And the Eman of my\textsuperscript{saww} community, the Eman of Ali\textsuperscript{asws} would outweigh upon the Eman of my\textsuperscript{saww} community up to the Day of Qiyamah’’.\textsuperscript{576}

و حَمِيَّ أبْوَ رَجُلَ العُطْراريّ قَوْمًا يَبْتُونُ عَلَّيْنا فَقَالُوا: مَهَا وَ تَلْكَ نَاثِرَ أَخْوَا رَسُولِ اللهِ صَلَّى الله عَلَى إِمَامِهِ وَ أُمْهُ عَلَى إِمَامِهِ وَ أَبْنَى مَلَأَا عَلَّيْنِ.\textsuperscript{577}

And Abu Raja’a heard a group reviling Ali\textsuperscript{asws}, so he said, ‘Shh, no! Woe be unto you all! Are you reviling the brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}, and the first one to ratify him\textsuperscript{asws} and believe in him\textsuperscript{saww}? By Allah\textsuperscript{azwj}! The staying of Ali\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww} for an hour of a day is better than all your ages altogether’’.\textsuperscript{577}

الشِّيْرازِيُّ ِِ كِترابِ النُّزُولِ عرنْ مرالِكِ بْنِ أرنرسٍ عرنْ حُْريْدٍ عرنْ أرنرسِ بْنِ مرالِكٍ ِِ ق روْلِهِ ت رعرالَر إِنَّ الَّذِقنر آمرنُوا ن رزرلر ْ ِِ عرلِيٍّ ع صردَّقر ور هُور أروَّلُ للنَّاسِ بِررسُولِ اللََِّّ ص الخْربَرر.

Al Shirazi in the book ‘Al Nuzoul’ – From Malik Bin Anas, from Humeyd, from Anas Bin Malik (well-known fabricator),

‘Regarding Words of the Exalted: “Those who believe!” were Revealed regarding Ali\textsuperscript{asws}. He\textsuperscript{asws} ratified and he\textsuperscript{asws} was first of the people with Rasool-Allah\textsuperscript{saww} – the Hadeeth’.\textsuperscript{578}

الْبَرَاقِرُ عِنْ مِرْتِبِ الْوُرْآنِ ِِ ق روْلِهِ يَ أرق ُّهرا الَّذِقنر آمرنُوا لا ت رتَّخِذُوا الْكَافِرِقَنر أروْلِياءر مِنْ دُونِ الْمُؤْمِنِقَنر عرلِيُّ بْنُ أربِِ طرالِبٍ.\textsuperscript{578}

Al-Wahidy in (the book) ‘Asbaab Al-Nuzool Al-Quran’ – regarding His\textsuperscript{azwj} Words: So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord. – was Revealed regarding Hamza\textsuperscript{asws} and Ali\textsuperscript{asws}. Therefore woe be (unto them) for the harshness in their hearts [39:22] – Abu Lahab\textsuperscript{a} and his\textsuperscript{a} children’.\textsuperscript{579}

\textsuperscript{575} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z c
\textsuperscript{576} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z d
\textsuperscript{577} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z e
\textsuperscript{578} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z f
\textsuperscript{579} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z g
Al Baqir\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{O you who believe! Do not be taking the Kafirs as friends from besides the Momineen; [4:144]} – Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{580}

And from him\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46], were Revealed regarding Ali\textsuperscript{asws}, and Usman Bin-Mazoun, and Ammar\textsuperscript{ra}, and companions of theirs: And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; [2:82], were Revealed regarding Ali\textsuperscript{asws}, and he\textsuperscript{asws} is the first Momin and the first one to pray Salat''.\textsuperscript{581}

It is reported by Al Falky in (the book) ‘Ibanah Ma Fi Al Tanzeel’ – From Al Kalby, from Abu Salih, from Ibn Abbas, ‘From him\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36] was Revealed regarding Ali\textsuperscript{asws}, because he\textsuperscript{asws} is the first one to listen, and the ‘dead’ (is a reference to) Al-Waleed Bin Uqbah’’.\textsuperscript{582}

And from him\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{But rather, the word of the Momineen when they are invited to Allah [24:51] – The meaning with the Verse is Amir Al-Momineen\textsuperscript{asws}, Ch 65 H 35 z h}

And Al Natanzy in (the book) ‘Al Khasaais’, from Anas (well-known fabricator), and Al Qusheyri in his Tafseer, and Al Zajjaj in his (book) ‘Ma’any’, and Al Sa’alby’ in his Tafseer, and Abu Nueym in (the book) Fi Ma Nazal Min Al Quran Fi Ali\textsuperscript{asws}, from Al Kalby, from Abu Salih, and from Ibn Lahiya, from Amro Bin Dinar, from Abu Al Aaliya, from Ikrimah, and from Abu Ubedya, from Yunus;

\textsuperscript{580} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z h
\textsuperscript{581} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z i
\textsuperscript{582} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z j
\textsuperscript{583} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z k
‘From Al-Baqir asws and the wordings of his asws. ‘Al-Waleed Bin Uqba said to Ali asws, ‘I am sharper than you asws of blades (swords), and more eloquent of tongue, and more filling for the battalion’. Amir Al-Momineen asws said: ‘It isn’t like what you are saying, of mischief-maker!’ And in a lot of reports: ‘Be quiet, for rather you are a mischief-maker’.

The Verses were Revealed: Is the one who was a Momin — Ali asws Bin Abu Talib asws — like the one who was a transgressor? — Al-Waleed: They are not equal! [32:18] As for those who believe and do righteous deeds, [32:19] — the Verse was Revealed regarding Ali asws And as for those who transgress, [32:20] — was Revealed regarding Al-Waleed”.

Tafseer Yusuf Bin Musa Al Qattan and Wakie Bin Al Jarrah, and Ata’a Al Khurasany having said, ‘Ibn Abbas said,

‘But rather, the Momineen are those who believe in — ratify - Allah and His Rasool, then they do not doubt, - meaning they do not doubt their Eman. It was Revealed regarding Ali asws, and Ja’far asws, and Hamza asws - and they strive - against the enemies - with their wealth and their selves in the Way of Allah — in his asws obedience - Those, they are the truthful [49:15] — in their Eman. So, Allah aswj Testified for them with the truthfulness and the loyalty’.

Al Zahhak said, ‘Ibn Abbas said,
Regarding His\textsuperscript{azwj} Words: \textit{those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah} \textsuperscript{[49:15]}, \textit{Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} went with its nobility}.

And it is reported from the Prophet\textsuperscript{saww}. Two men had established brotherhood, and one of them died before his companion. The Prophet\textsuperscript{saww} prayed Salat upon him. Then the other one died. The people made a resemblance between the two. He\textsuperscript{saww} said: ‘Where can be the Salat of his from his Salat and his Fasts, and after his Fasting due to what was between them two were like what is between the sky and the earth’.

From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} was asked, ‘Inform us with the most superior of your\textsuperscript{asws} virtues’.

He\textsuperscript{asws} said: ‘Yes. I\textsuperscript{asws} and Abbas and Usman Bin Abu Shayba were in the Sacred Masjid. Usman Bin Abu Shayba said, ‘Rasool\textsuperscript{-Allah}\textsuperscript{saww} had given me the treasure, meaning keys of the Kabah’. And Al-Abbas said, ‘Rasool-Allah\textsuperscript{saww} has given me the quenching (the pilgrims), and it is Zamzam, and he\textsuperscript{saww} did not give you\textsuperscript{asws} anything, O Ali\textsuperscript{asws}!’

He (Abu Abdullah\textsuperscript{asws}) said: ‘So, Allah\textsuperscript{azwj} Revealed: 

\textit{Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]}.’

\textbackslash Tafseer Al Ayyashi – From Abu Baseer,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) regarding Words of Allah\textsuperscript{azwj}: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19].’\textsuperscript{\textsuperscript{588}}

\textsuperscript{586} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z n
\textsuperscript{587} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 35 z o
\textsuperscript{588} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 36
They had prided regarding the quenching (of the pilgrims), and Allahazwj Revealed: Are you considering the quencher of the pilgrims – up to Hisazwj Words: and the Last Day [9:19] – the Verse.

They are not equal in the Presence of Allahazwj, and they fought in the Way of Allahazwj, They are not equal in the Presence of Allah; [9:19]." 589

And Al-Kalby said, ‘And heasws was nine years old’. And Muhammad Bin Is’haq said, ‘The first male to believe in Rasool-Allahsaww with himsaww, and ratify himsaww with whatever hesaww had come with from the Presence of Allahazwj, is Allasws Bin Abu Talibasws, and on that day hesaww was a boy of ten years old’. And Mujahid (also) said like that’’. 591

And Jabir said, ‘The Prophetsaww was Sent on the day of Monday, and Aliasws prayed Salat on the day of Tuesday’’. 592

Muhammad Bin Is’haq – And it was from what Allahazwj the Exalted had Conferred with upon Allasws Bin Abu Talibasws that he was in a chamber of Rasool-Allahsaww before Al-Islam, and Abdullah Bin Abu Najeeh narrated to me from Mujahid Bin Jubeyr who said, ‘It was from the Favour of Allahazwj upon Allasws Bin Abu Talibasws, and What Allahazwj had Done for himasws and Wanted the good to be for himasws, is that Qureysh had been afflicted with severe drought, and Abu Talibusws was with many dependants.

589 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 37
590 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 38 a
591 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 38 b
592 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 38 c
Rasool-Allahsaww said to hissaww uncle Al-Abbas, and he was from the oldest of the Clan of Hashimasws: ‘O Abbas! Your brotheras Ab Talibasws has many dependants, and the people are afflicted from this drought with what you can see, so let us go and lighten from hisas dependants. sas shall take a man from hisas sons and you take a man, so we can suffice them on hisas behalf’.

Al-Abbas said, ‘Yes’. They went until they came to Ab Talibasws and they said, ‘We intend to lighten from youas (some burden) of youras dependants until it is removed from the people what (predicament) they are in’. Ab Talibasws said to them: ‘If you could leave Aqeel to beas for me, then you can do whatever you so desire to’.

Rasool-Allahsaww took Aliasws and hugged himasws to himsaww, and Abbas took Ja’faras and hugged himas to him. So, Aliasws Bin Ab Talibasws did not cease to be with Rasool-Allahsaww until hesaww was Sent as a Prophetas and Aliasws followed himsaww. Heasws believed himsaww, and ratified himsaww, and Ja’faras did not cease to be with Alas until heasc became a Muslim and was needless from him’.

(The book) ‘Kashf Al Ghumma’ 0 Abu Al Muwayyid, by his chain from Muhammad Bin Is’haq – similar to it, then he said, ‘And the story is well-known’.

‘Muawiya wrote to Amir Al-Momineen Alasws Bin Abu Talibasws, ‘O Abu Al-Hassanasws! There are a lot of merits for me. My father was a chief during the pre-Islamic period, and I became a king during Al-Islam, and I am an in-law of Rasool-Allahsaww, and a maternal uncle of the Momineen, and a scribe of the Revelation’.
When Amir Al-Momineen\textsuperscript{asws} read his letter, he\textsuperscript{asws} said: ‘Is it by the merits that the son of the liver-eater (Hinda) priding upon me\textsuperscript{asws}? O boy, write!’

و أَعَلَّ ثَلَاثَ غَلْظٍ عَن

و خَزَّةَ سَبْنِ الْمُهَادِنَاءِ عَن

يَعْنِيَ الرِّسَالَةَ الْمَلِكِيَةَ ابْنُ أُمِّي

فَضْوَاتُ كَلِمَتِهِ بُدِّيُ وَ خَيْلٌ

فَمَنْ مَثَّلَّ لَهُ سَحْمُهُ كَمِنْهُ

And Ali\textsuperscript{asws} dictated to him (a poem): ‘Muhammad\textsuperscript{saww} the Prophet\textsuperscript{saww} is my\textsuperscript{asws} father-in-law, and Hamza\textsuperscript{asws} chief of the martyrs is my\textsuperscript{asws} uncle\textsuperscript{asws}, and Ja’far\textsuperscript{asws} the one who, morning and evening, is flying with the Angels, is son\textsuperscript{asws} of my\textsuperscript{asws} uncle\textsuperscript{asws}, and daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} is my\textsuperscript{asws} co-dweller and my\textsuperscript{asws} bride, her\textsuperscript{asws} flesh is blended with my\textsuperscript{asws} blood and my\textsuperscript{asws} flesh, and two grandsons\textsuperscript{asws} of Ahmad\textsuperscript{saww} are my\textsuperscript{asws} two sons\textsuperscript{asws} from her\textsuperscript{asws}. So, who is there from you having a share like my\textsuperscript{asws} share?’

I (Majlisi) am saying, ‘It is reported by the author of ‘Al-Diwaan’, these couplets, and there is an addition after it: ‘And the Prophet\textsuperscript{saww} bequeathed to me\textsuperscript{asws} upon the Trials of his\textsuperscript{saww} community, being pleased from you with my\textsuperscript{asws} judgments. Indeed! One who so desires, let

\textsuperscript{595} Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 39 a
him believe in this, or else let him die battered with sorrow. I asws am the hero who they cannot deny, for a day of abhorrence and for a day of peace". 596

Regarding Words of the Exalted: And the foremost are the foremost [56:10]. He said, ‘Yoshua Bin Noun preceded to Musa asws, and the companion of people of Yaseen preceded to Isa as, and Ali asws Bin Abu Talib asws preceded to Muhammad saww Bin Abdullah as, and he asws is their superior’. 597

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Umar Bin Ubadah, from Abdullah who said,

‘I heard Ali asws Bin Abu Talib asws saying: ‘I asws am a servant of Allah azwj, and brother asws of His aszw Rasool saww, and asws am the greatest truthful. No one will say it after me asws except a fabricating liar, and asws had prayed Salat before the people by seven years’’. 598

And from Ibn Abbas who said,

‘From Salman ra, may Allah azwj be Pleased from him ra, said, ‘Ira heard the Prophet saww saying: ‘The first of the people to arrive unto me saww at the Fountain on the Day of Qiyamah, is their first in Islam, Ali asws Bin Abu Talib aswrs’. 599

And from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘The Angels sent Salawaat upon me saww and upon Ali asws for seven years’. It was said, ‘And why is that so, O Rasool-Allah saww?’ He saww said: ‘There did not happen to be with me asws from the men, anyone apart from him aswrs’. 600

596 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen sawsw, Ch 65 H 39 b
597 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen sawsw, Ch 65 H 40 a
598 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen sawsw, Ch 65 H 40 b
599 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen sawsw, Ch 65 H 40 c
600 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen sawsw, Ch 65 H 40 d
And in a report from (the book) ‘Manaqib’ of Al Khawarizmi as well,

‘He\textsuperscript{saww} said: ‘The Angels sent Salawaat upon me\textsuperscript{asws} and upon Ali\textsuperscript{asws} for seven years, and that is because the testimony that there is no god except Allah\textsuperscript{azwj} was not raised to the sky except from me\textsuperscript{saww} and from Ali\textsuperscript{asws’.} 601

And Al Tabari has referred the author of (the book) ‘Al Khasaais’ and said, ‘Only from him and from me, and I have copied from the book ‘Al Yawaqeet’ of Abu Umar Al Zahid, from Layli Al Ghifariya who said,

‘I was a woman. I had gone out with Rasool-Allah\textsuperscript{aswj} to treat the injured. When it was the day of (battle of) the camel, I came with Ali\textsuperscript{asws}. When I was free, I entered to see Zaynab one evening and I said, ‘Narrated to me, have you heard from Rasool-Allah\textsuperscript{saww} anything regarding this man (Ali\textsuperscript{asws})?’

She said, ‘Yes. I had entered to see Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} and Ayesha were upon a bed, and upon them was a quilt. Ali\textsuperscript{asws} came and sat down like the sitting of the Bedouin. Rasool-Allah\textsuperscript{saww} said: ‘This is the first of the people in Eman, and will be first of the people to meet me\textsuperscript{saww} on the Day of Qiyamah, and last of the people with a pact for me at the time of death’’. 602

And from him, from Ibn Abbas who said,

‘Ali\textsuperscript{asws} looked at the faces of the people and said: ‘I\textsuperscript{asws} am the brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} Vizier, and you have known that I\textsuperscript{asws} your first one of Eman with Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{aswj} Rasool\textsuperscript{saww}. Then you entered into Al-Islam after me\textsuperscript{asws}, slowly, gently, and I\textsuperscript{asws} am the son\textsuperscript{saww} of an uncle\textsuperscript{asws} of Rasool-Allah-\textsuperscript{aswj}, and his\textsuperscript{saww} brother\textsuperscript{asws}, and his\textsuperscript{saww} associate in his\textsuperscript{saww} lineage, and father\textsuperscript{asws} of his\textsuperscript{saww} (grand) sons\textsuperscript{asws}, and husband of chiefess of his\textsuperscript{saww} children and chiefess of women of the worlds.

And you have known that we did not go out with Rasool-Allah\textsuperscript{saww} in any journey except we returned and I\textsuperscript{asws} was the most beloved to him\textsuperscript{saww}, and most trusting within himself\textsuperscript{saww},’

\textsuperscript{601} Bihar Al Anwar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 40 e  
\textsuperscript{602} Bihar Al Anwar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 40 f
and the most severe of punishing to his asws enemies, and impact among the enemies; and you have seen his asws sending me asws with (Surah) Bara'at and his asws standing for me asws during the day of Ghadeer Khumm, and his asws making me asws standing with him asws and raising my asws hand.

And he aswn had established brotherhood between the Muslims, so he as did not choose anyone for himself aswn, and he aswn had said to me asws: 'You asws are my aswn brother asws and I asws am your asws brother during the day of Ghadeer Khumm, and his aswn making me asws standing with him aswn and raising my asws hand.'

And from him, from Ibn Abbas having said for Ali asws, 'There are four qualities which aren’t for anyone from the people apart from him asws. He asws is the first of the Arabs and non-Arabs; he asws prayed Salat with Rasool-Allah saww, and he asws is the one, his saww flag was with him asws during every (army) march; and he asws is the one who was patient with him saww on the day of Al-Mihras (battle of Ohad); and he asws is the one who washed him saww and entered him saww into his saww grave'.

And it is copied from (the book) 'Musnad' of Ahmad Bin Hanbal,

'From Ali asws having said: 'O Allah azwj! I asws do not know of any servant of Yours azwj from this community having worshipped You azwj apart from Your azwj Prophet saww – three times. 'I asws had prayed Salat before the people prayed, by seven (years)''.

And from him, from Habbat Al Urny who said,

'I heard Ali asws saying: 'I asws am the first one to pray Salat with Rasool-Allah saww'.
And from the book ‘Musnad’ of Ahmad, from Amro Bin Maymoun who said,

‘I was seated to Ibn Abbas when a group of nine came and they said, ‘O Ibn Abbas! Either you stand with us or these (people) leave vacate for us’. Ibn Abbas said, ‘But, I shall be standing with you’. And on that day, he was healthy, not having gone blind.

He (the narrator) said, ‘They initiated him and narrated, and we do not know what they said. He came shaking his clothes and he was saying, ‘Uff and Tuff! They have fallen regarding a man having ten (merits) for him asws, and they have fallen regarding a man the Prophet saww had said for him asws: ‘I saww shall be sending a man Allah azwj will not Let to be disgraced, ever. He loves Allah azwj and His asw Rasool saww.

He (Ibn Abbas) said, ‘So, there overlooked for it the ones who overlooked. He saww said: ‘Where is Ali asws?’ They said, ‘He asws is among the riding animals, grinding (flour)’. He saww said: ‘And one of you could not grind?’

He (Ibn Abbas) said, ‘He asws came and he asws had sore eyes, could hardly see. He saww applied his saww saliva in his asws eyes, then shook the flag thrice and gave it to him asws. He asws came with Safiyya Bin Huwyay (as captive)’.

He (Ibn Abbas) said, ‘And he saww said to the Clan of his saww uncle (Hashim as): ‘Which one of you will be my saww ‘Wali’ (guardian) in the world and the Hereafter?’ And Ali asws was seated with them. They refused, so Ali asws said: ‘I asws shall be your saww guardian in the world and the Hereafter’. He saww neglected him asws.

Then he saww faced towards a man from them and said: ‘Which one of you would be my saww guardian in the world and the Hereafter?’ They refused. Ali asws said: ‘I asws will be your saww guardian in the world and the Hereafter’. He saww said: ‘You asws are my saww guardian in the world and the Hereafter’.
He (Ibn Abbas) said, ‘And he asws was the first one from the people to be a Muslim after (Syeda) Khadeeja asws’.

He (Ibn Abbas) said, ‘And Rasool-Allah saww took his saww cloth and placed it upon Ali asws, and Fatima asws, and Hassan asws and Husayn asws, and he saww said: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

He (Ibn Abbas) said, ‘An and Ali asws sold his asws self by wearing the cloth of the Prophet saww, then slept in his saww place. And on that day the Polytheists were aiming for Rasool-Allah saww. Abu Bakr came and Ali asws was sleeping, and Abu Bakr reckoned that he asws was with the Prophet saww of Allah azwj. Ali asws said to him: ‘The Prophet saww of Allah azwj has gone towards the well of Maymoun, so catch up with him saww’. So, Abu Bakr went and entered the cave with him saww.

He (Ibn Abbas) said, ‘And Ali asws went on to be pelted with the stone like what Rasool-Allah saww had been pelted, and he asws was writhing in pain, having covered his asws head in the cloth, not bringing it out until morning. Then he asws uncovered from his asws head. They said, ‘You asws are in pain. Your asws companion saww, we used to pelt him saww, he saww was not writhing, and you asws are writhing, and we have disliked that’.

He (Ibn Abbas) said, ‘And the people went out in the military expedition of Tabuk. Ali asws said to him saww, ‘I saww shall go out with you saww’. The Prophet saww of Allah azwj said to him asws: ‘No’. Ali asws wept’. He saww said to him asws, ‘Are you asws not pleased that you saws happen to be from me saww at the status of Haroun as from Musa as except you saws aren’t a Prophet as, nor is it appropriate that I saww should go away except and you saws should be my saww caliph’.

He (Ibn Abbas) said, ‘And Rasool-Allah saww said to him asws, ‘You asws are my saww guardian regarding every Momin from after me saww’.
He (Ibn Abbas) said, ‘And he\textsuperscript{saww} closed the doors of the Masjid apart from the door of Ali\textsuperscript{asws}. So, he\textsuperscript{asws} could have entered the Masjid with under Junab (conditions of men have), and it was in his\textsuperscript{asws} way, there was not any way for him\textsuperscript{asws} apart from it.

He (Ibn Abbas) said, ‘And he\textsuperscript{saww} said: ‘One whose Master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master’.

He (Ibn Abbas) said, ‘And Allah\textsuperscript{azwj} Mighty and Majestic has Informed us that He\textsuperscript{azwj} had been Pleased from them, from the companions of the tree (Al-Hudaybiyya), and He\textsuperscript{azwj} Knew what was in their hearts. Has anyone narrated that He\textsuperscript{azwj} was Wrathful upon them afterwards?’\textsuperscript{607}

And from (the book) ‘Al-Musnad’, from Ibn Abbas having said, ‘The first one to pray Salat with the Prophet\textsuperscript{saww}, after (Syeda) Khadeeja\textsuperscript{as}, was Ali\textsuperscript{asws}. And he said, ‘Once he\textsuperscript{asws} had become Muslim’\textsuperscript{608}

Abu Al Muwayyid said, ‘And from Ibn Abbas,

‘Rasool-Allah\textsuperscript{saww} said: ‘The preceding ones are three. The one preceding to Musa\textsuperscript{as} was Yoshua Bin Noun\textsuperscript{as}, and the one preceding to Isa\textsuperscript{as} was companion of Yaseen, and the one preceding to Muhammad\textsuperscript{saww}, was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}\textsuperscript{609}

And from (the book) ‘Al Manaqib’ – from Abdullah Bin Masoud who said,

‘The first thing I learn from the matter of Rasool-Allah\textsuperscript{saww}, I arrived at Makkah among uncles of mine. We were guided to Al-Abbas son of Abdul Muttalib\textsuperscript{asws}. We ended up to him and he was seated to the ones he was. Then we sat to him. While we were in his presence when a man came from the door of Al-Safa.
His complexion was reddish, and for him were curly hair up to the middle of his ears, curved nose, bright faced, dark black eyes, bushy beard, thin line of hair on his chest, thick palms, handsome face. There was a boy with him, or adolescent. A woman was standing, having veiled her beauty until they aimed towards the (Black) stone.

He kissed it, then the boy kissed it, then the woman kissed it. Then he performed Tawaaf of the House (Kabah) seven (circuits), and the boy and the woman were performing Tawaaf along with him.

We said, ‘O Abu Al-Fazl! This is the religion we do not happen to recognise it to be among you all, or is it something new?’

He said, ‘This is the son saww of my brother saw, Muhammad saww son saww of Abdullah as, and the boy is Ali asws Bin Abu Talib asws, and the woman as is his saww wife as, Khadeeja asws daughter as of Khuwaylid. There is no one upon the surface of the earth worshipping Allah azwj the Exalted with this religion except them three’.610

And similar to is from Afeef Al Kindi who said,

‘I was a businessman, and I arrived for the Hajj. I went to al Abbas son of Abdul Muttalib asws to sell to him part of the merchandise, and he was a businessman. By Allah azwj I was in his presence at Mina when a man went out from a tent nearby from him. He looked at the sun. When he saw it to face inclined, he stood to pray Salat.

He (the narrator) said, ‘Then a woman came out from the tent which that man had come out from. She stood behind him and prayed Salat. Then a boy came out when he had approached puberty from that tent. He stood with him praying Salat.

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610 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 40 n
He (the narrator) said, ‘I said to Al-Abbas, ‘Who is this, O Abbas?’ He said, ‘This is Muhammad\textsuperscript{saww} Bin Abdullah\textsubscript{as}, son\textsubscript{saww} of my brother\textsubscript{as}. I said, ‘Who is this woman?’ He said, ‘His\textsuperscript{saww} wife\textsubscript{as}, daughter of Khuwaylid’. I said, ‘Who is this youth?’ He said, ‘Ali\textsubscript{asws} Bin Abu Talib\textsubscript{asws}, son\textsubscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}.\n
And Afeef (the narrator) was saying, and he was a son of an uncle of Al Ash’as Bin Qays, saying after that, and he had become a Muslim and his Islam was good, ‘If only Allah\textsubscript{azwj} had Graced me Al-Islam on that day, I would have been second with Ali\textsubscript{asws}.’ 611

And it has been reported in its length by Ahmad Ban Hanbal in his (book) ‘Musnad’, copied from the one who chose it and it was collected by the honour of the religion, the narrator, and its complete (version) is from (the book) ‘Al Khasaais’. 612

‘After his words, ‘Then he faced towards the corner (of the Kabah) and raised his hands and exclaimed Takbeer, and the boy stood and raised his hands and exclaimed Takbeer, and the woman raised her hands and exclaimed Takbeer, and performed Ruk’u, and Ruk’u, and Sajdah, and Sajdah, and Qunoot, and Qunoot. We had seen something we did not understand or something new in Makkah. So, we disliked that, and we faced towards Al-Abbas and we said, ‘O Abu Al Fazl!’ – the Hadeeth in its complete (form)’. 612

(The book) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmy, from Zayd Bin Arqam who said, ‘The first one to pray Salat with the Prophet\textsuperscript{saww} is Ali\textsubscript{asws} Bin Abu Talib\textsubscript{asws}.’ 613
And from him, from Abu Rafie who said,

‘The Prophet\textsuperscript{aww} prayed Salat and beginning of the day of Monday, and (Syeda) Khadeeja\textsuperscript{asws} prayed Salat at the end of the day of Tuesday, and Ali\textsuperscript{asws} prayed on the day of Wednesday from the morning, and he\textsuperscript{asws} had prayed in concealment before he\textsuperscript{asws} prayed with the Prophet\textsuperscript{aww} (openly) for seven months and (some) months’’. 614

And by this chain from Urwah who said, ‘Ali\textsuperscript{asws} became a Muslim and he\textsuperscript{asws} was a boy of eight years’’. 616

From Umar, ‘Rasool-Allah\textsuperscript{aww} said to Ali\textsuperscript{asws}. “You\textsuperscript{asws} are the first of the Momineen with me\textsuperscript{aww} in Eman, and most learned of them with the Verses of Allah\textsuperscript{azwj}, and most fulfilling of them with the Pact of Allah\textsuperscript{azwj}, and kindest of them with the citizens, and fairest of them in distribution, and of the most magnificent rank in the Presence of Allah\textsuperscript{azwj}”’. 617

And from the (above) mentioned extracted it from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from a Hadeeth of Ma’qil Bin Yasaar,
'The Prophet saww said to (Syeda) Fatima asws: ‘Are you not pleased and I saww had got you asws to the most advanced of my saww community in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom’”.618

And from Tafseer Al-Sa’alby in the interpretation of Words of the Exalted: And the foremost, the first ones from the Emigrants and the Helpers, [9:100]. Al-Sa’alby said, ‘The scholars are agreed upon that the first one from the males to believe after Khadeeba asws, in Rasool-Allah saww, was Ali asws Bin Abu Talib asws. (This is not a Hadith)

And it is the word of Ibn Abbas, and Jabir Bin Abdullah Al-Ansari, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Al-Jaroud, and Al-Muzny, and Al-Kalby said, ‘Amir Al-Momineen asws became a Muslim to Rasool-Allah saww and he asws was a boy of nine years’.619

And from (the book) ‘Al Khasaais’ of Al Natanzy,

‘From Ali asws having said: ‘Rasool-Allah saww said: ‘The Prophet-hood was Revealed unto me saww on the day of Monday, and Ali asws prayed Salat with me saww on the day of Tuesday’’.620

And from ‘Al-Khasaais’ – Regarding His aswj Words: and perform Ruku with the Ruku performers [2:43]. He said, ‘But rather it was Revealed regarding the Prophet saww and Ali asws in particular, because they asws both were the first ones to pray Salat and perform Ruk’u’.621

And from ‘Al-Khasaais’ –

From Al-Abbas son of Abdul Muttalib asws who said, ‘I heard Umar Bin Al-Khattab, and he was saying, ‘Stop from mentioning (badly) Ali asws Bin Abu Talib asws, for I have heard Rasool-

618 Bihar Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 f
619 Bihar Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 g
620 Bihar Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 h
621 Bihar Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 i
Allah saww saying three qualities regarding Ali asws, I would love it if even one of these were to be for me, it would have been more beloved to me that whatever the sun emerges upon.

I, and Abu Bakr, and Ubeyda Bin Al-Jarrah, and several companions of Rasool-Allah saww were present when the Prophet saww struck upon a shoulder of Ali asws Bin Abu Talib asws and said: ‘O Ali asws! You asws are the first of the Muslims in Islam, and you asws are the first of the Momineen in Eman, and you asws are from me saww at the status of Haroun as and Musa as. He is lying, O Ali asws, one who claims that he loves me saww and he hates you asws’.

And from Tafseer of Ibn Al Jahaam –

‘And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours [4:69] – the Verse. He said, ‘Ali asws said: ‘O Rasool-Allah saww! Would we be able to visit you saww in the Paradise whenever we want?’ He saww said: ‘O Ali asws! For every Prophet as there is a friend, the first one from his as community to submit’.

So, it was Revealed: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]. Rasool-Allah saww called Ali asws and he saww said to him asws: ‘Allah as has Revealed the explanation of what you saws have asked. He asw has Made you asws to be my saww friend, because you asws are the first one to be a Muslim, and you asws are the greatest truthful’.

And from the book ‘Al-Mustarshid’, from Salman Al-Farsi ra having said, ‘Rasool-Allah saww said: ‘The best of this community after me saww, is its first one to be Muslim, Ali asws Bin Abu Talib asws’.

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi, from Mansour Al Rabie Bin Kharash who said,

622 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 j
623 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 k
624 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 41 l
'Ali asws said: ‘Qureysh gathered to the Prophet saww, and among them was Suheyl Bin Amro. They said, ‘O Muhammad saww! Our slaves have joined up with you saww, so return them to us’. The Prophet saww was angered to the extent that the anger was seen in his face, then he saww said: ‘O community of Qureysh! Either you will desist or else Allah azwj will Send a man from you, Allah azwj has Tested his heart for the Eman. He will strike your necks upon the religion!’ It was said, ‘O Rasool-Allah saww! Abu Bakr?’ He saww said: ‘No’. It was said, ‘Umar?’ He saww said: ‘No, but the repairer of the slipper in the room’. He (The narrator) said, ‘The people cut that off from Ali asws. But I have heard Rasool-Allah saww saying: ‘Do not belie upon me, for the one who lies upon me deliberately would reach the Fire’.

And from him,

‘Ali asws said: ‘Rasool-Allah saww said to me asws on the day I saww conquered Khyber: ‘Had it not been that a group from my saww community might be saying what the Christians have said regarding Isa as Bin Maryam as, I saww say regarding you asws today such words, you asws would not pass by any gathering of the Muslims except they would take the dust from your asws feet and remnants of your (water of) your asws cleansing (Wud’u) to be healed by it. But it should suffice you asws that you asws happen to be from me saww and I saww from you asws. You asws will inherit me saww and I saww shall inherit you asws, and 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 you asws shall pay off my saww debts, and fight upon my saww Sunnah, and in the Hereafter you asws will be closest of the people from me saww, and tomorrow you asws will be at the Fountain as my saww caliph, impeding the hypocrites from it;
And you\textsuperscript{asws} will be the first one to return to me\textsuperscript{saww} at the Fountain, and you\textsuperscript{asws} will be the first one from my\textsuperscript{saww} community to enter the Paradise, and your\textsuperscript{asws} Shias will be upon pulpits of Noor, saturated, remaining saturated, brightened of faces around me\textsuperscript{saww}. I\textsuperscript{saww} shall intercede for them and tomorrow they will happen to be in the Paradise as my\textsuperscript{saww} neighbours, while your\textsuperscript{asws} enemies tomorrow would be thirsty, remaining thirsty, darkened of faces, muted.

Your\textsuperscript{asws} war is my\textsuperscript{saww} war, and your\textsuperscript{asws} peace is my\textsuperscript{saww} peace, and your\textsuperscript{asws} secret is my\textsuperscript{saww} secret, and your\textsuperscript{asws} announcement is my\textsuperscript{saww} announcement, and secrets of your\textsuperscript{asws} chest are secrets of my\textsuperscript{saww} chest; and you\textsuperscript{asws} are the door of my\textsuperscript{saww} knowledge, and your\textsuperscript{asws} children are my\textsuperscript{saww} children, and your\textsuperscript{asws} flesh is my\textsuperscript{saww} flesh, and your\textsuperscript{asws} blood is my\textsuperscript{saww} blood.

And the truth is with you\textsuperscript{asws} and the truth is upon your\textsuperscript{asws} tongue, and in your heart, and between your\textsuperscript{asws} eyes, and the Eman is mingled in your\textsuperscript{asws} flesh and your\textsuperscript{asws} blood like what my\textsuperscript{saww} flesh and my\textsuperscript{saww} blood is mingled.

And Allah\textsuperscript{azwj} Mighty and Majestic Commanded me\textsuperscript{saww} to give you\textsuperscript{saww} the glad tidings that you\textsuperscript{saww} and your\textsuperscript{saww} family would be in the Paradise, and that your\textsuperscript{saww} enemies would be in the Fire. He will not return to me\textsuperscript{saww} at the Fountain, a hater of yours\textsuperscript{saww}, nor will he be absent from it, one loving you\textsuperscript{saww}.

He (the narrator) said, 'Ali\textsuperscript{asws} said: 'So, I\textsuperscript{asws} fell to Allah\textsuperscript{azwj} performing Sajdah to Him\textsuperscript{asws}, Glorious and Exalted, praising Him\textsuperscript{azwj} in the Sajdah upon what He\textsuperscript{azwj} had Favoured upon me\textsuperscript{asws}, from the Al-Islam, and the Quran, and Him\textsuperscript{azwj} having Made me\textsuperscript{asws} to be beloved to last of the Prophets\textsuperscript{as}, and chief of the Messengers.'\textsuperscript{626}

\textsuperscript{626} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 42 b
'It reached (the caliph) Umar Bin Abdul Aziz that a group were derogating Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He ascended the pulpit, praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{asw}, and sent Salawaat upon the Prophet\textsuperscript{saww}, and mentioned Ali\textsuperscript{asws} and his\textsuperscript{asws} merits and his\textsuperscript{asws} precedence.

