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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1- يف، الطرائف رَوَى أَبُو هِلََلٍ الْعَسْكَرِيُّ فِِ كِتَابِ الَْْوَائِلِ قَالَ أَوَّلُ مَنْ قَالَ جُعِلْتُ فِدَاكَ عَلِيٌّ ع لَمَّا دَعَا عَمْرُو بْنُ عَبْدِ وُدٍ إِلََ الْبَِِازِ ي َوْمَ الَْْنْدَقِ وَ لََْ يُِ بْهُ أَحَدٌ قَالَ عَلِيٌّ ع جُعِلْتُ فِدَاكَ يََ رَسُولَ اللََِّّ أَ تََْذَنُ لِ

(The book) ‘Al Taraif’ – It is reported by Abu Hilal Al Askari in the book ‘Al Awail’, said,

‘The first one to say: ‘May I be sacrificed for you!’ was Ali\textit{asws}. When Amro Bin Abd Wudd called for the duel on the day of (battle of) Al-Khandaq, and no one answered him, Ali\textit{asws} said: ‘May I\textit{asws} be sacrificed for you\textit{saww}, O Rasool-Allah\textit{saww}!’ Will you\textit{saww} give permission for me\textit{asws}?’

He\textit{saww} said: ‘It is Amro Bin Abd Wudd’. He\textit{asws} went out to him and killed him, and the people took (saying it), from him\textit{asws}.\hfill 1

وَ مِنْ غَيِْْ كِتَابِ الَْْوَائِلِ أَنَّ النَّبَِِّ ص لَمَّا أَذِنَ لِعَلِي ٍ ع فِِ لِقَاءِ عَمْرِو بْنِ عَبْدِ وُدٍ وَ خَرَجَ إِلَيْهِ قَالَ النَّبُِِّ ص ب َرَ زَ الِْْيمَانُ كُلُّهُ إِلََ الْكُفْرِ كُهِ.\hfill 2

And from other than the book ‘Al-Await’ – When the Prophet\textit{saww} permitted for Ali\textit{asws} to meet (in duel) Amro Bin Abd Wudd, and he\textit{asws} went out to him, the Prophet\textit{saww} said: ‘There goes the Eman - all of it, against the Kufr - all of it!’\hfill 3

وَ مِنْ كِتَابِ صَدْرِ الَْْئِمَّةِ عِنْدَهُ مْ مُوَفَّقُ بْنُ أَحَْْدَ الْمَك ِيُّ أَخْطَبُ خَوَارِزْمَ بِِِسْنَادِهِ أَنَّ النَّبَِِّ ص قَالَ: لَمُبَارَزَةُ عَلِي ِ بْنِ أَبِِ طَالِبٍ لِعَمْرِو بْنِ عَبْدِ وُدٍ أَفْضَلُ مِنْ أَعْمَالِ أُمَّتِِ إِلََ يَوْمِ الْقِيَامَةِ.\hfill 4

And from the book ‘Sadr Al Aimma’ – Muwaqqaf Bin Ahmad Al Makky, Akhtab Khawarizm, by his chain,

‘The Prophet\textit{saww} said for the dule of Ali Bin Abu Talib\textit{asws} to Amro Bin Abd Wudd: ‘It is the most superior of (all) the deeds of my\textit{saww} community up to the Day of Qiyamah’.\hfill 5

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Muawiya Bin Khaydah,

‘From the Prophet\textit{saww} – similar to it, and in in: ‘(More superior) than the deeds of my\textit{saww} community’.\hfill 6

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1 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textit{asws}, Ch 70 H 1
And the Allamah said in his commentary upon the abstract, ‘Huzeyfa said,

‘When Amro called to the duel, all the Muslims refrained out of awe, apart from Ali, for he went for duel to him. Allah Killed him upon his hands. By the One in Whose Hand is the soul of Huzeyfa! His deed during that day is of mightier Recompense than the deeds of the companions of Muhammad up to the Day of Qiyamah, and the victory during that day was upon the hand of Ali. And the Prophet said: ‘A strike of Ali is better than the worship of (all) the humans and the Jinn!’’

And it is reported by the sheykh Ameen Al Deen Al Tabarsi in (the book) ‘Majma Al Bayan’ during the narration of this story by a report of Muhammad Bin Is’haq,

‘Ali cut off his (Amro Bin Ab Wudd’s) head and came towards Rasool-Allah, and his face was beaming.

Huzeyfa said, ‘The Prophet said: ‘Receive glad tidings, O Ali! If your deed of today was to be weighed against the deeds of the (entire) community of Muhammad, your deed would outweigh their deeds, and that is because there does not remain any house of the Polytheists except and weakness has entered into it due to the killing of Amro, and there does not remain any house from the houses of the Muslims, except an honour has entered it due to the killing of Amro’’.

And it is reported by the Seyyid Abu Muhammad Al Husayni, from Al Hakim Abu Al Qasim Al Haskany, by his chain from Sufyan Al Sowry, from Zuneyd Al Shamy, from Murrah, from Abdullah Bin Masoud who said,

‘And he was reciting as: and Allah Sufficed the Momineen in the battle, by Ali, [33:25]’.

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5 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 70 H 5
6 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 70 H 6
7 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 70 H 7
I (Majlisi) am saying, ‘And the Seyyid Ibn Tawoos said in the book ‘Sa’ad Al-Saoud’ – The words of the Prophet[as]: ‘A strike of Ali[as] to Amro Bin Abd Wudd is superior than the deeds of my[as] (whole) community up to the Day of Qiyamah’.

And it has been reported from Huzeyfa Bin Al Yamani what is in accordance to his, but what is further reaching than it. It is reported by Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Rabie Bin Malik Al Sa‘ady who said,

‘I came to Huzeyfa Bin Al-Yamani. I said, ‘O Abu Abdullah! The people are narrating about Ali[as] and his[as] virtues, so the people of Al-Basra are saying to them, ‘You all are being hyper in the praise of this man!’ Can you narrate a Hadeeth about him[as] I can mention it to the people?’

He said, ‘O Rabie! And what is that which you are asking me about Ali[as]? And what is that which I should be narrating to you with about him[as]? By the One[azwj] in Whose Hand is the soul of Huzeyfa! If entirety of the deeds of the community of Muhammad[aww] were to be placed in a hand of the scale, since Allah[azwj] the Exalted Sent Muhammad[aww] up to this day of the people, and one deed from the deeds of Ali[as] (placed) in the other hand (of the scale), it would outweigh their deeds, all of them’.

Rabie said, ‘This is the praise which can neither be stood for, nor sit, nor tolerate. I think it is extravagant, O Abu Abdullah!’

Huzeyfa said, ‘O idiot! And how can it not be tolerated? And where were the Muslims on the day of (battle of) Khandaq? And Amro and his companions had crossed over to them, and the cowardice and the panic controlled them, and he called to the duel. But they refrained from him until Ali[as] went out to him and killed him. By the One[azwj] in Whose Hand is the soul of Huzeyfa! That deed of his[as] of that day is of mightier Recompense than the deeds of the community of Muhammad up to this day, and up to the establishment of Al-Qiyamah’.

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8 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen[as], Ch 70 H 8
9 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen[as], Ch 70 H 9
And it has come in the Hadeeth said, ‘Rasool-Allah\textsuperscript{saww} said that day when he\textsuperscript{asws} duelled to him: ‘There goes the Eman - all of it, to (duel) the Shirk - all of it!’’\textsuperscript{10}

And in the Hadeeth, raised, ‘Rasool-Allah\textsuperscript{saww}, when All\textsuperscript{asws} went out to duel Amro, did not cease raising his\textsuperscript{saww} hands, facing his\textsuperscript{saww} head towards the sky, supplicating to his\textsuperscript{saww} Lord\textsuperscript{azwj}. ‘O Allah\textsuperscript{azwj}! You\textsuperscript{saww} Took Ubeidy from me\textsuperscript{saww} on the day of Badr, and Hamza\textsuperscript{asws} on the day of Ohad, so Protect Ali\textsuperscript{asws} today! ‘Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89].’’\textsuperscript{11}

And Jabir Bin Abdullah Al-Ansari said, ‘By Allah\textsuperscript{azwj}! How resembling was the day of the (battle of) ‘Al-Ahsaa’ by the killing by Ali\textsuperscript{asws} Amro, and the Polytheists abandoned after it, except with what the Exalted has Narrated the story of Dawood\textsuperscript{as} and Goliath in His\textsuperscript{azwj} Words: So they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251].’’\textsuperscript{12}

And it is reported by Umar Bin Azhar, from Amro Bin Ubeyd, from Al Hassan,

‘When Ali\textsuperscript{asws} (killed) Amro, he\textsuperscript{saww} cut off his head and carried it and threw it in front of Rasool-Allah\textsuperscript{saww}. Abu Bakr and Umar both kissed his\textsuperscript{asws} head, and the face of Rasool-Allah\textsuperscript{saww} was beaming. He\textsuperscript{saww} said: ‘This is the victory’ or said: ‘This is the first victory’.’’\textsuperscript{13}

And in the raised Hadeeth – ‘Rasool-Allah\textsuperscript{saww} said on the day Amro was killed: ‘Their wind has gone and they will not battle us after today, and we will be battling them, if Allah\textsuperscript{azwj} so Desires’’.\textsuperscript{14}

\textsuperscript{10} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 70 H 10
\textsuperscript{11} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 70 H 11
\textsuperscript{12} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 70 H 12
\textsuperscript{13} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 70 H 13
\textsuperscript{14} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 70 H 14
And it is befitting that a summary of this story be mentioned, from (the book) 'Maghazi' of Al Waqidi and Ibn Is’haq, both said,

‘Amro Bin Abd Wudd came out on the day of (battle of) 'Al-Khandaq', and he had attended (battle of) Badr. He had gone away injured and did not attend (battle of) Ohad. He was present at Al-Khandaq publicising himself as a notable fighter due to his bravery and his prowess, and there came out with him, Zirar Bin Al-Khattab Al-Fihry, and Ikrima son of Abu Jahl, and Hubeyra Bin Abu Wahab, and Nowfal Bin Abdullah Bin Al-Mugheira, of Al-Makhzumi clan.

They circled around the ditch, ascending, and rolling down, searching for a narrow place they could cross it, until they stoop at the narrowest place in it. They stirred their horses upon the crossing. They cross and came to be with the Muslims upon one land, and Rasool-Allahsaww was seated, and hissaww companions were standing by hissaww head.

Amro Bin Abd Wudd came forward and called to the duel, repeatedly, but no one stood to him. When he had frequented, Aliasws stood up and said: ‘Iasws will duel him, O Rasool-Allahsaww!’ Heasws instructed himasws with sitting down, and he repeated the call, and the people were silent (as if there was) the bird upon their heads.

Amro said, ‘O you people! You are claiming that your fighters would be in the Paradise and our fighters would be in the Fire, so doesn’t even one of you love to come forward to the Paradise, and send an enemy of his to the Fire?’ But no one stood up to him. Aliasws stood up the second time and said: ‘Iasws am for him, O Rasool-Allahsaww!’ But heasws instructed himasws with sitting down.