Then he said, ‘It is narrated to me by Irak Bin Malik Al-Ghifari, from Umm Salama\textsuperscript{ra} who said, ‘While Rasool-Allah\textsuperscript{saww} was in my\textsuperscript{ra} presence when Jibraeel\textsuperscript{as} came to him\textsuperscript{saww}, whispering to him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} smiled, laughing. When it declined from him\textsuperscript{saww}, I\textsuperscript{ra} said, ‘May my\textsuperscript{ra} father and my\textsuperscript{ra} mother be (sacrificed for) you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! What made you\textsuperscript{saww} laugh?’

He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} informed me\textsuperscript{saww} that he\textsuperscript{as} had passed by Ali\textsuperscript{asws} and he\textsuperscript{asws} was tending a camel of his\textsuperscript{asws}, and he\textsuperscript{asws} had fallen asleep, and part of his\textsuperscript{asws} body had been manifested. He\textsuperscript{as} said: ‘So I\textsuperscript{as} return his\textsuperscript{asws} cloth upon him\textsuperscript{asws} and I\textsuperscript{as} found the coolness of his\textsuperscript{asws} Eman to have connected to my\textsuperscript{as} heart’.\textsuperscript{627}

And from him, from Fakhr Khowarizm Abu Al Qasim Mahmoud Bin Umar Al Zamakhshari, from his men who said, ‘

‘Two men came to Umar and they said to him, ‘What is your view regarding divorce of the community?’ He stood up a circle wherein was a short-haired man and said, ‘What is your\textsuperscript{asws} view regarding divorce of the community?’ He\textsuperscript{asws} said: ‘Two!’ He turned towards them and said, ‘Two’.

One of them said, ‘We came to you, and you are the commander of the faithful. We asked you about divorce of the community, so you went to a man and asked him. By Allah\textsuperscript{azwj}! I will not speak to you!’

Umar said, ‘Woe be unto you! Do you know who this is? This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. I heard Rasool-Allah\textsuperscript{saww} saying: ‘Even if the skies and the earth were to be placed in a hand

\textsuperscript{627} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 42 c
(of a scale) and the Eman of Ali\textsuperscript{asws} placed in (the other) hand, the Eman of Ali\textsuperscript{asws} would outweigh’’.\textsuperscript{628}

و م من المنابع عن عمر بن الخطاب قال: "أشهد على رسول الله صل الله عليه وسلم تبليغًا و هو يقول: "لا أن الشهدات السبعة والأربعين السبعة في كفّة ميزان و وضع إيمان على عدد من مسجد النجف إيمان علي".

And from (the book) ‘Al Manaqib’ –

From Umar Bin Al-Khattab having said, ‘I testify upon Rasool-Allah\textsuperscript{saww}, I heard him\textsuperscript{saww} and he\textsuperscript{saww} was saying: ‘Even if the seven skies and the seven earths were to be place in a hand of a scale, and the Eman of Ali\textsuperscript{asws} placed in a hand of a scale, the Eman of Ali\textsuperscript{asws} would outweigh’’.\textsuperscript{629}

و م منها قال: "أي أبو طالب النبي صب في يدي عليه فقال ما هذا يا تبليغًا و حكمه فقال أبو طالب يعليه يا بن عبد العزيز ليظن و آراء.

And from it, he said,

‘Abu Talib\textsuperscript{asws} saw the Prophet\textsuperscript{saww}, applying saliva into the mouth of Ali\textsuperscript{asws}. So, he\textsuperscript{as} said: ‘What is this, O Muhammad\textsuperscript{saww}? I saww said: ‘Eman and wisdom’. Abu Talib\textsuperscript{asws} said to Ali\textsuperscript{asws}: ‘O my\textsuperscript{as} son\textsuperscript{asws}? Help the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{as} and back him\textsuperscript{saww}’.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdullah Bin Zayzan, from Ismail Bin Is’haq Al Rashidy, and Ali Bin Muhammad Bin Makhlad, from Al Hassan Bin Ali Bin Affan both said, ‘It is narrated to us by Yahya Bin Hashim Al Samsar, from Muhammad Bin Abdullah Bin Muhammad Bin Ali Bin Abu Rafie,

‘A slave of Rasool-Allah\textsuperscript{saww}, from his father, from his grandfather who said, ‘Rasool-Allah\textsuperscript{saww} gathered the Clan of Abdul Muttalib\textsuperscript{asws} in the mountain pass, and on that day the sons of Abdul Muttalib\textsuperscript{asws} and their children, were forty men. He\textsuperscript{saww} prepared a leg of sheep and porridge for them and poured that sauce upon it and the meat. Then he\textsuperscript{saww} forwarded it to them.

They ate from it until they were satiated. Then he\textsuperscript{saww} quenched them one jug of milk. They drank, all of them, from that jug until they were saturated from it. Abu Lahab\textsuperscript{la} said, ‘By
Allahazwj! Over here there are several people, one of them can eat the sheep and it would barely satisfy him, and drink the urn of Nabeez and it would not saturate him, and the sonasws of Abu Kabsha has gathered us upon a leg of sheep and a jug of drink, and heasws has satiated us and saturated from it. This, it is the clear sorcery!’

He (the narrator) said, ‘Then heasws called them and said to them: ‘Allahazwj Mighty and Majestic has Commanded measaww to warn measaww near of kin, and a group of the sincere ones, and you all are measaww near of kin and measaww group of since ones, and that Allahazwj did not Send any Prophetas except Heaswj Made to be from hisas family, a brother, and Vizier, and successor.

So, which one of you would stand to pledge to measaww upon that he would be measaww brother, and measaww Vizier, and measaww inheritor besides measaww family, and measaww successor, and measaww caliph among measaww family, and he would happen to be from measaww at the status of Harounas from Musasas, apart from that there will be no Prophetas after measaww?’

The people were silent. Heasaww said: ‘By Allahazwj! Either your standing one will stand, or it would happen to be among others, then you will be regretting’.

He (the narrator) said, ‘Aliasws stood up, and they were looking on at himasws, all of them. Heasws pledged to himasws and answered himasww to what heasww had called to. Heasww said to himasws: ‘Come near measww!’ Heasws went near himasww. Heasww said to himasws: ‘Open yourasws mouth!’ Heasws opened it. Heasww spat out from hisasww saliva and spit between hisasws shoulders, and in middle of hisasws chest.

Abu Lahabla said, ‘Evil is what youasww have recompensed the sonasws of yourasww uncleas. Heasws answered youasww to what youasww had called himasws to, and youasww filled hisasws mouth and hisasws face with spit?’ Rasool-Allahasaww said: ‘But Iasww have filled him with knowledge and wisdom and understanding’. 631

631 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 43
I (Majlisi) am saying, ‘It is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Sunan’ of Abu Dawood, and (the book) ‘Saheeh’ Al Tirmizi, ‘From Ali asws having said: ‘When it was the day of Al-Hudeybiya, some people from the Polytheists came out to us, from them being Suheyl Bin Amro, and some people from chiefs of the Polytheists. They said, ‘O Rasool-Allah saww! Some people from our followers have gone out to you saww, from our sons and our brothers and our slaves, and there isn’t any understanding for them regarding the religion, and rather their going out was fleeing from our wealth and our estates. Return them to us, as there is no understanding (for them) regarding the religion, we shall make them understand’.

Rasool-Allah saww said: ‘O community of Qureysh! Either you desist or Allahazwj will Send someone to you who will strike off your necks with the sword upon the religion. Allahazwj would have Tested his heart upon the Eman!’

Abu Bakr and Umar said, ‘Who is he, O Rasool-Allah saww?’ He saww said: ‘He is repairer of the slipper’ – and he saww had given Ali asws his saww slipper to repair it’.

And it is reported from Al-Tirmizi, from Anas (well-known fabricator) who said, ‘Rasool-Allah saww was Sent on the day of Monday and Ali asws prayed Salat on the day of Tuesday’.

And from him, from Zayd Bin Arqam who said, ‘The first one to be Muslim was Ali asws’. 634

(The book) ‘Al Taraaif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, raising it to Ibn Abbas having said,
And it is reported from a number of ways, and it is reported by Ibn Al Maghazili Al Shafie in (the book) ‘Al Manaqib’, and Al Sa’alby’ in his Tafseer, and it is reported as well by Ahmad Bin Hanbal, from Zayd Bin Arqam having said,

‘The first one to pray Salat with the Prophet saww was Ali asws Bin Abu Talib asws’. 636

And it is reported as well by Al Sa’alby, and Ibn Al Maghazily, and it is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’,

‘Ali asws prayed Salat with Rasool-Allahazwj for seven years before anyone else prayed with himsaww’. 637

And it is reported by Ibn Al Maghazili, from Abu Ayoub Al Ansari who said,

‘Rasool-Allahsaww said: ‘The Angels sent Salawaat upon me and upon Aliasws for seven years, and that is because no one was praying Salat with mesaww apart from himasws’. 638

And it is reported as well by Ibn Al Maghazili in (the book) ‘Al Manaqib’, from Anas Bin Malik (well-known fabricator) who said,

‘I heard Rasool-Allahsaww saying: ‘The Angels sent Salawaat upon mesaww and upon Aliasws for seven years, and that is because the testimonies that there is no god except Allahazwj and Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, were not raised to the sky except from mesaww and from himasws’. 639
'The first male to believe in the Prophet saww and ratify him saww was Ali asws Bin Abu Talib asws. Al-Sa’alby said, ‘And it is the word of Ibn Abbas, and Jabir, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Hayyan, and Al-Muzanny’. 640

And it is Al Sa’alby in his Tafseer,

‘Abu Talib asws said to Ali asws, ‘Yes, my as son! What is this religion which you asws are upon?’ He asws said: ‘O father as! I asws believe in Allah azwj, and His azwj Rasool saww, and ratify him saww with whatever he saww has come with, and I asws have prayed with him saww to Allah azwj the Exalted’. He asws said to him asws: ‘Muhammad saww will not be calling to anything except to good, so stick with him saww’. 641

And it is reported by Ibn Al Maghazili –

‘Regarding His aswj Words: And the foremost, the first ones [9:100], from Ibn Abbas who said, ‘Yoshua Bin Noun as preceded to Musa as, and companion of Yaseen to Isa as, and Ali asws Bin Abu Talib Amir Al Momineen asws to Muhammad saww’.

(The book) ‘Al Taraaif’ – Al Sa’alby,

‘Regarding the interpretation of Words of the Exalted: And warn your kindred, the near ones! [26:214], raising the Hadeeth to Al-Bara’a Bin Aazib who said, ‘When it was Revealed: And warn your kindred, the near ones! [26:214], Rasool-Allah saww gathered the clan of Abdul Muttalib asws, and on that day they were forty men, the one man from them could eat the sheep and drink the jug.

Rasool-Allah saww instructed that a sheep be slaughtered and cooked. Then he saww said: ‘Approach, in the Name of Allah aswj!’ The people approached, ten by ten, and they ate until they were satiated. Then he saww called for the mug of milk. He saww gulped a gulp from it, then said to them: ‘Drink, in the Name of Allah aswj!’ They drank until they were satiated.

640 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 45 f
641 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 45 g
642 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 45 h
Abu Lahab rushes them. He said, ‘This is what the man has bewitched you all with!’ The Prophet (saww) was silent, he did not speak. Then he called them the next day upon like that food and drink.

Then Rasool-Allah saw warned them, he  said: ‘O clan of Abdul Muttalib! I am the warner to you all from Allah azwj Mighty and Majestic, and the giver of glad tidings of what no one (else) has come with. I have come to you with the world and the Hereafter, so become Muslims and obey, you will be guided; and who will be my brother, and be my Vizier, and become my guardian, and my inheritor after me, and my caliph in my family, and pay off my debts?’

The people were silent, and he repeated that thrice, and during each (time) the people were silent, and Ali asws was saying: ‘I will!’ He saww said: ‘You!’ The people stood up and they were saying to Abu Talib, ‘Obey your son, for he has been made a commander over you.’

A man, whom shareek (the narrator) did not mention, said, ‘O Rasool-Allah! You will find someone who would stand with this?’ Then another said, ‘That is presented to his family members’. Ali asws said: ‘I will!’ He saww said: ‘You!’

When this Verse was Revealed: And warn your kindred, the near ones! [26:214], the Prophet saw gathered from his family members, so thirty (of them) gathered, and they ate and drank. Then he saww said to them: ‘Who will take the responsibility upon my debts, and my promises made, and be with me in the Paradise, and be my caliph?’

A man whose name was not mentioned in the text said, ‘This is what the man has bewitched you all with!’ The Prophet saw did not speak. Then he called them the next day upon like that food and drink.

The people were silent, and he repeated that thrice, and during each (time) the people were silent, and Ali asws was saying: ‘I will!’ He saww said: ‘You!’ The people stood up and they were saying to Abu Talib, ‘Obey your son, for he has been made a commander over you.’

A man, whom shareek (the narrator) did not mention, said, ‘O Rasool-Allah! You will find someone who would stand with this?’ Then another said, ‘That is presented to his family members’. Ali asws said: ‘I will!’ He saww said: ‘You!’

47 - بف، الطائف روى أحمد بن حنبل في منصبه يرفع الحديث قال: لما نزلت هذه الآية و أنت غميرت الأئمة خرج النبيص من أهل بيته فاختطفا لهثم أتراكو وشرعوا ثلاثا ثم قال كلم من يضعهم على ذنبي و مؤهدي و يكون معني في الحكمة و يكون خليفتي

48 - بف، الطائف ابن مردلوي بإسناد إلى عبد الله بن الصامت عن أبي ذر إمارة الله علة قال: دخلنا على رسول الله صفا فقلنا من أحب أصحابه

644 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 47
‘From Abu Zarr’ra, may Allah^aw^ be Pleased from him^as^, said, ‘We entered to see Rasool-Allah^saw^, We said, ‘Who is the most beloved of you^saw^ companions to you^saw^, so if the matter (death) happens, we would be with him, and if he was a deputy, we would besides him’. He^saw^ said: ‘This is Ali^asws^, the most advanced of you all in being a Muslim and Islam’’.645

And it is mentioned by Ahmad Bin Yahya Al Balazuri, and Ali Bin Al Husayn Al Asfahany;

‘When Qureysh were afflicted by crisis and drought, Rasool-Allah^saw^ said to his^saw^ uncles Hamza^asws^ and Al Abbas: ‘Why don’t we bear the weight of Abu Talib^asws^ during this difficulty?’ They came to him^as^ and asked him^as^ to hand over his^as^ sons to them to suffice him^as^ of their matter.

He^as^ said: ‘Leave Aqeel for me^as^ and take the ones you so desire to’ – and he^as^ was of intense love for Aqeel. Al Abbas took Talib, and Hamza^asws^ took Ja’far^asws^, and Muhammad^saw^ took Ali^asws^, and said to them: ‘I^saw^ have chosen the Choice of Allah^asw^ for me^saw^ upon you all, Ali^asws^’.647

His^asws^ words: ‘I^asws^ was born upon the nature, and I^asws^ preceded to the Eman and the Emigration’’.648

646 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^asws^, Ch 65 H 49 a
647 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^asws^, Ch 65 H 49 b
648 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^asws^, Ch 65 H 49 c
And Abu Umar said, ‘It is narrated to us by Ahmad Bin Muhammad who said, ‘It is narrated to us by Ahmad Bin Al Fazl who said, ‘It is narrated to us by Muhammad Bin Jareer who said, ‘It is inform to us by Ali Bin Abdullah Al Dahqan who said, ‘It is informed to us by Muhammad Bin Salih, from Al Samak Bin Al Harb, from Ikrimah, from Ibn Abbas who said,

‘For Ali asws, there are four qualities which aren’t for anyone apart from him. He asws is the first of the Arabs and non-Arabs to have prayed Salat with Rasool-Allah saww, and he asws is the one his saww flag was with him asws during every march (of the army), and he asws is the one who was patient with him saww on the day they fled from him saww, and he asws is the one who washed him saww and inserted him saww into his saww grave’. 649

Abu Umar said, ‘And it is reported from Salman Al-Farsi ra having said, ‘The first one of this community to be arriving to its Prophet saww at the Fountain is its first in Islam, Ali Bin Abu Talib asws, 650

And this Hadeeth is reported raising, from Salman ra to the Prophet saww having said: ‘The first of this community to be arriving to its Prophet saww at the Fountain is its first in Islam, Ali asws Bin Abu Talib asws’, 651

And Abu Umar said, ‘As for its raised chain, Ahmad Bin Qasim narrated to us who said, ‘It is narrated to us by Qasim Bin Asbag who said, ‘It is narrated to us by Al Haris Bin Abu Usama who said, ‘It is narrated to us by Yahya Hashim who said, ‘It is narrated to us by Sufyan Al Sowry, from Salama Bin Kuheyl, from Abu Sadiq, from Jaysh Bin Al Mo’tama, from Uleym Al Kindy,

‘From Salman Al-Farsi ra having said, ‘Rasool-Allah saww said: ‘The first of you to return to me saww at the Fountain is the first of you in Islam, Ali asws Bin Abu Talib asws’, 652

651 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 52
Abu Umar said, ‘And it is reported by Abu Dawood Al Taylasi who said, ‘It is narrated to us by Bin Awana, from Abu Balkj, from Amro Bin Maymoun, from Ibn Abbas having said,

‘The first one to pray Salat with the Prophet⁴⁵⁵ after Khadeeja⁴⁵⁵, is Ali⁴⁵⁵ Bin Abu Talib⁴⁵⁵⁴.⁵⁵

قال أبو عمر و حدثنا ابن عوانة عن أبي بن ميمون عن ابن عباس قال كان علي أول من آمن من الناس بعد خديجة.

Abu Umar said, ‘And it is narrated to us by Ibn Awana, from Abu Balkh, from Amro Bin Maymoun, from Ibn Abbas who said,

‘Ali⁴⁵⁵ was the first one from the people to believe, after Khadeeja⁴⁵⁵⁴.⁵⁴

قال أبو عمر و حدثنا عبد الوارث قال حدثنا قاسم قال حدثنا أحْد بن زهْي قال حدثنا عبد العزيز بن محمد الدراوردي قال حدثنا عمر و مولى عفت قاتل مسلم بن كعب الفرطي عن أول من آمن علي أم أبي بكر فقال مسحن الله علي أوثقنا إسلاما و إنما شبه على الناس لأن أخوه أخفى إسلامه من أبي طالب وأسلم أبو بكر فبشره إسلامه.

Abu Umar said, ‘And it is narrated to us by Abdul Waris who said, ‘It is narrated to us by Qasim who said, ‘It is narrated to us by Ahmad Bin Zuheyr who said, ‘It is narrated to us by Abdul Salam Bin Salih who said, ‘It is narrated to us by Abdul Aziz Bin Muhammad Al Darouwady who said, ‘It is narrated by Umar, and a slave of Afrah who said,

‘Muhammad Bin Ka’ab Al-Qarzy was asked about the first one to be a Muslim, was it Ali⁴⁵⁵ or Abu Bakr. He said, ‘Glory be to Allah⁴⁵⁵! Ali⁴⁵⁵ was the first of the two to become a Muslim, and rather it was made to be confusing upon the people because Ali⁴⁵⁵ had concealed his⁴⁵⁵ Islam from Abu Talib⁴⁵⁵, and Abu Bakr became a Muslim, so his Islam was apparent’.⁵⁵

ذكر عبد الرزاق ِ جامعه عن معمر عن قتادة عن الْسي و غيْه قالوا أو ل من أسلم بعد خديجة علي بن أبِ طالب ع.

Abdul Razzaq mentioned in his (book) ‘Jamie’, from Ma’mar, from Qataadah, from Al Husayn and someone else, they said,

‘The first one to be a Muslim after Khadeeja⁴⁵⁵ was Ali⁴⁵⁵ Bin Abu Talib⁴⁵⁵⁴.⁵⁶

و روى معمر عن عثمان الجازر عن مقسم عن ابن عباس قال أول من آمن علي بن أبي طالب ع.

And it is reported by Ma’mar, from Usman Al Jazry, from Muqsim, from Ibn Abbas who said,

‘The first one to be a Muslim is Ali⁴⁵⁵ Bin Abu Talib⁴⁵⁵⁴.⁵⁷

قال أبو عمر و روى ابن مصنّع عن حجة الطلب قال لقيت يا بلال لقد غادي الله قال أحبب أن يغادرة أهده من هذه الأهلة خمس مدين.

653 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁴⁵⁵, Ch 65 H 54
655 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁴⁵⁵, Ch 65 H 56
656 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁴⁵⁵, Ch 65 H 57
Abu Umar said, ‘And it is reported by Ibn Fuzeyl, from Habbat Al Urny who said,

‘I heard Ali asws saying: ‘I asws have worshipped Allah azwj before anyone from this community did, by five years’’. 658

قال أبو عمر و قد روى سالم بن أبي الجعد قال أлучت لآن الخفيفية أبو بكر كان أولهم إسلاما قال لا.

Abu Umar said, ‘And it is reported from Sho’ba, from Salama Bin Kuheyl, from Habbat Al Urny who said,

‘I heard Ali asws saying: ‘I asws am the first one to have prayed Salat with Rasool-Allah saww’. 659

قال أبو عمر و قد روى سالم بن أبي الجعد قال أлучت لآن الخفيفية أبو بكر كان أولهم إسلاما قال لا.

Abu Umar said, ‘And it has been reported by Salim Bin Abu Al Ja’ad who said, ‘I said to Ibn Al Hanafiyya, ‘Was Abu Bakr the first of them to be a Muslim?’ He said, ‘No’. 660

قال أبو عمر روى سالم بن أبي العد قال أسأل الله أن أصلح من أهل الإسلام و أصلح على يوم الثلاثاء.

Abu Amro said, ‘It is reported by Al Malaie, from Anas Bin Malik (well-known fabricator) who said,

‘The Prophet saww was Sent on the day of Monday, and Ali asws prayed Salat on the day of Tuesday’. 661

قال أبو عمر و قال زيد بن أبي ذر قال أول من صلى مع رسول الله ص علي بن أبي طالب إuktur.

Abu Umar said, ‘And Zayd Bin Arqam said,

‘The first one to believe in Allah azwj after Rasool-Allah saww was Ali asws Bin Abu Talib asws’. 662

حدثنا به عبد الوارث قال حدثنا قاسم قال حدثنا أحمد بن علي بن ميعين بن علي بن شعبة قال أبو سلمة قال أثقب أبا حمزة الأنصاري قال سمعت ابنه بن أممعين قال أثقب أبا طالب.

It is narrated to us by Abdul Waris who said, ‘It is narrated to us by Qasim who said,’ It is narrated to us by Ahmad Bin Zuheyr who said, ‘It is narrated to us by Ali Bin Al Ja’ad who said, ‘It is narrated to us by Shayba who said, ‘I am informed by Amro Bin Murrah who said, ‘I heard Abu Hamza Al Ansari who said, ‘I heard Zayd Bin Arqam saying,

‘The first one to pray Salat with Rasool-Allah saww was Ali asws Bin Abu Talib asws’. 663

قال أبو عمر و حدثنا أبى قال حدثنا علي بن إبراهيم بن ميعين بن سلمة قال أثقب أبا حمزة قال أثقب أبا حمزة أثقب أبا طالب قال أثقب أبا حمزة أثقب أبا طالب أثقب أبا حمزة أثقب أبا طالب.

It is narrated to us by Abdul Waris who said, ‘It is narrated to us by Qasim who said,’ It is narrated to us by Ahmad Bin Zuheyr who said, ‘It is narrated to us by Ali Bin Al Ja’ad who said, ‘It is narrated to us by Shayba who said, ‘I am informed by Amro Bin Murrah who said, ‘I heard Abu Hamza Al Ansari who said, ‘I heard Zayd Bin Arqam saying,

659 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saws, Ch 65 H 60
662 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saws, Ch 65 H 63
663 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saws, Ch 65 H 64
Abu Umar said, ‘And it is narrated to us by Yaqoub Bin Ibrahim Bin Sa’ad who said, ‘It is narrated to us by Ibn Is’hac who said, ‘It is narrated to us by Yahya Bin Al Ash’as, from Ismail Bin Iyas, from Afeef, from his father, from his grandfather who said,

‘I arrive for Hajj and I came to Al-Abbas son of Abdul Muttalibasws to buy from him some merchandise, and he was a business-man. By Allahazwj I was in his presence at Mina when a man came out to the sun from a tent nearby from him. When hesaww saw it to have inclined, he stood to pray Salat. Then a woman came out from that tent which that man had come out from. She stood behind him to pray Salat. Then a boy, having reached puberty, came out from that tent. He stood with him.

I said to Al-Abbas, ‘Who is this?’ He said, ‘MuhammadSaww, sonSaww of Abdullahas, sonas of Abdul Muttalibasws, sonSaww of my brotheras. I said, ‘Who is this woman?’ He said, ‘HisSaww wife Khadeejaasws, daughteras of khuwaylid’. I said, ‘Who is the youth?’ He said, ‘Aliasws Bin Abu Talibasws, sonasws of hisasws uncleas.’

I said, ‘What is this which hesaww is doing?’ He said, ‘HeSaww is praying Salat and hesaww claims that hesaww is a ProphetSaww, and no one follows himSaww except hisSaww wife and the sonasws of hisasws uncleas, and hesaww claims that the treasures of Chosroe and Caesar would be opened up to hisSaww community’.

He (the narrator) said, ‘Afeef Al Kindy was saying, and he had become a Muslim, and his Islam was good, ‘If only Allahazwj had Graced me Al-Islam on that day, I would have been second with Aliasws’.

Abu Umar said, ‘And Aliasws had said: ‘Iasws prayed Salat with Rasool-AllahSaww for such and such (time), no one was praying with himSaww apart from measws, except Khadeejaasws’.

664 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 65
It is mentioned by Al Hassan Bin Ali Bin Al Halwany, in the book ‘Al Ma’rifa’, said, ‘It is narrated to us by Abdullah Bin Salih who said, ‘It is narrated to us by Al Lays Bin Sa’ad, from Abu Al Aswad Muhammad Bin Abdul Rahman,

’It reached him that Ali\textsuperscript{asws} and Al-Zubeyr had become Muslims and they were both eight years old. Like is what Abu Al-Aswad Bin Urwah said’’.\textsuperscript{666}

و ذكر أيضا ابن أبي خيثمة عن قتيبة بن سعيد عن الليث بن سعد عن أبي الأسود و ذكره عمر بن شبة عن الشهابي عن أبي الأسود قال الليث و هو ابن ثمان عشرة سنة.

And it is mentioned as well by Ibn Abu Khaysama, from Quteyba Bin Saeed, from Al Lays Bin Sa’ad, from Abu Al Aswad, and it is mentioned by Umar Bin Shabah, from Al Khuzaie, from Ibn Wahab, from Al Lays, from Abu Al Aswad, ‘Al Lays said,

‘They emigrated and they were both eighteen years old’’.\textsuperscript{667}

قال أبو عمر و روى الحقوقن بن علي الخولاني قال أخبرنا عبد الروؤق قال حدثنا حديثا معمر عن قنادة عن الحسن قال أسلم و هو ابن خمس عشرة سنة.

Abu Amro said, ‘And it is reported by Al Hassan Bin Ali Al Halwany who said, ‘We are informed by Abdul Razaq who said, ‘It is narrated to us by Ma’amar, from Qatadah, from Al Hassan who said,

‘He became a Muslim and he\textsuperscript{asws} was fifteen years old’’.\textsuperscript{668}

قال أبو عمر و أخبرنا أبو القاسم خلف بن قاسم بن سهل قال حدثنا أبو الحسن علي بن محمد و إسماعيل الطوسي قالا أخبرنا أبو العباس محمد بن إسحاق بن إبراهيم السراج قال حدثنا محمد بن مسعود قال أخبرنا عبد الرؤوق قال أخبرنا معمر عن قنادة عن الحسن قال أسلم علي و هو أول من أسلم و هو ابن خمس عشرة سنة.

Abu Umar said, ‘And we are informed by Abu Al Qasim Khalaf Bin Qasim Bin Sahl who said, ‘It is narrated to us by Abu Al Hassan Ali Bin Muhammad and Ismail Al Tusi who both said, ‘We are informed by Abu Al Abbas Muhammad Bin Is’haq Bin Ibrahim Al Sarraj who said, ‘It is narrated to us by Muhammad Bin Masoud who said, ‘We are inform by Abdul Razaq who said, ‘We are inform by Ma’mar, from Qatadah, from Al Hassan who said,

‘Ali\textsuperscript{asws} became a Muslim, and he\textsuperscript{asws} was the first one to become a Muslim, and he was a body of fifteen years’’.\textsuperscript{669}

قال أبو عمر و قال ابن إسحاق هو أول ذكر أسلم و هو ابن ثلاث عشرة سنة.

Abu Umar said, ‘And Ibn Is’haq said, ‘He\textsuperscript{asws} is the first male to be a Muslim, and he\textsuperscript{asws} was a boy of thirteen years’’.\textsuperscript{670}

قال أبو عمر و ذكر عمر بن شبة عن المدائن قال أخبرنا عبد الرؤوق قال حدثنا محمد بن مسعود قال أخبرنا عبد الرؤوق قال أخبرنا معمر عن قنادة عن الحسن قال أسلم علي و هو ابن ثلاث عشرة سنة.

\textsuperscript{666} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 67
\textsuperscript{667} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 68
\textsuperscript{668} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 69
\textsuperscript{669} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 70
\textsuperscript{670} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 71
Abu Umar said, ‘And it is mentioned by Umar Bin Shabah, from Al Madainy, from Ibn Ja’adbah, from Nafie, from Ibn Umar who said,

‘He was a Muslim and he was a boy of thirteen years’. 671

قال و أخبرنا إبراهيم بن المذر الحمامي قال حدثنا محمد بن طلحة بن حفص بن خضمه على أبي طالب و الزبير

He said, ‘And we are informed by Ibrahim Bin Al Manzar Al Hazamy who said, ‘It is narrated to us by Muhammad Bin Talha who said, ‘It is narrated to me by my grandfather Is’haq Bin Yahya Bin Talha who said,

‘Ali Bin Abu Talib and Al-Zubeyr Bin Al-Awwam, and Talha Bin Ubeydullah, and Sa’ad Bin Abu Waqas were of one age’. 672

قال و أخبرنا عبد الله بن محمد بن عبد المؤمن قال حدثنا محمد بن عبد المؤمن قال حدثنا عبد الله بن أحمد بن حبيب قال حدثنا أبي بكر

He said, ‘And we are informed by Abdullah Bin Muhammad Bin Abdul Momin who said, ‘It is narrated to us by Ismail Bin Ali Al Khataby who said, ‘It is narrated to us by Abdullah Bin Ahmad Bin Hanbal who said, ‘It is narrated to me by my father who said, ‘It is narrated to us by Yahya Abu Amro who said, ‘It is narrated to us by Habban, from Marouf, from Abu Ma’shar who said,

‘Ali and Talha and Al-Zubeyr were in one age group’. 673

قال و روى عبد الرزاق عن الحسن و وغيره أن أول من أسلم بعد خديجة

He said, ‘And it is reported by Abdul Razzaq, from Al Husayn and someone else,

‘The first one to be Muslim after Khadeeja, is Ali Bin Abu Talib, and he was a boy of fifteen years’. 674

قال أبو عمر و روى أبو زيد عمر بن شبة قال حدثنا شريح بن عثمان قال حدثنا الفرات بن السائب بن ميمل بن مهرا بن عن ابن عمر قال

Abu Umar said, ‘And it is reported by Abu Zayd Umar Bin Shabah who said, ‘It is narrated to us by Shareeh Bin No’man who said, ‘It is narrated to us by Al Furaat Bin Al Sa’ib, from Maymoun Bin Mihran, from Ibn Umar who said,

‘Ali became a Muslim and he was a boy of thirteen years, and he passed away when he was sixty-three years old’. 675

قال غير مرة أنا الصديق الأكبر و الفاروق الأول أسلمت قبل إسلام أبي بكر و صليت قبل صلاته.

671 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 72
672 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 73
674 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 75
675 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 76
He asws said more than once: ‘I asws am the greatest truthful, and the first distinguisher. I asws became Muslim before the Islam of Abu Bakr, and I asws prayed Salat before he prayed Salat’.

فألم أنه عمر و رَأَبُ من وَلَدِي من أي أمة أمَّة أُبا النَّاَيِّي قال خَفَيْنِي غَيْبَيْنِ مِنْ عَنْيَةِ قَالَ أَلَيْثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ ثُمَّ الْحَمِيدَ.

Abu Amro said, ‘And we are reporting from faces, from Abu Umama Al Bahily who said, ‘It is narrated to me by Amro Bin Anbasah who said,

‘I came to Rasool-Allah saww and he asws had encamped at Ukaz. I said, ‘O Rasool-Allah saww! Who is following you saww upon this matter?’ He saww said: ‘The free, and the slave, Abu Bakr, and Bilal’. So, I became a Muslim at that’ – and he mentioned the Hadeeth’.

أَفْمَ رَاوَا عَنْ أَبِ نُضْرَةِ قَالَ أَبُو أَمْمَرْ أَنَّهَا عَلَى أَيْنُ لِقِيْ أَبِ بِكْرٍ مِنْ أَنْيَةِ قَالَ فَأَتِيْ أَبِ بِكْرٍ عَلَى أَيْنُ لِقِيْ أَنَّ نَبِيْ قَلَ لَا يُقِلُّ أَنَّ نَبِيْ رَسُولُ اللَّهِ.

They are reporting from Abu Nazrak who said,

‘Ali asws and Al-Zubeyr delayed from pledging allegiance to Abu Bakr. Abu Bakr met Al-asws and said to him asws, ‘You asws have delayed from pledging allegiance to me and I became a Muslim before you asws did’. And he met Al-Zubeyr and said, ‘You delayed from pledging allegiance to me and I became a Muslim before you did’.

حَدْيْثُ أَبِ أَمِّةَةِ عَنْ أُمِّ أَمِّةَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ أَنْيَةِ قَالَ أَنَّ نَبِيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ قَلَ لَا يُقِلُّ أَنَّ نَبِيْ رَسُولُ اللَّهِ.

A Hadeeth of Abu Umama, from Umar Bin Anbasah who said,

‘I came to Rasool-Allah saww at the beginning of his saww being Sent, and he saww was at Makkah, and in those days he saww was in concealment (of religion). I said, ‘Who are you saww?’ He saww said: ‘I saww am a Prophet saww’. I said, ‘And what is the Prophet as?’ He saww said: ‘A Messenger of Allah azwj’. I said, ‘Allah azwj Sent you saww?’ He saww said: ‘Yes’.

قَلَ لَّهُ نِمَا أَرْسَلَهُ قَالَ أَنَّ نَبِيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ قَلَ لَا يُقِلُّ أَنَّ نَبِيْ رَسُولُ اللَّهِ.

I said to him saww, ‘What have you saww been Sent with?’ He saww said: ‘That we should worship Allah azwj Mighty and Majestic, and break the idols, and connect with the relatives’. I said, ‘Yes. What have you saww been Sent with, ones following you saww upon this matter?’ He saww said: ‘The free and the slave’ – meaning Abu Bakr and Bilal. And Umar was saying, ‘You

676 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 77
677 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 78
678 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 65 H 79
should have seen me, and I was the four to Al-Islam. I became a Muslim and said, ‘I pledge to you, O Rasool-Allah’ 679

A Hadeeth reported from Mansour, from Mujahid who said,

‘The first one to reveal Al-Islam were seven – Rasool-Allah, and Abu Bakr, and Khabab, and Suheyb, and Bilal, and Ammar, and Sumayya”. 680

P.s. – As you can see Aliasws and Khadeejaasws are not mentioned at all in this and such like. Why has Majlisi taken this in his book, I shall never know.

A Hadeeth reported from Amro Bin Murrah who said,

‘A Hadeeth was mentioned to Ibrahim Al-Nakhaie, but he denied it and said, ‘Abu Bakr was the first one to be Muslim”’. 681

A Hadeeth was reported from Zafir Bin Suleyman, from Al Salt Bin Bahram, from Ali who said,

‘Aliasws Bin Abu Talibasws passed by Abu Bakr and with him were his companions. Heasws greeted and went by. Abu Bakr said, ‘One whom it cheers that he looks at first of the people in Al-Islam of precedence, and closest of the people from our Prophetasww, and their
mightiest in pointing upon him\textsuperscript{saww}, and their superior in sacrificing for him\textsuperscript{asws} with his\textsuperscript{asws} self, then let him look at Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}.