فَطَافُوا بُِِيُولَِِمْ عَلَى الَْْنْدَقِ إِصْعَاداً وَ انَِْدَاراً يَطْلُبُونَ مَوْضِعاً ضَي ِقاً ي َعْبُُِونَهُ حَتََّّ وَق َفُ

وَقَالَ عَمْرٌو أَي ُّهَا النَّاسُ إِنَّكُمْ ت َزْعُمُونَ أَنَّ ق َتْلََكُمْ فِِ الَْْنَّةِ وَ ق َتْلََنََ فِِ النَّارِ أَ فَمَا

فَقَالَ عَمْرٌو بِفَرَسِهِ مُقْبِلًَ وَ مُدْبِراً إِذْ جَاءَِْ

فَجَالَ عَمْرٌو بِفَرَسِهِ مُقْبِلًَ وَ مُدْبِراً إِذْ جَاءَِْ

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Amro spurred his horse coming and going, when the great ones of the allies and stood behind the ditch, and their necks were extended, looking. When they saw Amro and no one was answering him, (Amro) said (a couplet), ‘And I have hastened with the call to all of them, ‘Is there anyone for duel?’, and I have paused when the braves were cowards, standing of the generation of duellers. I am like that, not ceasing to be quick in front of the trembling ones, the bravery in the youth and the generosity are from the good instincts’.

Ali asws stood up and said: ‘O Rasool-Allah asws! Allow me asws in duelling him’. He asws said: ‘Come closer!’ He asws went closer. He asws collared him asws with his saww sword, and turbaned him asws with his saww turban and said: ‘Go to your asws glory!’

When he asws left, he asws said: ‘O Allah azwj! Assist him asws!’ When he asws was near to him, answering him to his couplet: ‘Do not be hasty, for an answerer to your voice has come, being without frustration, with intention and insight, wishing by that the success of salvation. I asws am hopeful to establish the lamentation of the funerals upon you from one strike, so its mention would remain during the battle skirmish’.

Amro said, ‘Who are you asws?’ And Amro was a great brave having exceeded eighty years, and he was a companion of Abu Talib asws during the pre-Islamic period, so Ali asws attributed to him as and said: ‘I asws am a son asws of Abu Talib asws!’ He said, ‘Yes, your asws father as used to be a companion of mine and a friend, so return, for I do not like to kill you asws’.

Our elder Abu Al-Khayr Musaddiq Bin Shabeeb Al-Nahwy was saying, ‘When we passed in reading out to him of this place, ‘By Allah asws! He did not instruct him asws with the return to let him asws live, but it was out of fear from him asws, for he had recognised his asws fighting at Badr and Ohad, and he knew that if he were to get up, he asws would kill him. So, he was ashamed to reveal the failure, so he manifested the letting him asws live and the care for him asws, and he was a liar in it’.
They said, ‘Ali ﷺ said to him: ‘But I would love to kill you!’ He said, ‘O son of my brother! I dislike killing a benevolent man like you, so returning back would be better for you.’

Ali ﷺ said: ‘Quraysh are narrating that you said, ‘No one calls me to three, except I answer, and even if to one of these’. He said, ‘Yes’. He ﷺ said: ‘So I am calling you to Al-Islam’. He said, ‘Leave this’. He ﷺ said: ‘So I am calling you to return along with the ones from Quraysh following you, back to Makkah’. He said, ‘Then the women of Quraysh would narrate about me that a boy deceived me’.

He ﷺ said: ‘So I am calling you to the duel on foot’. Amro prided and said, ‘I have not thought that there is anyone from the Arabs is more striking than I am!’ Then he descended and hamstrung his horse. And it is said, he slapped its face so it fled, and they both circled around each other and the dust was raised for them covering them from the eyes until the people heard the exclamation of the Takbeer of Ali ﷺ from under the dust.

They knew that Ali ﷺ had killed him and the dust settled from them, and Ali ﷺ was upon his chest, severing his head, and his companions fled to cross back over the ditch. But the cavalry (of the Muslims) won with them except for Nowfal Bin Abdullah, for his horse was short and it fell in the ditch, and the Muslims pelted him with the stones.

He ﷺ said: ‘O community of people! You are more honourable than this!’ Ali ﷺ descended to him and killed him, and Al-Zubeyr Hubeya Bin Abu Wahab, and struck him. He cut off his saddle, and the armour which he had been carrying behind him, fell off. So, Al-Zubeyr took it and Ikrimah threw down his spear.

And Umar Bin Al-Khattab seized Zirar Bin Amro. So, Zirar attacked upon him until when Umar found the touch of the spear being raised away from him, and said, ‘It is a favour to be
thankful for, O Umar Bin Al-Khattab! I do not want to fill my hands from killing a Quraysh’. Zirar left returning to his companions”\textsuperscript{15}

\textsuperscript{15} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{2asw}, Ch 70 H 15
CHAPTER 71 – WHAT WAS MANIFEST FROM HIS\textsuperscript{asws} MERITS DURING THE BATTLE OF KHYBER

1. By the grace of Allah, there are reports that in the company of the Messenger \textsuperscript{asws} of Allah during the Battle of Khyber, whenever Allah \textsuperscript{azwj} was manifested, the Messenger \textsuperscript{asws} of Allah was able to express his merits. And whatever he thought, Allah \textsuperscript{azwj} approved it. When the flag was taken, Allah \textsuperscript{azwj} said: ‘I shall give this flag tomorrow to a man who loves Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Messenger \textsuperscript{asws}, and there will be victory to him, and his life will be good until he realizes who he is. And he will not return until Allah \textsuperscript{azwj} grants victory to him’.

And we spent the night feeling good within ourselves that we shall be victorious tomorrow. Then he \textsuperscript{asws} stood up straight and called for the flag, and the people were upon their rows, and he \textsuperscript{asws} called Ali \textsuperscript{asws}, and he \textsuperscript{asws} had sore eyes. He \textsuperscript{asws} applied his saliva in his \textsuperscript{asws} eyes, and handed the flag to him \textsuperscript{asws}, and there was victory for him \textsuperscript{asws}.

From a report of Al Bukhari and Muslim in their (books) ‘Saheeh’, from one of their ways,

‘Rasool-Allah\textsuperscript{asww} said during the day of Al-Khyber: ‘\textsuperscript{asww} shall give this flag tomorrow to a man who, Allah \textsuperscript{azwj} will Grant victory upon his \textsuperscript{asws} hands. He \textsuperscript{asws} loves Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Rasool\textsuperscript{asww}, and Allah \textsuperscript{azwj} and His \textsuperscript{azwj} Rasool\textsuperscript{asww} love him’.

16 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 71 H 1 a
He (the narrator) said, ‘The people spent the night pacing their night, which one of them would be given it. When it was morning, the people went to Rasool-Allah saww, all of them desiring to be given it. He saww said: ‘Where is Ali asws Bin Abu Talibasws?’ They said, ‘O Rasool-Allah saww! He asws is with a complaint in his asws eyes’.

قَالَ فَأَرْسِلُوا إِلَيْهِ فَأُتَِِ بِهِ فَبَصَقَ رَسُولُ اللََِّّ صِِ عَيْنِهِ وَ دَعَا لَهُ فَبََِأَ كَأَنْ لََْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ ع يََ رَسُولَ اللََِّّ أُقَاتِلُهُمْ حَتََّّ يَكُونُوا مِثْلَنَا

He (the narrator) said, ‘They sent a message to him asws and came with him asws. Rasool-Allah saww applied his saww saliva in his asws eyes and supplicated for him asws, and he asws was cured as if there did not happen to be any pain for him asws. He saww gave him asws the flag.

وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ ع يََ رَسُولَ اللََِّّ أُقَاتِلُهُمْ حَتََّّ يَكُونُوا مِثْلَنَا

He saww said: ‘Implement upon your asws gradualness until you asws descend in their courtyard. Then call them to Al-Islam and inform them with what Obligates upon them, from the rights of Allah azwj the Exalted in it. By Allah azwj! If Allah azwj were to Guide one man through you asws, it would be better for you than for the red camel happens to be for you asws’.

فَمِنْ رِوَايََِِ الشَّافِعِي ِ ابْنِ الْمَغَازِلِِ فِِ كِتَابِ الْمَنَاقِبِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِِ هُرَيْرَة قَالَ:

From the reports of the Shafie Ibn Al Maghazili in the book ‘Al Manaqib’, from Saeed Bin Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah saww sent Abu Bakr to Khyber, but there was no victory for him. Then he saww sent Umar, but there was no victory for him. So, he saww said: ‘If saww shall give the flag tomorrow to a man who is a persistent attacker, not a fleer. He saws loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws’.

فَخَرَجَ يُهْرِوَ لُوَأَنََ خَلْفَ أَثَرِهِ حَتََّّ رَكَزَ رَاي َتَهُ فِِ أَصْلِهِمْ تََْتَ الِْْصْنِ فَاطَّلَعَ رَجُلٌ يَهُودِيٌّ مِنْ رَأْسِ الِْْصْنِ فَقَالَ مَنْ أَنْتَ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ فَالْتَفَتَ إِلََ أَصْحَابِهِ فَقَالَ غُلِبْتُمْ وَ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى قَالَ فَمَا رَجَعَ حَتََّ فَتََُ اللََُّّ عَلَيْهِ.

He saww called Ali asws Bin Abu Talib asws, and he asws was with conjunctivitis of the eyes. He saww applied saliva in his asws eyes, and his asws eyes opened as if he had not conjunctivitis at all. He saww said: ‘Take the flag and go with it until Allah azwj Grants victory to you asws’.  

فَخَرَجَ يُهْرِوَ لُوَأَنََ خَلْفَ أَثَرِهِ حَتََّّ رَكَزَ رَاي َتَهُ فِِ أَصْلِهِمْ تََْتَ الِْْصْنِ فَاطَّلَعَ رَجُلٌ يَهُودِيٌّ مِنْ رَأْسِ الِْْصْنِ فَقَالَ مَنْ أَنْتَ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ فَالْتَفَتَ إِلََ أَصْحَابِهِ فَقَالَ غُلِبْتُمْ وَ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى قَالَ فَمَا رَجَعَ حَتََّ فَتََُ اللََُّّ عَلَيْهِ.

He saww went out sprinting and I was behind in his asws tracks until he asws ran. I saw him asws in their base beneath the fortress. A Jewish man emerged from the top of the fortress and said, ‘Who are you asws?’ He asws said: ‘Ali asws Bin Abu Talib asws’. He turned towards his

17 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 71 H 1 b
companions and said, ‘By the One του Παντοκράτορα Who Revealed the Torah unto Musaasws! You will be overcome’. Heasws did not return until Allahazwj had Granted victory to himasws. 18

و رواه علامة التاريخ مثل محمد بن عثمان الأرندي، و ابن خيرم الطويلي، و الوقدي، و محمد بن إسحاق، و أبو بكر الباهقي في دلائل الكوفة، و أبو نعيم، في كتاب جلالة الأئمة، و الأشجعي في الاحتفاظ عند الله الرب عز و جل، و سهل بن مجاهد، و فهم بن الأشعث، و أبو عبد الخالق، و جابر الأنصاري، أن النبي ص صد الله أبا بكر بتراه ممن الشهيرين، فجاءه النبي ص صد الله نبأ النصر، ثم نبت غمر من بعد، فرجع يطبخ أصابعه و يطبخون حتى ساء ذلك النبي ص صد الله.


‘The Prophetasws sent Abu Bakr with hisasws flag with the Emigrants. It was the white flag. He returned rebuking his people and they were rebuking him. Then heasws sent Umar from after him. He returned accusing his companions of cowardice and they were accusing him of cowardice, until that was worse for the Prophetasws.

فقال لأعطينك الزيادة غدا رجلًا يحب الله ورسوله ويعبد الله ورسوله كثيرًا غبر قرار، ليرجح حتى يفلح الله على يديه فأعطاهها عائلاً فالفتح على يديه.

Heasws said: ‘asws shall give the flag tomorrow to a man who loves Allahazwj and Hisazwj Rasoolasws, and Allahazwj and Hisasws Rasoolasws love him. He is a persistent attacker, not a fleer. He will not return until Allahazwj Grants victory upon his hands’. Heasws gave it to Aliasws, and there was victory upon hisasws hands’. 19

و زواة الغليظ في تفسير قوله تعالى: و بهدفك صراطاً مستقيماً و نصرك الله عزؤجرباً، ‘And that is regarding the conquest of Khyber.

قال حاصر رسل الله ص أهل خيبر حتى أصابوا غضبة شديدة، و أن رسول الله ص أخذوا الزيادة غبار النصر، و فشلوا أهل خيبر فالكافش غبار، و أصابا إلى رسول الله ص جثه أصابعه و مجذعبهم

He (the narrator) said, ‘Rasool-Allahasws besieged the people of Khyber until they were afflicted by severe hunger. And Rasool-Allahasws gave the flag to Umar Bin Al-Khattab, and he got up with the ones from the people who got up. They met the people of Khyber, and Umar and his companions were exposed, and they returned to Rasool-Allahasws. He accused his companions of cowardice and they accused him of cowardice.

و كان رسل الله ص قد أعطى الرأم السفاحين، فلم يفر ناس، فأخذ أبو بكر رأى رسول الله ص، ثم فشل في فتحه، ثم رفع فأعطاهها غبار، ثم رفع فأعطاهها غبار، ثم رفع فأعطاهها عقب، ثم رفع فأعطاهها عقب، ثم رفع فأعطاهها عقب، ثم رفع فأعطاهها عقب. و ذلك في فتح خيبر.

18 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 71 H 1 c
19 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 71 H 1 d
And Rasool-Allah\textsuperscript{saww} had been seized by the migraine, so he\textsuperscript{saww} did not come out to the people. So, Abu Bakr took the flag of Rasool-Allah\textsuperscript{saww}, then got up and fought, then returned. Umar took it and fought, then returned. Rasool-Allah\textsuperscript{saww} was informed with that. He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj}! if Rasool-Allah\textsuperscript{saww} did not come out to the people. So, Abu Bakr took the flag of Rasool-Allah\textsuperscript{saww}, then got up and fought, then returned. Umar took it and fought, then returned. Rasool-Allah\textsuperscript{saww} love him\textsuperscript{asws}. He would take it forcefully, and it wouldn’t be against me\textsuperscript{saww}."

When it was the next morning, Abu Bakr, and Umar, and a man from Quraysh coveted it, each one of them wishing that he would happen to be the owner of that. Rasool-Allah\textsuperscript{saww} sent Salama Bin Al\textsuperscript{akwa} to Ali\textsuperscript{asws}. He\textsuperscript{asws} came with him\textsuperscript{asws} upon a camel of his until he knelt it nearby Rasool-Allah\textsuperscript{saww}, and soreness had afflicted his\textsuperscript{asws} eyes and he\textsuperscript{asws} was wearing a blindfold.

Salama said, ‘I came with him\textsuperscript{asws} and sat him\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said: ‘What is the matter with you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I have sore eyes’. He\textsuperscript{asws} said: ‘Come near me\textsuperscript{saww}. He\textsuperscript{asws} went near him\textsuperscript{saww}. He\textsuperscript{saww} applied his\textsuperscript{saww} saliva in his\textsuperscript{asws} eyes, and he\textsuperscript{asws} did not complain of its pain until he\textsuperscript{asws} went on his\textsuperscript{asws} way. Then he\textsuperscript{saww} gave him\textsuperscript{asws} the flag, and he\textsuperscript{asws} got up with the flag’’.\textsuperscript{20}

Then Sa’alby mentioned an image of the situation of the battle between Ali\textsuperscript{asws} and Marhab, ‘And upon the head of Marhab was a yellow helmet and a rock. He had punctured it like the egg upon his head. Then he said, ‘They exchanged two strikes each. Ali\textsuperscript{asws} rushed him with a strike. It split the rock, and the helmet, and split his head to the extent that he\textsuperscript{asws} took the sword from the teeth, and he\textsuperscript{asws} took the city, and the conquest was upon his\textsuperscript{asws} hands’’.\textsuperscript{21}

The Seyyid said, ‘And I saw in the Hadeeth which is reported by Muslim in his (book) ‘Saheeh’ in the place which he prefaced the indication to it, and it is in its last page from the fourth volume,

‘And there is an addition, and it is that Umar Bin Al-Khattab said, ‘I did not love the governance except on that day, and I was desirous for it with such a desire that I supplicated

\textsuperscript{20} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 71 H 1 e
\textsuperscript{21} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 71 H 1 f
for it. But Rasool-Allah saww called Ali asws Bin Abu Talib asws and gave him asws the flag and said: ‘Walk and do not turn around until Allah azwj Grants victory to you asws’.

قَالَ فَسَارَ عَلِيٌّ شَيْئاً ثُُّ وَقَفَ وَ لََْ ي َلْتَفِتْ فَصَرَخَ يََ رَسُولَ اللََِّّ عَلَى مَا ذَا أُقَاتِلُ قَالَ قَاتِ

He (the narrator) said, ‘Ali asws travelled a bit, then stopped and did not turn around. He asws shouted: ‘O Rasool-Allah saww! What is that I asws should fight (until)?’ He saww said: ‘Kill them until they testify that there is no god except Allah azwj and that Muhammad asw is Rasool-Allah saww. If they do so, then you asws would have prevented their blood from you asws and their wealth, except by its right, and their Reckoning would be upon Allah azwj’. 22

أَقُولُ وَ رَوَى ابْنُ الَْْثِيِْ فِِ جَامِعِ الُْْصُولِ مِنْ صَحِيُِ التّ ِْمِذِي ِ عَنِ الْبََِاءِ أَنَّ رَسُولَ اللََِّّ ص ب َعَثَ إِلََ الْيَمَنِ جَيْشَيِْْ وَ أَمَّرَ عَلَى أَحَدِهِِا عَلِي اً وَ عَلَى

I (Majlisi) am saying, ‘And it is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh’ of Al Tirmizi, from Al Bara’a,

‘Rasool-Allah saww sent two armies to Al-Yemen, and He saww made Ali asws as commander upon one of them, and Khalid upon the other. He saww said: ‘When the fighting takes place, then Al asws (is the commander)’. Ali asws conquered a fortress and took a girl from it’.

فَكَتَبَ مَعِي خَالِدٌ إِلََ رَسُولِ اللََِّّ ص بَِِبَِِهِ قَالَ ف َلَمَّا قَدِمْتُ عَلَى رَسُولِ اللََِّّ ص وَ ق َرَأَ الْكِتَابَ رَأَي ْتُهُ ي َتَغَيَُّْ لَوْ نُهُ ف َقَالَ مَا ت َرَى فِِ رَجُلٍ يُُِبُّ اللَََّّ وَ رَسُولَهُ وَ يُُِبُّهُ اللََُّّ وَ رَسُولُهُ ف َقُلْتُ أَعُوذُ بَِللََِّّ مِنْ غَ ضِ اللَََّّ وَ غَضَبِ رَسُولِهِ وَ إِنَََّّا أَنََ رَسُولٌ فَسَكَتَ. 23

He (the narrator) said, ‘Khalid wrote (a letter) to Rasool-Allah saww (sending it) with me, with its news. When I arrived to Rasool-Allah saww and read out the letter, I saw his saww complexion change. He saww said: ‘What is your view of a man who loves Allah azwj and His azwj Rasool asw, and Allah asw and His asw Rasool asw love him saww?’ I said, ‘I seek Refuge with Allah azwj from the Wrath of Allah azwj and anger of His asw Rasool asw, and rather I am only a messenger’. He saww was silent’.

وَ رُوِيَ أيْضاً مِنَ التّ ِْمِذِي ِ عَنْ ب ُرَيْدَةَ قَالَ قَالَ رَسُولُ اللََِّّ إِنَّ اللَََّّ ت َبَارَكَ وَ ت َعَالََ أَمَرَنِ بُِِب ِ أَرْب َعَةٍ وَ أَخْبََِنِ أَنَّهُ يُُِبُّهُمْ قِيلَ يََ رَسُولَ اللََِّّ سََ ِهِمْ لَنَا

And it is reported as well from Al Tirmizi, from Bureyda who said,

‘Rasool-Allah saww said: ‘Allah azwj Blessed and Exalted has Commanded me saww with loving four and has Informed me saww that He azwj Loves them (as well)’. It was said, ‘O Rasool-Allah saww! Name them to us’.

And it is said by Al Tirmizi, from Bureyda who said,

22 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 71 H 1 g
23 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 71 H 1 h
He said: ‘Ali is from them’ – saying that three time – ‘And Abu Zarr, and Al-Miqdad, and Salman. He has Commanded with loving them and Informed me that He Loves them’.

And it is reported from (the books) ‘Saheeh’ of Muslim and Al Tirmizi, from Sa’ad Bin Abi Waqas who said,

‘I heard the Prophet saying on the day of Khyber: ‘ shall give the flag tomorrow to a man who loves Allah and His Rasool, and Allah and His Rasool love him’.

We elongated (desired) it. He said: ‘Call to me’. They came with having sore eyes. He applied his saliva in his eyes and handed the flag to him. Allah Granted victory to him.

And it is reported from the (two books) ‘Saheeh’, from Salama Bin Al Akwa who said,

‘ had stayed behind from the Prophet in Khyber, and had sore eyes. He said (within himself): ‘ have stayed back from Rasool-Allah’. So, went out and joined up with the Prophet. When it was evening of the night which Allah Granted victory in its morning, Rasool-Allah said: ‘ shall give the flag’, or: ‘The flag would be taken tomorrow by a man who loves Allah and His Rasool, or said: ‘Allah and His Rasool love him’. Allah will Grant victory upon his hands’.

There we were with , and we did not desire it. They said, ‘This is !’ Allah Granted victory to him.