It is reported from him in another Hadeeth having said, ‘I came to the Prophet\textsuperscript{saww} at a spring called Ukaza and I said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! Who is following you\textsuperscript{saww} upon this matter?’ He\textsuperscript{saww} said: ‘From between the free and the slave’. I established the Salat and prayed behind him\textsuperscript{saww}, I and Abu Bakr, and Bilal, and on that I was the fourth to Al-Islam’’.\textsuperscript{684}

It is reported by Abu Salih, from Ikrimah, from Ibn Abbas, and these two are more truthful upon Ibn Abbas that Al Shaby because Abu Salih is well known as being with Ikrima (Bin Abu Jahl\textsuperscript{as}), and Ikrimah is well known with Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The Angels sent Salawaat upon me\textsuperscript{saww} and upon Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} for seven years’. They said, ‘And why is that so, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘There did not happen to be with me\textsuperscript{saww} anyone from the man apart from him\textsuperscript{asws}’’.\textsuperscript{685}

And from the way of Amro Bin Maymoun, from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The first one from the people to be Muslim, after Khadeeja\textsuperscript{asws} daughter\textsuperscript{asws} of Khuwaylid was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}\textsuperscript{asws}’.\textsuperscript{686}

That is reported from them by one there is no accusation upon, Sufyan Bin Uyayna, from Ibn Abu Najeel, from Mujahid, and it is tracked from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The preceding ones are four – Yoshua Bin Noun\textsuperscript{as}, and companion of Yaseen to Isa Bin Maryam\textsuperscript{as}, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} preceded to Rasool-Allah\textsuperscript{saww}’’.\textsuperscript{687}

\textsuperscript{683} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 84

\textsuperscript{684} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 85

\textsuperscript{685} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 86

\textsuperscript{686} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 87

\textsuperscript{687} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 88
From that is the report from Amir Al-Momineen asws himself asws, from the way of Salama Bin Kuheyil, from Habbat Al-Urny who said, ‘I heard Ali asws saying: ‘O Allah azwj! I asws do not know of any servant of Yours asw from this community having worshipped You asw apart from me asws, saying that three time, then said: ‘I asws have prayed Salat before anyone else had prayed, by seven (years)’.  

And from the way of Al Minhal, from Abaya Al Asady,

‘From Amir Al-Momineen asws having said: ‘I asws had become a Muslim before the people did, by seven years’’.  

And from the way of Jabir, from Abdullah Bin Yahya Al Hazramy,

‘From Ali asws having said: ‘I asws prayed Salat with Rasool-Allah saww for three years and no one prayed Salat apart from me asw’.  

And from the way of Nuh Bin Qays Al Tahy, from Suleyman Abu Fatima, from Muaza Al Adawiya, she said,

‘I heard Ali asws addressing upon the pulpit of Al-Basra. I heard him asws saying: ‘I asws am the greatest truthful. I asws believed before Abu Bakr believed, and I asws became a Muslim before he became a Muslim’’.  

And by a way of Amro Bin Murrah, from Abu Al Bakhtari,

‘From Amir Al-Momineen asws having said: ‘I asws prayed Salat before the people did, by seven years’’.  

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688 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 89
689 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 90
690 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 91
‘I came across some people and they were saying, ‘(Heated) talk occurred between Ali\textsuperscript{asws} and Usman, so Usman said, ‘By Allah\textsuperscript{azwj}! Abu Bakr and Umar were better than you\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘You have lied! By Allah\textsuperscript{azwj}, I\textsuperscript{asws} am better than you and them both. I\textsuperscript{asws} worshipped Allah\textsuperscript{azwj} and have worshipped after them (as well)’’.\textsuperscript{693}

And from the way of Al Haris Al Awr who said,

‘I heard Amir Al-Momineen\textsuperscript{asws} saying: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{asws} do not acknowledge for any servant from Your\textsuperscript{azwj} servants to have worshipped You\textsuperscript{azwj} before I\textsuperscript{asws} did’’.\textsuperscript{694}

And he\textsuperscript{asws} said one day before ‘Laylat Al-Hareer’ (during the battle of Siffeen), and he\textsuperscript{asws} was urging the people against the people of Syria: ‘I\textsuperscript{asws} am the first male to pray Salat with Rasool-Allah\textsuperscript{saww}, and you have seen me\textsuperscript{asws} strike with my\textsuperscript{asws} sword in front of him\textsuperscript{saww} and he\textsuperscript{saww} was saying: ‘There is no sword except Zulfiqar and there is not youth (Momin) except Ali\textsuperscript{asws}! Your\textsuperscript{asws} life is my\textsuperscript{saww} life and your\textsuperscript{asws} death is my\textsuperscript{saww} death’’.\textsuperscript{695}

And he\textsuperscript{asws} said, and it had reached him\textsuperscript{asws} that a group had been stabbing (by words) against him\textsuperscript{asws} regarding the Ahadeeth from Rasool-Allah\textsuperscript{saww}, after a speech he\textsuperscript{asws} had addressed it: ‘It has reached me\textsuperscript{asws} that you are saying that Ali\textsuperscript{asws} is lying. So, upon whom have I\textsuperscript{asws} lied? Is it upon Allah\textsuperscript{azwj}? I\textsuperscript{asws} am the first one to believe in Him\textsuperscript{azwj}, and worship Him\textsuperscript{azwj}, and professed His\textsuperscript{azwj} Oneness. Or is it upon Rasool-Allah\textsuperscript{saww}? I\textsuperscript{asws} am the first one to believe in Him\textsuperscript{saww} and ratify Him\textsuperscript{saww} and help Him\textsuperscript{saww}’’.\textsuperscript{696}

And he\textsuperscript{asws} when it reached him\textsuperscript{asws}, the priding of Muawiya in the presence of the people of Syria, is his\textsuperscript{asws} famous poem in which he\textsuperscript{asws} said: ‘I\textsuperscript{asws} preceded you all to Al-Islam wholly when young. I\textsuperscript{asws} had not even reached the time of my\textsuperscript{asws} adulthood’’.\textsuperscript{697}

\textsuperscript{693} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 94
\textsuperscript{694} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 95
\textsuperscript{695} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 96
\textsuperscript{696} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 97
\textsuperscript{697} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 65 H 98
And from that is what is reported by Abu Ayoub Khalid Bin Zayd Al Ansari, companion of Rasool-Allahsaww, from the way of Abdul Rahman, from his father, from Abu Ayoub who said, ‘Rasool-Allahsaww said: ‘The Angels sent Salawaat upon me and upon Aliasws Bin Abu Talibasws, by seven years, and that is because no man prayed with me apart from himasws’. 698

And from that is what is reported by Salman Al-Farsi ra, may Allahazwj have Mercy on himra, from the way of Uleym Al-Kindy, from Salmanra who said, ‘Rasool-Allahsaww said: ‘The first one of you to arrive to me at the Fountain is your first one to Islam, Aliasws Bin Abu Talibasws. 699

And from that is what is reported by Abu Zarr Al-Ghifari ra, may Allahazwj have Mercy upon himra, from the way of Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather, from Abu Zarrra having said: ‘Ira heard Rasool-Allahsaww said to Aliaws Bin Abu Talibasws: ‘Youasws are the first one to believe in measwv – in a lengthy Hadeeth’. 700

And it is reported by Abu Sukheylan,

‘From Abu Zarrra as well, said, ‘Ira heard Rasool-Allahsaww, and heasww was holding a hand of Aliasws, saying: ‘Youasws are the first one to believe in measwv, and will be the first one to shake myasw hand on the Day of Qiyamah’. 701

And it has been reported by Ibn Abu Rafie, from his father as well,

‘From Abu Zarr ra having said, ‘I came to himra to console himra. Heira said: ‘Fitna will be occurring, so upon you is to be with the Sheykh Aliaws Bin Abu Talibasws and submit to
him asws, for I have heard Rasool-Allah saww saying: ‘You asws are the first one to believe in me asws’.

رواه حذيفة بن اليمان رحمة الله عليه من طريق قيس بن مسلم عن ربيعة بن خراش قال سألت حذيفة بن اليمان عن علي بن أبي طالب ص فقيل ذاك أقدم الناس سلمما أرجح الناس حلمها.

It is reported by Huzeyfa, from the way of Qays Bin Muslim, from Rabie Bin Kharash who said,

‘I asked Huzeyfa Bin Al-Yaman about Ali asws Bin Abu Talib asws. He said, ‘That is the most advance of the people in being a Muslim, and the most outweighing of the people in wisdom’.

رواه جابر بن عبد الله النصار رحمة الله عليه من طريق شريك عن عبد الله بن محمد بن عقيل عن حارث فراق رسل الله ص يوم الاثنين وأسلم علي بن أبي طالب.

It is reported by Jabir Bin Abdullah Al Ansari, from the way of Shareek, from Abdullah Bin Muhammad Bin Aqeel, from Jabir who said,

‘Rasool-Allah saww was Sent on the day of Monday and Ali asws became a Muslim on the day of Tuesday’.

رواه زيد بن أرقم من طريق عمر بن مرة عن أبي حبيب مولى الأنصار قال سمعت زيد بن أرقم يقول أول من ينصب مع النبي صلى الله عليه بن أبي طالب.

It is reported by Zayd Bin Arqam, from the way of Amro Bin Murrah, from Abu Hamza, a slave of the Helpers who said, ‘I heard Zayd Bin Arqam saying,

‘The first one to pray Salat with the Prophet saww is Ali asws Bin Abu Talib asws’.

رواه زيد بن صوحان العبدي من طريق عبد الله بن هشام عن أبيه عن طريف بن عبيسي العنوي أن زيد بن صوحان خطب في مسجد الكوفة فقال سروا إلى أمير المؤمنين و سيد المسلمين و أول المؤمنين إماما.

It is reported by Zayd Bin Sowhan Al Abdy, from the way of Abdullah Bin Hisham, from his father, from Tareyf, from Isa Al Ghanawy,

‘Zayd Bin Sowhan addressed in the Masjid of Al-Kufa. He said, ‘Travel to Amir Al-Momineen asws, and chief of the Muslims, and the first of the Momineen in Eman!’

روته أم سلمة زوج النبي صلى الله عليه وسلم من طريق مسأله الحميي عن أمه فالت أمنة سلمته و الله لقد أسلم علي بن أبي طالب ع أول الناس و ما كان كافرا في حديث طويل.

702 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 103
703 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 104
It is reported by Umm Salama⁷⁰⁷, wife of the Prophet⁷⁰⁷, from the way of Masawir, from his mother who said, ‘Umm Salama⁷⁰⁷ said, ‘By Allah⁷⁰⁷! Ali⁷⁰⁷ was first of the people to be a Muslim, and he⁷⁰⁷ was not a Kafir’ — in a lengthy Hadeeth’.⁷⁰⁷

And from that is what is reported by Abdullah Bin Abbas son of Abdul Muttalib⁷⁰⁸, may Allah⁷⁰⁸ be Pleased upon him⁷⁰⁸, from the way of Abu Salih, from Ikrimah (Bin Abu Jahl⁷⁰⁸), from Ibn Abbas who said, ‘Rasool-Allah⁷⁰⁸ said: ‘The Angels sent Salawaat upon me⁷⁰⁸ and upon Ali⁷⁰⁸ Bin Abu Talib⁷⁰⁸ for seven years’. They said, ‘And why is that so, O Rasool-Allah⁷⁰⁹?’ He⁷⁰⁹ said: ‘There did not happen to be with me⁷⁰⁹, anyone from the men apart from him⁷⁰⁹’.⁷⁰⁸

And it is reported by Qasam Bin Al Abbas, son of Abdul Muttalib⁷⁰⁹, from the way of Qays Bin Abu Hazim, from Abu Is‘haq who said,

‘I entered to see Qasam Bin Al-Abbas and asked him about Ali⁷⁰⁹. He said, ‘He⁷⁰⁹ our first one with Rasool-Allah⁷⁰⁹ in joining with him⁷⁰⁹, and the most intense in adhering with him⁷⁰⁹’.⁷⁰⁹

It is reported by Malik Al-Ashtar, may Allah⁷¹⁰ have Mercy upon him, from the way of Al-Fazl Bin Ad’ham Al-Madany who said, ‘I heard Malik Bin Al-Haris Al-Ashtar in a sermon he addressed at Siffeen, ‘With us is a son⁷¹⁰ of an uncle⁷¹⁰ of our Prophet⁷¹⁰, and a sword from the swords of Allah⁷¹⁰, Ali⁷¹⁰ Bin Abu Talib⁷¹⁰. He⁷¹⁰ had prayed Salat with Rasool-Allah⁷¹⁰ when young, and no male had preceded him⁷¹⁰ with the Salat, and he⁷¹⁰ fought until he⁷¹⁰ has (now) become an old man’.⁷¹⁰

And it is reported by Saeed Bin Qays, from the way of Malik Bin Qudama Al Arhy,

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⁷⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen⁷⁰⁹, Ch 65 H 110  
⁷¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineen⁷¹⁰, Ch 65 H 111
'Saeed Bin Qays addressed the people at Siffeen. He said, ‘With us is a son asws of an uncle as of our Prophet saww. He asws ratified and prayed Salat when young and fought alongside your Prophet saww when older’",711

رواه عمرو بن الحميق الخزاعي من طريق عبد الله بن شريك العامري قال قام عمرو بن الحميق بصفين فقال يا أمير المؤمنين أنت ابن عم نبيا و أول المسلمين إماانا بالله عر و جل.

It is reported by Amro Bin Al Hamaq Al Khuzai, from the way of Abdullah Bin Shareek Al Aamiry who said,

‘Amro Bin Al-Hamaq stood at (battle of) Siffeen and said, ‘O Amir Al-Momineen asws! You asws are the son asws of an uncle as of our Prophet saww, and the first of the Muslims in Eman with Allah azwj Mighty and Majestic’.712

رواه هاشم بن عتبة بن أبي وقاص يوم صفين جاهد في طاعة الله مع ابن عم رسول الله و أول من آمن بالله و ألقه الناس في دين الله.

It is reported by Hashim Bin Utbah Bin Abu Waqas on the day of (battle of) Siffeen,

‘We are fighting in obedience of Allah azwj along with the son asws of an uncle as of Rasool-Allah saww, and the first one to believe in Allah azwj, and the most understanding of the people in the religion of Allah azwj’.713

رواه محمد بن كعب من طريق عمر مولى عفرة عن محمد بن كعب قال أخبرتني عن جدي محمد بن كعب قال أول من أسلم علي بن أبي طالب.

It is reported by Muhammad Bin Ka’ab, from the way of Umar, a slave of Afrah, from Muhammad Bin Ka’ab who said,

‘The first one to be a Muslim is Ali asws Bin Abu Talib asws’.714

رواه مالك بن حوقرث من طريق مالك بن الْسن بن مالك قال أخبرتني عن جدي مالك بن هرب عن علي بن أبي طالب.

It is reported by Malik Bin Huweyris, from the way of Malik Bin Al Hassan Bin Malik who said, ‘My father informed me, from my grandfather Malik Bin Huweyris who said,

‘The first one from the men to be Muslim was Ali asws Bin Abu Talib asws’.715

رواه أبو بكر عتبة بن أبي حفصة و عمر بن الخطاب و أسس بن مالك و عمرو بن الحنظل و أبو موسى الأشعري و الذي رواه أبو بكر من طريق زافر بن سليمان عن الصالت بن بكر من الشهاب قال علي بن أبي طالب على أبيه بنكرو عليه وسلم على فقام أبو بكر من سره أن نظر إلى أول الناس في الإسلام سبفا و أقرب الناس برسول الله صر فانظر إلى علي بن أبي طالب الحديث.

711 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 112
712 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 113
713 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 114
714 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 115
It is reported by Abu Bakr Ateeq Bin Abu Qohafa, and Umar Bin Al Khattab, and Anas Bin Malik (well-known fabricator), and Amro Bin Al Aas, and Abu Musa Al Ashari, and the one who narrated it, Abu Bakr, from the way of Zafar Bin Suleyman, from Al Salt Bin Bahram, from Al Shaby who said,

‘Aliasws Bin Abu Talibasws passed by Abu Bakr, and with him were his companions. Heasws greeted unto them and went by. Abu Bakr said, ‘One whom it cheers that he looks at the first of the people of Al-Islam in precedence, and closest of the people with Rasool-Allahasaww in relationship, then let him look at Aliasws Bin Abu Talibasws – the Hadeeth’’. 716

As for Umar, so Abu Hazim, slave of Ibn Abbas said, ‘I heard Abdullah Bin Abbas saying, ‘Umar Bin Al-Khattab said, ‘Refrain from Aliasws Bin Abu Talibasws, for I have heard qualities regarding himasws from Rasool-Allahasaww. Heasww had said: ‘Youasws are first of the Momineen after measww in Eman’”. 717

Tameem Bin Hadeem Al Nahy who said,

‘I was with Amir Al-Momineenasws at (battle of) Siffeen, when Amro Bin Al-Aas came out to him. Heasws wanted to speak to him. Amro said, ‘Speak, for youasws are the first one to be Muslim, so youasws were guided, and professed Oneness (of Allahazwj) and prayed Salat’’. 718

And from that is what is reported by Abu Musa Al Ashary, from the way of Yahya Bin Salama Bin Kuheyl, from his father Salama,

‘From Abu Ja’farasws, from Ibn Abbas who said, ‘Abu Musa Al-Ashari said, ‘Aliasws was the first one to be Muslim’”. 719

And from that is what is reported by Anas Bin Malik (well-known fabricator), from the way of Abbad Bin Abdul Samad who said, ‘I heard Anas Bin Malik saying,

‘Rasool-Allahasaww said: ‘The Angels had sent Salawaat upon measaww and upon Aliasws Bin Abu Talibasws for seven years, and that is because the testimonies that there is no god except

716 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 117
717 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 118
719 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 120
Allahazwj, and Muhammadasww is Rasoolasww of Allahazwj, except from measws and from Aliasws, may the Salawaat of Allahazwj be upon himasws. 720

And from that is what is reported from Al Hassan Bin Abu Al Hassan Al Basry, from the way of Qatadah Bin Diamah Al Sadousy who said, ‘I heard Al Hassan saying,

‘Aliasws prayed Salat with the Prophetasww as first of the people. Rasool-Allahasww said: ‘The Angels sent Salawaat upon measww and upon Aliasws for seven years’. 721

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said,

‘I heard Qatadah saying, ‘The first one from the men to pray Salat was Aliasws Bin Abu Talibasws’. 722

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said, ‘I heard Qatadah saying,

‘The first one from the men to pray Salat was Aliasws Bin Abu Talibasws’. 723

It is reported from Abu Is’haq, from the way of Yunus Bin Bakeyr, from Muhammad Bin Is’haq who said,

‘The first male to believe and ratify is Aliasws Bin Abu Talibasws, and heasws was a boy of ten years old, then Zayd Bin Harisa became a Muslim’. 724

It is reported from Al Hassan Bin Zayd, from the way of Ismail Bin Abdullah Bin Abu Yunus who said, ‘I was informed by my father, from Al Hassan Bin Zayd,

‘Aliasws was the first male to be a Muslim’. 725

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720 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 121
721 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 122
723 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 124
724 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 125
725 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 65 H 126
Ali Bin Amro Bin Abu Sabrah, from Abdullah Bin Muhammad Bin Aqeel who said, ‘I heard Muhammad Bin Al Hanafiyya saying, 

‘In the year of the flood when this year eighty-one entered, there were sixty-five years for me, and I had exceeded the age of my (late) father asws. I (the narrator) said, ‘How much was his asws age on the day he asws was killed?’ He said, ‘Sixty-three years’.

Abu Al Qasim Nueym said, ‘It is narrated to us by Shareek, from Abu Is’haq who said, 

‘Asws expired and he asws was sixty-three years old’.

Ibn Ayesha, from the way of Ahmad Bin Zakariya who said, ‘I heard him saying, 

‘Rasool-Allah asw was Sent and Ali asws was a boy of ten years old, and Ali asws was killed and for him asws were sixty-three years’.

Al Waleed Bin Hashim Al Fakhdamy, from the way of Abu Abdullah Al Kawasakhy who said, ‘We are informed by Al Waleed, by various chains, 

‘Ali asws, may the Salawaat of Allah aswj be upon him asws, was killed at Al-Kufa on the day of Friday on the nineteen night vacant from a month of Ramazan in the year forty, and he asws was sixty-five years old’. 

Abdullah Bin Masoud, from the way of Usman Bin Al Mugheira, from Qahab, from him who said,
'The first thing I learnt from the matter of Rasool-Allah sallallahu alaihi wa sallam was when I arrived at Makkah, and we were guided to Al-Abbas son of Abdul Muttalib asws. So, we ended up to him, and he was seated by Zamzam. While we were seated when a man came from the Al-Safa door having two white clothes upon him. There was a boy on his right, almost having reached adulthood, or having reached it. Following him was a woman who had veiled her beauty, until they went towards the (Black) Stone.

فاستلمه و الغلَم و المرأة ثُ طاف بَلبي  سبعا و الغلَم و المرأة قطوفان معه ثُ استوبل الكعبة و قام فرفع قدقه و كبَ و قام الغلَم على يَينه و كبَ و

He kissed it, and so did the boy and the woman. Then he performed Tawaaf, and the boy and the woman performed Tawaaf with him. Then he kissed the Kaaba and stood raising his hands, and exclaimed Takbeer, and the boy stood on his right and exclaimed Takbeer, and the woman stood behind them both, raised her hands and exclaimed Takbeer.

فأطال الونوت

The supplication was prolonged. Then he performed Ruk'u, so the boy performed Ruk'u, and the woman was with him. Then he raised his head, and the supplication was prolonged, then he performed Sajdah, and they both did what he had done.

فلمما رأقنا شيئا ننكره لا نعرف بِكة أقبلنا على العباس فولنا يَ أبَ الفضل إن هذا الدقن ما كنا نعرفه قال أجل و الله ما تعرفون هذا فلما ما نعرف

When we saw something we did not like, we had not known (it being done) at Makkah (before), we faced towards Al-Abbas and we said, ‘O Abu Al-Fazl! This religion, we do not recognise it’. He said, ‘Yes, by Allah, you are not knowing this’. We said, ‘We do not recognise (them)’. 

قال هذا ابن أخي مُمد بن عبد الله و هذا علي بن أبِ طالب و هذه المرأة خديجة بن  خوقلد و الله ما على وجه الِرض أحد قعبد الله بِذ

He said, ‘This is the son of my uncle, Muhammad sallallahu alaihi wa sallam, son of Abdullah, and this is Ali bin Abu Talib asws, and this woman is (Syeda) Khadeeja asws, daughter of Khuwaylid. There is no one upon the surface of the earth worshipping Allahazwj with this religion except the three of them’.731

و روي فنادقة عن الحسن و غيره قال كان أول من أمين علي بن أبي طالب غ و هو ابن خمس عشرة سنة أو ست عشرة.

And it is reported by Qatadah, from Al Hassan, and some one else who said,

‘The first one to believe is Ali asws Bin Abu Talib asws, and he was a boy of fifteen years old, or sixteen’.732

And it is reported by Shadad Bin Aws who said,

‘I asked Khabab Bin Al-Ars about Islam of Ali asws Bin Abu Talib asws. He said, ‘He asws became a Muslim and he asws was a boy of fifteen years old, and I had seen him asws praying Salat with the Prophet saww, and on that day he asws had reached strong adulthood’. 733

And it is reported by Ali Bin Zayd, from Abu Nazrah who said,

‘Ali asws became a Muslim, and he asws was a boy of fourteen years old, and on that day, there was a tail (hair lock) for him asws swaying to the shoulder’. 734

And it is reported by Abdullah Bin Ziyad, from Muhammad Bin Ali who said,

‘The first one to believe in Allah azwj is Ali asws Bin Abu Talib asws and he asws was a boy of eleven years old’. 735

And it is reported by Al Hassan Bin Zayd who said,

‘The first one to be a Muslim was Ali asws Bin Abu Talib asws, and he asws was a boy of fifteen (years old)’. 736

And it is reported by Salama Bin Kuheyl, from his father, from Habbat Bin Juwelyn Al Arny who said,

‘Ali asws, may the Salawaat of Allah azwj be upon him asws, became a Muslim and there was a tail (hair lock) swaying to the shoulders’. 737

HIS asws WORDS:

يرُوِي عَلَيْنِ الْيَمِينِ لَا أَعْرِف عِبْدًا لَكَ مِن هَذِهِ الْأَمَةِ عِبْدًا كَبِيلًا.

733 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 134
736 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 137
He asws said: ‘O Allah azwj! I asws do not know of any servant of Yours azwj from this community to have worshipped You azwj before me asws.’ 738

و قوله ع أَنَا الصديق الأكبر أَمَنت قبِل أَن يؤمن أبو بكر و أَسَلِمت قبِل أَن يُسلم.

And his asws words: ‘I asws am the greatest truthful. I asws believed before Abu Bakr believed, and I asws became a Muslim before he became a Muslim.’ 739

و قوله ص لعثمان أَنَ خيْ منك و مثِهما عَبِدت الله قبلهما و عبِدت الله بعدهما.

And his asws words to Usman: ‘I asws am better than you and them both (Abu Bakr and Umar). I asws worshipped Allah azwj before they both did, and I asws worshipped Allah azwj after them.’ 740

و قوله أَن أَوَل ذكر صلى.

And his asws words: ‘I asws am the first male to pray Salat’ 741

و قوله ص على من أَكذب أَ عَلَى الله فأَنَ أَوَل من آمن به.

And his asws words: ‘Upon whom have I asws lied? Is it upon Allah azwj? But I asws am the first one to believe in Him azwj.’ 742

In his asws words (poem): ‘Muhammad asww the Prophet asww is my asws brother asww, and Hamza asws, chief of the martyrs is my asws uncle asws, and Ja’far asws who, morning and evening is flying with the Angels, is son as of my asws uncle as, and the daughter asws of Muhammad asww is my asws co-dweller and my asws bride. Her asws flesh is mingled with my asws blood and my asws flesh.

و أَوِّجِب إِنَّ الولاء، مَعَا عَلَيكَ-
و سَلِبْ طَمَيْرُ وَأَمَانُه
و ضِبَطَا أَخْمَد وَلامَا بَلَءا-
و خَفْرَ الَّذِي نَقْضَ وَفََّسَي-
و خَفْرَ الَّذِي نَقْضَ وَفََّسَي-
و مَنْاطَ كَحْلِهَا يَدِمي وَفََّسَي-
و سَلِبْ طَمَيْرُ وَأَمَانُه
و ضِبَطَا أَخْمَد وَلامَا بَلَءا-
و خَفْرَ الَّذِي نَقْضَ وَفََّسَي-
و خَفْرَ الَّذِي نَقْضَ وَفََّسَي-
و مَنْاطَ كَحْلِهَا يَدِمي وَفََّسَي-

738 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 139
739 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 140
742 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 65 H 143
And two grandsons of Ahmad are my two sons from her. So, who among you has a share for him like my share? preceded you all to Al-Islam wholly upon what was from my knowledge and my understanding, and the friendship is Obligated for me together upon you by my friend on the day of declaration at Ghadeer Khumm’. 743

And from what supports is what we are mentioning, what is reported by Abdullah Bin Al Aswad Al Nakry, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather,

‘Rasool-Allah prayed Salat on the day of Monday, and (Syeda) Khadeeja prayed with him, and he called Ali to the Salat with him on the day of Tuesday. He said: ‘Wait for me until meet Abu Talib’. The Prophet said to him: ‘It is an entrustment’. Ali said: ‘If it was an entrustment, so I have submitted to you’. He prayed with him and he was the second on the day of the Sending’.

743 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 144
744 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 65 H 145
CHAPTER 66 – HIS\textsuperscript{asws} PRECEDENCE IN THE EMMIGRATION OVER REST OF THE COMPANIONS

1 قب، المنافق لابن شهراشوب الهجرة و أولوا إلى الشعوب و هو شعب أبي طالب و عبد المطلب و الإجماع أهم كانوا بي هاشم و قال الله تعالى فيهم و الشافيون الأولون من المهاجرين و الأنصار.


‘The Emigration, and its first was to the mountain pass, and it was the mountain pass of Abu Talib\textsuperscript{asws} and Abdul Muttalib\textsuperscript{asws}, and the consensus is that they were the Clan of Hashim, and Allah\textsuperscript{asw} the Exalted Said regarding them: And the foremost, the first ones from the Emigrants and the Helpers, [9:100]’. 

And its second is emigration to Ethiopia – In (the book) ‘Ma’arifa’ of Al-Nasawy who said, ‘Rasool-Allah\textsuperscript{asw} instructed us to go with Ja’far\textsuperscript{as} to the land of Ethiopia. He\textsuperscript{as} went out among eighty-two men’. 

Al-Wahidi, ‘It was Revealed regarding them: But rather, the patient ones would be fulfilled their Recompense without Reckoning’ [39:10], when they did not neglect their religion and due to what the matters were severe among them. They were patient and they emigrated’.

And its third is for the Helpers, the former ones, and they were tormented, by the consensus of the people of the Hadeeth, and they were seventy men, and the first one to pledge allegiance during it was Abu Al-Haysam Bin Al-Tabhan’.

And its fourth is for the Emigrants to Al-Medina, and the preceding one during it was Mas’ab Bin Umeyr, and Ammar Bin Yasser\textsuperscript{ra}, and Abu Salama Al-Makhzumy, and Aamir Bin Rabie, and Abdullah Bin Kahash, and Ibn Am Maktoum, and Bilal, and Sa’ad. Then they trickled with a trickling (group by group)” 745

745 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 66 H 1
Ibn Abbas said, ‘It was Revealed regarding them: *And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74] And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75].*

He aswjj Mentioned the Momineen, then the Emigrants, and Merited upon them, all of them. He aswjj Said: *and the possessors of the relationships, some of them are closer than the others [8:75].*

As for Abu Bakr, he had emigrated to Al-Medina except that for Ali asws there is an advantage in it over him, and that is because the Prophet saww had brought him out with himself saww, or he saww had gone out at night and left Ali asws for the spending the night with willingness of his asws excitement. The spending of the self (life) is greater than fearing upon the self during the fleeing to the cave’’. 746

And it has been reported by Al Mufazzal Al Shaybani, by his chain, from Mujahid who said,

‘Ayesha went out with her father, and his place with Rasool-Allah saww in the cave. Abdullah Bin Shaddad Bin Al-Haad said, ‘So where are you from Ali asws Bin Abu Talib asws when heasws slept in his saww place, and he asws was viewing that he asws would be killed?’ He was silent and did not respond an answer’’. 747

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And the variance between His\textsuperscript{azwj} Words: \textit{And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants} [2:207], and His\textsuperscript{azwj} Words (on behalf of Rasool-Allah\textsuperscript{saww}): \textit{‘Do not grieve, surely Allah is with us!’} [9:40]. And the Prophet\textsuperscript{saww} was with him (Abu Bakr) to strengthen his heart, and did not happen to be with Ali\textsuperscript{asws}, and he (Abu Bakr) was not suffering the pain while Ali\textsuperscript{asws} was being pelted with the stones, and he was hidden in the cave while Ali\textsuperscript{asws} was apparent to the Kafirs’.

و استخلفه الرسول لرد الودائع لأنه كان أمينا فلما أداها قام على الكعبة فنادى بصوت رفيع يَ أقها الناس هل من صاحب أمانة هل من صاحب وصية هل من صاحب عدة.هذا لئيل مع الله، بل أنا أحب أن يذكرني الله.

And the Rasool\textsuperscript{saww} had left him\textsuperscript{asws} behind for the entrustments because he\textsuperscript{saww} was trustworthy. When he\textsuperscript{asws} had paid these, he\textsuperscript{asws} stood upon the Kabah and called out at the top of his voice: ‘O you people! Is there any owner of an entrustment? Is there any owner of a bequest? Is there an owner of a debt for him before Rasool-Allah\textsuperscript{saww}?’ When no one came, he\textsuperscript{asws} joined up with the Prophet\textsuperscript{saww}.

و كان ذلك دلالة على خلافته و آمانته و شجاعته.

And in that is evidence upon his\textsuperscript{asws} caliphate, and his\textsuperscript{asws} entrustment, and his\textsuperscript{asws} bravery.

و حَل نساء الرسول خلفه بعد تَلَيْث أيَم و فيهن عائشة فله المنة على أبي بكر بنعفه و لعلي ع المنة عليه هجرته و علي ذو المتنا و الشجاع الناس بين أربع مائة سيف.

And he\textsuperscript{asws} carried the womenfolk of the Rasool-Allah\textsuperscript{saww} behind him\textsuperscript{saww}, after three days, and among them was Ayesha. So, for him\textsuperscript{asws} is a conferment upon Abu Bakr with the protection of his child. And for Ali\textsuperscript{asws} is the conferment upon him regarding the emigration, and Ali\textsuperscript{asws} is with the two emigrations, and the bravery, the prowess between four hundred swords.

و أيا أياه على فراشه لَ نئبه فكانوا مُدقي به إلَ طلوع الفجر ليوتلوه ظاهرا فيذهب دمه بِشاهدة بنِ هاشم قاتليه من جْيع الوَبائل.

And rather his\textsuperscript{asws} spending the night upon his\textsuperscript{saww} bed was confidence in him\textsuperscript{asws}. They were staring at him\textsuperscript{asws} up to the emergence of dawn to kill him\textsuperscript{asws} in plain sight so that his\textsuperscript{saww} blood (wergild) of his\textsuperscript{saww} killers would go, with the witnessing of the Clan of Hashim\textsuperscript{as}, from the entirety of the tribes.

قال ابن عباس فكان من بنّ عبد شَس عتبة و شيبة ابنا ربيعه بن هشام و أبو سفيان و من بنّ نوفل طعمة بن عدي و جبيّ بن مطعم و الْارث بن عامر و من بنّ عبد الدّار النضر بن الْارث و من بنّ أسدّ أبو البختَي و زمعة بن الِسود و حكيم بن حزام و من بنّ مُزوم أبو جهل و من بنّ سهم نبيه و منبه اخوجا و من بنّ جمع أمية بن خلف حمن لا يعد من قريش.

Ibn Abbas said, ‘From the clan of Abd Shams were Utba and Shayba, two sons of Rabie Bin Hisham, and Abu Sufyan; and from the clan of Nowfal were Tama’a Bin Uday, and Jubeer Bin Mat’am, and Al-Haris Bin Aamir; and from the clan of Abdul Dar was Al-Nazar Bin Al-Haris; and from the clan of Asad were Abu Al-Bakhtary, and Zam’a Bin Al-Aswad, and Hakeem Bin Hazaam; and from the clan of Makhzum was Abu Jahl; and from the clan of Sahm were...’
Nabeeh and Manbah, two sons of Al-Hajjaj; and from the clan of Jamh was Umayya Bin Khalaf, from the ones who cannot be counted from Qureysh’.

And he saww bequeathed to him saww regarding his saww wealth, and his saww family, and his saww children. He saww slept in his saww sleeping place, and he saww made him saww standing his saww place, and this is evidence upon that he saww is his saww successor saww.

History of Al Khateeb and Al Tabari, and Tafseer Al Sa’aly and Al Qazwiny -

‘Regarding His saww Words: And when those who committed Kufr plotted against you [8:30], and the story is well-known. Libraeil saww came to the Prophet saww. He saww said to him saww: ‘Do not spend this night upon your saww bed which you saww have been spending the night upon’.

When it was the evening, they gathered at his saww door to ambush him saww. He saww said to Ali saww: ‘Sleep upon my saww bed and cover with my saww green cloak’. And the Prophet saww went out. They said when they came near Ali saww, recognising him saww, ‘Where is your saww companion?’ He saww said: ‘I saww don’t know or was I saww supposed to be a watcher over him saww. He saww was Commanded with the going out, so he saww went out’.

Hadeeth of Abu Rafie, ‘The Prophet saww said: ‘O Ali saww! Allah azwj has Permitted for me saww with the emigrating, and I saww am instructing you saww to spend the night upon my saww bed, and when the Qureysh see you saww, they would not know of my saww going out’.

Al-Tabari, and Al-Khateeb, and Al-Qazwiny, and Al-Sa’aly (all said), ‘And Allah azwj Saved His saww Rasool saww from their plot, and it was from the Plan of Allah azwj the Exalted, Ali saww spending the night upon his saww bed’.

Ammar, and Abu Rafie, and Hind Bin Abu Halah, ‘Amir Al-Momineen saww leapt up and was severe upon them with his saww sword, so they moved away from him saww’.

748 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen saww, Ch 66 H 4
Muhammad Bin Sallam, in a lengthy Hadeeth from Amir Al-Momineen asws: ‘And Rasool-Allah saww went and I asws lied down in his asws sleeping place awaiting the coming of the people to me asws, until they entered to me asws. When the room was filled up with me asws and them, I asws got up to them with my asws sword and repelled them away from myself asws with what the people had known’.

When it was morning, he asws defend with his asws prowess, and for him asws were twenty years, and he asws stood at Makkah alone, being hated by its people, until he asws had given back to every one with a right, his right’. 751

Muhammad Al Waqidy (Wahabi imam), and Abu Al Faraj Al Najdy, and Abu Al Hassan Al Nakry, and Is’haq Al Tabari,

‘When Ali asws had determined upon the emigration, Al-Abbas said to him asws, ‘Muhammad asww did not go out except in concealment and Qureysh have sought him with intense seeking, and you asws are going out openly with furniture, and carriages, and wealth, and men, and women, cutting across wilderness with them, and there are greedy ones from between the tribes of Qureysh. I do not see for you asws that you asws should be going except among the guards of (clan of) Khuza’a’.

Ali asws said (in prose): ‘Surely the death is a drink to arrive. You should not panic and be strong for the departure. The son asws of Aamina asws is the Prophet asws Muhammad asww, a truthful man. He asww says on behalf of Jibraeel as. Relax the reins and do not be fearful from an obstacle, for Allah aswj will Guide them away from the danger. I asws am trusting in my asws Lord aswj and in Ahmad asww, and his asww way joins up with my asws way’.”

They said, ‘Mahla’a, a slave of Hanzala Bin Abu Sufyan was lying down in his path at night. When he saw him, he unsheathed his sword and got up to him. Ali shouted such a shout, he fell upon his face, and he threatened him with his sword. When it was morning, he headed towards Al-Medina. When he was overlooking (mount) Zajnan, the searchers came across him with eighty horsemen, and they said, ‘O treacherous one! Do you think you will be saved by the women?’ – the story’. 752

And Allah the Exalted had Obligated the emigrating upon the companions, and upon Ali it was spending the night (on the bed of Rasool-Allah), then the emigrating. He the Exalted and He had Tested him with the like of what He had Tested Ibrahim with Ismail, and Abdul Muttalib with Abdullah, then the redemption was an animal in the mountain pass.

So, if Abu Bakr had spent three night in the cave, then Ali had spent a night upon the bed of the Prophet, three years in the mountain pass. And in a report, it was four years. 753

Al Akbari in (the book) ‘Fazaail Al Sahaaba’, and Al Fanjakbardy in (the book) ‘Salwah Al Shia’ –

‘Ali said (a poem): ‘ paused myself with the best of the ones to tread the gravel, and the ones performing Tawaf of the Ancient House (Kabah) and with the (Black) Stone, Muhammad. When there was fear that he would be plotted against, so my Lord with the Majesty, Saved him from the plot. I spent the night taking dealing with them, and they were not disguised from me, and I had been patient with myself upon being killed and captured, and Rasool-Allah spent the night in the cave, safe, and that was in the Protection of his God, and in secrecy. I intended by it the

752 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 66 H 7
753 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 66 H 8
Consideration (Help) of God \( \text{asws} \) am devoted to, and \( \text{asws} \) shall kept it in my \( \text{asws} \) conscience until \( \text{asws} \) lied down in my \( \text{asws} \) grave". 754

And Abdul Hameed Bin Abu Al-Hadeed said in commentary, the words of Amir Al-Momineen\( \text{asws} \), ‘So do not disavow from me\( \text{asws} \) for I\( \text{asws} \) have been born upon the nature, and I\( \text{asws} \) preceded to the Eman and the emigration’. 755

If it is said, ‘How come he\( \text{asws} \) said that he\( \text{asws} \) preceded to the emigration, and it is known that a group of Muslims had emigrated before him\( \text{asws} \), from them being Usman Bin Mazoun and others, and they had emigrated in the company of the Prophet\( \text{saww} \), and Ali\( \text{asws} \) stayed behind and spent the night upon the bed of Rasool-Allah\( \text{saww} \), and remained for days returning the deposits (entrustments) which were with him\( \text{asws} \), then he\( \text{asws} \) emigrated after that?’

And the answer is that he\( \text{asws} \) did not say: ‘And I\( \text{asws} \) preceded all the people’, and rather he\( \text{asws} \) said: ‘And I\( \text{asws} \) preceded’, only, and that does not point upon his\( \text{asws} \) preceding the people as a whole, nor is there any doubt in him\( \text{asws} \) having preceded most of the emigrants to the emigrating, and no one emigrated before he\( \text{asws} \) did except for a small number’. 756

And it is reported by Al-Madainy in the book ‘Al-Amsaal’, from Al-Mufazzal Al-Zaby, ‘When Rasool-Allah\( \text{saww} \) went out from Makkah, he\( \text{saww} \) had exposed himself\( \text{saww} \) to the Arab tribes, he\( \text{saww} \) went out to (tribe of) Rabie, and with him\( \text{saww} \) was Ali\( \text{asws} \) and Abu Bakr\’.

As for the emigration to Al-Taif, with him\( \text{saww} \) were Ali\( \text{asws} \) and Zayd Bin Harisa. In a report of Abu Al Hassan Al-Madainy, ‘And there did not happen to be Abu Bakr with him\( \text{saww} \)’. 757
And as for the report of Muhammad Bin Is’haq, he said,

‘With him was Zayd Bin Haris alone, and Rasool-Allah had disappeared to the clan of Aamir Bin Sa’sa and their brethren from (clans of) Qays and Gaylan, and there did not happen to be anyone with him except Ali along, and that was a consequence of the expiry of Abu Talib.

It was Revealed to the Prophet: “Go out from it, for your helper has died!” So, he went out to the clan of Aamir Bin Sa’sa and with him was Ali alone. So, he had exposed himself to them and asked them for the help, and he recited the Quran to them, but they did not answer him, so he returned to Makkah.

And the duration of his absence during this emigration was of ten days, and it is the first emigration had emigrated by himself.

As for the first emigration companions had emigrated, and he did not emigrated by himself, it is the emigration to Ethiopia. In it were a lot of his companions to the country of Ethiopia, from them being Ja’far Bin Abu Talib in the sea. They were absent from him for two years. Then the ones who were safe arrived to him, and the period was prolonged, and the arrival of Ja’far to him was in the year Khyber was conquered’.

He said: ‘do not know which of the two am happier with, the arrival of Ja’far or the conquest of Khyber’.

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CHAPTER 67 – HE was the most special of the people to the Rasool and their most beloved to him, and the mode of their interactions, and explanation of his situations during the lifetime of the Rasool, and in it, he is mentioned whenever the Prophet is mentioned

And I heard a deliberation that when Ali was blessed (to parents), he did not open his eyes for three days. So, the Prophet came and he opened his eyes. He said: ‘He specialised me with the looking and I shall specialise him with the knowledge’.

‘It was from the Favour of Allah upon Ali Bin Abu Talib that Qureysh were afflicted by severe drought, and Abu Talib was with a lot of dependants. Rasool-Allah said to Hamza and Al-Abbas: ‘Abu Talib has a lot of dependants and the people are afflicted by what you can see from this drought. Let us go and lighten from his dependants’.

†BiHar Al-Anwaar – V 38, The book of History – Amir Al Momineen, Ch 67 H 1 a
††BiHar Al-Anwaar – V 38, The book of History – Amir Al Momineen, Ch 67 H 1 b
They entered to see him as and sought him as with that. He as said: ‘If you leave Aqeel to be for me as, then do whatever you so desire’. So, Aqeel remain with him until Abu Talib as died, then he remained along until he was seized on the day of (battle of) Badr. And Hamza as took Ja’far as, and he as did not cease to be with him as during the pre-Ismail period until Hamza as was killed. And Al-Abbas took Talib, and he was with him until the day of (battle of) Badr, then he was lost, and no news is known for him.

And Rasool-Allah saww took Ali asws, and he asws was a boy of six years, just like his age when Abu Talib asws had taken him. Khadeeja asws and Al-Mustafa asws raised him asws until the coming of Al-Islam, and their care was better than his upbringing by Abu Talib asws and Fatima asws Bint Asad. He asws was with the Prophet saww until he passed away and Ali asws remained after him asws.

And in a report, ‘The Prophet saww said: ‘I saww have Chosen the one Allah azwj has Chosen for me saww upon you all, Ali asws’.

And Abu Al Qasim mentioned in a Hadeeth of Abu Rafie, from three ways,

‘When the Prophet saww married (Syeda) Khadeeja asws, he saww said to his asws uncle Abu Talib asws: ‘I saww would love you as to hand over to me saww one of your as sons to assist me saww upon my saww matter, and suffice me saww, and I saww will thank you for your as favour upon me saww’. Abu Talib asws said: ‘Take whichever of them you saww so desire’. So, he saww took Ali asws.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – He has been blinded, one who said that the Words of the Exalted: and ourselves and yourselves, [3:61], he saww intended himself saww with it because it is from the impossibilities that the person would call himself saww. So, the intended with it is the one flowing the flow of ‘Ourselves’, and if he saww did not intend Ali asws, and he saww had brought him asws with himself saww, it would have been for the Kafirs to say, ‘You saww have brought someone not stipulated, and you saww has broken your saww own
conditions (set)', and rather the meaning of the speech means that he saww intended the flow of 'Ourselves'”. 765

Ibn Sirreen — ‘The Prophet saww said to Ali asws Bin Abu Talib asws: ‘You asws are from me saww and I saww am from you asws”’. 766

فضائل الشهادى و تاريخ الخطيب و فروع الدعومي عن الزهرا و ابن عباس و الفقه لأبي عباس علي بن متي مكان راسى من ندبي.

(The books) ‘Fazaail’ of Al Sam’any, and ‘Tareekh’ of Al Khateeb’, and ‘Firdows’ Al Daylami, from Al Bara’a and Ibn Abbas, and the wording is of Ibn Abbas,

‘Ali asws is from me saww like my saww is from my saww body’. 767

و قولى أنت بلى كروحي من جسدي.

And his saww words: ‘You asws are from me saww like my saww soul is from my saww body’. 768

And his saww words: ‘You asws are from me saww like the illumination is from the light”.

و قولى أنت بلى كالظهو من الضوء.

And his saww words: ‘You asws are my saww support (stitches) of my saww shirt”. 769

و سئل النبي ص عن بعض أصدقائه فذكر فيه فقال له قائل فجعف فقال ص إما أسأليني عن الناس و لا أسأليني عن نفسي.

And the Prophet saww was asked about one of his saww companions, so he saww mentioned regarding him. A speaker said to him saww, ‘So, (what about) Ali asws?’ He saww said: ‘But rather you were asking me saww about the people, and you saww were not asking me saww about my saww self’. 770

البخارى قال النبي ص لعلي بن أبي طالب أنني و أنا متي و هو و هو وكل مؤمن نجدي.

(The book) (Saheeh) of Al-Bukhari – ‘The Prophet saww said to Al asws: ‘You asws are from me saww and I saww am from you asws”.

765 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 2 a
767 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 2 c
768 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 2 d
(The book) ‘Firdows’ of Al-Daylami – From Imran Bin Al-Husayn, ‘The Prophet\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}, and his\textsuperscript{asws} is guardian of every Momin after me\textsuperscript{saww’}. 771

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\text{عندما نرى مناين أن النبي صلى الله عليه وسلم تν عنص علاءclyأ ولولأ الراية أو لأبعذ علنيكله راجلا كنفسي.}
\]

Abdullah Bin Shaddad – ‘The Prophet\textsuperscript{saww} said to a delegation: ‘Either you establish the Salat and give the Zakaat, or I\textsuperscript{saww} shall be sending to you a man like myself\textsuperscript{saww’}. 772

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	ext{كائب الهذائي بالإسناد عن أن النبي صلى الله عليه وسلم: كان النبي صلى الله عليه وسلم ينذر عن فأمي ومسته علي وعلى رجله ومرأة الناس أن ينفقوا دون.}
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The book ‘Al Hadaiq, by the chain from Anas (well-fabricator) who said,

‘It so happened that whenever he\textsuperscript{saww} wanted to publicise Ali\textsuperscript{asws} in any place, or attendance, raised him\textsuperscript{asws} upon his\textsuperscript{saww} ride and instructed the people to be humble below him\textsuperscript{asws’}. 773

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\text{و في حرف المصطفي أنه كان للنبي صلى الله عليه وسلم عامه تعبما يقال لحا السحاب وكان يلبسها فكسها بعد علي بن أبي طالب تفكان وما أطلع علي فيها فيقال أتاكما علي في السحاب.}
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And in (the book) ‘Sharah Al-Mustafa\textsuperscript{saww}’ – There was a turban for the Prophet\textsuperscript{saww} he\textsuperscript{saww} was wearing, it was called ‘Al-Sahaab’, and he\textsuperscript{saww} would wear it. Afterwards, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was wearing it. Sometimes Ali\textsuperscript{asws} would emerge in it, and it would be said, ‘Ali\textsuperscript{asws} is coming to you all in ‘Al-Sahaab’’. 774

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\text{And in (the book) ‘Sharah Al-Mustafa\textsuperscript{saww}’ – There was a turban for the Prophet\textsuperscript{saww} he\textsuperscript{saww} was wearing, it was called ‘Al-Sahaab’, and he\textsuperscript{saww} would wear it. Afterwards, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was wearing it. Sometimes Ali\textsuperscript{asws} would emerge in it, and it would be said, ‘Ali\textsuperscript{asws} is coming to you all in ‘Al-Sahaab’’. 774}
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\text{Al-Baqir\textsuperscript{asws}: ‘One day Rasool-Allah\textsuperscript{saww} went out and he\textsuperscript{saww} was riding, and Ali\textsuperscript{asws} came out and he\textsuperscript{asws} was walking. The Prophet\textsuperscript{saww} said: ‘Either you\textsuperscript{asws} ride or you\textsuperscript{asws} leave’. Then he\textsuperscript{asws} mentioned his\textsuperscript{asws} virtues’’. 775}
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\text{Al-Baqir\textsuperscript{asws}: ‘One day Rasool-Allah\textsuperscript{saww} went out and he\textsuperscript{saww} was riding, and Ali\textsuperscript{asws} came out and he\textsuperscript{asws} was walking. The Prophet\textsuperscript{saww} said: ‘Either you\textsuperscript{asws} ride or you\textsuperscript{asws} leave’. Then he\textsuperscript{asws} mentioned his\textsuperscript{asws} virtues’’. 775}
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\text{Abu Rafie, ‘It was so that whenever Rasool-Allah\textsuperscript{saww} sat down, then wanted to stand up, would not hold a hand of anyone apart from Ali\textsuperscript{asws}, and the companions of the Prophet\textsuperscript{saww} were knowing that being for him\textsuperscript{asws}, so no one would hold a hand of Rasool-Allah\textsuperscript{saww} apart from him\textsuperscript{asws’. 776}
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\text{Al-Baqir\textsuperscript{asws}: ‘One day Rasool-Allah\textsuperscript{saww} went out and he\textsuperscript{saww} was riding, and Ali\textsuperscript{asws} came out and he\textsuperscript{asws} was walking. The Prophet\textsuperscript{saww} said: ‘Either you\textsuperscript{asws} ride or you\textsuperscript{asws} leave’. Then he\textsuperscript{asws} mentioned his\textsuperscript{asws} virtues’’. 775}
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\text{Abu Rafie, ‘It was so that whenever Rasool-Allah\textsuperscript{saww} sat down, then wanted to stand up, would not hold a hand of anyone apart from Ali\textsuperscript{asws}, and the companions of the Prophet\textsuperscript{saww} were knowing that being for him\textsuperscript{asws}, so no one would hold a hand of Rasool-Allah\textsuperscript{saww} apart from him\textsuperscript{asws’. 776}
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771 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 g
772 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 h
773 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 i
774 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 j
775 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 k
776 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 2 l
Al-Himmany in his Hadeeth, ‘The Prophet saww, whenever he saww sat down, would lean upon Ali asws’, 777

(The book) ‘Al-Manaqib of Ibn shehr Ashub, and it is reported, ‘He saww travelled and with him saww were Ali asws and Ayesha, and the Prophet saww would sleep between the two in a quilt’’. 778

(The books) ‘Al Hilyat Al Awliya’, and ‘Musnad’ of Abu Ya’la Abdul Rahman Bin Abu Layli,

‘From Ali asws having said: ‘Rasool-Allah saww came to us until he saww placed his saww legs between me asws and (Syeda) Fatima asws and the Prophet saww would sleep between the two in a quilt’’. 779

(Al-Bukhari and Abu Bakr Bin Mardawayh, ‘Ibn Abbas said, ‘He asws is that one, his asws house in the middle of the houses of the Prophetsaww’’. 781

(The book) ‘Khasaais’ – Ibn Umar said, ‘A man asked Umar Bin Al-Khattab about Ali asws. He said, ‘This is the house of Rasool-Allah saww and this is the house of Ali asws Bin Abu Talib asws with this house, in it is its owner’. 782

And the Prophet saww, when he saww sneezed, Ali asws said: ‘May Allah azw Raise your saww mention, O Rasool-Allah saww’! The Prophet saww said: ‘May Allah azw Raise your asws nobility, O Ali asws’. 783
And the Prophet saww, when he saww got angered, no one had the courage to speak to him saww apart from Ali asws, and one day he saww came to him asws one day and found him asws sleeping, but did not awaken him asws. 783

... And from his saww compassion on him asws is what has come in (the book) ‘Amaali’ of Al Tusi, from Ibn Masoud who said,

'I saw Rasool-Allah saww and his saww was in the hand of Ali asws, and he saww was kissing it, so I said, ‘What is your saww status of Ali asws from you saww?’ He saww said: ‘As my saww status is from Allah azwj.’ 784

... And it is narrated to me by Abu Al A’ala Al Hamdany, by his chain to Ayesha (well-known fabricatress) who said,

'I saw Rasool-Allah saww stick to Ali asws and kiss him asws and saying: ‘By my saww father as! The one (and only), the martyr! By my saww father as! The one (and only), the martyr!’' 785

Abu Baseer in his Hadeeth from Al-Sadiq asws: ‘He saww took to wiping the swear from the face of Ali asws and wiped his saww face with it’’. 786

... Abu Al A’ala Al Attar, by his chain to Abd Khayr,

‘From Ali asws having said: ‘A bunch of bananas was gifted to the Prophet saww, so he saww. He saww went on to peel the banana and made it to be in my asws mouth. A speaker said to him saww, ‘You saww love Ali asws’. He saww said: ‘And do you not know that Ali asws is from me saww and I saww am from him asws?’ .’ 787
(The book) ‘Tareekh’ of Al-Khateeb – ‘Rasool-Allahsaww was missed at the time of hissaww leaving from (battle of) Badr, so the friends called out to each other, ‘Is Rasool-Allahsaww among you?’, until Rasool-Allahsaww came and Aliasws was with himsaww. They said, ‘O Rasool-Allahsaww, we missed yousaww!’ Heasws said: ‘Abu Al-Hassansasws found pain in hisasws belly, so Iasws stayed behind with himasws, upon it’.

And it is reported that hisasws head was injured by Amro Bin Abd Wudd on the day of (battle of) Khandaq, so heasws came to RasoolAllahazwj. Heasws tied it and blew on it, and heasws was cured and heasws said: ‘Where will Iasws be when this (yourasws beard) is dyed from thisasws head?’

And Aliasws used to sleep along with the Prophetasws during hisasws journey. The fever kept himasws awake at night heasws had taken himasws. The Prophetasws stayed awake. So, heasws spent the night between himasws and hisasws prayer mat, praying, then came to himasws, and asked himasws, and looked at himasws, and looked at himasws until heasws was with hisasws companions in the morning. Heasws said: ‘O Allahazwj! Heal Aliasws and Grant himasws well-being for it has kept measws awake at night from what was with himasws.

And in a report, ‘Stand, O Aliasws, for youasws are cured!’ And heasws said: ‘Iasws have not asked mysaww Lordazwj of anything except Hazwj Granted it, and Iasws have not asked Himazwj for anything except Isaww asked Himazwj for youasws.’

Abu Al Zubeyr, from Anas (well-known fabricator) who said,

‘I was walking behind a donkey of Rasool-Allahsaww and hesaww was speaking to the donkey, and the donkey was speaking to himsaww and it wanted an oasis. When I went near them, hesaww said: ‘O Allahazwj! Show himasws to measws! O Allahazwj! Show himasws to measws!’ And hesaww said during the fourth: ‘Show measaww hisasws face’.

788 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 3 k
790 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 3 m
791 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenazwj, Ch 67 H 3 n
And there was Ali asws having come out from between the palm trees. He asws devoted to the Prophet saww and Rasool-Allah saww devoted to kissing his asws forehead—the Hadeeth’. And the Prophet saww used to say when he saww did not meet Ali asws: ‘Where is the Beloved of Allah azwj and beloved of Rasool-Allah saww?’

(The book) ‘Fazaail’ of Ahmad – Jabir Al-Ansari, ‘We were with the Prophet saww in the presence of a woman from the Helpers, and she had prepared a meal for him saww. The Prophet saww said: ‘A man from the inhabitants of the Paradise will entered to you all’. I saw the Prophet saww inserting his saww head beneath the valley and saying: ‘O Allah azwj! If You azwj so Desire Make it to be Ali asws’. Ali asws entered, and he saww congratulated him asws “.

(4) — the ‘inhabitants’ are those who are under the Paradise. The Prophet saww said on the day of (battle of) Al-Khandaq: ‘O Allah azwj! You azwj Took Ubeyda Bin Al-Haris from me saww on the day of (battle of) Badr, and Hamza Bin Abdul Muttalib asws on the day of (battle of) Ohad, and this is Ali asws, so do not Leave me saww to be alone: and you are the best of the inheritors [21:89]”.

And from his saww disclosure of the secrets upon him asws is what is reported in (the book) ‘Al-Firdows’. Ibn Abbas said, ‘The Prophet saww said: ‘Keeper of my saww secrets is Ali asws Bin Abu Talib asws’. 

792 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 3 o
794 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 3 q
795 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 4 a
796 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 4 b
'The Prophet saww whispered to Ali asws on the day of Al-Taif, and his saww whispering was prolonged. One of the two men (Abu Bakr and Umar) said to the other, ‘His saww whispering has been prolonged with the son asws of his saww uncle asws.

And in a report of Al-Tirmizi, 'The people said, 'His saww whispering has been prolonged!' That reached the Prophet saww.'

And in another report, ‘A man said, ‘Are you saww whispering to him asws besides us?’ The Prophet saww said: ‘I saww am not whispering to him asws, but Allah azwj Whispered to him asws. Then Al-Tirmizi said, ‘i.e. it is a Command of my saww Lord azwj that I saww whisper with him asws’. 797

And Amir Al-Momineen asws entered to see Rasool-Allah saww and sat down on his saww right. The two of them whispered to each other during that. The Prophet saww said: ‘No two will whisper besides the third, for that hurt the Momin’.

It was Revealed: When you consult, then do not consult with the sin, and the aggression, and the disobedience to the Rasool, [58:9] – the Verse. And Words of the Exalted: But rather, the secret counsels are from the Satan, for him to grieve those who believe,
[58:10]. And he taught him not to separate during his expiry'. It was mentioned by Al-Daraqtuny in (the book) ‘Al-Saheeh’.799

And Al-Sam’any in (the book) ‘Al-Fazaail’ – ‘The Prophet did not cease to hug him, meaning Ali, until he passed away’. 800

Al-Amsh, from Abu Salama Al Hamdany and Salman both said, ‘Rasool-Allah passed away in the lap of Alis’. 801

And from Al-Mugheira, from Umm Musa, from Umm Salama having said, ‘By the One I am swearing by! Surely Ali was the closest of the people with a pact with Rasool-Allah!’ Then she mentioned after some speech, she said, ‘Ali devoted to him, and he went on to divulge secrets to him and whispering to him’. 803

It is reported by Al Tarikhy and Al Asfahany in his (book) ‘Hulyat’, from Muhammad Al Hanafiyya,
castrated, there was nothing with him from what happens to be with the men. So, Ali\textsuperscript{asws} refrained from (killing) him\textsuperscript{804}.

\begin{quote}
(He) said: ‘The Praise is for Allah\textsuperscript{azwj}! Who Turned away the Test from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’\textsuperscript{805}.
\end{quote}

And in a report: ‘Like the heated nail in the fur, not distracted by anything until \textit{I asws} continued to what you\textsuperscript{saww} had sent me\textsuperscript{asws}, like the heated knife’.

\begin{quote}
He\textsuperscript{asws} said: ‘But the one present had seen what the absentee did not see. So, \textit{I asws} went collaring the sword, and \textit{I asws} unsheathed the sword. When \textit{I asws} went near him, he realised \textit{I asws} wanted (to kill) him, so he went to a palm tree out of fear in it, then he threw himself upon his hands and raised his legs, and there, he was castrated, clear. There wasn’t for him what tends to be for the men, neither little nor more, so \textit{I asws} sheathed my\textsuperscript{asws} sword, then went to the Prophet\textsuperscript{saww} and informed him\textsuperscript{saww}.
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\end{quote}

\begin{quote}
From Ibn Babwayh,
\end{quote}

‘From Al-Sadiq\textsuperscript{asws}: ‘Amir Al-Momineen\textsuperscript{asws} said at the end of his\textsuperscript{asws} argumentation against Abu Bakr by twenty-three qualities: ‘\textit{We asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that Ayesha had said to Rasool-Allah\textsuperscript{saww}, ‘Ibrahim\textsuperscript{as} isn’t from you\textsuperscript{saww}, and he\textsuperscript{as} is from so and so, the Coptic’. So, he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Go and kill him!’ \textit{I asws} said: ‘O Rasool-Allah\textsuperscript{saww}!}

\begin{flushright}
\textsuperscript{804} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 5 a
\textsuperscript{805} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 5 b
\end{flushright}
Whenever you have sent me, hasws have been like the heated nail in the fur to what you had ordered me – the meaning is the same. 

And (Syeda) Fatima, asws was washing the blood from his face and Ali, asws came with the water, sprinkling it. He, saww took a straw mat and burnt it and applied it – meaning the Prophet, saww, on the day of (battle of) Ohad.

The book) ‘Tareekh’ of Al-Tabari – When it happened from the event of (Battle of) Ohad what happened, the Prophet, saww Sent Ali, asws Bin Abu Talib, asws. He, saww said: ‘Go out in the tracks of the people (enemies) and look at what they are doing and what they are intending’ – in a speech of his.

Ali, asws said: ‘I went out in the tracks of the people (enemies). I looked at what they were doing. When they had kept aside the horses and knelt the camels and they were heading towards Makkah, asws came back shouting’ – meaning with their leaving”.

On the day of Al-Ghadeer, his words: ‘O Allah! Befriend the one befriending him – the Hadeeth”.

And he supplicated for him on the day of Khyber: ‘O Allah! Save him from the heat and the cold’.

And he supplicated for him on the day of the Imprecation (Mubahila): ‘O Allah! They are People of my Household, and my special ones, so Keep away from them the uncleanness and Purify them with a Purification”.
And he supplicated for him when ill: ‘O Allah! Grant him well-being and Heal him.’

And Abu Rafie said, ‘Ali was a scribe of the Prophet to the ones he made a pact with, and reconciled, and the agreement of the people of Najran happened, he was its scribe, and the pacts of the Prophet cannot be found at all except in the handwriting of Ali.’

And from that is what is reported by Abu Rafie, ‘Ali had for him, from Rasool Allah, a time from the night after the darkness (evening), not happening for anyone apart from him.’

(The book) ‘Tareekh’ of Al-Balazuri – There was an entry for Ali (to see the Prophet which did not happen to be for anyone from the people’.

(The book) ‘Musnad’ of Al Mowsily – Abdullah Bin Yahya,

‘From Ali having said: ‘There was for me, from Rasool-Allah, a time from the pre-dawn, went to him during it. So, whenever I went, would seek permission, and if found him, he would send Salwaat and say: ‘Enter!’”

(The books) ‘Musnad’ of Ahmad, and ‘Sunan’ of Ibn Maja, and the book of Abu Bakr Bin Ayyash, by their chains from Abdullah Bin Yahya Al Hazrami,
'From Ali\textsuperscript{asws} having said: ‘There used to be for me\textsuperscript{asws}, from Rasool-Allah\textsuperscript{saww}, two entries – an entry at night and an entry at daytime, and whenever I\textsuperscript{saww} entered to see him\textsuperscript{saww}, and he\textsuperscript{saww} was praying Salat, would clear his\textsuperscript{saww} throat (ahem!) for me\textsuperscript{asws}’. 816

و قال عند الالْبَوْمَ الْأَفْضَلْيِينَ سَلَّمَ أَنَّى بِنَ مَلِكِ مِنْ كَانَ الْرِّثْنَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَأَنَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَا رَأَى أَحَدًا يَرْكَبُ عَلَيْهِ بَنَى أَبِي طَالِبٍ عَلَى كَانُ


And Abdul Momin Al Ansari said,

‘I asked Anas Bin Malik (a well-known fabricator), ‘Who was the most impactful of the people in the presence of Rasool-Allah\textsuperscript{saww}?’ He said, ‘I have not seen anyone being at the status of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. If he\textsuperscript{saww} sent for him\textsuperscript{asws} in the middle of the night, he\textsuperscript{saww} would isolate with him\textsuperscript{asws} until morning. Like that it was in his\textsuperscript{saww} presence until he\textsuperscript{saww} separated from the world’. 817

و مِن ذلِكَ أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لَّا تَجَبَعُوا بِنَى أَحُمْدٍ وَ كُنْيَةَ أَنَّى أَبُو أَفْضَلِ اللَّهِ بَعْثَ إِلَى أَحُمْدٍ إِلََّا أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى

And from that is that he\textsuperscript{saww} said: ‘Do not gather between my\textsuperscript{saww} name and my\textsuperscript{saww} teknonym. I\textsuperscript{saww} am ‘Abu Al-Qasim’. Allah\textsuperscript{azwj} Gives and I\textsuperscript{saww} distribute’. 818

و هُوَ خَبْرُ عَنْيَةً وَ كُنْيَةً وَ لَّا تَجَبَعُوا بِنَى أَحُمْدٍ إِلََّا أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى

And in a Hadeeth, ‘Name by my\textsuperscript{saww} name and teknonym with my\textsuperscript{saww} teknonym, and do not gather between the two’. Then he\textsuperscript{saww} allowed regarding that for Ali\textsuperscript{asws} and for his\textsuperscript{asws} sons\textsuperscript{asws}/. 819

و هُوَ خَبْرُ عَنْيَةً وَ كُنْيَةً وَ لَّا تَجَبَعُوا بِنَى أَحُمْدٍ إِلََّا أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى


‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘If your\textsuperscript{asws} child is a boy, I\textsuperscript{saww} permit for him my\textsuperscript{saww} name and my\textsuperscript{saww} teknonym’’. 820

و هُوَ خَبْرُ عَنْيَةً وَ كُنْيَةً وَ لَّا تَجَبَعُوا بِنَى أَحُمْدٍ إِلََّا أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَحُمْدٍ وَ كُنْيَةَ أَنَّى

And in a report of Al-Sam’any and Ahmad, ‘Name him with my\textsuperscript{saww} name and teknonym him with my\textsuperscript{saww} teknonym’, and it was an allowance for him (Ali\textsuperscript{asws}) besides the people’. 821

816 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 m
817 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 n
818 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 o
819 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 p
820 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 q
821 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 67 H 5 r
And when Muhammad Bin Al Hanafyya was born for him, Talha said,

‘There has gathered for him the name of Rasool-Allahsaww and hissaww teknonym’. Aliasws came with the ones who testified for himasws that Rasool-Allahsaww had allowed for Aliasws alone regarding that and had prohibited that upon hissaww community from after himsaww.

Hissaww words: ‘Even if there does not remain from the world except one day, Allahazwj would Prolong that day until there would come out a man from myasws sonsasws, hisasws name would be myasws name and hisasws teknonym would be myasws teknonym’.

Anas (well-known fabricator) said,

‘The Prophetasws sent Aliasws to a people who had disobeyed himasws. Heasws killed the fighters and captured the offspring and left with them. (News of) hisasws arrival reached the Prophetasws, so heasws received himasws outside from Al-Medina. When heasws met himasws, hugged himasws and kissed between hisasws eyes and said: ‘By myasws fatheras and myasws motheras! (Youasws) are the one Allahazwj has Strengthen myasws arm with like what Heazwj had Strengthened the arm of Musaas by Harounas’.

And in a Hadeeth of Jabir,

‘Heasws said to a delegation of (clan of) Hawazin: ‘But, by the Oneaswj in Whose Hand in myasws soul! You will establish the Salat and give the Zakat, or Iasws shall sent a man to them who is from measws like myasws own self. Heasws will strike off the necks of their fighters and capture their offspring. Heasws is that one’ – and heasws grabbed a hand of Aliasws.

When they had acknowledged with what had been stipulated upon them, heasws said: ‘Neither will a people of a kingdom be insubordinate to measws nor any community, except

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822 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 5 s
823 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 5 t
824 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 5 u
I saww shall shoot at them with an arrow of Allah azwj, Ali asws Bin Abu Talib asws. I saww have not sent him asws in any battalion except I saww saw Jibraeel as on his asws right and Mikaeel as on his asws left, and an Angel in front of him asws, and a cloud shading him asws until Allah azwj Grants to my saww beloved the Help and the victory’. 825

And it is reported by Al-Khateeb in (the book) ‘Al-Arbaeen’ – Approximate from that’. 826

From Mas’ab Bin Abdul Rahman, ‘The Prophet saww said to a delegation of Saqeef’ – the Hadeeth’. 827

And in a report, ‘He saww said similar to that to the clan of Walie, then he asws was a receptacle of his asws secrets’. 828

It is reported by Al Muwaffiq Al Makky in his book, in a lengthy hadith, ‘From Umm Salama ra, may Allah azwj Pleased from her ra, ‘Rasool-Allah saww entered and he asws had intertwined his saww fingers in the fingers of Ali asws. He saww said: ‘O Umm Salama ra! Go out from the room and vacate it!’

I ra went out and came back. They asws were whispering with a talk I ra did not know what it was. I ra came back three times and sought permission to enter, and the Prophet saww kept refusing, and he saww permitted during the fourth, and Ali asws had placed his asws hands upon the two knees of Rasool-Allah saww and had drawn his asws mouth near to the ear of the Prophet saww, and the mouth of the Prophet saww was upon the ear of Ali asws. They asws were both holding a secret conversation, and Ali asws was saying: ‘Shall I asws go and do so?’ And the Prophet saww was saying: ‘Yes’. 829

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825 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 5 v
826 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 5 w
827 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 5 x
828 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 5 y
The Prophet saww said: ‘O Umm Salama ra! The Prophet saww said: ‘O Umm Salama ra! Do not blame me saww, for Jibraeel as came to me saww from Allah azwj Commanding that I saww should bequeath with it to Ali asws from after me saww, and I saww was between Jibraeel as and Ali asws, and Jibraeel as was on my saww right. Jibraeel as instructed me saww that I saww should instruct Ali asws with what would be happening up to the Day of Qiyamah – the Hadeeth’. 829

وَمِنْ ذلِكَ أَنَّ الْيَبِيعَ صَعَدَةً وَجَعَلَهَا وَجَعَلَهَا وَجَعَلَهَا وَغَيَّرَ ذلِكَ.

And from that is that the Prophet saww gave him asws his saww armour and entirety of his saww weapons, and his saww sword, and his saww cloak, and other than that’. 830

Tafseer Al Ayyashi – From Abu Al Jaroud,

‘From Abu Abdullah asws regarding Words of Allah azwj: Those who are taunting the ones from the Momineen who give the charities willingly, [9:79], he saws said: ‘Ali Amir Al Momineen asws went and hired himself asws out to draw water, every bucket for a date of his asws choosing. He asws collected dates and came with these to the prophet saww, and Abdul Rahman Bin Awf was at the door, and he winked, i.e. fell in it.