And it is reported as well from the two (books) ‘Saheeh’, from Sahl Bin Sa’ad,
'Rasool-Allah\textsuperscript{saww} said on the day of Khyber: 'I\textsuperscript{saww} shall give the flag tomorrow to a man who Allah\textsuperscript{azwj} will Grant victory upon his\textsuperscript{saww} hands. He loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love him.'

He (the narrator) said, 'The people spent the night pacing their night, which one of them would be given it. When it was the morning, the people came to Rasool-Allah\textsuperscript{saww}, all of them wishing that he be given it. He\textsuperscript{saww} said: 'Where is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?' It was said, 'O Rasool-Allah\textsuperscript{saww}! He\textsuperscript{asws} has complaint of his\textsuperscript{asws} eyes'. He\textsuperscript{saww} said: 'Send for him\textsuperscript{asws}.

They came with him\textsuperscript{asws}. He\textsuperscript{saww} applied saliva in his\textsuperscript{asws} eyes and supplicated for him\textsuperscript{asws}, and he\textsuperscript{asws} was cured until it was as if there did not happen to be any pain with him\textsuperscript{asws}. He\textsuperscript{saww} gave him\textsuperscript{asws} the flag. Ali\textsuperscript{asws} said: 'O Rasool-Allah\textsuperscript{saww}! Shall I\textsuperscript{asws} kill them until they become like us?'

He\textsuperscript{saww} said: 'Go upon your\textsuperscript{asws} gradualness until you\textsuperscript{asws} are in their courtyard, then call them to Al-Islam and inform them with what is Obligated upon them from the rights of Allah\textsuperscript{azwj} Mighty and Majestic in it. By Allah\textsuperscript{azwj}! If Allah\textsuperscript{azwj} was to Guide one man through you\textsuperscript{asws}, it would be better for you\textsuperscript{asws} than the red camel''.

And it is reported from the (two books) 'Saheeh', from Abu Hureyra (well-known fabricator),

'Rasool-Allah\textsuperscript{saww} said on the day of Khyber: 'I\textsuperscript{saww} shall give this flag to a man who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love him.'

Umar Bin Al-Khattab said, 'I did not love the governance except on that day'. I dedicated to it hoping to claim it. But Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and gave it to him\textsuperscript{asws}. He\textsuperscript{saww} said: 'Walk and do not turn around until Allah\textsuperscript{azwj} Grants victory to you\textsuperscript{asws}'.
He (the narrator) said, ‘\textit{Ali} aswṣ travelled a bit, then stopped, and did not turn around. \textit{He} aswṣ shouted at Rasool-Allah saww: ‘What is that \textit{I} aswṣ should kill the people upon?’ \textit{He} saww said: ‘Kill them until they testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj. When they do that, so you aswṣ would have prevented their blood and their wealth from you aswṣ, except by its right, and their Reckoning is upon Allah azwj’.

And it is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Sahl Bin Sa‘ad said,

\textit{The Prophet} saww said: ‘I saww shall give the flag tomorrow to a man who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him. He will not return until he aswṣ is victorious upon it’ – meaning \textit{Ali} aswṣ Bin Abu Talib aswṣ.

\textit{And it is reported by Ibn Sheyrawiya in (the book) ‘Al Amdah’} – By the chain to Abdullah Bin Ahmad, from his father, from Wakiie, from Ibn Layli Al Minhal Bin Amro, from Abdul Rahman Bin Abu Layli who said,

\textit{My father used to travel with} \textit{Al} aswṣ, and \textit{Al} aswṣ would wear summer clothes during the winter, and the winter clothes during the summer. It was said to him, ‘If you could ask him aswṣ about this’. So, I asked him aswṣ about this.

\textit{He} aswṣ said: ‘The truth is Rasool-Allah saww sent for me aswṣ on the day of Khyber, and aswṣ had sore eyes. \textit{He} aswṣ said: ‘O Rasool-Allah saww! \textit{He} aswṣ have sore eyes’. So, \textit{He} saww applied saliva in my aswṣ eyes and said: ‘O Allah azwj! Keep away from him aswṣ, the heat and the cold!’ Thus, \textit{He} aswṣ neither feel hot nor cold’.

\textit{He} aswṣ said: ‘And \textit{He} saww said: ‘I saww send a man who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him. He isn’t with fleeing’. The people shoved each other to it, and \textit{He} saww sent \textit{Al} aswṣ.

\textit{And it is reported by the Seyyid Al Murtaza in the book ‘Al Shafy’}, from Abu Saeed Al Khudri,

\footnotesize

\begin{enumerate}
\item[28] Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saww. Ch 71 H 1 m
\item[29] Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saww, Ch 71 H 1 n
\end{enumerate}
'The people sent Umar to Khyber, but he and the ones with him were defeated. He came back to Rasool-Allah saww accusing his companions of cowardice and they were accusing him of cowardice. That reached from Rasool-Allah saww everything reaching and he saww spent his night worried.

When it was morning, he saww came out to the people and the flag was with him saww. He saww said: ‘I shall give the flag today to a man who loves Allah azwj and His Rasool saww, and Allah azwj and His Rasool saww love him. He is a persistent attacker, not a fleer’.

The entirety of the Emigrants and the Helpers presented for it. He saww said: ‘Where is Ali asws?’ They said, ‘O Rasool-Allah saww! He asws is with sore eyes’. He saww sent Abu Zarr ra and Salman ra to him asws. They ra came with him asws. He asws was almost not able upon opening his eyes due to the soreness.

When he asws was close to Rasool-Allah saww, he saww applied saliva in his asws eyes and said: ‘O Allah aswj! Keep away from him asws the heat and the cold, and Help him asws against his enemies for he asws loves You aswj and loves Your Rasool saww, not being a fleer’. Then he saww handed the flag to him asws.

And Hasaan Bin Sabit sought his saww permission to say a poem regarding it. He saww permitted, and he prosed saying, ‘And Ali asws had soreness of the eyes, appropriated for medication. When the medicines were not good, Rasool-Allah saww healed him asws from it by his asws saliva. Blessed was the one spot at and Blessed is the spitter. And he saww said: ‘I shall give the flag today to a firm, bold, loving to the Rasool saww, brave. He loved my saww god and God Loves him asws. Allah aswj will Conquer through him asws the high fortresses’. Thus he saww described Ali asws with besides all the people, and named him asws at the Vizier, the brother’.
And it is said that Amir Al-Momineen\textsuperscript{asws} did not find after that, any harm of heat and cold”\textsuperscript{31}

And it is reported by Saeed Bin Jubeyr, from Ibn Abbas, this Hadeeth from another aspect, said,

‘Rasool-Allah\textsuperscript{saww} sent Abu Bakr to Khyber, but he returned having been defeated, and the people were defeated along with him. Then he sent Umar the next morning, but he returned, and he had been injured in his leg, and the people were defeated along with him. He accused his companions of cowardice and they accused him of cowardice.

Rasool-Allah\textsuperscript{saww} said: ‘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. He isn’t with fleeing nor will he\textsuperscript{saww} return until Allah\textsuperscript{azwj} Grants victory to him\textsuperscript{saww}’.

And Ibn Abbas said, ‘We woke up in the morning desirous viewing our faces hoping that it would happen to be a man from us. But Rasool-Allah\textsuperscript{saww} called Al\textsuperscript{asws}, and he\textsuperscript{saww} had sore eyes. He\textsuperscript{saww} applied saliva in his\textsuperscript{saww} eyes and handed the flag to him\textsuperscript{saww}, and its door (of victory) was opened to him\textsuperscript{saww}’.

And from what appeared from his\textsuperscript{saww} merits during that day is what is reported by the sheykh Al Tabarsi in the book ‘Ilam Al Wara’, from the book ‘Al Ma’rika’ of Ibrahim Bin Saeed al Saqafy, from al Hassan Bin Al Husayn Al Urny, and he was righteous, from Kadih Bin Ja’far Bin Al Bajaly, and he was from Al Abdal, from Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasaar, from Jabir Bin Abdullah Al Ansari who said,

‘When Al\textsuperscript{asws} came back to Rasool-Allah\textsuperscript{saww} with the victory of Khyber, Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Had it not been that a group from my\textsuperscript{saww} community would be saying regarding you\textsuperscript{asws} what the Christians say regarding Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}, I\textsuperscript{saww} would say such words regarding you\textsuperscript{asws}, you\textsuperscript{asws} will not pass by any assembly except they would take from the dust of your\textsuperscript{asws} feet and from the remnants of your\textsuperscript{asws} cleansing, to be healed by it.'

\textsuperscript{31} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 71 H 2 b
\textsuperscript{32} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 71 H 2 c
But it suffices you asws that you asws happen to be from me saww and I saww am from you asws, and I saww inherit you asws and you asws inherit me saww, 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 asws will fulfil my saww responsibilities 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 upon the Fountain as my saww caliph, and you asws will be the first one to return to me saww tomorrow, and you asws will be the first one to be clothed with me saww, and you asws will be the first one from my saww community to enter the Paradise.

And that your asws Shias would be upon pulpits of light. Their faces would be brightened, being around me saww. I saww shall intercede for them and they would be in the Paradise as my saww neighbours. You asws peace is my saww peace, and your asws secret is my saww secret, and your asws announcement is my saww announcement, and the happiness of your asws chest is like the happiness of my saww chest, and your asws children are my saww children.

And you asws will fulfil my saww commitims, and the truth is with you asws, and the truth is upon you asws tongue, and in your asws heart and between your asws eyes, and the Eman is mingled in your asws flesh and your asws blood like what my saww flesh and my saww blood (is mingled), and surely he will not return to me saww at the Fountain being a hater to you asws, and one loving you asws will never be absent from it tomorrow until he return to the Fountain with you asws.

Ali asws fell in Sajdah, then said: 'The Praise is for Allahazwj Who Conferred upon me saww with Al-Islam, and Taught me asws the Quran, and Caused me asws to be beloved to best of the Created beings, last of the Prophets as, and Chief of the Muslims, as a favour from Him azwj to me asws, and a Grace from Him azwj upon me asws.'
The Prophet saww said to him asws at that: ‘Had it not been for you asws, O Ali asws, the Momineen would not be recognised after me saww’.  

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33 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 71 H 2 d
CHAPTER 72 – THE PROPHET\textsuperscript{saww} ORDERED WITH CLOSURE OF THE DOORS OPENING TO THE MASJID, EXCEPT HIS\textsuperscript{asws} DOOR

(1) In the \textit{Al Amaali} of Al Sadouq, from Ahmad Bin Musa, from Khalaf Bin Salim, from Gundar, from Awf, from Maymoun, from Zayd Bin Arqam who said,

‘There used to be for a number of companions of Rasool-Allah\textsuperscript{saww}, doors opening into the Masjid. One day he\textsuperscript{saww} said: ‘Close these doors except the door of Ali\textsuperscript{asws}!’ The people spoke regarding that.

(2) The book \textit{Uyoon Akhbar Al Reza}\textsuperscript{asws}, (and) ‘Al-Amaali’ of Al Sadouq, by a chain of Al Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘It is not Permissible for anyone to be with sexual impurity in this Masjid, except the door of Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the one who are from my\textsuperscript{saww} family, for they are from me\textsuperscript{saww}.’