تَأْلَلَ هَذِهِ الْآيَةُ اَلْمَوْمِيْنِ الَّذِينَ يَتَأَنَّونَ عِنْدَ الْمُمِينَينَ الَّذِيْنَ يُتْنِينَ الْصَّدَاقَاتِ اِلَّذِيْنَ كَانُوا يَتَأَنَّونَ عِنْدَهُمْ وَلَوْ صَارَ قَالَهُمْ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِينُ اَلْمُمِي
and kissed between his asws eyes and said: ‘By my saww father asws! The one (and only), the martyr! By my saww father asws! The one (and only), the martyr!’ 832

8- عم، إعلام الورى عطاش بن يعقوب و بني بن عبد الحميد الجهمي قالا حذرتنا على بن هاشم عن محتد بن عبد الله عن أبيه عبد الله بن أبي رافع عن جد أبي رافع قالت: رسل الله كان إذا جلس لم أرى أن يقوم لا بأحدهما يبدأك غزير علي، وإن أصحاب النبي ص كانوا يغردون ذلك ل فتا يأخذ بيد رسول الله ص أخته.

(The book) ‘I’lam Al-Wara’ – ‘Rasool-Allah saww, whenever he saww sat down, then wanted to stand up, would not grab hold of anyone other than Ali asws, and the companions of the Prophet saww were recognising that for him asws, so no one would hold the hand of Rasool-Allah saww apart from him asws.’ 833

و قال المحسنين في حديثه كان إذا جلس الكا على غنلي و إذا قام وضع يدها على غنلي.

And Al-Himmany said in his Hadeeth, ‘When he saww sat down, he saww lean upon Ali asws, and when he saww would stand, would place his saww hand upon Ali asws’. 834

9- كشف، كشف الغمة ن رورلُْ مِنْ رحرادِتِ الَّتِّي جْررعرهرا الْعِزُّ الْمُحردِّثُ ررورى الْمرنْصُورُ عرنْ أربِيهِ مُُرمَّدِ بْنِ عرلِيٍّ عرنْ جردِّهِ عرلِيِّ بْنِ عربْدِ الْمُطَّلِبِ ررضِير اللََُّّ عرنْهُمْ جرالِسريِْ عِنْدر ررسُولِ اللََِّّ ص إِذْ درخرلر عرلِيُّ بْنُ أربِِ طرالِبٍ ع فرسرلَّمر ف ررردَّ عرلريْهِ ررسُولُ اللََِّّ ص السَّلَرمر ور

(The book) ‘Kashf Al Ghumma’ – We copied from the Ahadeeth which were collected by the honourable narrator, reported by Al Mansour, from his father Muhammad Bin Ali, from his grandfather Ali Bin Abdullah Bin Al Abbas who said,

‘I and my father Al-Abbas son of Abdul Muttalib asws were seated in the presence of Rasool-Allah saww when Ali asws Bin Abu Talib asws entered. He asws greeted and Rasool-Allah saww responded the greeting to him asws and smiled with him asws, and stood up to him asws, and hugged him asws, and kissed between his asws eyes, and made him asws to be seated on his asws right’. 835

فقال الطعام: أ نبَّهِ هذا يا رسول الله قال يا عمو رسول الله و الله و الله أشد حباً له يبي إن الله يجعل ذَكْرَهُ كأني في عيني و أجعل ذَكْرَهُ في عيني.

Al-Abbas said, ‘Do you love this one, O Rasool-Allah saww?’ He saww said: ‘O uncle of Rasool-Allah saww! By Allah azwj, Allah azwj is of more intense Love for him asws than me saww. Allah azwj has Made offspring of every Prophet as to be in his as Subl and Made my saww offspring to be in the Subl of this one’. 835

و من مناظر الحراريي عن أسماء بن زيد عن أبيه قال: الجميع علَّن و خلفت و زيد بن حنيلة فقال: فأحكيه إلى رسول الله ص و قال علَّن أن أخُطب إليه رسول الله ص و قال إنه إن أخْتَبَ إلى رسول الله ص قال إن أخَتَب إلى رسول الله ص فاطمتكوا ليا إلى رسول الله ص فاتغشائه.

And from (the book) ‘Manaqib’ of Al Khawarizmy, from Usama Bin Zayd, from his father who said,

833 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 8 a
834 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 8 b
835 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 9 a
‘Ali asw, and Ja’far as, and Zayd Bin Harisa gathered. Ja’far as said, ‘I as am most beloved of you all to Rasool-Allah saww. And Ali asw said: ‘I asw am most beloved of you all to Rasool-Allah saww.’ He said, ‘Let us go to Rasool-Allah saww and ask him saww.

Usama (the narrator) said, ‘They sought permission to see Rasool-Allah saww and I was in his saww presence. He saww said: ‘Go out and look who they are’. I went out, then I came and said, ‘This is Ja’far as, and Ali asws and Zayd Bin Harisa. They are seeking permission’. He saww said: ‘Permit for them’.

They entered and said, ‘O Rasool-Allah saww! We have come to ask you saww, who is the most beloved of the people to you saww’. He saww said: ‘(Syeda) Fatima asws is!’ They said, ‘But rather, we are asking about the men’.

He saww said: ‘As for you as, O Ja’far! Your as physique resembles my saww physique, and your as manners are of my saww clan, and from my saww (family) tree. And as for you asws, O Ali asws! You asws are my saww son-in-law, and father asws of my saww (grand) sons asws, and are from me saww, and of my saww (family) tree, and the most beloved of the people to me saww’. 836

And near it is what I copied from (the book) ‘Musnad’ of Ahmad,

‘When Ali asws, and Ja’far as, and Zayd disputed regarding a daughter of Hamza asws and she was judged with to be for her maternal uncle. He saww said to Ali asws: ‘You asws are from me saww and I saww am from you asws’. And he saww said to Ja’far as: ‘You as resemble my saww physique and my saww manners’. And he saww said to Zayd: ‘You are our brother and our friend’. 837

And from him, from Ayesha (well-known fabricator) who said,
‘The Prophet saww grabbed hold of Ali asws and kissed him asws (on forehead) and said: ‘By my saww father! The one (and only), the martyr!’ 838

From him, from Umm Atiyya,

‘Rasool-Allah saww sent Ali asws in a battalion. She (the narrator) said, ‘I saw him asws raising his hands saying: ‘O Allah azwj! Do not Cause me saww to die until You azwj show me saww Ali asws’.

And similar to it is in the book ‘Yawaqit’ of Abu Umar Al-Zahid: ‘Until You azwj Show me saww the face of Ali asws’.

And from ‘Al Manaqib’ who said, ‘And we were informed with this Hadeeth ‘Aaliya’ of the imam, the memoriser Suleyman Bin Ibrahim Al Asfahany, raising to Ayesha (well-known fabricator) who said, ‘Rasool-Allah saww said while he saww was in my house, then the death presented to him saww: ‘Call my saww beloved to me’. I called Abu Bakr. Rasool-Allah saww looked at him, then placed down his saww head. Then he saww said: ‘Call my saww beloved to me saww’.

I said, ‘Woe be unto you all! Call Ali asws Bin Abu Talib asws to him saww. By Allah azwj, he saww does not intend any other than him asws. When he saww saw him asws, he saww moved away the sheet which was upon him saww, then inserted him asws. He saww did not cease hugging him asws until he saww passed away and his saww hand was upon him asws’.

And from him, from Abu Bureyda, from his father who said,

‘Rasool-Allah saww said to us one day: ‘Allah azwj has Commanded me saww to love four of my saww companions. He azwj Informed me saww that He azwj Loves them’. We said, ‘Who are they, O Rasool-Allah saww?’ He saww said: ‘Surely Ali asws is from them’.

841 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 9 g
Then he said that during the second day, like what he had said during the first. We said, 'Who are they, O Rasool-Allah? ' He said: 'Surely, is from them'.

He said like that during the third day. We said, 'Who are they, O Rasool-Allah? ' He said: 'Surely, is from them, and (so is) Abu Zarr Al-Ghifari, and Al-Miqdad Bin Al-Aswad Al-Kindy, and Salman Al-Farsi, may be Pleased from them'.

And from him, from his men, from Al Muttalib Bin Abdullah who said,

‘Rasool-Allah said to a delegation of Saqeef when they came to him: Either you will submit (be Muslims) or will Send a man from me – or said: ‘Like myself, so will strike off your necks and capture your offspring and seize your wealth!’

And from him, from Ibn Abbas, ‘ is from me like my head is from my body’.

And from him, from Suleyman Bin Abdullah Bin Al Haris, from his grandfather,

‘From having said: ‘ was ill with an illness, and Rasool-Allah consoled me. entered to see me and was lying down. came to my side, then
covered me asws with his saww cloth. When he saww saw me asws to have weakened, he saww stood up to go to the Masjid.

When he saww had fulfilled his saww Salat, he saww came and raised the cloth away from me asws, then said: 'Stand, O Ali asws, for you asws have been cured'. I asws stood up as if I asws hadn't had any complaint before that'. He saww said: 'I saww have not asked my saww Lord aswj Mighty and Majestic for anything except He aswj Granted me asws, and I saww have not asked for anything except I saww have asked for you (as well)''.

And from him, from Jabir who said,

‘Rasool-Allah saww said: ‘I saww and Ali asws are from one tree and the people are from various trees’”. 846

And from him, from Ali asws Bin Al-Husayn asws, from his asws father asws Al-Husayn asws, from his asws father asws Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said on the day of (battle of) Al-Khandaq: ‘O Allah aswj! You aswj have Taken from me saww Ubeyda Bin Al-Haris on the day of Badr, and Hamza asws Bin Abdul Muttalib asws on the day of Ohad, and this is Ali asws, so Do not leave me as an individual, and you are the best of the inheritors [21:89]’”. 847

And from him, from Umm Salama ra, wife ra of the Prophet saww, and she ra was the kindest of his saww wives and the most intense of love for him saww. And there was a slave for her ra who was good to her ra and take care of her ra, and he would not pray any Salat except he would revile Ali asws and insult him asws.

She ra said, ‘O father! What carries you upon reviling Ali asws?’ He said, ‘Because he asws killed Usman, and participated in (shedding) his blood’.

845 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 9 k
847 Bihar Al Anwar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 9 m
She said, ‘But, had you not been my slave and my care-taker, and you are in my presence at the status of my father. I will not narrated to you with a secret of Rasool-Allah saww, but be seated until I narrate to you about Ali asws and what I have seen.

Rasool-Allah saww came, and it was my day, and rather it would be mine, a day in nine days. The Prophet saww entered and he saww had intertwined his fingers in the fingers of Ali asws, placing his hand upon his asws. He saww said: ‘O Umm Salama! Out go from the house and vacate it for us asws.

I went out and they both went on to hold a secret conversation. I heard the talk and did not know what they were saying, until when I said (to myself), ‘It has been half the day’, and I came back. I said, ‘The greetings be unto you saww! Can I enter?’ The Prophet saww said: ‘Do not enter and return to your place’.

Then they both whispered to each other for a long time until the pillars of afternoon were established. I said (to myself), ‘My day is gone, and Ali has pre-occupied him’. So, I returned walking until I paused at the door. I said, ‘The greetings be unto you saww! Can I enter?’ The Prophet saww said: ‘Do not enter’.

So, I returned and sat back in my place until I said (to myself), ‘The sun has declined now. He saww will be going to the Salat, and my day is gone, and I have not seen (any day) longer than it, at all’. I came walking until I paused and said, ‘The greetings be unto you saww! Can I enter?’ The Prophet saww said: ‘Yes’. So, I entered’.

I entered, and Ali asws had placed his hands upon the knees of Rasool-Allah saww, having drawn his mouth near to an ear of the Prophet saww, and the mouth of the Prophet saww was upon an ear of Ali asws, holding a secret conversation, and Ali asws was saying: ‘Shall go and do so?’ And the Prophet saww was saying: ‘Yes’, and Ali asws turned his face away until I had entered, and he saww went out.
Rasool-Allahsaww grabbed me and seated me in his lap and hugged me. Heattained from me was the man tends to attain from his, from the kindness and the apology. Then hesaww said: ‘O Umm Salama! Do not blame me, for Jibraeelas came to measw from Allahawj Commanding that Iasw should bequeath to Alisasws of what is to happen after measw and was between Jibraeelas and Alisasws, and Jibraeelas was on myasw right, and Alisasws on myasw left.

Jibraeelas instructed measw to instruct Alisasws with what is to happen after measw up to the Day of Qiyanah. So, excuse measw and do not blame measw. Allahawj Mighty and Majestic has Chosen a Prophetas from every community and has Chosen a successoras for every Prophetas. Iasw am the Prophetsaww of this community and Alisasws is myasw successorasws in myasw family, and Peopleasws of myasw Household, and myasw community from after measw.

So, this is what Iasws have witnessed from Alisasws. Now, O father, revile himasws or leave himasws. Heasw ‘father’ went on whispering (to Allahazwj) night and day, ‘O Allahazwj! Forgive for me what I had been ignorant of, from the matter of Alisasws. My friend (now) is a friend of Aliasws and my enemy is an enemy of Alisasws. The slave repented sincerely and for the remainder of his life he went on supplicating to Allahazwj the Exalted that Heazwj Forgives to himr. 848

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Ali Bin Bazie, transmitting from Abu Umama Al Bahily who said,

‘One day we were seated in the presence of Rasool-Allahsaww, and Amir Al-Momineen Alisasws Bin Abu Talibasws came to us and paused by Rasool-Allahsaww. Hesaww started to get up, but when hesaww saw Alisasws hesaww sat down. Heasw said: ‘O sonasws of Abu Talibasws! Do youasws know why lasws sat down?’ Heasws said: ‘O Allahazwj, no!’

Hesaww ended the Prophetsas and youasws ended the successorsas. There was a Right for Allahazwj, Musasas and Bin Imranas should not stand in any place except Yoshuaas

848 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenas, Ch 67 H 9 n
Bin Noun as stood with him, and I saww stood and you asws stood, and I saww shall be Questioned and you asws will be Questioned, so prepare the answer, for rather you asws are an organ from my saww organs, moving wherever I saww move to’.

Ali asws said: ‘O Rasool-Allah saww! So, what is that which You saww will be asked until I asws am guided?’ He saww said: ‘O Ali asws! One who is Guided by Allah azwj, there is no strayer for him, and one whom He azwj Lets to stray, there is no guide for him. Allah azwj has Taken my saww Covenant and your asws Covenant, and of the people having your asws cordiality, and your asws Shias up to the Day of Qiyamah. Among you all would be my saww intercession’.

Then he saww recited: But rather, the ones with the understanding will be mindful [13:19].

‘They are your asws Shias, O Ali asws!’

‘Abu Abdullah asws having said: ‘Amir Al-Momineen asws complained about his asws eyes, so the Prophet saww consoled him asws. When he asws shouted, the Prophet saww said to him asws, ‘Are you asws panicking or in pain?’ He asws said: ‘O Rasool-Allah saww! And I saww have not been pained by any pain more severe than it, at all!’

O Ali asws! The Angel of death, whenever he descends to capture a soul of the Kafir, descends with a skewer of fire being with him, and Hell shrieks’. Ali asws sat up straight and said: ‘O Rasool-Allah saww! Repeat your saww Hadeeth to me asws, for my saww pain has made me asws forget what you saww had said’.

Then he asws said: ‘Will anyone from your saww community be hit by that?’ He saww said: ‘Yes – a tyrannous ruler, and devourer of the wealth of an orphan unjustly, and a false testifier’.

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849 Bihar Al Anwaar – V 38, The book of History – Amir Al Momimeen asws, Ch 67 H 10
‘Umm Salama ra having said, ‘By the One azwj I ra am swearing by! Ali asws was closest of the people in pact with Rasool-Allah saww.

She ra said, ‘I ra had heard Rasool-Allah saww saying, morning after morning: ‘Ali asws has come’, repeatedly. I ra thought Fatima asws must have sent him asws regarding a need. He asws came after that. I ra thought that there was a need for him asws to him saww. We came out from the house and sat by the door, and I ra was the closest of them to the door.

Ali asws devoted to him saww, and he saww went on holding a secret conversation with him asws and whispering to him asws. Then Rasool-Allah saww passed away during that day of his saww, and he asws was closest of the people of a pact with him saww.

I said, ‘Woe be unto you all! Call Ali asws Bin Abu Talib asws to him saww, for by Allah azwj, he saww does not intend anyone other than him asws!’ When he saww saw him, removed the sheet for him asws which had been upon him saww, then included him asws in it. He saww did not cease to hug him asws until he saww passed away, and his saww hand was upon him asws.

And this Hadeeth has been reported as well by a group of their scholars, from them being A l Tabari in the book ‘Al Walayah’, and Al Daraqtuny in his (book) ‘Saheeh’, and Al Sam’any in (the book) ‘Al Fazaail’, and Muwaffaq Bin Ahmad, speaker of Khuwarizm, from Abdullah Bin Abbas, and from Abu Saeed Al Khudri, and from

Abdullah Bin Al Haris, and from Ayesha (well-known fabricator), and it is reported by some of them in the Hadeeth.

‘Umar entered to see the Prophet
did not turn to him
and he
did with him, from the turning away from him, like what he
done with Abu Bakr’

(14) – Bish, the events report that upon the entry of Abu Bakr, the Prophet
entered to see the Prophet
but the Prophet
saww did not turn to him
saww, and he saww did with him, from the turning away from him, like what he saww had done with Abu Bakr”.


‘I heard Rasool-Allah
, and he
had been asked, ‘In which tone did your Lord
Address you on the night of the ascension?’

He
said: ‘He
Addressed me
in the tone of Ali
Bin Abu Talib
. He
Inspired me
to say: ‘O Lord
Is it You
who is Addressing me
or Ali
?’

He
Said: “O Ahmad
! I
am a thing not like the things. I
cannot be compared with the people nor can I
be described with the resemblances with the things. I
Created you
from My
Noor and Created Ali
from your
Noor. I
Noticed upon the secrets of your
heart and did not Find anyone more beloved to your
heart than Ali
, therefore I
Addressed you by his
tongue for contentment of your
heart!”

(I asked, ‘Who was most beloved of the people to Rasool-Allah?’ She (Ayesha) said, ‘Fatima
. I said, ‘But rather I asked you about the men’. She said, ‘Her husband
, and what prevented him
? By Allah
Ali
was a Fasting one, a standing (one praying

, Ch 67 H 13 b

, Ch 67 H 14
Salat at night), and the breath of Rasool-Allah⁷⁵⁵ had flowed in his⁷⁵⁶ hand, and he⁷⁵⁶ rubbed it to his⁷⁵⁶ face”.

وَ ذَوَىٰ أَيْضاً بَعْضَ طَرَقْ مِنْهَا عَنْ أَبِي الْشَّامِبِ بَنِي تَيْزِيدَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لَن يُقَلِّبَنَّهُ الْمَلَأُ أَن يُبْحَرُ مَعْنَى أوُلْدُؤْيِي إِلّا عَلَّلَتْ.

And it is reported as well by a way from these, from Abu Al Sa’iib Bin Yazeed who said,

‘Rasool-Allah⁷⁵⁸ said: ‘It is not Permissible for a Muslim that he sees my⁷⁸⁹ bareness or my⁷⁸⁹ private parts except Ali⁷⁹⁰’⁸⁵⁶

١٦ ـ وَ الْطَّرَافِ أَخْطَبْتُ بْنَ حَرْنَـبِي بِمَسْتَنْدَمٍ إِنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لَن يُقَلِّبَنَّهُ الْمَلَأُ أَن يُبْحَرُ مَعْنَى أوُلْدُؤْيِي إِلّا عَلَّلَتْ.

(The book) ‘Al-Taraaif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Ibn Saeed Al Khudri who said,

‘Rasool-Allah⁷⁸⁹ said: ‘I⁷⁸⁹ have been Given five qualities regarding Ali⁷⁹⁰ which are more beloved to me⁷⁸⁹ than the world and whatever is in it’. Then he⁷⁸⁹ mentioned three, and said: ‘And as for the fourth, he⁷⁹⁰ shall conceal my⁷⁸⁹ private parts and submit me⁷⁸⁹ to my⁷⁸⁹ Lord⁷⁹³.’

١٧ ـ الْبَُْسِيُّ ِِ مُسْنردِهِ بِِِسْنرادِهِ إِلَر ابْنِ سرعِيدٍ الخُْدْرِيِّ قرالر قرالر ررسُولُ اللََِّّ ص ِِ ب ريْتِِ إِذْ طُرِقر الْبرابُ ف رورالر قُومِي فراف ْترحِي الْبرابر لِِربِيكر يَر

Al Bursy in (the book) ‘Mashariq Al Anwaar’, from the book ‘Al Maqamaat’, from Ayesha (well-known fabricator) who said,

‘Rasool-Allah⁷⁵⁸ was in my house when the door was knocked upon. He⁷⁵⁸ said: ‘Arise and open the door for your father, O Ayesha!’ I stood up and opened it for him. He came and greeted and sat down. He⁷⁵⁸ responded the greeting and did not move for him.

٦٠ ـ ثَُُّ طُرِقر الْبرابُ ف رورالر قُومِي فراف ْترحِي الْبرابر لِعُمَّرٌ ف روُمْ ُ ور ف رترحْ ُ فرسرلَّمر ف ررردَّ عرلريْهِ ور لَرْ ق رترحررَّكْ لرهُ ور جرلرسر

Then the door was knocked upon (again). He⁷⁵⁸ said: ‘Arise and open the door for Umar!’ I stood up and opened it for him, and I thought that he was superior to my father. He came, greeted, and sat down. He⁷⁸⁹ responded to him and did not move for him.

٦١ ـ فُجِّعَ مِنْهُ أَبِي ذِي فُجُوُضَ وَ لَنْ يُقَلِّبَنَّهُ الْمَلَأُ أَن يُبْحَرُ مَعْنَى أوُلْدُؤْيِي إِلّا عَلَّلَتْ.

He sat for a while, and the door was knocked upon (again). He⁷⁵⁸ said: ‘Arise and open the door for Usman!’ I stood up and opened. He greeted, and he⁷⁸⁹ responded (the greeting) to him and did not move for him, and he sat down.

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⁷⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁷⁸⁸, Ch 67 H 15 a
⁷⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁷⁸⁸, Ch 67 H 15 b
⁷⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁷⁸⁸, Ch 67 H 16

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Then the door was knocked upon (again). The Prophet(saww) leapt up and opened the door, and there was Ali(asws) Bin Abu Talib(asws). He(asws) entered, and he(saww) grabbed his(asws) hand and seated him(asws) and whispered to him(asws) for a long time. Then he(asws) went out, and he(saww) followed him(asws) to the door.

When he(asws) was gone, I said, ‘O Rasool-Allah(saww)! My father entered, but you(saww) did not stand for him, then Umar came, and Usman, but you(saww) did not honour them and did not stand for them. Then Ali(asws) came, so you(saww) leapt up to him(asws) standing and opened the door for him(asws), yourself(saww) ‘.

He(saww) said: ‘O Ayesha! When your father came, Jibraeel(as) was at the door, and I(saww) thought of standing, but he(as) prevented me(saww). And when Ali(asws) came, the Angels leapt competing in opening the door for him(asws), so I(saww) stood up and reconciled between them, and I(saww) opened the door for him(asws), and seated him(asws), and drew him(asws) closer due to the Command of Allah(azwj).

Narrate this Hadeeth from me(saww) and know that the one whom Allah(azwj) Causes to live obedient to my(saww) Sunnah, working by the Book of Allah(azwj), friendly to Ali(asws) until Allah(azwj) Causes him to die will meet Allah(azwj) and there will be no Reckoning upon him, and he would be in the high Al-Firdows along with the Prophets(as) and the truthful’.858 (Hadith from non-Shia source)

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, ‘Abas said, ‘Suleym said,

‘Al-Miqdad(ra) was asked about Ali(asws). He(ra) said, ‘We were travelling with Rasool-Allah(saww) before he(saww) had ordered his(saww) wives with the veiling, and he(ra) used to serve Rasool-Allah(saww). There wasn’t any servant for him(saww) apart from him(ra). And there was a quilt for Rasool-Allah(saww), there wasn’t any quilt for him(saww) apart from it, and Ayesha was with

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858 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen(asws), Ch 67 H 17
himṣaww, so Rasool-Allahṣaww would sleep between Alīasws and Ayesha, there not being any quilt upon them other than it.

When Rasool-Allahṣaww stood up at night to pray Salat, heṣaww moved away the quilt by hisṣaww hand from hisṣaww middle, between himṣaww and Ayesha, until the quilt touched the bed which was beneath them, and Rasool-Allahṣaww stood up and prayed Salat.

The fever seized Alīasws and kept himasws awake, so Rasool-Allahṣaww stayed away to hisasws staying awake. So, heṣaww spent hisṣaww night, praying Salat at time and coming to Alīasws at times, asking himasws and looking at himṣaww, until morning. When heṣaww had prayed the morning (Salat) with hisṣaww companions, heṣaww said: ‘O Allahazwj! Heal Alīasws and Grant himasws well-being, for it has kept meṣaww awake from the pain what is with himasws’.

Heasws became well as if freed from being tied by the ropes of the illness what was with himasws. Then Rasool-Allahṣaww said: ‘Receive glad tidings, O myṣaww brotherasws!’ Heṣaww said that and hisṣaww companions were around himṣaww, listening. Alīasws said: ‘May Allahazwj Give youṣaww glad tidings with goodness, O Rasool-Allahṣaww and Make meṣaww to be sacrificed for youṣaww’.

Heṣaww said: ‘Iṣaww did not ask Allahazwj for anything tonight except Heṣaww Granted it, and Iṣaww did not ask anything for myselfṣaww except Iṣaww asked for youasws, similarly. Iṣaww supplicated to Allahazwj to Establish brotherhood between meṣaww and youasws, so Heazwj Did. And Iṣaww asked Himazwj to Make youasws a guardian of every Momin after meṣaww, so Heazwj Did.

And Iṣaww asked Himazwj to Clothe meṣaww with the cloth of Prophet-hood and the Message and to Clothe youasws the cloth of successor-ship and the bravery, so Heazwj Did. And Iṣaww asked Himazwj to Make youasws myṣaww successorasws, and myṣaww inheritor, and treasurer of myṣaww knowledge, so Heazwj Did.
And I\textsuperscript{swaw} asked Him\textsuperscript{azwj}, I\textsuperscript{swaw} swear by Allah\textsuperscript{azwj}, to Make you\textsuperscript{asws} to be from me\textsuperscript{swaw} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, and to Strengthen my\textsuperscript{swaw} back with you\textsuperscript{asws}, and Participate you\textsuperscript{swaw} in my\textsuperscript{swaw} command, so He\textsuperscript{azwj} Did, except there will be no Prophet\textsuperscript{swaw} after me\textsuperscript{swaw}, and I\textsuperscript{swaw} was pleased. And I\textsuperscript{swaw} asked Him\textsuperscript{azwj} to Get you\textsuperscript{asws} to be married to my\textsuperscript{swaw} daughter\textsuperscript{asws} and Make you\textsuperscript{asws} to be the father\textsuperscript{asws} of my\textsuperscript{swaw} (grand) sons\textsuperscript{asws}, so He\textsuperscript{azwj} Did!'

And man said to his companion, ‘Can’t you see what he\textsuperscript{swaw} has asked for? By Allah\textsuperscript{azwj}! Had he\textsuperscript{swaw} asked his\textsuperscript{swaw} Lord\textsuperscript{azwj} to Send down an Angel unto him\textsuperscript{swaw} to assist him\textsuperscript{swaw} against his\textsuperscript{swaw} enemies, or Open up for him\textsuperscript{swaw} the treasures, to benefit him\textsuperscript{swaw} and his\textsuperscript{swaw} companions, for there is a need for it, it would have been better for him\textsuperscript{swaw} than what he\textsuperscript{swaw} has asked’. And the other one said, ‘By Allah\textsuperscript{azwj}! A Sa‘a of dates is better than what he\textsuperscript{swaw} has asked!’

Qureysh had been afflicted by severe drought, and Abu Talib\textsuperscript{asws} was with many dependants. Rasool-Allah\textsuperscript{saww} said to his\textsuperscript{saww} uncle Al-Abbas, and he was from the affluent ones of the Clan of Hashim\textsuperscript{as}: ‘O Abu Al-Fazl! Your brother\textsuperscript{as} Abu Talib\textsuperscript{asws} has many dependants, and the people are afflicted with what you can see, from this drought. Come with us to him\textsuperscript{as}, we can lighten his\textsuperscript{as} dependants from him\textsuperscript{as}. I\textsuperscript{saww} shall take a man from his\textsuperscript{as} sons and you take a man, and we shall both suffice them from him\textsuperscript{asv}.

Al-Abbas said, ‘Arise!’ They both went until they came to Abu Talib\textsuperscript{asws} and said, ‘We want to lighten your\textsuperscript{as} dependants from you\textsuperscript{saww} until it is removed from the people what

\textsuperscript{859} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 18
(predicament) they are in, from this drought’. Abu Talib asws said to them: ‘When you leave Aqeel to be for me as, you can do whatever you so desire to’.

Rasool-Allah saww took Ali asws and Al-Abbas took Ja’far as. So, Ali asws did not cease to be with Rasool-Allah saww until Allah azwj Mighty and Majestic as a Prophet saww, and he asws believed in him saww, and followed him saww, and ratified him saww; and Ja’far as did not cease to be with Al-Abbas until he as became a Muslim and was needless from him’.

He said, ‘I have not seen anyone being at the status of Ali asws Bin Abu Talib asws. Even when he saww had sent for him asws in the middle of the night, he saww would isolate with him asws until morning. That is how it used to be for be for him asws with him saww until he saww separated from the world’.

He said, ‘And I had heard Rasool-Allah saww and he saww was saying: ‘O Anas! Do you love Ali asws?’ I said, ‘O Rasool-Allah saww! By Allah azwj, I love him asws due to your saww love for him asws’.

He saww said: ‘As for you, if you were to love him asws, Allah azwj would Love you, and if you were to hate him asws, Allah azwj would Hate you, and if Allah azwj Hates you, He azwj will Enter you into the Fire’.

'One day we were seated in the presence of Rasool-Allah saww, and Ali asws came. He asws entered the Masjid, and he asws had harmonised standing from Rasool-Allah saww. When he saww saw Ali asws, he saww sat back down, then faced towards him asws. He saww said: 'O Abu Al-Hassan asws! You asws came and harmonised the standing from me saww, so I saww sat back down for you asws. Should I not inform you asws with part of what Allah azwj had merited you asws with?

I saww inform you asws that I saww ended the (line of) Prophets as, and you asws, O Al asws, ended the (line of) successors as, and there is a right upon Allah azwj that He azwj does not Make Musa as Bin Imran as to stand in a place except He azwj Makes his as successor Yoshua as Bin Noun as to stand with him as, and I saww stand and you asws stand, and I asws will be Questioned and you asws will be Questioned, so prepare an answer, O son asws of Abu Talib as, for rather you asws are from me as. You asws move wherever I saww move'.

Ali asws said: ‘O Prophet saww of Allah azwj! So, what is that which you saww are explaining for me as to be guided by your saww guidance for me as?’

Feysal asw said: ‘O Ali asws! One whom Allah as Guides, so there is no strayer for him, and one who Allah asw Lets to stray, there is no guide for him, and surely the Mighty and Majestic has Guided you asw and Taught you asw, and there is a right for you asws that you asws retain. Allah azwj has Taken my saww Covenant and your asws Covenant and Covenant of your asws Shias and people having your asws cordiality, up to the Day of Qiyamah. Thus, they are my asw Shias and with having my saww cordiality, and they are the ones with the understanding.

O Ali asws! There is a right upon Allah azwj that He azwj Lodges them in His azwj Gardens, and Settles them in dwellings of the kings, and there is a right for them that they be good’.862

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862 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 21
‘From Abu Abdullah asws having said: ‘Ali asws was with Rasool-Allah saww during his saww absence, not letting anyone know of it’’. 863


866 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenawws, Ch 67 H 25 a
From the Imam asws: ‘Allahazwj has Proven the Wilayah of Ali asws Bin Abu Talibazws with this Verse (8:75), because Ali asws was foremost with Rasool-Allahsaww than others, because heazws was hissaww brotherasws in the world and the Hereafter, because heasws took possession of hissaww inheritance, and hissaww weapons, and hissaww chattels, and hissaww mule Al-Shahba’a, and entirety of what heasww had left behind.

And heasws inherited hissaww Book from after himsaww. Allahazwj the Exalted Said: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants.} [35:32], and it is the Quran, all of it having been Revealed unto Rasool-Allahsaww, and heasws taught the people from after the Prophetsaww and no one taught himasws, and heazws was asked and heazws did not ask anyone about anything from the religion of Allahazwj.

And Allahazwj Chose the (tribe of) Kinanah from the children of Ismailas, and Chose Qureysh from the Kinanah, and Chose Hashimazs from Qureysh, and there did not happen to be for the elders among the ones who were elites, the elite. Then heasws is a Hashemite from two Hashemites, and there did not happen to be anyone else during hisasws time apart from himasws and hisasws brothers, and apart from sons of hisasws fatheras Abu Talib Bin Abdul Muttalib Bin Hashimas, hisasws motheras Fatima Bint Asad Hashimazsr.

And in a Hadeeth – Hisasws motheras was mingled with Rasool-Allahsaww to Ma’add Bin Adnan from twenty-three relationships connected with Rasool-Allahsaww from the direction of the mothers and no one associated in that, and the Prophetas was a sonasww of hisasws uncle from two perspectives – from Abdullahas and from Abu Talibasws.

And from the connection of hisasws mother with Rasool-Allahsaww is from those perspectives, regarding the mothers, and Aliasws came to be hissaww sonasws from two aspects. The first of these is that heasww took care of himasws until (Syeda) Fatima Bint Asadas said, ‘Ias was ill, and Muhammadas gave hisasww tongue in hisasws mouth, and heasws was fed by the Permission of Allahazwj; and the second is that a son-in-law of the man is his son, and due to this, the man gets congratulated when a daughter is born for him and it is said, ‘Over there is the son-in-law’. 867

(The book) ‘Nahj Al-Balagah’ – And a speaker said, ‘You asws, O son asws of Abu Talib asws, are greedy upon this command’. I asws said: ‘But by Allah azwj, you are greedier and more remote, and I asws am most special and closest (to it). But rather, I asws sought a right for me asws while you were forming barriers between me asws and it and were striking my asws face besides it. When I asws hit him with the answer among the assembly of the ones presence, he was startled, not knowing what to answer me asws’.

868

(The book) ‘Qasas Al-Anbiya’ – Al-Sadouq, from his father, from Sa’ad, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy,

‘From Abu Ja’far asws having said: ‘O Abu Khalid! The earth hasn’t remained even for one day without a Divine Authority of Allah azwj upon the people ever since Allah azwj Created Adam as.

I said, ‘Or wasn’t Ali asws Bin Abu Talib asws, upon him asws be the Salawaat and the greetings, a Divine Authority from Allah azwj and His aswj Rasool saww to this community during the lifetime of the Prophet saww?’. The earth hasn’t remained even for one day without a Divine Authority of Allah azwj upon the people ever since Allah azwj Created Adam as.

He asws said: ‘Yes, and obedience to him asws was Obligatory upon the people during the lifetime of Rasool-Allah saww and after his saww expiry, but he asws was silent and did not speak with the people, and the obedience was for Rasool-Allah saww upon his saww community and upon Ali asws along with them during the state of the lifetime of Rasool-Allah saww, and Ali asws was wise, learned’. 869


869 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 26 a
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever one of you says, ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, then let him say, ‘Amir Al-Momineen\textsuperscript{asws} is guardian (from) Allah\textsuperscript{azwj}'. 870

فز، كتاب الروضة عرنِ ابْنِ عربَّاسٍ قرالر قرالر ررسُولُ اللََِّّ ص مرنْ قرالر لار إِلرهر إِلَّا اللََُّّ ت رفرتَّحر ْ لرهُ أرب ْورابُ

Kitab ‘Al Rowza’ – From Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘One who says, ‘There is no god except Allah\textsuperscript{azwj}, the gates of the sky would be opened up for him, and one who recites it with (the phrase) ‘Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, the truth of the Glorious would shine in his face and he would rejoice with that, and one who recites it with (the phrase), ‘Ali\textsuperscript{asws} is guardian (from) Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} would Forgive his sins for him, and even if they were the number of the drops of rain’’. 871

(الآثِب أَحْشَامُ إِلَّا حَرَّمُ)

(Kitab ‘Al Amaali’ of Al Sadouq – Ibn Al Mugheira, by his chain from Al Sakuny,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The most beloved of my\textsuperscript{saww} brethren to me\textsuperscript{saww} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and the most beloved of my\textsuperscript{saww} uncles to me\textsuperscript{saww}, is Hamza\textsuperscript{asws}’. 872

(الآثِب أَحْشَامُ إِلَّا حَرَّمُ)

(Kitab ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro and Ibn Al Salt, both together from Ibn Uqdad, from Ali Bin Al Hassan Bin Ubeyd, from Ismail Bin Abo, from Is’haq Bin Ibrahim, from Abu Haroun, from Abu Saeed who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{as} am from him\textsuperscript{asws}. So Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! And I\textsuperscript{as} am from you\textsuperscript{asws} both’. 873

(الآثِب أَحْشَامُ إِلَّا حَرَّمُ)

(Kitab ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Abdullah Bin Muhammad, from Muhammad Bin Abu Bakr, from Ahmad Bin Muhammad Bin Yazeed, from Husayn Bin Hassan, from Qays Bin Al Rabie, from Abu Hashim Al Rummany, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is from me\textsuperscript{saww} at the status of my\textsuperscript{saww} head from my\textsuperscript{saww} body’’. 874

870 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 26 b
871 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 27
872 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 28
873 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 29
I saw Rasool-Allahsaww, and hissaww palm was in the palm of Aliasws Bin Abu Talibasws and heasws was kissing it (forehead). I said, 'O Rasool-Allahsaww! What is the status of Aliasws from yousaww?' Heasw said: 'Like myasws status from Allahazwj'.

And Rasool-Allahsaww passed away and hisasws head was on myasws chest, and hisasws breath had flowed upon myasws hand andjasws passed it upon myasws face, and Jasws was in charge of washing himasws and the Angels were supporting measws. The house and the courtyard were packed by the assemblies (of Angels) descending and assemblies ascending, and Jasws did not separate myasws ears from their humming. They were praying Salat upon himasws until Jasws covered himasws in hisasws shrine.

So, who is that more rightful with himasws than measws, alive and dead? So, depend upon your insights and be sincere in your intentions in fighting your enemies. By the Oneazwj Who, there is no god except Heazwj! Jasws am upon the centre path of the truth and they are upon the slips of falsehood. Jasws am saying what you are listening, and Jasws seek Forgiveness of Allahazwj for measws and for you all!'asws
And he\textsuperscript{asws} did not find any lies in my\textsuperscript{asws} words nor falsehood in my\textsuperscript{asws} deeds. And Allah\textsuperscript{azwj} had Paired a mighty Angel from the Angels to be with him\textsuperscript{saww} from the time of weaning, travelling with him\textsuperscript{saww} the path of high morals and beautiful manners, as the teacher, during his\textsuperscript{saww} and night and his\textsuperscript{saww} day. And \textsuperscript{asws} used to follow him\textsuperscript{saww} the following of a young camel being in the tracks of its mother. He\textsuperscript{saww} raised for me\textsuperscript{saww} during every day, a flag from his\textsuperscript{saww} morals and instructed me\textsuperscript{asws} with following it.

And \textsuperscript{asws} had heard the snorting of Satan\textsuperscript{la} when the Revelation descended unto him\textsuperscript{saww}, so \textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! What is this snort?’ He\textsuperscript{saww} said: ‘This is the Satan\textsuperscript{la} having despaired from his\textsuperscript{la} worship. You\textsuperscript{asws} hear what I\textsuperscript{saww} hear and you see what I\textsuperscript{saww} see, except that you\textsuperscript{asws} aren’t a Prophet\textsuperscript{saww}, but you\textsuperscript{asws} are a Vizier, and you\textsuperscript{asws} are upon good’. 

And \textsuperscript{asws} had been with him\textsuperscript{saww} when the chiefs of Qureysh came to him\textsuperscript{saww}. They said to him\textsuperscript{saww}, ‘O Muhammad\textsuperscript{saww}! You\textsuperscript{asws} have made a mighty claim. Neither your\textsuperscript{saww} father\textsuperscript{as} nor anyone from your\textsuperscript{saww} Household has claimed it, and we are asking you\textsuperscript{saww} for a matter, if you\textsuperscript{saww} were to answer us to it and show it to us, we will know that you\textsuperscript{saww} are a Prophet\textsuperscript{saww} and a Rasool\textsuperscript{saww}, and if you do not do so, we will know that you\textsuperscript{saww} are a lying sorcerer’. 

(The book) ‘Nahj Al-Balagah’ – \textsuperscript{asws} had humbled the chests of the Arabs and broken the horns of the (tribes of) Rabie and Muzar, and you have known my\textsuperscript{asws} place from Rasool-Allah\textsuperscript{as}, with the kinship and nearness, and the special status. He\textsuperscript{saww} had placed me\textsuperscript{asws} in his\textsuperscript{saww} lap when I\textsuperscript{asws} was born, pressing me\textsuperscript{asws} to his\textsuperscript{saww} chest, and placing me\textsuperscript{asws} in his\textsuperscript{saww} bed touching me\textsuperscript{asws} with his\textsuperscript{saww} body making me\textsuperscript{asws} smell his\textsuperscript{saww} aroma. And he\textsuperscript{saww} would (first) chew the thing (morsel), then he\textsuperscript{saww} would feed it to me\textsuperscript{asws}. 

و ما وُجِّه في كُلِّ دُنيَّة في فَعْلٍ وَلَا حَيْثاً قُلْتُ فَنَّذَر فِي بَيْتَهُ وَصَبْحَهُ وَلَا يَزِمَّ مَا أَطْلَق مِنْ فَتْحٍ إِلَّا أَطْلَقَهُ فَبِكُلِّ يَوْمٍ عَلَّمُونا مِنْ أَحْلَامِهِ وَيَلْعَبُءَ مَعَهُ بِكُلِّ مَا كَرَّمَهُ وَمَحَاسِن

And he\textsuperscript{saww} used to take shelter at (mount) Hira during every year, and no one saw him\textsuperscript{saww} apart from me\textsuperscript{asws}, and there were not gathered in Al Islam on that day, even one household, apart from Rasool-Allah\textsuperscript{saww} and (Syeda) Khadeeja\textsuperscript{as} and I\textsuperscript{asws} was their\textsuperscript{asws} third. I\textsuperscript{asws} saw the Noor of the Revelation and the Message and smelt the aroma of the Prophet\textsuperscript{-la}. 

و لَمْ يَرْفُكْ مِنْ عِينِينِ أَنَّكَ لَعَلَّكَ نَّبِيٌّ وَمَثَّلَكَ وَبَيْنَيْنِ وَإِنَّكَ أَطْلَقَهُ عَلَى خَلِيفَةٍ وَالْإِسْمَاءُ وَأُمُّهُ مِثْلُ البِّنْيَانِ
He saww said to them: ‘And what are you asking for?’ They said, ‘Call this tree to us until it uproots along with its roots and stand in front of you saww’. He saww said: ‘Surely Allah azwj is Able upon all things! And if Allah azwj were to Do that for you, with you believe and testify with the truth?’ They said, ‘Yes’.

He saww said: ‘Then I saww shall show you what you are seeking, and I saww know that you will not be standing to any good, and that among you is one who will be thrown into the well, and one who will form the alliances (against me saww).’

Then he saww said: ‘O you tree! If you were a believer in Allah azwj and the last Day, and you are knowing that I saww am a Raasool azwj of Allah azwj, then uproot with your roots until you pause in front of me saww, by the Permission of Allah azwj!’

By the One azwj Who Sent him saww with the truth, it uprooted along with its roots and came over, and for it was a severe noise and flapping like the flapping of the wings of a bird, until it stood in front of Rasool-Allah saww, fluttering (its branches), and it cast its high branches upon Rasool-Allah saww and part of its branches were upon my asws shoulder, and I asws was on his saww right.

When the people looked at that, they said out of haughtiness and arrogance, ‘Order it, so let half of it come to you saww and let half of it remain (where it is)!’ He saww ordered it with that, and half of it came to him saww like the welcoming embrace, and severe noise. It was almost touching with Rasool-Allah saww. They said out of disbelief and insolence, ‘Order this half, so let it return to its (other) half like what it was. He saww ordered it, so it returned.

I asws said: ‘There is no god except Allah azwj I asws am the first believer in you saww, O Rasool-Allah saww, and the first one to acknowledge that the tree had done what it did by a Command of Allah azwj the Exalted, as a ratification of your saww Prophet-hood, and as a respect to your saww words’.
The people said, all of them, ‘But, he is a lying sorcerer, being skilful in it, and would anyone ratify you in your matter except the like of this one?’ – meaning me asws and I was not from a people taking any blame regarding Allah azwj, of any blamer. Their markings are markings of the truthful, and their speech is the speech of the righteous, being devout at night and minarets during the day, holding fast with the rope of the Quran, reviving the Sunnah of Allah azwj and sunnah of His aswj Rasool asww, neither being arrogant nor haughty, nor exaggerating, nor corrupting their hearts regarding the Gardens and their bodies regarding the deeds’’. 877

It is reported by Tabari in his (book) ‘Tareekh’ who said, ‘It is narrated to us by Ibn Humeyd who said, ‘It is narrated to us by Salmah who said, ‘It is narrated to me by Muhammad Bin Is’haq who said, ‘It is narrated to me by Abdullah Bin Najeeh, from Mujahid who said,

‘It was from the Favours of Allah azwj upon Al asws Bin Abu Talib asws, And what Allah azwj Did for him asws and Wanted the goodness with him asws is that Qureysh were afflicted by severe drought’ – and he continued the Hadeeth up to the end of what has passed in the report of Al-Sadouq’. 878

Then he said, ‘Al-Tabari said, ‘Ibn Humeyd said, ‘It is narrated to us by Muhammad Bin Is’haq who said, ‘It is so happened that Rasool-Allah saww, whenever the Salat presented, went out to the mountain passes of Makkah, and Al asws Bin Abu Talib asws went out with him asww, in concealment of his asww uncle as Abu Talib a sw and from entirety of his asww uncles, and rest of his asww people. They asws would pray their asws Salats, and when it would be evening, they asws would return. They asws remained (doing like that) for as long as Allah azwj so Desired them to remain such.

Then Abu Talib asws followed their asws tracks one day and they asws were both praying Salat. He as said to Rasool-Allah asww, ‘O son as of my as brother as! What is this which I as see you asaww making a religion with it?’ He asw said: ‘O Uncle as! This is the religion of Allah azwj and religion of His aswj Angels, and religion of His aswj Rasool asww, and religion of our asws father as Ibrahim asff. 878

أو كننا قال بعضه الله بزغنا إلى الجبابر و أتى بما أهم من بذل الله صحيحه و دعواته إلى النذئ و أحقوا من أجلها إليه و أعمالي علية
Or like what he saww said: ‘Allahazwj has sent me saww with it as a Rasool saww to the servants, and youas, O uncleas, are the most rightful one Isaww exert the advice to him, and call to the guidance, and most rightful of the ones to answer me saww to it, and assist me saww upon it’.

أو كما قال فقال أبو طالب يا ابن أبي أحيا إني لا أستطيع أن أفارقني ديني ودين أبي وما كنا عليه ولهن لا يقدر أن يهديني ذلك شيء كركعته ما يقيث.

Or like what he (the narrator) said: ‘Abu Talib asws said: ‘O son saww of myas brotheras! Ias am not able to separate from myas religion, and religion of myas forefathers, and what they were upon, but nothing yousaww dislike will end up to yousaww for as long as ias remain’. 879 (a non-Shia source)

Al-Tabari said ‘And it has been reported by these mentioned ones,

‘Abu Talibasws said to Aliasws: ‘O myas sonasws! What is this which youasws are upon?’ Heasws said: ‘O fatheras! Iasws believe in Allahazwj, and in Hisaswj Rasoolsaww, and have ratified with whatever hesaww has come with, and Iasws have prayed Salat to Allahazwj with himsaww.'

He (the narrator) said, ‘They claimed that heas said to himasws: ‘But hesaww will not be calling except to goodness, so stick with himsaww’. 880

And it is reported by Al-Tabari in his history as well said, ‘It is narrated to us by Ahmad Bin Al-Husayn Al Tirmizi who said, ‘It is narrated to us by Abdullah Bin Musa who said, ‘It is informed to us by Al A’ala, from Al Minhal Bin Amro, from Abbad Bin Abdullah who said,

’I heard Aliasws saying: ‘Iasws am a servant of Allahazwj, and brotherasws of Hisaswj Rasoolsaww, and Iasws am the greatest truthful. No one will say it after measws except a fabricating liar. Iasws prayed Salat before the people did, by seven years’. 881

And in another report of Al-Tabari, ‘Iasws am the greatest truthful, and Iasws am the first distinguisher, and Iasws became Muslim before the Islam of Abu Bakr, and Iasws prayed Salat before his praying Salat, by seven years’. 882

879 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 c
880 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 d
881 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 e
882 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 f
And it is reported by Al Fazl Bin Al Abbas who said,

‘I asked my father about the male children of Rasool-Allahsaww, ‘Which one of them did Rasool-Allahsaww have most intense love for him?’ He said, ‘Aliasws Bin Abu Talibasws’. I said to him, ‘I asked you about hisasws sonsasws.

He said, ‘Heasws was the most beloved to himsaww than the entirety of hissaww own sonsasws and kindest. We have not seen himsaww removing himasws any day from the life since heasws was a child, except if heasws happened to be in a journey for Khadeejasaws, and we have not seen any father kinder with a son than heasws was to Aliasws, nor any son more obedient to any father than Allisasws was to himsaww.

And it is reported by Al-Husayn Bin Zayd son of Alisaws Bin Al-Husaynasws who said, ‘I heard my father Zayd saying, ‘Rasool-Allahsaww used to chew the meat and the date until it softened, then would make it to be in the mouth of Aliasws, and heasws was little in hissaww lap’’. 884

And it is reported by Jubeyr Bin Mat’am who said,

‘My father said to us at Makkah and we were children, ‘Are you not seen the love of this boy (meaning Alisaws) for Muhammadasws and hisasws following himsaww besides hisasws own fatheras? By Al Laat and Al Uzza (two idols)! I would love it if heasws was my son instead of the youths of the clan of Nowfal in their entirety!’ 885 (This is not a Hadith

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883 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 g
884 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 h
885 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 33 i
(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muaz Bin Saeed, from Muhammad Bin Zakariya Al Makky, from his father, from Kaseer Bin Tariq, from Marouf Bin Kharbuz, from Abu Al Tufeyl,

‘From Abu Zar’ā who said, ‘Rasool-Allahsaww said, and there had arrived to himsaww a delegation of the people of Al-Ta’if, ‘O people of Al-Taif! By Allahazwj, either you will establish the Salat and give the Zakat, or else I will send to you all a man like myselfsaww who loves Allahazwj and Hisrassw Rasoolsaww, and Allahazwj and Hisrassw Rasool saww love himasws. Heasws will kill you with the sword!’

The companions of Rasool-Allahsaww elongated (their necks), but hesaww took a hand of Alsaww and raised it, then said: ‘Heasws is this one!’ Abu Bakr and Umar said, ‘We have not seen a day like today regarding the merit, at all!’

886

35- ما، الأعيان، للشيخ الطوسي جمعة عن أبي المفضل عن محمد بن سليمان البهذلي عن هشام بن ناجية عن عطاء، عن مسلم عن أخر

36- ما، الأعيان، للشيخ الطوسي جمعة عن أبي المفضل عن محمد بن سليمان البهذلي عن هشام بن ناجية عن عطاء، عن مسلم عن أخر

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Suleyman Al Baghandy, from Hisham Bin Najiya, from Ata’a Bin Muslim, from Azhar Bin Rashid, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri,

‘Alsaww was mentioned, so he said, ‘Heasws was from Rasool-Allahsaww at the status of the special ones, and there used to be an entry for himasws which did not happen to be for anyone from the people’’. 887

887

(888  بيار السنار – ج 38، كتاب التاريخ – أمير المؤمنينasws، ق 67 ح 34

887  بيار السنار – ج 38، كتاب التاريخ – أمير المؤمنينasws، ق 67 ح 35

888  بيار السنار – ج 38، كتاب التاريخ – أمير المؤمنينasws، ق 67 ح 36

888 وافق طرائفه على أن أنتم أخرجتم نـكلاً كبيراً في قول الله ص علـى مـن و أنـا فـعـلـت

Page 394 of 440
(The book) ‘Al-Taraaif’ – It is reported by Ahmad Bin Hanbal in his (book) ‘Musnad’ there are a lot of Ahadeeth regarding the Words of the Prophet ﷺ: ‘Ali asws is from me saww and I saww am from himasws’. 889

From these is from Abdullah Bin Khateeb who said,

‘Rasool-Allahsaww said to a delegation of Saqeef when they had come to himsaww: ‘Either you will submit or else I saww shall sent to you a man from me saww’ – or said: ‘Like myselfsaww, so heasws will strike off your necks and capture your offspring, and seize your wealth!’

Umar said, ‘By Allahazwj! I did not desire the governance except on that day, and I went on to instil a desire into my chest for it, that he saww would say that this is for me. But he saww turned towards Ali asws, grabbed hisasws hand, then said: ‘Heasws is this one! Heasws is this one!’ – twice’. 890

And it is reported by Ahmad Bin Hanbal as well, from Imran Bin Husayn,

‘From the Prophetsaww, and there is an addition in it: ‘Aliasws is from mesaww and Isaww am from himasws, and heasws is guardian of every Momin after mesaww’. 891

And it is reported as sell by Ahmad Bin Hanbal, from Hubeyshi Bin Junadah Al Saluny, from two ways, saying in one of them,

‘From the Prophetsaww having said: ‘Aliasws is from mesaww and Isaww and from himasws. No one will deliver it on mysaww behalf except Isaww or Aliasws’. 892

889 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 37 a
890 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 37 b
891 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 37 c
892 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 67 H 37 d
And it is reported by Ibn Al Maghazily, by these words, and it is reported as well by Ahmad Bin Hanbal in his book ‘Musnad’, from Abu Rafie, from his father, from his grandfather who said,

‘When Ali asws had killed the bearer of the flags on the day of (battle of) Ohad, Jibraeel as said: ‘O Rasool-Allah saww said: ‘This, it is the consolation!’ The Prophet saww said: ‘Surely he asws is from me asws and I amws am from him asws’. Jibraeel as said: ‘And I asws am from you asws both, O Rasool-Allah asws’! And it is reported as well from another way’.

We met the clan of Zayd from Al-Yemen and we fought. The Muslims were victorious against the Polytheists. We killed the fighters and captured the offspring. Ali asws chose a woman from the captives for himself asws.

Bureyda said, ‘And Khalid Bin Al-Waleed wrote with me (a letter) to Rasool-Allah saww informing him saww with that. When I came to the Prophet saww, I handed the letter to him saww. It was read out to him saww, and I saw the anger in the face of Rasool-Allah saww.

I said, ‘O Rasool-Allah saww! This is the place of seeking refuge with you saww. You saww sent me with a man and ordered me asws to obey him, and it has reached what I have been sent with’. Rasool-Allah saww said: ‘O Bureyda! Do not fall regarding Ali asws, for he asws from me asws and I asws am from him asws, and he asws is your guardian after me asws’. And in a report of Bureyda, for it there is an addition, and it is: ‘The Prophet saww said to Bureyda: ‘Leave it from you, O Bureyda! You have frequented the falling with Ali asws. By

894 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 67 H 37 f
Allahazwj! You are falling with a man who is foremost of the people with you all after measws.895


And in the Hadeeth, there is another addition – ‘Bureyda refused from pledging allegiance to Abu Bakr after the expiry of the Prophetasw, and followed Alisws (instead) due to the reason o what he had heard from the text of Rasool-Allahsaww of the Wilayah after himasws. 897

And it is reported by Masoud Bin Nasir in (the book) ‘Saheeh of Al Sijistany’ – It is reported by Bureyda from several ways, and in one of it there are important additions from that,

‘Bureyda said, ‘When Rasool-Allahsaww heard a condemnation of Alisws, hesaww was angered with (severe) anger, I had not seen himasws being angry like that at all, except on the day of Qureyza and Al-Nazeer. Hesaww looked at me and said: ‘O Bureyda! Alisws is your guardian after measw, so love Alisws’. I stood up and there was no one from the people more beloved to me than himasws’.898

And from that is another addition – ‘Abdullah Bin Ata’a said, ‘It was narrated with that by Harb Bin Suweyd Bin Ghafala. He said, ‘Abdullah Bin Bureyda concealed part of the Hadeeth that Rasool-Allahsaww had said: ‘Will you become a hypocrite after measw, O Bureyda?’899
And from that is another addition, transmitted – 'Khalid Bin Al-Waleed ordered Bureyda, so he took his letter and read it to Rasool-Allah sallallahu 'alayhi wa sallam, and he fell regarding Ali as-salam. Bureyda said, 'I went on to recite and mention Ali as-salam, so the face of Rasool-Allah sallallahu 'alayhi wa sallam changed, then he said: 'O Bureyda! Woe be unto you! Do you not know that Ali as-salam is your guardian after me?''.

And it is reported by Al-Bukhari in his (book) 'Saheeh', in the fourth volume from the eight volumes, in the last third, in the chapter of Amir Al-Momineen Ali as-salam Bin Abu Talib as-salam, 'Umar Bin Al-Khattab said, 'Rasool-Allah sallallahu 'alayhi wa sallam passed away and he was pleased from him as-salam – meaning, from Ali as-salam Bin Abu Talib as-salam'.

And Rasool-Allah sallallahu 'alayhi wa sallam said to him as-salam: 'You are from me and I am from you as-salam'.

From it is from Abu Junadah, from Rasool-Allah sallallahu 'alayhi wa sallam having said: 'Ali as-salam is from me and I am from him as-salam. No one shall deliver it on my behalf except either I or Ali as-salam'.

And from that is what is reported by Ibn Al-Maghazily, from several ways, by their chains in his book, with one meaning. From these is, he said, 'The Prophet sallallahu 'alayhi wa sallam said: 'Ali as-salam is from me like my head is from my body'.'
'Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}, and not one will pay off my\textsuperscript{saww} debts except I\textsuperscript{saww} or Ali\textsuperscript{asws}. He\textsuperscript{saww} said: ‘No son of Adam\textsuperscript{as} will deliver on my\textsuperscript{saww} behalf except I\textsuperscript{saww} or Ali\textsuperscript{asws}.’\textsuperscript{904}

And from (the book) ‘Manaqib’ of Ibn Al Maghazily, from Ali Bin Umar, from his father, from Muhammad Bin Al-Husayn Al Zafrany, from Ahmad Bin Muhammad Bin Muafy, from Muhammad Bin Salamah, from Muhammad Bin Is’haq, from Yazeed Bin Abdu Allah Bin Muhammad Bin Nubata Bin Yazeed, from his father,

‘As for you\textsuperscript{asws}, O Ali\textsuperscript{asws}, are my\textsuperscript{saww} son-in-law, and father\textsuperscript{asws} of my\textsuperscript{saww} (grand) sons\textsuperscript{asws}, and you\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{asws}.’\textsuperscript{905}

And it is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Al Bukhari and Muslim in their (books) ‘Saheeh’, from Al Bara’a Bin Aazib who said,

‘Rasool-Allah\textsuperscript{saww} (tried to) perform Umrah during Zil Qadah, but the people of Makkah refused to let him\textsuperscript{saww} enter Makkah until they decided upon letting him\textsuperscript{saww} enter from the next years, staying in it for three days.

When they had written the agreement, they wrote: ‘This is what is decided upon by Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, they said, ‘We do not acknowledge with it. If we knew that you\textsuperscript{asws} are a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, we would not prevent you\textsuperscript{asws}, but you\textsuperscript{saww} are Muhammad\textsuperscript{saww}, son\textsuperscript{saww} of Abdullaah\textsuperscript{as}.’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} and I\textsuperscript{saww} am Muhammad\textsuperscript{saww} son\textsuperscript{saww} of Abdullaah\textsuperscript{as}.

Then he\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: ‘Delete (the words) ‘Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} will not delete it, ever!’ So, Rasool-Allah\textsuperscript{saww} undertook to write, and he\textsuperscript{saww} was not good in writing, (derogatory remark) and he\textsuperscript{saww} wrote: ‘This is what is decided upon by Muhammad\textsuperscript{saww} son\textsuperscript{saww} of Abdullaah\textsuperscript{as}, that he\textsuperscript{saww} will not enter Makkah, the weapons, except the sword in the sheath, and he\textsuperscript{saww} will not go out with anyone from its inhabitants, if he intends to follow him, and he\textsuperscript{saww} will not prevent anyone from his\textsuperscript{saww} companions if he intends to stay at it.’

\textsuperscript{904} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 38
\textsuperscript{905} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 67 H 39 a
When he saw it entered and the term was spent, they came to Ali and said, ‘Say to your companions to get out from us, for the term has expired’. The Prophet went out, and the daughter of Hamza came out shouting, ‘O uncle! O uncle!’ Ali grabbed her by her hand and said to Fatima: ‘Under you is the daughter of your uncle!’ He carried her (to Al Medina).

The Prophet judged with her to be for her maternal aunt and said: ‘The maternal aunt is at the status of the mother’. And he said to Ali: ‘You are from me and I am from you’. And Zayd said to Zayd: ‘You are our brother, and our slave’.

I (Majlisi) am saying, ‘It is reported by the author of the book ‘Al Siraat Al Mustaqeem’, from Ibn Sheyrawiyah in (the book) ‘Al Firdows’, in a report of Al Khudri, ‘Ali is from me seal (of Prophet-hood) from my back. One who rejects what is between my back of the Prophet-hood, so he has committed Kufr’.

And in another report, ‘Ali is from me head is from my body’. 908
I saw Rasool-Allah saww at (mount) Subeyr and he saww was saying: ‘Shine Subeyr! O Allah azwj! I saww ask You azwj with what my saww brother Musa as had asked for, that You azwj Expand my chest for me [20:25], And Ease my matter for me [20:26], And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] – Ali asws. Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]’. 909

And from him, from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed well known as Al Dahqan, from Ibn Abu Uqdah, and from Muhammad Bin Mansour, from Ahmad Bin Isa al Alawy, from Huseyn Bin Ulwan, from Abu Khalid,

‘From Zayd son of Ali asws (Bin Al-Husayn asws), from his forefathers from Amir Al-Momineen asws having said: ‘I asws entered to see the Prophet saww and he saww was in one of his saww chambers. asws sought permission to see him saww. He saww permitted for me asws. He saww said to me asws: ‘Do you not know that my saww house is your asws house, so it is not for you asws to seek permission to see me saww.

He (Ali asws said): ‘I asws said: ‘I asws would love it to do that’. He saww said: ‘O Ali asws! I saww love what Allah saww Loves, and saww have taken with the Education of Allah saww.

O Ali asws! Do you asws not know that you asws are my saww brother asws? Do you asws not know my saww Creator and my saww Sustainer has Refused that there should happen to be a secret for me saww besides you asws?

O Ali asws! You asws are my saww successor asws from after me saww, and you asws are the oppressed, the persecuted after me saww.

O Ali asws! The one steadfast upon you asws is like the stayer with me saww, and one separating from you asws separates from me saww.

O Ali asws! He is lying, one who claims that he loves me saww and he hates you asws, because Allah azwj the Exalted has Created me saww and you asws from one Noor’. 910
CHAPTER 68 – THE BROTHERHOOD AND IN IT IS A LOT OF THE TEXTS

1- مدة العمرة بالإيمناد عن عبد الله بن أبي أحمد بن حلّ البناء على أبي بن عبد الرحمن بن الدواد عن عبد اللطيف بن زياد عن خليل بن عمار بن أحمد بن وحشة عن مضر عن عبد الرحمن عن جابر قيل قال رسول الله صل الله عليه وسلم ما كتبناه إلا إن الله تعالى رسول الله صلى الله عليه وسلم

(The book) ‘Al Amdah’ – By the chain from Abdullah Bin Ahmad Bin Hanbal, from Abu Ya’la, from Dawood, from Suleyman Bin Rabie, from Kadikh Bin Rahmat, from Mis’ar, from Atiya, from Jabir Al Ansari who said,

‘Rasool-Allahsaww said: ‘saww saw written upon a door of the Paradise: ‘There is no god except Allahazwj, Muhammad saww is Rasoolsaww of Allahazwj, Alsaws is hissaww brotherasws’. 911

و بالإيمناد عن عبد الله بن أشراقل عن محمد بن علي بن عبد الرحمن عن بكر بن سهيل عن أشتد ابن عم حسن بن صالح عن مضجر عن مضجر عن

غبر الجابر الأصداري قال قل قال رسول الله صلى الله عليه وسلم ما كتبناه إلا إن الله تعالى رسول الله صلى الله عليه وسلم

And by the chain from Abdullah, from Ahmad Bin Israil, from Muhammad Bin Usman, from Zakariya, from Yahya Bin Salim, from Al Ash’as cousin of Hassan Bin Salih, from Mis’ar, from Atiyya, from Jabir Al Ansari who said,

‘Written upon a door of the Paradise is ‘Muhammadasws is Rasoolasws of Allahazwj, Alsaws is brotherasws of Rasool-Allahasws’, before Allahazwj Created the skies by two thousand years’’. 912

و ومن كتاب الأديب عن محمد بن عبد الرحمن بن عبد الله بن الرازي عن عبّ افّ غبر عن يحيى بن أبي نعوم عن أبي أحمد عن أبي عثمان عن النبا

النبا فقال إلى لآخر رسول الله صلى الله عليه وسلم و لم قد غبتكم أي أو تكلكم إماما بالله تعالى و برسولي ثم اختلفت بعده في الإسلام

And from the book ‘Al Arbaeen’ – Muhammad Bin Ziyad, from Yahya Bin Al A’ala Al Razy,

‘From Ja’far Bin Al-Sadiqasws, from hisasws fatherasws, from Ibn Abbas who said, ‘Alsaws looked into faces of the people and said: ‘asws am the brotherasws of Rasool-Allahasww, and hisasws Vizier, and you have known asws as your first in Eman with Allahazwj the Exalted and with Hisazwj Rasoolasww, then you all entered into Al-Islam after measws.

و أنا ابن عم رسول الله صلى الله عليه وسلم و أخيه و شقيقه في نسبه و أبو ولديه و زوجته النبيّة مُسكينة بنشأها أهل الجنة

And ‘asws am a sonasws of an uncleasws of Rasool-Allahasww, and hisasww brotherasws, and hisasww associate in hisasww lineage, and fatherasws of hisasww two (grand) sonsasws, and husband of hisasww daughterasws, chieftess of the women of the inhabitants of the Paradise.

و لقد عرفتم ما خرجتكم برسول الله صلى الله عليه وسلم إلا رجعتا و أنا أحبكم إليه و أولئككم في نفسكم و أشدكم بكونكم في الدعوة و آخر و لا زملت نغة إليه

و زملت نغة إليه و زملت نغة إليه و زملت نغة إليه و زملت نغة إليه و زملت نغة إليه و زملت نغة إليه

911 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 1 a
912 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 1 b
And you have known that we did not go out with Rasool-Allah\textsuperscript{sa}\textsubscript{w} in any place except we returned and I\textsuperscript{as}\textsubscript{w} was the most beloved of you all to him\textsuperscript{sa}\textsubscript{w}, and most trusting within himself\textsuperscript{sa}\textsubscript{w}, and I\textsuperscript{as}\textsubscript{w} was of the most intense valour among the enemy, and most impactful. And you have seen his\textsuperscript{sa}\textsubscript{w} sending me\textsuperscript{as}\textsubscript{w} many a time and his\textsuperscript{sa}\textsubscript{w} pausing on the day of Ghadeer and making me\textsuperscript{as}\textsubscript{w} stand with him\textsuperscript{sa}\textsubscript{w}, and raising my\textsuperscript{as}\textsubscript{w} hands, and he\textsuperscript{sa}\textsubscript{w} had established brotherhood between the Muslims, but he\textsuperscript{sa}\textsubscript{w} did not choose anyone for himself\textsuperscript{sa}\textsubscript{w} apart from me\textsuperscript{as}\textsubscript{w}.

And you have known that we did not go out with Rasool-Allah\textsuperscript{sa}\textsubscript{w} in any place except we returned and I\textsuperscript{as}\textsubscript{w} was the most beloved of you all to him\textsuperscript{sa}\textsubscript{w}, and most trusting within himself\textsuperscript{sa}\textsubscript{w}, and I\textsuperscript{as}\textsubscript{w} was of the most intense valour among the enemy, and most impactful. And you have seen his\textsuperscript{sa}\textsubscript{w} sending me\textsuperscript{as}\textsubscript{w} many a time and his\textsuperscript{sa}\textsubscript{w} pausing on the day of Ghadeer and making me\textsuperscript{as}\textsubscript{w} stand with him\textsuperscript{sa}\textsubscript{w}, and raising my\textsuperscript{as}\textsubscript{w} hands, and he\textsuperscript{sa}\textsubscript{w} had established brotherhood between the Muslims, but he\textsuperscript{sa}\textsubscript{w} did not choose anyone for himself\textsuperscript{sa}\textsubscript{w} apart from me\textsuperscript{as}\textsubscript{w}.

And he\textsuperscript{sa}\textsubscript{w} had said to me\textsuperscript{as}\textsubscript{w}: ‘You\textsuperscript{as}\textsubscript{w} are my\textsuperscript{sa}\textsubscript{w} brother\textsuperscript{as}\textsubscript{w}, and I\textsuperscript{as}\textsubscript{w} am your\textsuperscript{sa}\textsubscript{w} brother\textsuperscript{as}\textsubscript{w}, in the world and the Hereafter, and he\textsuperscript{sa}\textsubscript{w} had expelled the people and left me\textsuperscript{as}\textsubscript{w} to be, and he\textsuperscript{sa}\textsubscript{w} had said to me\textsuperscript{as}\textsubscript{w}: ‘You\textsuperscript{as}\textsubscript{w} are from me\textsuperscript{sa}\textsubscript{w} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as} except, surely there is no Prophet\textsuperscript{sa}\textsubscript{w} after me\textsuperscript{sa}\textsubscript{w}.’

And he\textsuperscript{as}\textsubscript{w} said during his\textsuperscript{sa}\textsubscript{w} illness: ‘Call my\textsuperscript{sa}\textsubscript{w} brother\textsuperscript{as}\textsubscript{w} Ali\textsuperscript{as}\textsubscript{w} to me\textsuperscript{sa}\textsubscript{w}!’ So, Ali\textsuperscript{as}\textsubscript{w} was called for him\textsuperscript{sa}\textsubscript{w}. He\textsuperscript{sa}\textsubscript{w} concealed him\textsuperscript{as}\textsubscript{w} with his\textsuperscript{sa}\textsubscript{w} cloth and devoted to him\textsuperscript{sa}\textsubscript{w}.

When he\textsuperscript{as}\textsubscript{w} came out from his\textsuperscript{sa}\textsubscript{w} presence, it was said to him\textsuperscript{as}\textsubscript{w}, ‘What did he\textsuperscript{sa}\textsubscript{w} said to you\textsuperscript{as}\textsubscript{w}?’ He\textsuperscript{as}\textsubscript{w} said: ‘He\textsuperscript{sa}\textsubscript{w} taught me\textsuperscript{as}\textsubscript{w} a thousand doors (of knowledge), each door opened up a thousand doors’.