(3) The book \textit{Uyoon Akhbar Al Reza}\textsuperscript{asws}, (and) ‘Al-Amaali’ of Al Sadouq – By this chain, said, ‘The Prophet\textsuperscript{saww} said: ‘Closed the doors opening into the Masjid except the door of Ali\textsuperscript{asws}.’

(4) In the \textit{Al Amaali} of Al Sadouq, having said: ‘Rasool-Allah\textsuperscript{saww} ordered with closure of the doors, besides the door of Ali\textsuperscript{asws}.’

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\textsuperscript{34} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 72 H 1

\textsuperscript{35} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 72 H 2

\textsuperscript{36} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 72 H 3
The Prophet saww said: ‘Close the doors (leading) to the Masjid except the door of Al asws!’ 38

The scholars said, ‘And where is this from the Quran?’ Abu Al-Hassan asws said: ‘Iasws shall find for you Quran (Verse) regarding that. Iasws shall recite it to you’. They said, ‘Give!’

Heasws said: ‘Words of Allahazwj Mighty and Majestic: And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].” So, in this Verse is the status of Harounas from Musaas, and therein as well is the status of Alas from Rasool-Allahsaww. And along with this is the evidence apparent in the words of Rasool-Allahsaww. Heasaww said: ‘Indeed! This Masjid is not

37 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 4
38 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 5
Permissible for one with sexual impurity except for Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}.\textsuperscript{39}


\(\text{7-ع، علی الشراف مَُُمَّدُ بْنُ أَحَْْدَ الشَّيْبَانُِ عَنِ الَْْسَدِي ِ عَنِ الْبَِْمَكِي ِ عَنْ عَبْدِ اللََِّّ بْنِ أَحَْْدَ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِي ِ عَنْ عَمْ رِو بْنِ ثََبِتٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ سَعِيدِ بْنِ جُبَيٍْْ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَّمَّا سَدَّ رَسُولُ اللََِّّ ص الَْْب ْوَابَ الشَّارِعَةَ إِلََ الْمَسْجِدِ إِلََّّ بََبَ عَلِي ٍ ضَجَّ أَصْحَابُهُ مِنْ ذَلِكَ فَقَالُوا يََ رَسُولَ اللََِّّ لََِ سَدَدَِْ أَب ْوَابِنَا وَ تَرَكْتَ بََبَ هَذَا الْغُلََمِ فَ قَالَ إِنَّ اللَََّّ تَبَارَكَ وَ تَعَالََ أَمَرَنِ بِسَدَِ أَب ْوَابِكُمْ وَ تَرْكِ بََبِ عَلِي ٍ فَإِنَََّّا أَنََ مُتَّبِعٌ لِمَا يُوحَى إِلََّ مِنْ رَبِ ِ.}

(The book) ‘Illal Al Sharaie’ – Muhammad Bin Ahmad Al Shaybani, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Suleyman Bin Hafs Al Marouzy, from Amro Bin Sabit, from Sa’ad Bin Tareyf, from Ibn Abbas who said,

‘When Rasool-Allah\textsuperscript{saww} closed off the doors opening to the Masjid except the door of Ali\textsuperscript{asws}, his\textsuperscript{saww} companions clamoured from that. They said, ‘O Rasool-Allah\textsuperscript{saww}! Why did you\textsuperscript{saww} close down our doors and left the door of this boy\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Closed your doors and Left the door of Ali\textsuperscript{asws}, for rather I\textsuperscript{saww} am a follower of whatever is Revealed to me\textsuperscript{saww} from my\textsuperscript{saww} Lord’.’\textsuperscript{40}


\(\text{8-ع، علی الشراف المَُُمَّدُ بْنُ أَحَْْدَ العَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِي ِ عَنْ أَبِيهِ عَنْ نُصَيِْْ بْنِ أَحَْْدَ الْبَغْدَادِي ِ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ مََُوَّلٍ عَنْ عَبْدِ الرَّحَْْنِ بْنِ الَْْسْوَدِ عَنْ مَُُمَّدِ بْنِ عُبَيْدِ اللََِّّ بْنِ أَبِِ رَافِعٍ عَنْ أَبِيهِ وَ عَم ِهِ عَنْ أَبِيهِمَا عَنْ أَبِِ رَافِعٍ قَالَ: إِنَّ رَسُولَ اللََِّّ ص خَطَبَ النَّاسَ فَ قَالَ أَي ُّهَا النَّاسُ إِنَّ اللَََّّ عَزَّ وَ جَلَّ أَمَرَ مُوسَى وَ هَارُونَ أَنْ ي َبْنِ يَا لِقَوْمِهِمَا بمِِصْرَ بُيُوتًَ وَ أَمَرَهَُِا أَنْ لََّ يَبِيتَ فِِ مَسْجِدِهَِِا جُنُبٌ وَ لََّ يَقْرَبَ فِيهِ الن ِسَاءَ إِلََّّ هَارُونُ وَ ذُر ِي َّتُهُ وَ إِنَّ عَلِي اً مِنِ ِ بمَِنْزِلَةِ هَارُونَ مِنْ مُوسَى فَلََ يَُِلُّ لَِْحَدٍ أَنْ ي َقْرَبَ الن ِسَاءَ فِِ مَسْجِدِي وَ لََّ يَبِيتُ فِيهِ جُنُبٌ إِلََّّ عَلِيٌّ وَ ذُر ِي َّتُهُ فَمَنْ شَاءَ ذَلِكَ فَهَ اهُنَا وَ ضَرَبَ بِيَدِهِ نََْوَ الشَّامِ.}

(The book) ‘Illal Al Sharaie’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Nuseyr Bin Ahmad Al Baghdadi, from Isa Bin Mihran, from Mukhawwal, from Abdul Rahman Bin Al Asoud, from Muhammad Bin Ubyedullah Bin Abu Rafie, from his father, and his uncle, from their father, from Abu Rafie who said,

‘Rasool-Allah\textsuperscript{saww} addressed the people. He\textsuperscript{saww} said: ‘O you people! Allah\textsuperscript{azwj} Mighty and Majestic Commanded Musa\textsuperscript{as} and Haroun\textsuperscript{as} to build a house for their\textsuperscript{as} people in Egypt, and Commanded them\textsuperscript{as} the one with sexual impurity should not spend the night in their\textsuperscript{as} Masjid, nor should the women go near it, except for Haroun\textsuperscript{as} and his\textsuperscript{as} offspring.

وَ إِنَّ عَلِي اً مِنِ ِ بمَِنْزِلَةِ هَارُونَ مِنْ مُوسَى فَلََ يَُِلُّ لَِْحَدٍ أَنْ ي َقْرَبَ الن ِسَاءَ فِِ مَسْجِدِي وَ لََّ يَبِيتُ فِيهِ جُنُبٌ إِلََّّ عَلِيٌّ وَ ذُر ِي َّتُهُ فَمَنْ شَاءَ ذَلِكَ فَهَ اهُنَا وَ ضَرَبَ بِيَدِهِ نََْوَ الشَّامِ.

And Ali\textsuperscript{asws} is from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}. So, it is not Permissible for anyone that he brings the women near in my\textsuperscript{saww} Masjid, nor should one with sexual impurity spend the night in it, except for Ali\textsuperscript{asws} and his\textsuperscript{as} offspring. So, the one who desires that, it is over there!’ – and he\textsuperscript{saww} struck his\textsuperscript{saww} hand towards Syria’’.\textsuperscript{40}

بيان الْشارة نَو الشام لبيان أن آثَرهِا هاهنا موجودة و يظهر منها أن أبواب بيوِ موسى و هارون شارعة إلَ المسجد دون سائر
الناس و فيه أن موسى و هارون على المشهور لَ يدخلَ الشام فكيف بنيا فيه البيوِ و يمكن أن يكون يوشع ع بنَ بيوِ ذرية هارون بِنب بيت المقدس و فتُ أبوابِا إلَ المسجد بَمر موسى ع. \textsuperscript{39} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 72 H 6 \textsuperscript{40} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 72 H 7
Note – Explanation of his saww indicating towards Syria is to explain that their as impact exits over there, and it appears from it that the doors of the houses of Musa as and Haroun as were opening to the Masjid, besides rest of the people, and regarding it is that Musa as and Haroun as, upon the well-known, did not enter Syria, so how could they as have built the houses? And it is possible that Yoshua Bin Noun as built houses of the offspring of Haroun as by the side of Bayt Al-Maqdis, and opened its doors to the Masjid by the order of Musa as.

ع ع، علل الشرائع بَِِذَا الِْْسْنَادِ عَنْ نُصَيِْْ بْنِ أَحَْْ بْنِ عُبَيْدِ بْنِ عُتْبَةَ عَنْ إِسََْاعِيلَ بْنِ أَبََ عَنْ سَلََّمِ بْنِ أَبِِ عَمِيَْةَ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِِ الطُّفَيْلِ عَنْ حُذَي ْفَةَ بْنِ أَسِيدٍ الْغِفَارِي ِ قَالَ: إِنَّ النَّبَِِّ ص قَامَ خَطِيباً ف َقَالَ إِنَّ رِجَالًَّ لََّ يَِدُونَ فِِ أَن ْفُسِهِمْ أَنْ أُسْكِنَ عَلِي اً فِِ الْمَسْجِدِ وَ أُخْرِجَهُمْ وَ سَاقَ الَْْدِيثَ إِلََ آخِرِ مَا سَيَأْتِِ فِِ رِوَايَةِ ابْنِ الْمَغَازِلِِ.41

(The book) ‘Al Illal Al Sharaie’ – By this chain from Nuseyr Bin Ahmad, from Muhammad Bin Ubeyd Bin Utba, from Ismail Bin Aban, from Sallam Bin Abu Ameyra, from Marouf Bin Kharbouz, from Abu Al Tufeyl, from Huzeifya Bin Aseyd Al Ghifari who said,

‘The Prophet saww stood to address. He saww said: ‘Some men are not finding (happiness) within themselves that I saww should settle Ali asws in the Masjid and expel them’ – and continued the Hadeeth up to the end of what I shall be coming within the report of Ibn Al-Maghazili’.

The book of History – Amir Al Momineen asws, Ch 72 H 8 a

Tafseer of the Imam (Hassan Al-Askari asws) – From Amir Al-Momineen asws having said: ‘Rasool-Allah saww, when his saww Masjid had been built at Al-Medina and its door was set facing it, and the Muhajirs (Emigrants) and the Ansaar (Helpers) (also) had their doors set facing it, Allah azwj Mighty and Majestic Wanted to Manifest Muhammad saww and his saww Progeny as being superior with the merits.

The first one whom Rasool-Allah saww sent for ordering him with the closure of the doors, was Al-Abbas Bin Abdul Mutallib. He said, ’I hear and am obedient to Allah azwj and His saww Rasool saww, and the messenger was Muaz Bin Jabal.

Note: ‘Al Illal Al Sharaie’ – By this chain from Nuseyr Bin Ahmad, from Muhammad Bin Ubeyd Bin Utba, from Ismail Bin Aban, from Sallam Bin Abu Ameyra, from Marouf Bin Kharbouz, from Abu Al Tufeyl, from Huzeifya Bin Aseyd Al Ghifari who said,
Then Al-Abbas passed by (Syeda) Fatima\textsuperscript{asws} and saw her\textsuperscript{asws} to be seated at her\textsuperscript{asws} door, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} were (also) seated. So he said to her\textsuperscript{asws}, 'What is the matter with you\textsuperscript{asws} being seated looking at it (the Masjid) like a lioness and its cubs in front of it? Do you\textsuperscript{asws} think that Rasool-Allah\textsuperscript{saww} would throw out his\textsuperscript{saww} uncle and will admit a son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asws}?'

Rasool-Allah\textsuperscript{saww} passed by them and he\textsuperscript{saww} said to her\textsuperscript{asws}, 'What is the matter with you\textsuperscript{asws} being seated (here)?' She\textsuperscript{asws} said: 'I\textsuperscript{asws} am awaiting the instructions of Rasool-Allah\textsuperscript{saww} with the closure of the doors'. He\textsuperscript{saww} said to her\textsuperscript{asws}, 'Allah\textsuperscript{azwj} the Exalted Commanded them (people) with the closure of the doors, and Excluded from them His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and rather you\textsuperscript{asws} are the soul of Rasool-Allah\textsuperscript{saww}'.

Then Umar Bin Al-Khattab came, and he said, 'I love looking at you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww} whenever I pass by your\textsuperscript{saww} praying place, so allow me a hole, I can look at you\textsuperscript{saww} from it!' But he\textsuperscript{saww} said: 'Allah\textsuperscript{azwj} Mighty and Majestic has Refused that'. He said, 'So what about a measurement of what I can place my head upon it?' He\textsuperscript{saww} said: 'Allah\textsuperscript{azwj} has Refused that'. He said, 'So (what about) a measurement of what I can place one of my eyes upon it'. He\textsuperscript{saww} said: 'Allah\textsuperscript{azwj} has Refused that, and even if I you were to say, 'An end point of a needle', that would not be allowed for you.'

By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul, it was not \textsuperscript{saww} who exited you all nor admitted them\textsuperscript{asws}, but Allah\textsuperscript{azwj} Exited you all and Admitted them\textsuperscript{asws}.

Then he\textsuperscript{saww} said: 'It is not befitting for anyone \textit{who believes in Allah and the Last Day [9:99]} that he spends the night in this Masjid with being in requirement of major ablution, but excluded are Muhammad\textsuperscript{saww}, and All\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the chosen ones\textsuperscript{asws} from their\textsuperscript{azwj} Progeny\textsuperscript{asws}, the goodly ones from their\textsuperscript{asws} children'.

He\textsuperscript{asws} said: 'As for the Momineen, so they were pleased and submitted, and as for the hypocrites, they were indignant to that and showed scorn, and they went to each other saying in what was among them, 'Are you not seeing Muhammad\textsuperscript{saww} not ceasing
specialising his\textsuperscript{saww} cousin with the merits and thrown us out from it with zero (worthless status). By Allah\textsuperscript{azwj}! If we are enforced to him\textsuperscript{saww} during his\textsuperscript{saww} lifetime, we will turn against him\textsuperscript{asws} after his\textsuperscript{saww} expiry'.

And Abdullah Bin Abayy went to listen to their speeches, and sometimes he would be angry, and other (times) he would be calm, and he would be saying to them, 'Muhammad\textsuperscript{saww} is a lofty one, therefore beware of (trying to) remove him\textsuperscript{saww}, for the one who (tries to) remove a lofty one would turn back in loss and fatigued, and life would become difficult upon him, and that the discerning, wise, is the one who swallows his anger to await the opportunity'.

While they were like that when a man from the \textit{Momineen} called Zayd Bin Arqam emerged upon them, and he said to them, 'O servants of Allah\textsuperscript{azwj}! Are you belying with Allah\textsuperscript{azwj} and taunting upon His\textsuperscript{saww} Rasool\textsuperscript{saww} and you are belying His\textsuperscript{azwj} Religion? By Allah\textsuperscript{azwj} I shall inform Rasool-Allah\textsuperscript{saww} of you all'.

Abdullah Bin Abayy and the group said, 'By Allah\textsuperscript{azwj}! If you inform him\textsuperscript{saww} of us, we will belie you and we will swear an oath to him\textsuperscript{saww}. Thus, when he\textsuperscript{saww} would ratify us, then, by Allah\textsuperscript{azwj}, we would establish upon you the one who would testify against you with what would Obligate killing you or cutting off (your limbs), or punish you’.

He\textsuperscript{asws} said: 'So Zayd Bin Arqm came to Rasool-Allah\textsuperscript{saww} and divulged to him\textsuperscript{saww} whatever was from Abdullah Bin Abayy and his companions. So Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{And be not compliant to the Kafirs [33:48]}, the ones outspoken to you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, with regards to what you are calling them to – from having the \textit{Eman} in Allah\textsuperscript{azwj}, and the Wilayah for you\textsuperscript{saww} and your\textsuperscript{saww} friends and the enmity to your\textsuperscript{saww} enemies.

\textit{And the hypocrites} – those who are obeying you in the apparent and are opposing you\textsuperscript{saww} in the hidden; \textit{and disregard their hurtful talk} – with what is happening from them, from
the evils words regarding yousaww and regarding yoursaww folk; and rely upon Allah [33:48] – regarding the completion of yoursaww matters and the establishment of yoursaww argument.

So the Momin, he is the apparent with the argument, and even if he is overcome in the world, because the end-result is for him, because the aim of the Momineen is the drudgery in the world. But rather, he would be arriving to the everlasting Bliss in the Paradise, and that would be an achievement for yousaww, and for yoursaww Progenyasws, and for yoursaww companions, and theirasws Shias.

Then Rasool-Allahsaww did not turn (hissaww attention) towards whatever reached from them, and hesaww instructed Zayd, saying to him: ‘If you want that their evil should not hit you, nor for their plots to hold you, so say when it is morning ‘I seek Refuge with Allahazwj, from the Pelted Satanla’. So Allahazwj would Shelter you from their evil, for they are Satans: Some of them suggesting to others flowery words to deceive [6:112].

And whenever you want to be safe after that from the drowning, and the burning, and the theft, so say when it is morning, ‘In the Name of Allahazwj. Whatever Allahazwj so Desires. None can change evil except for Allahazwj. In the Name of Allahazwj. Whatever Allahazwj so Desires. None can usher the goodness except Allahazwj. In the Name of Allahazwj. Whatever Allahazwj so Desires. Whatever happens from a Bounty, so it is from Allahazwj. In the Name of Allahazwj. Whatever Allahazwj so Desires. There is neither might nor strength except with Allahazwj, the Exalted, the Magnificent. In the Name of Allahazwj’, and Send Blessings upon Muhammadsaww and hissaww goodly Progenyasws.

The one who says it thrice when it is morning, would be safe from the burning, and the drowning, and the theft until evening. And the one who says it thrice when evening, would be safe from the burning, and the drowning, and the theft until morning. And Al-Khizras and Ilyasas meet during every season (of Hajj), and when theyas separate, do so upon these words. And that is a symbol or myasws Shias, and by it would be differentiated myasws enemies from myasws friends on the Day of the rising of their Qaimasws, may the Salawaat of Allahazwj be upon himasws.
Al-Baqir\textsuperscript{asws} said: ‘When Al-Abbas was ordered with the closure of the doors, and Ali\textsuperscript{asws} was allowed in leaving his\textsuperscript{asws} door (open), Al-Abbas and others from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} (relatives) came over, and they said, ‘O Rasool-Allah\textsuperscript{saww}! What is the matter Ali\textsuperscript{asws} is enters and exits?’ So Rasool-Allah\textsuperscript{saww} said: ‘That is up to Allah\textsuperscript{azwj}, therefore submit to it, Exalted is His\textsuperscript{azwj} Decision. This, Jibraeil\textsuperscript{as} came to me from Allah\textsuperscript{azwj} Mighty and Majestic with that’.

Then it seized him\textsuperscript{saww} what used to seize him\textsuperscript{saww} whenever the Revelation descended unto him\textsuperscript{saww}. Then he\textsuperscript{saww} Confided in from it, so he\textsuperscript{saww} said: ‘O Abbas! O uncle of Rasool-Allah\textsuperscript{saww}! Jibraeil\textsuperscript{as} informs me\textsuperscript{saww} from Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Majesty: ‘Ali\textsuperscript{asws} should not be separated from you\textsuperscript{saww} during your being alone, and he\textsuperscript{saww} is your\textsuperscript{saww} comforter in your\textsuperscript{saww} loneliness. Therefore, do not separate him\textsuperscript{asws} from your\textsuperscript{saww} Masjid’.

Had you (O uncle), seen Ali\textsuperscript{asws} while he\textsuperscript{asws} resembled\textsuperscript{asws} upon the bed of Muhammad\textsuperscript{saww}, protecting his\textsuperscript{saww} soul with his\textsuperscript{asws} soul, displaying to his\textsuperscript{saww} enemies, resigning to them to kill him\textsuperscript{asws} by an evil killing, you\textsuperscript{saww} would have known that he\textsuperscript{asws} is deserving from Muhammad\textsuperscript{saww}, the prestige and the preference, and from Allah\textsuperscript{azwj} the Exalted, the veneration and the reverence.

Ali\textsuperscript{asws} has been singled out from the people with regards to spending the night upon the bed of Muhammad\textsuperscript{saww} and saving his\textsuperscript{saww} soul with his\textsuperscript{asws} soul. Allah\textsuperscript{azwj} Singled him\textsuperscript{asws} out besides by His\textsuperscript{azwj} Conduct with regards to His\textsuperscript{azwj} Masjid.

Had you seen Ali\textsuperscript{asws}, O uncle of Rasool-Allah\textsuperscript{saww}, and great is his\textsuperscript{asws} status in the Presence of the Lord\textsuperscript{azwj} of the worlds, and noble is his\textsuperscript{asws} place in the presence of His\textsuperscript{azwj} Angels of Proximity, and great is his\textsuperscript{asws} glory in the High Illiyeen, you would have reduced what you view for him\textsuperscript{asws} over here.
Beware, O uncle of Rasool-Allahsaww, of finding abhorrence for himasws in your heart, so you would (end up) becoming like your brother Abu Lahabla, so you would both be wretched ones.

O uncle of Rasool-Allahsaww! If the inhabitants of the skies and the earth were to hate Aliasws Allahazwj would Destroy them due to their hatred for himasws; and if the entirety of the Kafirs were to love himasws, Allahazwj would Reward them due to their love for himasws, with the conclusion of the Most-Praised Oneazwj being, Inclining them to the Eman, then Entering them into the Paradise by Hisazwj Mercy.