It is reported by Isa Bin Abdullah Bin Umar Bin Ali Bin Abu Talib, from his father, from his grandfather,

‘From Amir Al-Momineen\textsuperscript{asw} having said: ‘Rasool-Allah\textsuperscript{sa}\textsubscript{w} said: ‘I\textsuperscript{as}\textsubscript{w} asked my\textsuperscript{sa}\textsubscript{w} Lord\textsuperscript{azwj} for five, but He\textsuperscript{azwj} Refused me\textsuperscript{sa}\textsubscript{w} one and Gave me\textsuperscript{sa}\textsubscript{w} four. I\textsuperscript{as}\textsubscript{w} asked Him\textsuperscript{azwj} to unite my\textsuperscript{sa}\textsubscript{w} community upon you\textsuperscript{as}\textsubscript{w}, but He\textsuperscript{azwj} Refused and Gave me\textsuperscript{sa}\textsubscript{w} regarding you\textsuperscript{as}\textsubscript{w} that I\textsuperscript{as}\textsubscript{w} would be the first one the ground would be cleft for me\textsuperscript{sa}\textsubscript{w} on the Day of Qiyamah and you\textsuperscript{as}\textsubscript{w} will be with me\textsuperscript{sa}\textsubscript{w}, and with me\textsuperscript{sa}\textsubscript{w} would be the flag of Praise, and you\textsuperscript{as}\textsubscript{w} will carry it in front of me\textsuperscript{sa}\textsubscript{w}, ushering by it the former ones and the latter ones.

\textsuperscript{913} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 68 H 2 a
\textsuperscript{914} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 68 H 2 b
\textsuperscript{915} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 68 H 3 a
And He\textsuperscript{asws} gave me\textsuperscript{saww} that you\textsuperscript{saww} will be my\textsuperscript{saww} brother\textsuperscript{saww} in the world and the Hereafter, and that your\textsuperscript{saww} house would be facing my\textsuperscript{saww} house in the Paradise, and gave me\textsuperscript{saww} that you\textsuperscript{saww} will be foremost with the Momineen from after me\textsuperscript{saww}.\textsuperscript{916}

And it is reported by Hafs Bin Umar Bin Maymoun who said,

'We are informed by 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}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}: 'Ali\textsuperscript{asws} said upon the pulpit at Al-Kufa: 'O you people! There were ten qualities for me\textsuperscript{asws} from Rasool-Allah\textsuperscript{saww}, these were more beloved to me\textsuperscript{saww} than whatever the sun emerges upon!'\textsuperscript{917}

He\textsuperscript{saww} had said to me\textsuperscript{asws}: 'You\textsuperscript{asws} are my\textsuperscript{saww} brother in the world and the Hereafter, and you\textsuperscript{saww} will be closest of the people from me\textsuperscript{saww} on the Day of Qiyamah in the pausing in front of the Subduer, and your\textsuperscript{saww} house in the Paradise would be facing my\textsuperscript{saww} house like what the houses of the brethren for the Sake of Allah azwj would be facing, and you are the inheritor from me\textsuperscript{saww}, and you\textsuperscript{asws} are the successor\textsuperscript{asws} from me\textsuperscript{asws} regarding my\textsuperscript{saww} entrustments and my\textsuperscript{saww} affairs, and during every absence' – meaning by that his\textsuperscript{saww} protection regarding his\textsuperscript{saww} wives\textsuperscript{917}'

And it is reported by Kaseer Bin Ismail, from Jumie Bin Umeyr Al Tameemi who said,

'I came to Ibn Umar and asked him about Ali\textsuperscript{asws}. He said, 'This is the house of Rasool-Allah\textsuperscript{saww} and this is his\textsuperscript{saww} house, and if you like I can narrate to you'. I said, 'Yes'.

He said, 'Rasool-Allah\textsuperscript{saww} established brotherhood between the Emigrants until there remained Ali\textsuperscript{asws} along. He\textsuperscript{asws} said: 'O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} established brotherhood between the Emigrants, so who is my\textsuperscript{saww} brother?' He\textsuperscript{saww} said: 'Are you not pleased that

\textsuperscript{916} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 3 b
\textsuperscript{917} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 3 c
you\textsuperscript{saww} happen to be my\textsuperscript{saww} brother\textsuperscript{saww} in the world and the Hereafter?’ He\textsuperscript{saww} said: ‘Yes’.\textsuperscript{918}

4 - ماء الأردني للشيخ الطوسي جرةٌ عرن أربِّهِ عرنْ جردِّهِ عرنْ إِسْحر أقر بْنِ عربْدِ اللََِّّ بْنِ الْْرارِثِ عرنْ أربِيهِ عرنْ عربْدِ اللََِّّ بْنِ الْعربَّاسِ قرالر:

ما تَلْتَ بَنَّ الفُسُولِ إِخْوةُ أَخْيَانُ اللَّهِ صِنَّابِيَّنَانِينَ أَخْيَانُ بَنَّ أَبِي نُكْرُ وَ غَنْتُ وَ بَنَّ عُلْمانَ وَ عَلْمَانَ وَ بَنَّ قَاتْرَ وَ قَانُتْ حَتَّى أَخْيَانُ بَنَّ أَصْحَابِي أَجُمُّهُمْ عَلَى فَتَرِينَ مُرَافِعِهِمْ قَالَ لَعِئَلُمِّنِّي بَنَّ أَطْالِبٍ عَلَى أَنَّ أَحُوْلَا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from his grandfather, from Is‘haq Bin Abdullah Bin Al Haris, from his father, from Abdullah Bin Al Abbas who said,

‘When it was Revealed: \textit{But rather, the Momineen are brothers, [49:10].} Rasool-Allah\textsuperscript{saww} established brotherhood between the Muslims. He\textsuperscript{saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so, and so and so, until he\textsuperscript{saww} had established brotherhood between his\textsuperscript{saww} companions in their entirety, in accordance to their status, then he\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘You\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} and I\textsuperscript{saww} am your\textsuperscript{saww} brother\textsuperscript{asws}’.\textsuperscript{919}

5 - ماء الأردني للشيخ الطوسي جرةٌ عرن أربِّهِ عرنْ جردِّهِ عرنْ إِسْحر أقر بْنِ عربْدِ اللََِّّ بْنِ الْْرارِثِ عرنْ أربِيهِ عرنْ عربْدِ اللََِّّ بْنِ الْعربَّاسِ قرالر:

ما تَلْتَ بَنَّ الفُسُولِ إِخْوةُ أَخْيَانُ اللَّهِ صِنَّابِيَّنَانِينَ أَخْيَانُ بَنَّ أَبِي نُكْرُ وَ غَنْتُ وَ بَنَّ عُلْمانَ وَ عَلْمَانَ وَ بَنَّ قَاتْرَ وَ قَانُتْ حَتَّى أَخْيَانُ بَنَّ أَصْحَابِي أَجُمُّهُمْ عَلَى فَتَرِينَ مُرَافِعِهِمْ قَالَ لَعِئَلُمِّنِّي بَنَّ أَطْالِبٍ عَلَى أَنَّ أَحُوْلَا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from Ibrahim Bin Bishr, from Mansour Al Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A’ala, from Sa’ad Bin Huzeyfa Bin Al Yaman, from his father who said,

‘Rasool-Allah\textsuperscript{saww} established between the Helpers and the Emigrants, brotherhood of the religion, so he\textsuperscript{saww} established brotherhood between the man and his match. Then he\textsuperscript{saww} held a hand of Ali Bin Abu Talib\textsuperscript{asws} and said: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}!’

قال خَلْقُهُمْ مِنْ فَرَّوْضِ اللَّهِ سَنِيدُ المشهريّينِ وَ إِمَامُ الصَّدِيقِينِ لَيْسَ لَهُمْ لِأَلَا يَتَّبِعُ وَ لَا نَظَرُ وَ عَلَى نَبِلٍ أَطْالِبٍ عَلَى أَحُوْلَا.

Huzeyfa said, ‘So Rasool-Allah\textsuperscript{saww} is chief of the Muslims and Imam\textsuperscript{saww} of the pious. There isn’t anyone from the people resembling him\textsuperscript{saww} nor any match, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is his\textsuperscript{saww} brother\textsuperscript{asws}’.\textsuperscript{920}

6 - ماء الأردني للشيخ الطوسي جرةٌ عرن أربِّهِ عرنْ جردِّهِ عرنْ إِسْحر أقر بْنِ عربْدِ اللََِّّ بْنِ الْْرارِثِ عرنْ أربِيهِ عرنْ عربْدِ اللََِّّ بْنِ الْعربَّاسِ قرالر:

ما تَلْتَ بَنَّ الفُسُولِ إِخْوةُ أَخْيَانُ اللَّهِ صِنَّابِيَّنَانِينَ أَخْيَانُ بَنَّ أَبِي نُكْرُ وَ غَنْتُ وَ بَنَّ عُلْمانَ وَ عَلْمَانَ وَ بَنَّ قَاتْرَ وَ قَانُتْ حَتَّى أَخْيَانُ بَنَّ أَصْحَابِي أَجُمُّهُمْ عَلَى فَتَرِينَ مُرَافِعِهِمْ قَالَ لَعِئَلُمِّنِّي بَنَّ أَطْالِبٍ عَلَى أَنَّ أَحُوْلَا.

(The book) ‘Al Amaali’ of Al Sadouq – Suleyman Bin Ahmad Al Lakhmy, from Al Hazrany, from Abboud Bin Yaqoub, from Sabit Bin Hammad, from Musa Bin Suheyb, from Ubadah Bin Nasy, from Abdullah Bin Abu Awfy who said,
‘Rasool-Allahsaww established brotherhood between hisas companions, and neglected Aliasws. Heasws said to himsaww: ‘Youasww established brotherhood between youasww companions and neglected measws!’

Heasww said: ‘By the Oneaswj in Whose Hand is myasaww soul! Iasww did not delay youasws except for myselfasww. Youasws are myasww brothersasws, and myasww successorasws, and myasww inheritor’.

Heasws said: ‘And what will asws inherit from youasww, O Rasool-Allahasww?’ Heasww said: ‘What the Prophetsas before measww inherited. The Book of theiras Lordaswj and Sunnah of theiras Prophetas, and youasws and yourasws two sonsasws would be with measww in myasww castle in the Paradise’. 921

Tafseer Al Qummi –

‘When the Prophetas sawww emigrated and established brotherhood between the Emigrants and the Helpers, heasww established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman Bin Awf, and between Talha and Al-Zubeyr, and between Salmanra and Abu Zarrra, and between Al-Miqdadra and Ammara, and heasww neglected Amir Al-Momineenasws.

So, heasws was saddened by that with severe sadness and said: ‘O Rasool-Allahasww! May myasws fatheras and myasws motheras be (sacrificed) for youasww! Youasww did not establish brotherhood between measws and anyone’.

Heasww said: ‘O Aliasws! Iasws did not withhold youasws except for myselfasww. Are youasws not pleased that youasws happen to be myasww brotherasws, and Iasww am yourasws brotherasws? And youasws are myasww successorasws, and myasww Vizier, and myasww caliph in myasww community. Youasws will pay off myasww debts, and fulfil myasww promises, and be in charge of washing measww and no one will be in charge of it apart from youasws, and youasws are from measww at the status of Harounas from Musaas except, surely there will be no Prophetas after measww’.

921 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 6
So, Amir Al-Momineen\textsuperscript{asws} rejoiced with that’.\textsuperscript{922}

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws}’ – By a chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj}, and brother\textsuperscript{asws} of His\textsuperscript{azwj} Rasool\textsuperscript{swaww}. No one will say it after me\textsuperscript{asws} except a liar!’’\textsuperscript{923}

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Abdullah Bin Muslim, from Ismail Bin Saebeeh, from Sabbah Al Muzanny, from Hakeem Bin Jubeyr, from Uqbah Al Hajary, from his uncle who said, ‘I heard Ali\textsuperscript{asws} upon the pulpit and he\textsuperscript{asws} was saying: ‘I\textsuperscript{asws} shall say such a word today, no one has said it before me\textsuperscript{asws} nor will anyone say it after me\textsuperscript{asws} except a liar! I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj}, and brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{swaww}, and married chiefness of the women of his\textsuperscript{swaww} community’’.\textsuperscript{924}

And the second is that (Syeda) Fatima Bint Asad\textsuperscript{as} brought him\textsuperscript{swaww} up until he\textsuperscript{swaww} said: ‘This is my\textsuperscript{swaww} mother\textsuperscript{as}, and he\textsuperscript{swaww} was with Abu Talib\textsuperscript{as} as the dearest of his\textsuperscript{as} children. He\textsuperscript{as} took care when he\textsuperscript{swaww} was young and protected him\textsuperscript{swaww} when older, and helped him\textsuperscript{swaww} with the tongue, and the wealth, and the sword, and the children, and the emigrating.

And the fathers are two fathers – Father of the children and father of sacrifice, then the uncle of the child. The Words of the Exalted Tell about Yaqoub\textsuperscript{as}: ‘Who will you be

\textsuperscript{922} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 7
\textsuperscript{923} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 8
\textsuperscript{924} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 9
worshiping after me’? [2:133] – the Verse. And Ismail\textsuperscript{as} was his\textsuperscript{as} uncle. And Words of the Exalted telling about Ibrahim\textsuperscript{as}: And when Ibrahim said to his (step) father Azar: [6:74]. Zajaj said, ‘The lineage experts are united that the name of the father\textsuperscript{as} of Ibrahim\textsuperscript{as} was ‘Tarakh’.

And the third is that he\textsuperscript{saww} had established brotherhood with him\textsuperscript{asws} in several places. On the day of the allegiance of the kindred when no one pledged to him\textsuperscript{saww}, Ali\textsuperscript{asws} pledged to him\textsuperscript{saww} upon that he\textsuperscript{as} would be his\textsuperscript{saww} brother in the two words.

And he\textsuperscript{saww} had said in many places, from these is the day of Khyber: ‘You\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} and my\textsuperscript{saww} successor\textsuperscript{asws}.’

And regarding the day of brotherhood, what appear as correct in the view of the special (Shias) and the general (Non-Shias), and it is reported by Ibn Battah from six ways:

(1) - And it is reported that the Prophet\textsuperscript{saww} was at Al-Nakheela, and around him\textsuperscript{saww} were seven hundred and forty men. Jibraeel\textsuperscript{as} descended and said: ‘Allah\textsuperscript{azwj} the Exalted has established brotherhood between the Angels, between me\textsuperscript{as} and Mikaeel\textsuperscript{as}, and between Israfeel\textsuperscript{as} and Izraeel\textsuperscript{as}, and between Dardaeel\textsuperscript{as} and Raheel\textsuperscript{as}. So, he\textsuperscript{saww} established brotherhood between his\textsuperscript{saww} companions.

(2) - And it is reported by Khateeb of Khuwarizm in his book, by the chains from Ibn Masoud, ‘The Prophet\textsuperscript{saww} said: ‘The first one to take Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} as a brother\textsuperscript{asws} was Israfeel\textsuperscript{as}, then Jibraeel\textsuperscript{as} – the Hadeeth.

(3) - ‘When Words of the Exalted: But rather, the Momineen are brothers, [49:10] were Revealed, Rasool-Allah\textsuperscript{saww} established brotherhood between the similar ones and the

925 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 10 a
resembling ones. So, he established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between Sa’ad Bin Abu Waqas and Saeed Bin Zayd, and between Talha and Al-Zubeyr, and between Abu Ubeyda and Sa’ad Bin Muaz, and between Mus’ab Bin Umar and Abu Ayoub Al-Ansari, and between Abu Zarr and Ibn Masoud, and between Salman and Huzyefa, and between Hamza and Zayd Bin Haris, and between Abu Al-Darda’a and Bilal;

And between Ja’far Al-Tayyar and Muaz Bin Jabal, and between Al-Miqdad and Ammar, and between Ayesha and Hafsa, and between Zainab Bint Jahash and Maymouna, and between Umm Salama and Safiyya, until he established brotherhood between his companions in their entirety in accordance to their status. Then he said: ‘You are my brother and I your brother, O Ali!’

(4) - Muhammad Bin Is’haq said, ‘The Prophet established between his companions from the Emigrants and the Helpers, two brothers, two brothers. Then he grabbed a hand of Ali Bin Abu Talib and said: ‘This is my brother.

(5) - History of Al-Balazuri – ‘Ali said: ‘O Rasool-Allah! You have established brotherhood between your companions and have neglected me and anyone!’ The Prophet said: ‘You are my brother in the world and the Hereafter’.

Al Tirmizi, and Al Sam’any, and Al Natanzy – ‘Ibn Umar and Zayd Bin Abu Awfy said,

(6) - ‘Rasool-Allah established brotherhood between his companions. Ali came with tears in his eyes. He said: ‘O Rasool-Allah! You established brotherhood between your companions and did not establish brotherhood between me and anyone!’ The Prophet said: ‘You are my brother in the world and the Hereafter’.

926 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 68 H 10 b
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub regarding the merits of Ahmad\textsuperscript{saww}: ‘But rather I\textsuperscript{saww} have left you\textsuperscript{asws} for myself\textsuperscript{saww}. You\textsuperscript{asws} are my\textsuperscript{saww} brother and I\textsuperscript{saww} am your\textsuperscript{asws} brother\textsuperscript{saww}’. 927

And in it, by a report of Zayd Bin Abu Awfy, ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth! I\textsuperscript{saww} have not chosen you\textsuperscript{asws} except for myself\textsuperscript{saww}, and 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{saww} after me\textsuperscript{saww} – the Hadeeth’. 928

(The book) ‘Al-Arbaeen’, from Al-Khawarizmy – ‘Abu Rafie said, ‘Rasool-Allah\textsuperscript{saww} turned towards Ali\textsuperscript{asws}. He\textsuperscript{saww} said: ‘You\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter, and my\textsuperscript{saww} Vizier and my\textsuperscript{saww} inheritor’. 929

(The book) ‘Itiqad Ahl Al-Sunnah’ – It is reported by Makhdouj Bin Zayd Al Zuhly, ‘When the Prophet\textsuperscript{saww} established brotherhood between the Muslims, he\textsuperscript{saww} held a hand of Ali\textsuperscript{asws} and placed it upon his\textsuperscript{saww} own chest and said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{asws}, you\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as} – the Hadeeth’. 930

Sheykh Al Sunnah, the judge Abu Amro, by his chain from Sharjeel, in a Hadeeth,

‘Ali\textsuperscript{asws} said: ‘So, (what about) me\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww}! Who is my\textsuperscript{asws} brother?’ He\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth! I\textsuperscript{saww} have not chosen you\textsuperscript{asws} except for myself\textsuperscript{saww}, and 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{saww} after me\textsuperscript{saww}, and you\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter’. 931

And in (the book) ‘Fazaail Al Ashara’ – From Ibn Abbas who said,

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927 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 68 H 11 a
928 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 68 H 11 b
929 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 68 H 11 c
930 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 68 H 11 d
931 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 68 H 11 e
‘The Prophet saww said: ‘When it will be the Day of Qiyamah, I saww will be called: ‘O Muhammad saww! Best of the fathers is your saww father asw Ibrahim as, and best of the brothers is your asws brother asws Ali asws Bin Abu Talib asws’.932

فِيُؤْفِينُ الْمَلَكِيَّةَ عَنْ خَلْقِهْ فَالْيَتَّى صَعْنِي أَحَيٍّ وَاَنْتَ غَيْبٍ.

(The book) ‘Al Sam’any’ – It is reported by Abu Al Salt Al Ahwazy, by his chain from Tawoos, from Jabir,

‘The Prophet saww saw Ali asws and he saww said: ‘This is my saww brother asws and my saww companion, and the one who Allah azwj Boasts with to His azwj Angels, and the one to enter the Paradise with safety’.933

فِيُؤْفِينُ الْمَلَكِيَّةَ عَنْ خَلْقِهْ فَالْيَتَّى صَعْنِي أَحَيٍّ وَاَنْتَ غَيْبٍ.


الْمَتَافِقُ عَنْ أَبِي إِسْحَاقِ الْمُذْلِفَةَ فَالْيَتَّى أَحَيٍّ مَا جَلَسَ عَلَيْهِ عَلَى الْبَيْتِ إِلَّا قَالَ أَنَّ أَنَا عَنْدَ الَّلَّهِ وَأَحُرُّ رَسُولِ الَّلَّهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذِبَتِ.935

(The book) ‘Al-Manaqib’ – From Abu Is’haq Al Adl, ‘Abu Yahya said, ‘Ali asws did not sit upon the pulpit except he asws said: ‘I asws am a servant of Allah azwj, and brother asws of Rasool-Allah saww. No one will say it after me asws except a liar!’935

الْمَتَافِقُ عَنْ أَبِي إِسْحَاقِ الْمُذْلِفَةَ فَالْيَتَّى أَحَيٍّ مَا جَلَسَ عَلَيْهِ عَلَى الْبَيْتِ إِلَّا قَالَ أَنَّ أَنَا عَنْدَ الَّلَّهِ وَأَحُرُّ رَسُولِ الَّلَّهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذِبَتِ.

Al-Sadiq asws: ‘And when Rasool-Allah saww established brotherhood between the companions and left out Ali asws, he asws spoke to him saww regarding that. The Prophet saww said to him asws: ‘But rather saww have chosen you asws for myself saww. You asws are my saww brother and I saww am your asws brother saww in the world and the Hereafter’.

فِيُؤْفِينُ الْمَلَكِيَّةَ عَنْ خَلْقِهْ فَالْيَتَّى صَعْنِي أَحَيٍّ وَاَنْتَ غَيْبٍ.

Al-Sadiq asws wept at that and said (a poem): ‘asws saved you saww by myself asws, O you saww Chosen one, who the Beneficent has Guided us with from the blindness of ignorance; and asws shall redeem you saww with my asws loved and in accordance to my asws disposition, to the one asws

932 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 11 f
933 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 11 g
934 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 11 h
935 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 11 i
belong to the branch and the root (origin); and the one who took my\textsuperscript{asws} responsibility since \textsuperscript{asws} was a child and adolescent, and refreshed me\textsuperscript{asws} with the righteousness and means and the spring;

And the one whose grandfather is my\textsuperscript{asws} grandfather, and one whose uncle is my\textsuperscript{asws} uncle, and one whose wife\textsuperscript{as} is (like) my\textsuperscript{as} mother, and one whose daughter\textsuperscript{asws} is my\textsuperscript{asws} wife, and one when he\textsuperscript{saww} established brotherhood between the ones who were present, called me\textsuperscript{asws}, and established brotherhood with me\textsuperscript{asws}, and manifested my\textsuperscript{asws} merits. For you\textsuperscript{saww} is the merit. \textsuperscript{asws} have lived to be thankful for the completion of what has been done to me\textsuperscript{asws}, O last of the Rasools!"  

And it is reported of Al Karajaky in (the book) ‘Al Kanz Al Fawaid’ – From the judge Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Muhammad Bin Ahmad Al Musaysi, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza Al Nowfaly, from Suleyman Bin Ja'far Al Hashimy,  

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{as} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} established brotherhood between his\textsuperscript{saww} companions, so \textsuperscript{saww} said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have established brotherhood between your\textsuperscript{saww} companions and have left me\textsuperscript{asws} alone, there being no brother for me\textsuperscript{asws}.’  

He\textsuperscript{saww} said: ‘But rather \textsuperscript{saww} have chosen you\textsuperscript{asws} for myself\textsuperscript{saww}. You\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter, and you\textsuperscript{as} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}.’

\textsuperscript{saww} stood up and \textsuperscript{asws} was weeping from the argument and the happiness, so \textsuperscript{asws} prosed saying (a poem), ‘\textsuperscript{asws} saved you\textsuperscript{saww} by myself\textsuperscript{asws}’ – up to the end of the poem”.  

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\textsuperscript{936} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 11 j  
\textsuperscript{937} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 11 k
He (the narrator) said, ‘Rasool-Allah ASW smiled and said: ‘You ASW speak the truth!’’

The people remained for as long as Allah AZW so Desired, inheriting each other in Al Medina by the tie of brotherhood, besides the relationships, and Allah AZW Revealed regarding them: 

Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72].

And there remained the inheritance of the ones from the Momineen who did not emigrate, being at Makkah. It was upon the relationships until Allah AZW Revealed: And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others [8:75]. So, the inheritance came to be for the possessors of relationships’’.  

Tafseer Al Qatan and Tafseer Wakie, from Sufyan, from Al Amsh, from Abu Salih, from Ibn Abbas,
The people were inheriting each other by the brotherhood. When Words of the Exalted: 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], and they are the ones the Prophet saww had established brotherhood between them.

Then the Prophet saww said: ‘One from you who dies and there is a debt upon him, so it is up to me saww to pay it off, and one who dies and leaves wealth, it is for his inheritors’. This was abrogated first, and the inheritances came to be for the relatives, the closer so the closer. Then He azwj said: except that you should be doing good to your friends. [33:6] – the bequest from a third of the wealth of the orphans.

The Prophet saww said at its Revelation: ‘Am I saww not foremost with every Momin than his own self?’ They said, ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Indeed! One whose Master I saww was, so this friend of Allah azwj, Ali asws Bin Abu Talib asws, is his Master. O Allah azwj! Befriend the one befriending him asws and be Inimical the one being inimical to him asws’ – supplication.

Indeed! One who leaves a debt or an estate, it is to me saww, and one who leaves wealth, it is for his inheritors’.

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Tafseer Jabir Bin Yazeed,

‘From Al-Imam Al-Sadiq asws having said regarding this Verse: ‘For Ali asws, from Rasool-Allah saww, was the Wilayah in the religion, and the Wilayah in the kinship, so he asws inherited him saww like what he asw saww had said: ‘You asws are my saww brother asws in the world and the Hereafter, and you asws are my saww inheritor’’.941

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Al Sam’an in (the book) ‘Al Fazaail’, from Bureyda,

‘The Prophet asw saww said: ‘For every Prophet asw there is a successor asw and an inheritor, and Ali asws is my saww successor asw and my saww inheritor’’.942
And they said, ‘And as for Al-Abbas, he did not inherit due to Words of the Exalted: and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72], and it agreed that Al-Abbas did not emigrate.

Ibn Battah (said) in (the book) ‘Al-Ibanah’ – It was said to Qasam Bin Al-Abbas, ‘By which thing (reason) did Ali asws inherit the Prophet saww besides Al-Abbas?’ He said, ‘Because he asws was the most intense of us in sticking with him saww, and the quickest of us in joining up with him saww.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘We are informed by Abu Tahir Ahmad Bin Muhammad Bin Ghashma Al Adl, by his chain from Ibn Abbas who said, ‘Rasool-Allah saww said to Ali asws: ‘You asws are my saww brother asws and my saww companion’.

Amir Al-Momineen asws (said) in a sermon at Al-Basra: ‘I asws am a servant of Allah azwj, and brother asws of Rasool-Allah saww, and I asws am the greatest truthful, and the mighty distinguisher. No one will say it apart from me asws except a liar!’

He asws is a servant of Allah azwj upon the meaning of priding, like what he asws said: ‘Is suffices for me asws as pride that I asws happen to be a servant of Yours aswj.

The book ‘Al-Bayan’ of Ibn Shehr Ashub – ‘When Words of the Exalted: But rather, the Momineen are brothers, [49:10] were Revealed, the Prophet saww established brotherhood between the companions and said to Ali asws: ‘You asws are my saww brother asws and I saww am your asws brother saww.

943 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 13 d
944 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 14 a
945 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 14 2
946 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 14 c
947 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 15
‘The Rasool-Allah⁵⁴⁴⁸ established brotherhood between his⁵⁴⁴⁸ companions, and between the Helpers and the Emigrants. He⁵⁴⁴⁸ began with Ali⁵⁴⁴⁸ Bin Abu Talib⁵⁴⁴⁸. He⁵⁴⁴⁸ held his⁵⁴⁴⁸ hand and said: ‘This is my⁵⁴⁴⁸ brother⁵⁴⁴⁸!’

And in another Hadeeth: ‘You⁵⁴⁴⁹ are my⁵⁴⁴⁸ brother⁵⁴⁴⁸ in the world and the Hereafter’.⁵⁴⁴⁹


‘Rasool-Allah⁵⁴⁵⁰ established brotherhood between the Muslims, then said: ‘O Ali⁵⁴⁵¹! You⁵⁴⁵¹ are my⁵⁴⁵¹ brother⁵⁴⁵¹, and you⁵⁴⁵¹ are from me⁵⁴⁵¹ at the status of Haroun⁵⁴⁵² from Musa⁵⁴⁵² apart from that there will surely be no Prophet⁵⁴⁵³ after me⁵⁴⁵³.

Do you⁵⁴⁵⁷ not know, O Ali⁵⁴⁵⁷, that the first one to be called with on the Day of Qiyamah, would be me⁵⁴⁵⁷? So, I⁵⁴⁵⁷ shall stand on the right of the Throne, in its shade, and would be clothed with a green garment from the garments of the Paradise.

Indeed! And I⁵⁴⁵⁹ inform you⁵⁴⁵⁹, O Ali⁵⁴⁵⁹, that my⁵⁴⁵⁹ community will be the first community to be Reckoned on the Day of Qiyamah. Then you⁵⁴⁵⁹ will be the first one to be called, due to your⁵⁴⁵⁹ kinship from me⁵⁴⁵⁹ and your⁵⁴⁵⁹ status with me⁵⁴⁵⁹, and my⁵⁴⁵⁹ flag would be handed to you, and it is the flag of Praise. So, you will travel with it between the Chosen ones.

Adam⁵⁴⁶⁰ and entirety of the people would be shading in the shade of my⁵⁴⁶⁰ flag on the Day of Qiyamah, and its length is a travel distance of a thousand years. Its tip is of red ruby, its stick is of white silver, its base is of green gems, and there are three tails of light – a tail in the east, and a tail in the west, and the third in middle of the world.

⁵⁴⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁵⁴⁴⁸, Ch 68 H 16 a
⁵⁴⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen⁵⁴⁴⁹, Ch 68 H 16 b
Three lines are written upon it. The first is “In the Name of Allahazwj the Beneficent, the Merciful”, and the second is: “The Praise is for Allahazwj Lordazwj of the worlds”, and the third is: “There is no god except Allahazwj, Muhammadsaww is Rasoolasww of Allahazwj”. The length of each line is a travel distance of a thousand years.

And youasws will travel with mysaww flag, and Al-Hassanasws would be on yourasws right and Al-Husaynasws on yourasws left, until youasws will stop between mesaww and Ibrahimas in the shade of the Throne.

Then youasws will be clothed with a green garment from the Paradise. Then a caller will call out from beneath the Throne: “Best of the fathers is yoursaww fatherasws Ibrahimas, and best of the brothers is yourasws brotherasws Aliasws! Receive glad tidings, O Aliasws! Youasws will be clothed when Isaww will be clothed, and youasws will be called when Isaww am called, and youasws will be Revived when Isaww will be Revived”. 950

And from the book ‘Al Manaqib’ – From Ibn Abbas who said,

‘Rasool-Allahsaww said: ‘This is Aliasws Bin Abu Talibasws! Hisasws flesh is from mysaww flesh, and hisasws blood is from mysaww blood, and heasws is from mesaww at the status of Harounas from Musaas, apart from that there is surely be no Prophetas after mesaww’. 951

And hesaww said: ‘O Umm Salamara! Be witness and listen to mesaww! This Aliasws is Emir of the Momineen, and chief of the Muslims, and receptacle of mysaww knowledge, and mysaww door which Isaww can be accessed from. Heasws is mysaww brotherasws in the world and mysaww associate in the Hereafter and would be with mesaww in the lofty peak’. 952

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Saeed Bin Al Musayyan,
‘Rasool-Allahsaww established brotherhood between hissaww companions, and there remain Rasool-Allahsaww, and Abu Bakr, and Umar and Alliasws. So, heasws established brotherhood between Abu Bakr and Umar, and heasws said to Aliasws: ‘Youasws are mysaww brotherasws’. 953

وَبِالَّذِينَ خَلَفَتْهُ نَبِيَّاللهِ عَلَيْهِ صُرُوقَ النَّاسِ وَلَكَ عَلَيْهَا حُكُمُ أَجْرِهِمْ لَا تَنْزِعُ لَهَا أَحَدًا فَقَالَ قَالَ نَبِيُّ اللَّهِ اِحْتَضِيِّنَّ الْخَلَافَتَيْنِ وَلَفَظَيْنِ

And by the chain from Umar Bin Abdullah, from his father, from his grandfather,

‘The Prophetasws established brotherhood between the people and neglected Aliasws until heasws remained as their last one, not seeing any brother being for himasws. So, heasws established brotherhood between Abu Bakr and Umar, and heasws said to Ali asws: ‘Youasws are mysaww brotherasws’.

قَالَ وَلَمْ يَرَ كُلَِّيَّةٌ تُرْكُفِتْ إِلَّا نَفْسِي أَنتَ أَجَي وَأَنَا أَحْلُو فَإِنَّ ذَاكَ أَحْدٌ فَإِنَّ أَنَا عَلِيُّ اللَّهِ وَأَحُدُّ رُسُلِ اللهِ أَلا يُذْهِبُهَا عِنْدَ أَجَيٍّ إِلَّا كَذَابٌ.

Heasws said: ‘And for whom do youasws see yourself to have been left out for? But rather, asaww have left youasws for myselfasws. Youasws are mysaww brotherasws and Iasaww am yourasws brotherasws. So, if anyone were to mention youasws, then say: ‘Iasws am a servant of Allahazwj, and brotherasws of Rasool-Allahsaww’. No one will claim it after youasws except a liar!’’954

(بِكَسْفِ الْغُمْمَةِ) – And by the chains from Zayd Bin Abayy Awfy who said,

(البَّعْضَةُ) ‘Al-Taraaif’ – It is reported by Ahmad in his (book) ‘Musnad’, from more than six ways. From these is from Umar Bin Abdullah, from his father, from his grandfather, and he mentioned like what has passed to hissaww words: ‘Except a liar!’955

(الكَسْفُ) ‘Kashf Al Ghumma’ – And by the chains from Zayd Bin Abayy Awfy who said,

‘I entered to see Rasool-Allahsaww, and the story of the establishment of brotherhood by Rasool-Allahsaww was mentioned. Heasws said: ‘Aliasws said: ‘Myasws soul has gone and myasws back is broken, when Iasaww see youasww to have done with yourasws companions what you did, apart from measws. So, if this was from disappointment upon measws, then for youasws is the threshold and the honouring’.

فَقَالَ رُسُلُ اللَّهِ وَالَّذِي يَعْفَفُ يَعْفَفُ عَنْهُ مَاتَ النَّسَبِ إِلَّا نَفْسِي قَالَتْ مَبَيِّنَةً هَارُونَ بِمَيْتَةِ هَارُونَ مِنْ مَوْسِيَ إِلَّا أَنَّهُ لاَ بَيْعُ بَيْنِي وَأَنَا أَجَي وَزِيَّرٌ وَوَارِئٌ.

Rasool-Allahsaww said: ‘By the Oneazwj Who Sent measww with the truth! Iasww did not delay youasws except for myselfasww. Youasws are from measww at the status of Harounas from Musasazwj

953 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 17 d
954 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 17 e
955 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 17 f
except surely there will be no Prophet\textsuperscript{as} after me\textsuperscript{saww}, and you\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} Vizier, and my\textsuperscript{saww} inheritor’.

He (the narrator) said, ‘He\textsuperscript{asws} said: ‘What will I\textsuperscript{asws} inherit from you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘What the Prophets\textsuperscript{as} before you\textsuperscript{asws} inherited – Boon of Allah\textsuperscript{azwj} and Sunnah of their\textsuperscript{as} Prophets, and you\textsuperscript{asws} will be in my\textsuperscript{saww} castle in the Paradise along with my\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}, and you\textsuperscript{asws} will be among my\textsuperscript{saww} friends’.

He (the narrator) said, ‘He\textsuperscript{asws} said: ‘What will I\textsuperscript{asws} inherit from you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘What the Prophets\textsuperscript{as} before you\textsuperscript{asws} inherited – Boon of Allah\textsuperscript{azwj} and Sunnah of their\textsuperscript{as} Prophets, and you\textsuperscript{asws} will be in my\textsuperscript{saww} castle in the Paradise along with my\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}, and you\textsuperscript{asws} will be among my\textsuperscript{saww} friends’.

Then Rasool-Allah\textsuperscript{saww} recited: \textit{as brethren upon couches face to face [15:47]}, loving each other for the Sake of Allah\textsuperscript{azwj}, looking at each other’’. 956

And the chain from Ikrimah (Bin Abu Jahl\textsuperscript{as}), from Ibn Abbas,

‘Ali\textsuperscript{asws} was saying during the lifetime of Rasool-Allah\textsuperscript{saww}, \textit{so if he dies or is killed [3:144]}. \textsuperscript{asws} shall fight upon what he\textsuperscript{saww} had fought, until \textsuperscript{asws} die. By Allah\textsuperscript{azwj}! \textsuperscript{asws} am his\textsuperscript{saww} brother, and his\textsuperscript{asws} friend, and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}, and his\textsuperscript{saww} inheritor, and who is more rightful with him\textsuperscript{saww} than me\textsuperscript{asws}? 957

And the chain, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} sought me\textsuperscript{asws} and found me\textsuperscript{asws} asleep in a garden. He\textsuperscript{saww} struck me\textsuperscript{asws} with his\textsuperscript{saww} leg and said: ‘Arise, by Allah\textsuperscript{azwj}! Be pleased, you\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws}, and father\textsuperscript{asws} of my\textsuperscript{saww} (grand) sons\textsuperscript{asws}. You\textsuperscript{asws} will fight being upon my\textsuperscript{saww} Sunnah.

One who dies during my\textsuperscript{saww} era, he would be treasured in a Patronage of Allah\textsuperscript{azwj} and one who dies in your\textsuperscript{asws} era, he has spent his time, and one who dies loving you\textsuperscript{asws} after your\textsuperscript{asws} expiry, Allah\textsuperscript{azwj} will End for him with the security and the Eman for as long as the sun rises and sets’’. 958

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956 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 18 a
957 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 18 b
958 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 18 c
And from Jabir – Similar to it, and in its end: ‘Ali asws is my saww brother asws and bearer of my saww flag’.

And from Ali asws, by the chain, said: ‘Rasool-Allah saww gathered the clan of Abdul Muttalib asws, among them was a group who could eat the (whole) shoulder and drink the jug. I asws prepared for them a handful of food and they ate until they were satiated, and the food remained like what it was, as if it had not been touched. Then he saww called for a small mug, and they drank until they were saturated, and the drink remain as if it had not been drunk from and not touched.

He saww said: ‘O Clan of Abdul Muttalib asws! I saww have been Sent to you in particular, and to the people in general, and you have seen from this miracle what you have seen. So, which one of you will pledge to me saww upon that he would be my saww brother asws and my saww companion?’

He asws said: ‘No one stood to him saww. When it was during the third, he saww struck his saww hand upon my saww hand’.

And from (the book) ‘Manaqib Al Faqeeh’ – Abu Al-Hassan Bin Al Maghazily, from Anas (well-known fabricator) who said,

‘When it was the day of imprecation (Al-Mubahila), he saww established brotherhood between the Emigrants and the Helpers, and Ali asws was standing looking at him saww, and he saww knew his asws place, and he saww did not establish brotherhood between him asws and anyone.

Ali asws left with tearful eyes. The Prophet saww missed him asws. He saww said: ‘What happened to Abu Al-Hassan asws?’ They said, ‘He asws left with tearful eyes, O Rasool-Allah saww!’ He saww said:

959 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 18 d
‘O Bilal! Go and come with him! So, Bilal went to Ali, and he had already entered his house with tearful eyes.

(Syeda) Fatima said: ‘What makes you cry? May Allah not Let your cry’. He said: ‘O Fatima! The Prophet established brotherhood between the Emigrants and the Helpers, and I was standing. He saw me and knew my place and did not establish brotherhood between me and anyone’.

She said: ‘May Allah not Grieve you! Perhaps he has kept you aside for himself’. Bilal said, ‘O Ali! Answer the Prophet!’ So, Ali came to the Prophet. The Prophet said: ‘What made you cry, O Abu Al-Hassan?’

He said: ‘And you established brotherhood between the Emigrants and the Helpers, O Rasool-Allah, and I was standing. You saw me and knew my place and did not establish brotherhood between me and anyone’.

He said: ‘But rather had held you back for myself. Does it not cheer you that you happen to be a brother of your Prophet?’ He said: ‘Yes, O Rasool-Allah, where is it for me with that?’

He grabbed his hand and raised it to the pulpit and said: ‘O Allah! This one is from me and I am from him! Indeed, he is from me at the status of Haroun from Musa! Indeed, one whose Master I was, so this Ali is his Master!’

The book of History – Amir Al Momineen, Ch 68 H 18 f

961 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen, Ch 68 H 18 f
Then he saww descended (from the pulpit), and Ali asws Bin Abu Talib asws had been cheered. The people came to pledge to him asws and Umar Bin Al Khattab was saying: ‘Congratulations! Congratulations, O son asws of Abu Talib asws! You asws have become my Master and Master of every Momin and Momina. A wife being inimical to you asws is divorced, divorced, divorced!’ 962

The book ‘Kashf Al Ghumma’ of Ibn Al Maghazily – From Zayd Bin Arqam who said,

‘I entered to see Rasool-Allah saww. He saww said: ‘Saww shall establish brotherhood between you all like what Allah azwj has Established the brotherhood between the Angels’.

Then he saww said to Ali asws: ‘You asws are my saww brother asws and my saww friend’. Then he saww recited this Verse: as brethren upon couches face to face [15:47], the brotherhood for the Sake of Allah azwj, looking at each other’ 963

And from Al Darafyuny, raising it to Ibn Umar who said,

‘Rasool-Allah saww said to Ali asws: ‘You asws are my saww brother asws in the world and the Hereafter’ 964

And by the chain from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Best of my saww brethren is Ali asws’ 965

And by the chain from Ibn Umar who said,

‘The Prophet saww said to Ali asws on the day of the brotherhood: ‘You asws are my saww brother asws in the world and the Hereafter’ 966

962 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 18 g
963 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 19 a
964 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 19 b
965 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 19 c
966 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 19 d
And by the chain from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allahsaww established brotherhood between the Emigrants and the Helpers. He saww was establishing brotherhood between the man and his match. Then he saww grabbed a hand of Ali asws Bin Abu Talib asws and said: ‘This is my saww brotherasws!’

Huzeyfa said, ‘So, Rasool-Allahsaww is chief of the Messengersas and Imamasws of the pious, and Rasoolasw of Lordazwj of the worlds who there isn’t any one resembling to himsaww nor any match, and Ali asws is hissaww match’.

And from (the book) ‘Al Jam’a Bayn Al Sihaah’ of Razeyn Al Abdary, in the chapter of merits of Amir Al Momineen Ali Bin Abu Talib asws, and by the preceding chain from (the book) ‘Sunan’ of Ibn Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, from Ibn Umar who said,

‘When Rasool-Allahsaww established brotherhood between hissaww companions, Ali asws came to himsaww with tearful eyes. He asws said: ‘O Rasool-Allahsaww! Yousaww established brotherhood and did not establish brotherhood between measws and anyone!’

He (the narrator) said, ‘I heard the Prophetsaww saying: ‘Yousws are mysaww brother in the world and the Hereafter’’.

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967 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 19 e
968 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 19 f
969 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 68 H 19 g

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘When it will be the Day of Qiyamah, I saww would be called out at from the interior of the Throne: “Best of the fathers as is your saww father asws Ibrahim asw, the friend of the Beneficent, and best of the brothers is your saww brother Ali asws Bin Abu Talib asws, 970.

21 - فر، تفسير قرآن بن إبراهيم عن بني إبراهيم بن أرسكار بن أربين بن إبراهيم، عن نبى الله، عن أبيه قال: خرج النبي ص و التحق في مسجد المدينة فقام و حي الله بالله تعالى وأتي عليه فقال إني أطلقكم خديا فخلطتم و عيدها و ألبتم من تكذبكم.

Tafseer Furaat Bin Ibrahim – From Muhammad Bin Ibrahim Bin Zakariya, transmitting from Abdullah Bin Abu Awfy who said,

‘The Prophet saww came out, and we were in the Masjid of Al-Medina. He saww stood and praised Allah azwj the Exalted and extolled upon Him azwj. He saww said: ‘I saww shall narrated a hadeeth to you, so preserve it, and retain it, and narrate to the ones after you.

إن الله اصطلحا لرسالفا من خلقه و ذلك قول الله تعالى الله يصطفى من الملائكة و من الناس آسكتهم الحلة و إني يصنعوني من أجل أن أصطفى وأناحى ببنكم كنا آخر الله بين الملائكة فذكر كلاما في طول:

Allah azwj has Chosen me saww from His azwj creatures for His azwj Message, and that is Word of Allah azwj the Exalted: Allah Chooses messengers from among the Angels and from the people; [22:75], Settling them in the Paradise, and I saww am the Chosen one from you all. Who would love that I saww choose him and establish brotherhood between you like what Allah azwj has Established brotherhood between the Angels’ – and he saww mentioned a long speech regarding it.

 فقال عليه نبى أبي طالب ع لفذ النطق ظهري و ذهب زوجي عند ما صنفت بأصدقاء فإن كان من سطحة بيت على ملك الفقه.

Ali asws Bin Abu Talib asws said: ‘My asws back is broken, and my asws soul has gone at what you saww have done with your saww companion. If it has happened from anger being with you saww upon me asws, then for you saww is the threshold (and the prestige)’.

 فقال رسول الله ص و ألمي الذي يتغلى بي أحدهم ما أنت بindi إلا بمرأة هالاء من مؤمنة إلا أن نبي لا b.indi و ما أحدهم إلا فيفبنا فانا رسول الله و أنت أخي و ولي.

Rasool-Allah saww said: ‘By the One azwj Who Sent me saww with the truth! You asws are not from me asws except at the status of Haroun as from Musa as except, surely there is no Prophet as after me asws, and I saww not delayed you asws except for myself asw. I saww am a Rasool saww of Allah azwj and you asws are my saww brother asws and my saww inheritor’.

قال و ما الذي أرث بذلك يا رسول الله قال ما وارث الآلهة من قلبي قال و ما وارث الآلهة من قلبي قال كتب كتب و ملفتة ليهم.

He asws said: ‘And what is that which I saww will inherit from you saww, O Rasool-Allah saww!’ He saww said: ‘What the Prophets as from before me saww inherited’. He asws said: ‘And what did the

970 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 68 H 20
Prophets\textsuperscript{as} from before you\textsuperscript{saww}, inherit?’ He\textsuperscript{saww} said: ‘Book of their\textsuperscript{as} Lord\textsuperscript{azwj} and Sunnah of their\textsuperscript{as} Prophet\textsuperscript{as}.

أنت معني بالغون في قضيي في الجنة مع فاطمة بنت محمد رضي الله عنهم والأمة وانت رضي الله.

O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be with me\textsuperscript{saww} in my\textsuperscript{saww} castle in the Paradise with my\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}. She\textsuperscript{asws} is your\textsuperscript{asws} wife in the world and the Hereafter, and you\textsuperscript{asws} are my\textsuperscript{saww} friend.

ثم تلآ رسول الله صلى الله عليه وسلم المسلمين في العالم ولم ينفرد أحد.

Then Rasool-Allah\textsuperscript{saww} recited: \textit{as brethren upon couches face to face [15:47], the ones loving each other for the Sake of Allah\textsuperscript{azwj}, looking at each other’}.\textsuperscript{971}

(Rasool-Allah\textsuperscript{saww} established brotherhood between the Emigrants, and he\textsuperscript{saww} was establishing brotherhood between the man and his match. Then he\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}!’

فإن خديفقة رسول الله صلى الله عليه وسلم بعثاء المهاجرين و섬 اليمينيين ورسول ربي العالمين الذين ليس له شبيه ولا نظير ولا غلام.

Huzeyfa said, ‘So, Rasool-Allah\textsuperscript{saww} is chief of the Messengers\textsuperscript{as}, and Imam\textsuperscript{as} of the pious, and Rasool\textsuperscript{saww} of Lord\textsuperscript{azwj} of the world, who there isn’t anyone resembling to him\textsuperscript{saww} nor any match, and Ali\textsuperscript{asws} is his\textsuperscript{saww} brother\textsuperscript{asws}’.\textsuperscript{972}

و ظفر ابن الشذاع المعالي في الفضول الهجفة من منافقين عيين الدين الهوارنيغم عينه عثمان قال: أنى أن رسول الله صلى الله عليه وسلم بعثاء من المهاجرين والأنصار أنى ابن أبي بكير وعمر وابن أبي عثمان لن عثمان وعبد الرحمن بن عوف وابن أبي ذكر أبي ذكر المغافر وعبد الرحمن بن عوف وابن أبي ذكر أبي ذكر المغافر وعبد الرحمن بن عوف وابن أبي ذكر أبي ذكر المغافر.

Huzeyfa said, ‘So, Rasool-Allah\textsuperscript{saww} is chief of the Messengers\textsuperscript{as}, and Imam\textsuperscript{as} of the pious, and Rasool\textsuperscript{saww} of Lord\textsuperscript{azwj} of the world, who there isn’t anyone resembling to him\textsuperscript{saww} nor any match, and Ali\textsuperscript{asws} is his\textsuperscript{saww} brother\textsuperscript{asws}’.\textsuperscript{972}

And it is reported by Ibn Al Sabbag Al Maliky in (the book) ‘Al Fusoul Al Muhimma’, from (the book) ‘Manaqib Ziya’a Al Deen’ of Al Khawarizmi, from Ibn Abbas who said,

‘When Rasool-Allah\textsuperscript{saww} established brotherhood between his\textsuperscript{saww} companions, from the Emigrants and the helpers, he\textsuperscript{saww} established brotherhood between Abu Bakr and Umar, and established brotherhood between Usman Bin Affan and Abdulrahman Bin Awf, and established brotherhood between Talha and Al-Zubeyr, and established brotherhood between Abu Zarr Al-Ghifari\textsuperscript{as} and Al-Miqdad\textsuperscript{as}, and did not establish between Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and anyone of them.

\textsuperscript{971} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 21

\textsuperscript{972} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 68 H 22 a
Ali asws went out disappointed until he asws went to a spring from the earth and used his arm as a pilot and slept in it, the wind storming upon him. The Prophet saww sought him and found him being upon that description. He nudged him with his leg and said to him: ‘Arise, for it is not correct that you be except Abu Turab (father of the earth)!

Were you disappointed when I established brotherhood between the Emigrants and the Helpers and did not establish brotherhood between you and anyone of them? Are you not pleased that you happen to be from me at the status of Haroun from Musa, except surely there is no Prophet after me? Indeed! The one who loves you, so he has been encircled with the security and the Eman, and the one hating you, Allah would Cause him to die a death of the pre-Islamic period’. 973
CHAPTER 69 – HADEETH OF THE BIRD, AND HEasws IS THE MOST BELOVED OF THE PEOPLE TO ALLAHazwj

Ja’farasws Bin Muhammad Al-Sadiqasws, from hisasws forefathersasws, from Aliasws having said:

‘Iasws and Rasool-Allahsaww were in the Masjid after having prayed Al-Fajr Salat. Then heasww got up, and Iasws got up with himasww, and it used to be so that whenever heasww wanted to head to any place, heasww would let measws know of that, and whenever heasww would be delayed in the place, Iasws would go to himasww to know hisasww news, because myasws heart could not be content upon hisasww separation even for a moment.

Heasww said to measws: ‘Iasww am heading to the house of Ayesha’. Heasww went, and Iasws went to the house of (Syeda) Fatimamasws. Iasws did not cease to be with Al-Hassanasws and Al-Husaynasws, and sheasws and Iasws were cheerful with themasws. Then Iasws got up and went to the door of Ayesha. Iasws knocked the door. Ayeshamasws said to measws, ‘Who is this?’ Iasws to her: ‘Iasws am Aliasws’. She said, ‘The Prophetasww is lying down!’ So, Iasws left.

Then Iasws said: ‘The Prophetasww is lying down and Ayesha is in the house. So, Iasws returned and knocked the door. Ayeshamasws said to measws, ‘Who is this?’ Iasws said: ‘Iasws am Aliasws’. She said, ‘The Prophetasww is upon a need’. So, Iasws left in embarrassment from having knocked the door, and Iasws found in myasws chest what Iasws was not able to be patient upon.

Iasws returned quickly and knocked the door with severe knocking. Ayeshamasws said to measws, ‘Who is this?’ Iasws said: ‘Iasws am Aliasws’. Iasws heard Rasool-Allahsaww saying to her: ‘O Ayesha! Open the door for himasww’. She opened and I entered. Heasww said to measws: ‘Be seated, O Abu Al-Hassanasws. Iasww shall narrated to youasws with what Iasww, or youasws narrate to measws about yourasws being delayed from measww.’
I\(^{\text{asws}}\) said: ‘O Rasool-Allah\(^{\text{saww}}\)! Narrated to me\(^{\text{asws}}\), for your\(^{\text{saww}}\) Hadeeth is better’. He\(^{\text{saww}}\) said: ‘O Abu Al-Hassan\(^{\text{asws}}\)! I\(^{\text{asws}}\) was in a matter I\(^{\text{saww}}\) had concealed, from the pain of hunger’. When I\(^{\text{saww}}\) entered the house of Ayesha and the sitting was prolonged, there wasn’t anything with her she could come with I\(^{\text{saww}}\) could extend my I\(^{\text{saww}}\) hand to, and I\(^{\text{saww}}\) asked Allah\(^{\text{azwj}}\) for the near answer, so my I\(^{\text{saww}}\) beloved Jibraeel\(^{\text{as}}\) came down to me I\(^{\text{saww}}\), and with him I\(^{\text{saww}}\) was this (cooked) bird’ – and he I\(^{\text{saww}}\) placed his I\(^{\text{saww}}\) finger upon a (cooked) bird in front of him I\(^{\text{saww}}\).

He (Jibraeel\(^{\text{as}}\)) said: ‘Allah\(^{\text{azwj}}\) Mighty and Majestic has Revealed to me\(^{\text{as}}\) to take this bird, and it is the best of foods in the Paradise, and come to you I\(^{\text{saww}}\) with it, O Muhammad I\(^{\text{saww}}\)!’ So, I\(^{\text{saww}}\) praised Allah\(^{\text{azwj}}\) a lot, and Jibraeel\(^{\text{as}}\) ascended, so I\(^{\text{saww}}\) raised my I\(^{\text{saww}}\) hands to the sky and I\(^{\text{saww}}\) said: ‘O Allah\(^{\text{azwj}}\)! Send a servant who loves You\(^{\text{azwj}}\) and loves me I\(^{\text{saww}}\), to eat this bird with me I\(^{\text{saww}}\).’

I\(^{\text{saww}}\) remained for a while, but I\(^{\text{saww}}\) did not see anyone knocking the door. I\(^{\text{saww}}\) raised my I\(^{\text{saww}}\) hands, then said: ‘O Allah\(^{\text{azwj}}\)! Send a servant who loves You I\(^{\text{saww}}\) and loves me I\(^{\text{saww}}\), and You\(^{\text{azwj}}\) Love him I\(^{\text{saww}}\) and I\(^{\text{saww}}\) love him I\(^{\text{saww}}\), to eat this bird with me I\(^{\text{saww}}\)!’

I\(^{\text{saww}}\) hear your I\(^{\text{saww}}\) knocking the door and your I\(^{\text{saww}}\) raised voice, so I\(^{\text{saww}}\) said to Ayesha: ‘Let Ali\(^{\text{asws}}\) enter’. So, you I\(^{\text{saww}}\) entered, and have not ceased to be serving Allah\(^{\text{azwj}}\) until it reached to me I\(^{\text{saww}}\), when you I\(^{\text{saww}}\) were loving Allah\(^{\text{azwj}}\) and loving me I\(^{\text{saww}}\), and Allah\(^{\text{azwj}}\) Loves you I\(^{\text{saww}}\) and I\(^{\text{saww}}\) love you I\(^{\text{saww}}\). So, eat, O Ali\(^{\text{asws}}\)!’

When I\(^{\text{saww}}\) and the Prophet I\(^{\text{saww}}\) had eaten the bird, he I\(^{\text{saww}}\) said to me I\(^{\text{saww}}\): ‘O Ali\(^{\text{asws}}\)! Narrate to me I\(^{\text{saww}}\).’

I\(^{\text{saww}}\) said: ‘O Rasool-Allah\(^{\text{saww}}\)! Since I\(^{\text{saww}}\) separated from you I\(^{\text{saww}}\), I\(^{\text{saww}}\) and (Syeda) Fatima\(^{\text{asws}}\), and Al-Hassan\(^{\text{asws}}\) and Al-Husayn\(^{\text{asws}}\) did not cease to be cheerful, altogether. Then I\(^{\text{saww}}\) got
up intending you\textsuperscript{saww}, so I\textsuperscript{asws} came. I\textsuperscript{asws} knocked the door. Ayesha said to me\textsuperscript{asws}, ‘Who is this?’ I\textsuperscript{asws} said to her: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws}’. She said, ‘The Prophet\textsuperscript{saww} is lying down. So, I\textsuperscript{asws} left.

When I\textsuperscript{asws} came to the road which I\textsuperscript{asws} travelled, I\textsuperscript{asws} returned and said (to myself\textsuperscript{asws}): ‘The Prophet\textsuperscript{saww} is lying down and Ayesha is in the house, this cannot be!’ So, I\textsuperscript{asws} came and knocked the door. She said to me\textsuperscript{asws}, ‘Who is this?’ I\textsuperscript{asws} said: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws}’. She said, ‘The Prophet\textsuperscript{saww} is upon a need’. So, I\textsuperscript{asws} left in embarrassment’.

The Prophet\textsuperscript{saww} said: ‘You refused except that the matter should be like this, O Humeyra? What carried you upon (doing) this?’ She said, ‘O Rasool-Allah\textsuperscript{saww}! I desired that my father should happen to be the one to eat from this bird’.

He\textsuperscript{saww} said to her: ‘It is not the first grudge between you and Ali\textsuperscript{asws}, and you have stood upon what is in your heart against Ali\textsuperscript{asws}. You will be fighting him\textsuperscript{asws}. She said, ‘O Rasool-Allah\textsuperscript{saww}! And can the women happen to fight the men?’

He\textsuperscript{saww} said to her: ‘O Ayesha! You will be fighting Ali\textsuperscript{asws}, and several my\textsuperscript{saww} companions would be accompanying you and calling you to this. They will carry you upon it, and there shall happen during your fighting him\textsuperscript{asws}, such an event, the former ones and the latter ones would be discussing it, and a sign of that is that you\textsuperscript{asws} will be riding the Satan\textsuperscript{a}.

Then you will be Tried, before you reach to the place which you will be aiming for, and the dogs of Al-Hawaab will bark at you. You will ask for the return, but forty men will testify in
your presence that these are not the dogs of Al-Hawab, so you will arrive to a city whose people will help you. It is the furthest of the cities upon the earth, to the sky, and nearest to the water.

And you will return while you are belittled, without having reached to what you had wanted, and this is the one who will happen to returned you with someone from his asws companions you trust with. He asws will be better to you than you will be to him asws, and let it be a warning for you, what will be happening, the separation between me saww and you in the Hereafter, and every one Ali asws separates between me saww and him asws (divorce of the wives) after my saww expiry, so his asws (effecting the) separation (divorce) is valid’.

She said, ‘O Rasool-Allah saww! If only I would die before it happens, what you saww are promising me’. He saww said to her: ‘Far be it! Far be it! By the One azwj in Whose Hand is my saww soul! It will be happening whatever I saww said to the extent that it is as if I saww am seeing it!’

Then he saww said to me asws: ‘Arise, O Ali asws, for the Al-Zohr Salat has become Obligatory, until I saww instruct Bilal with (proclaiming) the Azaan’. Bilal proclaimed the Azaan, and Iqaamah of the Salat, and he saww prayed Salat and I asws prayed Salat with him saww, and we asws did not cease to be in the Masjid’.

A (cooked) bird was gifted to Rasool-Allah saww, so he saww placed it in front of him saww and said: ‘O Allah azwj! Bring to me asws the most Beloved of Your azwj creatures to You azwj, to eat with me saww!’

Ali asws came and knocked the door. I said, ‘Who is that?’ He asws said: ‘I asws am Ali asws!’ I said, ‘The Prophet saww is upon a need’. Until he asws did that three time and came for the fourth time. He asws struck the door by his asws leg and entered. The Prophet saww said: ‘What withheld...’

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974 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 1
you asws?’ He asws said: ‘I asws had come three times’. The Prophet saww said (to me): ‘What carried you upon that?’

فقال النبي صلى الله عليه وسلم: ‘أيما أن تكون رجلاً من قومي’.

He (the narrator) said, ‘I said, ‘I loved it to be a man from my people’’.975

She entered and placed it in front of Ayesha, and Ayesha placed it in front of Rasool-Allah saww, and he saww went on to eat, and the girl went out. Rasool-Allah saww said: ‘If only Emir of the Momineen, chief of the Muslims, and Imam asws of the pious would have been with me saww, eating with me asws.’

A comer came and knocked the door. I went out to him, and there, it was Ali Bin Abu Talib asws. So, I returned and said, ‘This is Ali asws’. The Prophet saww said: ‘Let him asws enter’. When he asws had entered, the Prophet saww said: ‘Hello and welcome! You asws were prevented twice until if you asws had been delayed to me saww anymore, asws would have asked Allah azwj Mighty and Majestic to Bring you asws. Be seated and eat with me saww’. 976

975 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 2
976 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 3 a
And a summary of the Hadeeth is that Anas was wearing a covering cloth, and he was asked about it. He said, ‘This is (due to) a supplication of Ali asws’. It was said, ‘And how can that be?’ He said, ‘A grilled bird was gifted to Rasool-Allah saww, so he saww said: ‘O Allah azwj! Bring me saww the most beloved of the people to You asw, to eat this bird with me saww!’ So, Ali asws came. I said, to him saww, ‘Rasool-Allah saww is too busy from you saww’, and I loved it to be a man from my people’.

Rasool-Allah saww supplicated for a second time, and Ali asws came. I said, ‘Rasool-Allah saww is too busy from you asws’. Rasool-Allah saww supplicated for a third time, and Ali asws came. I said, ‘Rasool-Allah saww is too busy from you asws’.

When he asws had entered, said to him asws: ‘I asws had supplicated to Allah sawwj three times to Bring me sawwj the most Beloved of His aswj people to Him aswj, to eat this bird with me sawwj, and if you asws had not come during the third, I sawwj would have supplicated to Allah aswj with your asws name, that He aswj Brings you aswj to me sawwj’.

He asws said: ‘O Rasool-Allah sawwj! I asws had come three times, during all that Anas had returned me asws and he was saying, ‘Rasool-Allah sawwj is too busy from you asws’.

977 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 3 b
Rasool-Allah\textsuperscript{saww} said to me (Anas): ‘What carried you upon (doing) this?’ I said, ‘I loved it to be a man from my people (instead)’. Ali\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky and said: ‘O Allah\textsuperscript{azwj}! Afflict Anas with a clear mark he cannot veil it from the people’\textsuperscript{978}.

And in a report: ‘The turban cannot cover it’. Then he (Anas) removed the turban from his head and said, ‘This is (due to) a supplication of Ali\textsuperscript{asws}. This is (due to) a supplication of Ali\textsuperscript{asws}\textsuperscript{979}.

In a report: ‘The turban cannot cover it. Then he (Anas) removed the turban from his head and said, ‘This is (due to) a supplication of Ali\textsuperscript{asws}! This is (due to) a supplication of Ali\textsuperscript{asws}\textsuperscript{980}.

And in one of the copies – ‘When it was the day of the house (consultation), Ali\textsuperscript{asws} got us to bear witness, but I concealed it. I said, ‘I have forgotten it’. So, Ali\textsuperscript{asws} raised his\textsuperscript{asws} hands’ – up to the end of the Hadeeth\textsuperscript{981}.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘He (Ali\textsuperscript{asws}) was the most beloved of the people to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{saww} due to (many) aspects. From these is are his\textsuperscript{saww} words: ‘O Allah\textsuperscript{azwj}! Bring me\textsuperscript{saww} the most Beloved of the people to You\textsuperscript{azwj} and to me\textsuperscript{saww}, to eat with me\textsuperscript{saww}, from his bird’\textsuperscript{982}.

And from these are his\textsuperscript{saww} words: ‘I\textsuperscript{saww} shall give the flag tomorrow to a man who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love him\textsuperscript{asws}\textsuperscript{7}.

And from these: ‘Call my\textsuperscript{saww} friend to me\textsuperscript{asws}. They called so and so (Abu Bakr) and so and so (Umar), but he\textsuperscript{saww} turned his\textsuperscript{saww} face away’\textsuperscript{982}.

\textsuperscript{978} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 69 H 4 a
\textsuperscript{979} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 69 H 4 b
\textsuperscript{980} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 69 H 4 c
\textsuperscript{981} Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 69 H 4 d
The book) ‘Ibanah’ of Ibn Battah, and (the book) ‘Fazaail’ of Ahmad, in a Hadith from Ikrimah (bin Abu Jahl), from Ibn Abbas who said,

‘Allahazwj has Faulted the companions of Muhammad in other (places), i.e. from the Quran, and did not Mention Aliasws except with goodness, and that is around Hisazwj Words: **When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely** [3:122 And Allah Helped you at Badr when you were humble, [3:123]; and Words of the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you** [9:25] – the Verse; and Words of the Exalted in the Verse of the imprecation (Mubahila): **So when you did not do so, and Allah Turned to you.** [58:13]**.983

The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi’, from Anas (well-known fabricator) who said,

‘There was a (cooked) bird with the Prophet saww. He saww said: ‘Bring me saww the most beloved of Yourazwj creatures to eat this bird with me saww’, so Aljasws came and ate with himsaww. 985

And from him, from Ibn Abbas who said,

‘The Prophet saww was brought a (cooked) bird. He saww said: ‘Bring me saww the most beloved of Yourazwj creatures to Youazwj! Aljasws Bin Abu Talibasws came, and he saww said: ‘O Allahazwj! Befriend himasws’’. 986

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982 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 69 H 4 e
983 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 69 H 5 a
984 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 69 H 5 b
985 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 69 H 5 c
986 Bihar Al-Anwaar – V 38, The book of History – Amir Al Momineenasws, Ch 69 H 6
‘The Prophet saww was brought a (cooked) bird. He saww said: ‘O Allah azwj! Bring me saww the most beloved of Your azwj creatures to You azwj!’ Ali asws came, so he saww said: ‘O Allah azwj! Befriend the one befriending him asws and be Inimical to the one being inimical to him asws’.

And from what points upon this meaning has been repeated from the Prophet saww regarding a number of birds, and a number of gatherings, what is reported from other than this way, in (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta, from the third volume, in a chapter of merits of Amir Al-Momineen Ali asws, from (the book) ‘Saheeh’ of Abu Dawood, and it is a book of the Sunnah, by a chain connecting from Anas Bin Malik (well-known fabricator) who said,

‘There was a bird with the Prophet saww which had been cooked for him saww. He saww said: ‘O Allah azwj! Bring me saww the most beloved of the creatures to You azwj to eat with me saww!’ Ali asws came and ate with him saww, from it’.

887 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 7
888 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 8 a
889 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 8 b
And it is reported by the Shafie Ibn Al Maghazily in his book, from around more than thirty ways. From these is what points upon that which had occurred from the Prophet saww regarding another bird. He said by his chain from Al Zubeyr Bin Aday, from Anas (well known fabricator) who said,

‘A grilled bird was gifted to Rasool-Allah saww. When it was placed in front of him saww, he saww said: ‘O Allah azwj! Bring me saww the most beloved of Your astwj creatures to You aswj until he asws eats with me saww from this bird’.

He (Anas) said, ‘I said within myself, ‘O Allah azwj! Make it to be a man from the Helpers!’ But Ali asws came and knocked the door with a slight knocking. I said, ‘Who is this?’ He asws said: ‘Ali asws’. I said, ‘Rasool-Allah saww is upon a need’. So, he asws left’.

He (Anas) said, ‘I returned to Rasool-Allah saww, and he asws was saying for the second time: ‘O Allah aswj! Bring me saww the most beloved of Your aswj creatures to You aswj, to eat with me saww from this bird!’ I said within myself, ‘O Allah aswj! Make it to be a man from the Helpers!’

(Anas) said, ‘Ali asws came and knocked the door. I said, ‘Did I not inform you asws that Rasool-Allah saww is upon a need?’ So, he asws left and I returned to Rasool-Allah saww, and he saww was saying for the third time: ‘O Allah aswj! Bring me saww the most beloved of Your aswj creatures to You aswj to eat with me saww from this bird!’

He (Anas) said, ‘Ali asws came and knocked the door with a severe knocking. Rasool-Allah saww said: ‘Open! Open! Open!’ When Rasool-Allah saww looked at him asws, he saww said: ‘O Allah aswj! And (most beloved) to me saww! O Allah aswj! And (most beloved) to me saww!’ He asws sat down with Rasool-Allah saww and ate with him saww from the bird’.

990 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 8 c
And in one of the reports of Ibn Al Maghazily –

'The Prophet saws said to Ali asws: ‘What delayed you asws?’ He asws said: ‘This is the third time and Anas had returned me asws. The Prophet saww said: ‘O Anas! What carried you upon what you did?’ He said, ‘I wished that it would happen to be a man from the Helpers’. He asws said to me: ‘O Anas! Or is there anyone among the Helpers better than Ali asws? Or is there among the Helpers anyone superior to Ali asws?’

Anas mentioned a Hadeeth about Ali asws Bin Abu Talib asws. Muhammad Bin Al-Hajjaj said to him, ‘You are narrating to us about Abu Turab asws? Leave us away from Abu Turab asws!’ Anas was angered and said, ‘You are saying this for Ali asws? But, by Allah azwj! When you have said this, then I will narrate to you with a Hadeeth regarding him asws I have heard from Rasool-Allah saww.

A (cooked) partridge was gifted to him saww, so he saww ate from it and there remained a leftover, and something from the bread. When it was morning, I went to him saww. Rasool-Allah saww said: ‘(O Allah azwj)! Bring me saww the most beloved of Your aswj creatures to You aswj, to eat with me saww from this bird’.

991 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen asws, Ch 69 H 8 d
A man came and knocked the door. I wished that it would happen to be (someone) from the Helpers, but there I was, with Ali\textsuperscript{asws}. I said, ‘This isn’t the time for coming’. He\textsuperscript{asws} returned.

Then Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Bring me\textsuperscript{saww} the most beloved of Your\textsuperscript{azwj} creatures to You\textsuperscript{azwj} to eat with me\textsuperscript{saww} from this bird’. A man came and knocked the door, and there I was, with Ali\textsuperscript{asws}. I heard Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! And (most beloved) to me\textsuperscript{saww}!’.

Amir Al-Momineen\textsuperscript{asws} had argued with it as being among his\textsuperscript{asws} virtues, on the day of house (consultation). He\textsuperscript{asws} said: ‘And adjoin you all with Allah\textsuperscript{azwj}! Is there anyone among you, Rasool-Allah\textsuperscript{saww} had said for him: ‘O Allah\textsuperscript{azwj}! Bring me\textsuperscript{saww} the most beloved of Your\textsuperscript{azwj} creatures to You\textsuperscript{azwj} to eat with me\textsuperscript{saww} from this bird’, so no one had come apart from me\textsuperscript{asws}?’ They said, ‘O Allah\textsuperscript{azwj}, no!’ He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}, be Witness!’

Words of the Prophet\textsuperscript{saww}: ‘Ali\textsuperscript{asws} is with the truth and the truth is with Ali\textsuperscript{asws}, turning wherever he\textsuperscript{asws} turns’.

And it is reported by the Allamah from the book ‘Al Manaqib’ of Ibn Mardawayh, by his chain to, ‘Abu Zarr\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased from him\textsuperscript{ra}, said, ‘We entered to see Rasool-Allah\textsuperscript{saww} and we said, ‘Who is the most beloved of your\textsuperscript{saww} companions to you\textsuperscript{saww}, and if a matter happens, we can be with him, and if a difficulty happens, we can be protecting him’. He\textsuperscript{saww} said: ‘This Ali\textsuperscript{asws} is your most advanced in submission and in Islam’ – end’.

And it is reported by Ibn Al Aseer in (the book) ‘Jaamie Al Usool’, from (the book) ‘Saheeh’ of Al Tirmizi, from Anas (well-known fabricator) who said,
‘There was a (cooked) bird with Rasool-Allah‏ ﷺ . He ﷺ said: ‘O Allah ﷺ ﷺ! Bring me ﷺ the most beloved of Your ﷺ creatures to You ﷺ ﷺ, to eat with me ﷺ from this bird!’ So, Ali ﷺ came and ate with him ﷺ ﷺ.‘

And Razeyn said, ‘Abu Isa said regarding this Hadeeth a story, and it its end: ‘Anas said to Ali ﷺ, ‘Seek Forgiveness for me and for you ﷺ, there is glad tiding with me’. He ﷺ did so. He informed him ﷺ with the words of Rasool-Allah ﷺ ﷺ.’

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