O uncle of Rasool-Allahsaww, The glory of Aliasws is magnificent. The state of Aliasws is majestic. The weight of Aliasws’s (status) is heavy, and the love of Aliasws would not be placed in the Scale of anyone except it would outweigh upon his evil deeds; and hatred for himasws would not be placed in the scale of anyone except it would outweigh his good deeds.

Al-Abbas said, ‘I have submitted, and I am pleased, O Rasool-Allahsaww. Rasool-Allahsaww said: ‘O uncle! Look at the sky!’

Al-Abbas looked, and heasws said: ‘What do you see, O Abbas?’ He said, ‘I see the pure sun emerging from the sky, clear, shining’.

Rasool-Allahsaww said: ‘O uncle of Rasool-Allahsaww! The excellence of your submission to what Allahazwj Mighty and Majestic Endowed to Aliasws from the merits is more excellent that this sun in this sky. And the greatness of the Blessings of this submission upon you is greater and more than the greatness of the Blessings of this sun upon the vegetation, and the seeds, and the fruits – where it matures these, and develops these, and nourishes these.'
And know, that they have cleaned you, by your submission to Ali asws, a tribe from the Angels of Proximity whose number is more than the drops of the rain, and leaves of the tree, and sands of a desert, and the number of the hairs of the animals, and the varieties of the vegetation, and the number of the footsteps (taken by) the children of Adam as, and their breaths, and their letters (spoken), and their memories – all of them are saying, ‘O Allah azwj! Send Blessings upon Al-Abbas, uncle of Your saww Prophet saww during his submission to Your saww Prophet saww preferring his saww brother asws Ali asws.

فَاحْْدِ اللَََّّ وَ اشْكُرْهُ ف َلَقَدْ عَظُمَ رِبُِْكَ وَ جَلَّتْ رُت ْبَْتُكَ فِِ مَلَكُوِِ السَّمَاوَاِِ

I saww thus praise Allah azwj and thank Him azwj, for He azwj has Magnified your gain and Made your rank to be majestic in the kingdoms of the skies’. 44

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – The Hadeeth of closure of the doors is reported from approximately thirty men from the companions, from them are Zayd Bin Arqam, and Sa’ad Bin Waqas, and Abu Saeed Al Khudri, and Umm Salama as, and Abu Rafie, and Abu Al Tufeyl, from Huzeyfa in Aseyd, and Abu Hazim, from Ibn Abbas, and Al A’ala, from Ibn Umar, and Shu’ba,

‘From Zayd son of Ali (bin Al-Husayn asws), from his brother asws Al Baqir asws, from Jabir and Ali Bin Musa Al Reza asws, and the reports are inter-mingled into each other: ‘When the Emigrants arrived at Al Medina, they built houses around his saww Masjid, among these were doors opening into the Masjid, and some of them were sleeping in the Masjid.

فَأَرْسَلَ النَّبُِِّ ص مُعَاذَ بْنَ جَبَلٍ ف َنَادَى إِنَّ النَّبَِِّ ص يَْمُرُكُمْ أَنْ تَسُ الدُّوا أَب ْوَابَكُمْ إِلََّّ بََبَ عَلِي ٍ فَأَطَاعُوهُ إِلََّّ رَجُلٌ قَالَ ف َقَامَ رَسُولُ اللََِّّ ص فَحَمِدَ اللَََّّ وَ أَثْنََ عَلَيْهِ.

The Prophet saww sent Muaz Bin Jabal. He called out, ‘The Prophet saww orders you all to close your doors except for the door of Ali asws’. They obeyed him saww, except one man. Rasool-Allah saww stood, praised Allah aswj and extolled upon Him saww’. 45

ْمَ فَلَأْنَا حَدِيثًا يَ بِهِ أَبُو الْحَنْسِ الْعَاصِمِيُّ الْعَاصِمِيُّ عَنْ أَبِِ الْبَيْهَقِي ِ عَنْ أَحَْْدَ بْنِ جَ عْ فَرٍ عَنْ عَبْدِ اللََِّّ بْنِ أَحَْْدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ مَُُمَّدِ بْنِ جَعْفَرٍ عَنْ عَوْنٍ عَنْ عَبْدِ اللََِّّ بْنِ مَيْمُونٍ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّهُ قَالَ النَّبُِِّ ص أَمَّا ب َعْدُ فَإِن ِ أُمِرُِْ بِسَدَِْهَذِهِ الَْْب ْوَابِ غَيَْْ بََبِ عَلِي ٍ ف َقَالَ فِيهِ قَائِلُكُمْ وَ إِن ِ وَ اللََِّّ مَا سَدَّدُِْ شَيْئاً وَ لََّ فَتَحْتُهُ وَ لَكِنْ أُمِرُِْ بِشَي ْءٍ فَات َّبَعْتُهُ ذَكَرَهُ أَحَْْدُ فِِ الْفَضَائِلِ

Then he said, ‘What is narrated to me with by Abu Al Hassan Al Aasimy Al Khawarizmi, from Abu Al Bayhaqi, from Ahmad Bin Ja’far, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Muhammad Bin Ja’far, from Awn, from Abdullah Bin Marmoun, from Zayd Bin Arqam,

45 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 10 a
‘The Prophet sawa said: ‘as for after, I saww have been Commanded with closing these doors apart from the door of Aliasws. A speaker of your spoke, and by Allahazwj, I saww have not closed anything, nor opened it, but Iazwj have been Commanded with a thing, so Iazwj follow it’ – and it is mentioned by Ahmad in (the book) ‘Al-Fazaail’.

(The book) ‘Musnad’ of Abu Ya’la, from Sa’ad Bin Abu Waqas –
‘I saww did not keep it open, but Allahazwj Kept it open’.

تخضاع العبودية عن بريدة الأسلمي، وأنا سأذق أنم، وأنا أفتحها على الله عز وجل، سأقم مما قرأ وأзов النجم إذا هو إلى قول يهو إلإ لا وحش ليحي.

(The book) ‘Khasaais Al Alawiya’ – From Bureyda Al Aslami,
‘O you people! I saww did not close these, and I saww did not keep it open, but Allahazwj Mighty and Majestic has Closed these!’ Then he saww recited: (I Swear) by the star when it swoops down [53:1] – up to Hisazwj Words: Surely, it is only a Revelation He Revealed [53:4].

تمتنت أبو بقلي على سعد بن أبي وقاص، وأنا سأذق أنم وأنا أفتحها على الله عز وجل، سأقم مما قرأ وأзов النجم إذا هو إلى قول يهو إلإ لا وحش ليحي.

(The books) ‘Musnad’ of Abu Ya’la, and ‘Fazaail’ of Al Sam’any, and ‘Hilyah’ Al Awliya
– From Abu Nueym by two ways, from Abu Salih, from Amro Bin Maymoun, ‘Ibn Abbas said,
‘Rasool-Allahsaww said: ‘Close the doors of the Masjid, all of them, except door of Aliasws!’

و في رواية عن ابن عباس سُدُوا هذِهِ الَْْبَواب إِلََّ بََبَ عَلِي ٍ قَبْلَ أَنْ يََنْزِلَ الْعَذَابُ.

And in a report of Ibn Abbas – ‘Close the doors except door of Aliasws, before the Punishment descends!’

تاريخ يقين فيما أنتأح أنتأح إلى زيد بن عبد الله غني عن أحب منك، إن عبد الله يقين عن أحب منك لا يقين عن أحب منك، إن عبد الله يقين عن أحب منك، إن عبد الله يقين عن أحب منك، إن عبد الله يقين عن أحب منك.

(The book) ‘Tareekh Baghdad’ – Among what is attributed by Al Khateeb to,
‘Zayd (son of Aliasws Bin Al-Husaynasws, from his brotherasws Muhammad Bin Aliasws having heard Jabir Bin Abdullah saying, ‘I heard Rasool-Allahsaww saying: ‘Close the doors, all of them, except the door of Aliasws!’ – and he saww gestured towards the door of Aliasws’.

46 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 10 b
47 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 10 c
48 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 10 d
49 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 10 e
50 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 10 f
الْفِرْدَوْسُ عَنِ الْكِيَاشِيَْوَيْهِ
سُدُّوا الَْْب ْوَابَ كُلَّهَا إِلََّ بََبَ عَلِيٍّ.

(The book) ‘Al-Firdows’ – From Al-Keyshawiyya - ‘Close the doors, all of these, except door of Ali asws’.

حَامِعُ الْبَلََذُرِّيِّ وَ مُسْنَدُ الْعَشَارِةِ عَنْ أَحَْْدَ بْنِ عَبْدِ اللَّهِ بْنِ الرَّقِيمِ الْكِنَانِيِّ قَالَ:
خَرَجْنَا إِلََ الْمَدِينَةِ زَمَنَ الَْْمَلِّةِ فَلَقِيَنَا سَعْدُ بْنُ مَالِكٍ يُقُولُ أَمَرَ رَسُولُ اللَّلَهِ صَلَّى الله عليه وسلم بِسَدِ الَْْبَْوَابِ إِلََّ بََبَ عَلِيٍّ.

(The book) ‘Musnad Al Ashra’ – From Ahmad Bin Abdullah Bin Al Raqeem Al Kindy who said,

‘We went out to Al-Medina in the time of (battle of) the camel and we met Sa’ad Bin Malik saying, ‘Rasool-Allah saww ordered with the closure of the doors opening into the Masjid, and left the door of Ali asws’.

تََرِيخُ الْبَلََذُرِّيِّ وَ مُسْنَدُ أَحَْْدَ قَالَ عَمْرُو بْنُ مَيْمُونٍ فِِ خَبٍَِ
خَلََ ابْنُ عَبََّاسٍ مَ عَ جَََاعَ ةٍ ثَُُّ قَ امَ يُ قُولُ أُفَُ أُفَُ وَقَعُوا فِِ رَجُلٍ قَ الَ لَ هُ رَسُولُ اللَّلَهِصَلَّى الله عليه وسلم نَ رَسُولِ اللَّلَهِصَلَّى الله عليه وسلم بَعَثَ بَرَاءَةَ مَعَ أَبِِ بَكْرٍ ثَُُّ أَرْسَلَ عَلِي اً وَ نََمَ مَكَا
فَأَخَذَهَا.

(The book) ‘Tareekh’ of Al Balazuri, and ‘Musnad’ of Ahmad – Amro Bin Maymoun said in a Hadeeth,

‘Ibn Abbas isolated with a group, then stood saying, ‘Uff! Uff! They are falling regarding a man, Rasool-Allah saww had said to him asws: ‘One whose Master saww was, so Ali asws is his Master’, and said for him asws: ‘One whose commander saww was, so Ali asws is his commander’, and said to him asws: ‘You asws are from me saww are the status of Haroun as from Musa asr – the Hadeeth.

وَ قَالَ لَهُ لَْدْف َعَنَّ الرَّايَةَ غَداً إِلََ رَجُلٍ الَْْبََِ وَ سَدَّ الَْْب ْوَابَ إِلََّّ بََبَ عَلِيٍّ وَ نََمَ مَكَا

And he saww said to him asws: ‘I saww shall hand the flag tomorrow to a man’ – the Hadeeth, and closure of the doors except the door of Ali asws, and he asws slept in the place of Rasool-Allah saww on the night of the cave (emigration), and he saww had sent (Surah) Bara’at with Abu Bakr, then sent Ali asws, and he asws took it’’.

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51 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 10 g
52 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 10 h
53 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 10 i
54 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 10 j
'Three things, if even one of these had been for me, it would have been more beloved to me than the red camel. One of these is his giving the flag to him on the day of Khyber, and his getting (Syeda) Fatima married to him, and closure of the doors except the door of Ali.'

They said, 'Al-Abbas came out weeping and said, 'O Rasool-Allah! You have expelled your uncle and settled the son of your uncle? He said: 'I did not expel you nor did I settle him, but Allah settled him.'

And it is reported that Al-Abbas said to (Syeda) Fatima, looking at her as if she was a lioness, her children being in front of her, 'Do you thing that Rasool-Allah would expel his uncle and include the son of his uncle?'

And Hamza came to him weeping and dragging his red cloak. He said to him like what he had said to Al-Abbas. Umar said, 'Leave an opening for me to notice from it to the Masjid'. He said: 'No, not even the measurement of a finger (hole)'. Abu Bakr said, 'Leave a hole for me to look through it'. He said: 'And not even the head of a needle'. Usman asked like that, and he refused'.

The book ‘Al-Faiq’, from Al-Zamakhshari – Sa’ad said, ‘When there was a call for the expulsion of the ones in the Masjid except Progeny of Rasool-Allah and family of Ali, we went out dragging our belongings’.

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55 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 10 k
56 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 10 l
57 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 10 m
58 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 10 n
A man asked him (Ibn Umar), he said, ‘What is your word regarding Ali\textsuperscript{asws} and Usman?’ He said, ‘As for Usman, it is as if Allah\textsuperscript{azwj} has Pardoned him, and you have disliked that He\textsuperscript{azwj} Pardons him.

And as for Ali\textsuperscript{asws}, he\textsuperscript{asws} is a son\textsuperscript{asws} of an uncle\textsuperscript{as} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} son-in-law, and this is his\textsuperscript{saww} house’ – and he gestured towards his\textsuperscript{saww} house – ‘Where you can see. Allah\textsuperscript{azwj} the Glorious Commanded His\textsuperscript{azwj} Prophet\textsuperscript{saww} to build his\textsuperscript{saww} Masjid. Ten houses were built in it, nine for His\textsuperscript{saww} Prophet\textsuperscript{saww} and his\textsuperscript{saww} wives, and its tenth, and it was in their middle, for Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}.

And that was during the beginning of the year of Emigration, and they said it was at the end of the lifetime of the Prophet\textsuperscript{saww}, and the first (view) is more correct and more well known, and it remained upon its existence. Ali\textsuperscript{asws} and his\textsuperscript{saww} children did not cease to be in his\textsuperscript{saww} house up to the days of Abdul Malik Bin Marwan.

He knew of the Hadeeth, so he envied the people upon that and resented, and he ordered with the demolition of the house, and manifested to the people that he wanted to make an expansion in the Masjid, and in it Al-Hassan son of Al-Hassan\textsuperscript{saww}. He said, ‘I will not get out nor will I allow its demolition’. So, he was struck with the whips and the people shouted, and he was expelled at that, and the house was demolished, and there was an addition in the Masjid’’.\textsuperscript{59}

And it is reported by Isa Bin Abdullah, ‘The house of (Syeda) Fatima\textsuperscript{asws} was around the soil of the Prophet\textsuperscript{saww}, and between the two was a fountain’’.\textsuperscript{60}

And in (the book) ‘Minhaj’ of Al Karajaky –

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\textsuperscript{59} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 72 H 11 a

\textsuperscript{60} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 72 H 11 b
‘It is what is between the house in which is Rasool-Allahsaww and the Al-Muhazy door to the alley of Al-Baqie. A door for himasws was kept open and a barrier was placed upon the doors of the rest of the companions. One who had uprooted the door (of Khyber), how could the door be blocked upon himasws. Heasws had uprooted the door of Kufr from the surrounding, and the doors of knowledge were opened for himasws’.61

And in a report of Abu Rafie –

‘Heasws ascended the pulpit and said: '(Some) men are finding within themselves (grudges) that Iasws have settled Aliaisws in the Masjid, and they were expelled. By Allahazwj! Iasws did not do so except from a Command of myasws Lordazwj. Allahazwj the Exalted Revealed to Musaas to settle in hisas Masjid, so no one with sexual impurity could enter apart from himasws and hisas brotheras Harounas and hisas offspring.

And know, may Allahazwj have Mercy on you all, that Aliaisws is from measws at the status of Harounas from Musaas, except surely there is no Prophetas after measws, and if there had been, it would have been Aliaisws.62

Jabir Bin Abdullah,

‘We were sleeping in the Masjid and Aliaisws was with us. Rasool-Allahsaww entered towards us and said: ‘Arise! Do not be sleeping in the Masjid!’ We stood up to go out. Heasww said: ‘As for youasws, O Aliaisws, youasws can sleep, for there is permission for youasws’.63

Abu Salih Al-Muwazzin in (the book) ‘Al-Arbaeen’, and Abu Al-A’ala Al-Attar Al-Hamdany in his book, by the chain from Umm Salama’. ‘Heasww said at the top of hisasws voice: ‘Indeed! This Masjid is not permissible for one with sexual impurity, nor a menstruating (woman), except for the Prophetas and hisaswives, and Fatimaasws daughterasws of Muhammadasws, and Aliaisws. Indeed! Iasww have clarified to you all lest you stray twice!’64

61 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 11 c
64 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 72 H 11 f
‘The Prophet saws said: ‘O Ali asws! It is not permissible for anyone that he be with sexual impurity while in the Masjid apart from me saws and you asws’.  

And in a report – ‘O Ali asws! It is not permissible for anyone from this community apart from me saws and you asws’.  

And in a report – ‘And it not permissible and he enters into my saws Masjid apart from me saws and him asws and his asws offspring. So, the one who so desires, it is over there!’ – and he saws indicated by his saws hand around Syria’.  

The hypocrites said, ‘He saws has erred and deviated in the matter of his saws son-in-law!’ So, it was Revealed: Your companion does not err, and does not deviate [53:2]’.  

‘For several companions of Rasool-Allah saws, there used to be doors opening into the Masjid. One day he saws said: ‘Close off these doors except the door of Ali asws’!’  

He (the narrator) said, ‘Anas spoke regarding that. So, Rasool-Allah saws stood up, praised Allah azwj and extolled upon Him azwj, then said: ‘As for after, I saws have been Commanded with closing these doors apart from the door of Ali asws, so your speaker has spoken regarding it. By Allah azwj! I saws did not close anything nor opened it, but I saws am Commanded with a thing, so I saws follow it’’.  

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65 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 11 g  
66 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 11 h  
68 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 12 a
And by the preceding chain from Suheyl Bin Abu Salih, from his father,

‘Umar Bin Al-Khattab said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has been given three (things), if I had been given these it would have been more beloved to me than a red camel – neighbourhood of Rasool-Allah\textsuperscript{saww} for him\textsuperscript{asws} in the Masjid, and the flag on the day of Khyber’, and Suheyl (the narrator) forgot the third’.\textsuperscript{69}

And by the chain from Ibn Umar who said,

‘We used to say, ‘Best of the people is Abu Bakr, then Umar, and the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} has been given three qualities, even if one of these were to be for me, it would have been more beloved to be than a red camel – Rasool-Allah\textsuperscript{saww} got his\textsuperscript{saww} daughter\textsuperscript{asws} married to him\textsuperscript{asws} and she\textsuperscript{asws} gave children to him\textsuperscript{asws}, and closure of the doors except his\textsuperscript{asws} door in the Masjid, and he\textsuperscript{saww} gave him\textsuperscript{saww} the flag on the day of Khyber’’.\textsuperscript{70}

And from (the book) ‘Manaqib Al Fiqh’ of Ibn Al Maghazili, from Adayy Bin Sabit who said,

‘Rasool-Allah\textsuperscript{saww} came out to the Masjid. He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} had Revealed to His\textsuperscript{azwj} Prophet\textsuperscript{as} Musa\textsuperscript{as}: “Build a clean Masjid for Me\textsuperscript{azwj}!” No one could settle in it except Musa\textsuperscript{as} and Haroun\textsuperscript{as} and two sons\textsuperscript{as} of Haroun\textsuperscript{as}. And Allah\textsuperscript{azwj} has Revealed to me\textsuperscript{saww} to build a clean Masjid. No one can settle in it except I\textsuperscript{saww} and Ali\textsuperscript{asws}, and two sons\textsuperscript{as} of Ali\textsuperscript{asws}\textsuperscript{asws}.’\textsuperscript{71}

And by the preceding chain from Huzeyfa Bin Aseyd Al Ghifary who said,

‘When the companions of the Prophet\textsuperscript{saww} arrived at Al-Medina, there did not happen to be any houses for them, so they used to spend the night in the Masjid. The Prophet\textsuperscript{saww} said to them: ‘Do not spend the night in the Masjid, for you might have wet dreams’.

Then the people, built houses around the Masjid and they made their doors to (open to) the Masjid. And the Prophet\textsuperscript{saww} sent Muaz Bin Jabal to them. He called out, ‘Abu Bakr! Rasool-
Allahsaww orders you to get out from the Masjid and close off your door!‘ He said, ‘Listening and obeying’. He closed off his door and went out from the Masjid.

Then he was sent to Umar. He said, ‘Rasool-Allahsaww orders you to close off your door which (is opening) into the Masjid and get out from it!’ He said, ‘Listening and obeying to Allahazwj and Hisazwj Rasool-saww, apart from that I wish to Allahazwj the Exalted regarding a narrow slit regarding (looking at) the Masjid’. Muaz delivered (to Rasool-Allahsaww) what Umar had said.

Then he was sent to Usman, and Ruqaiyya was with him. He said, ‘Listening and obeying!’ He closed off his door and went out from the Masjid.

Then he was sent to Hamzaasws, may Allahazwj be pleased from himas. Heas closed hisas door and said: ‘Listening and obeying to Allahazwj and Hisazwj Rasool-saww.

And Aliasws was hesitant upon that, not knowing whether heasws was among the ones to be staying or among the ones to be expelled, and the Prophetsaww had built a house for himasws in the Masjid between hisasws own houses. The Prophetasaww said to himasws: ‘Dwell cleanly, Purified!’

The words of the Prophetasaww to Aliasws, reached Hamzaasws. Heas said, ‘O Muhammadasaww! Youasaww have expelled us and withheld a boy of the Clan of Abdul Muttalib!’ The Prophetasaww said to himas: ‘If the matter had been up to measaww, Iasaww would not have made it to be besides youas (instead of) anyone. By Allahazwj! No one gave it to himasws except Allahazwj, and youas are upon good from Allahazwj and Hisazwj Rasoolasaww. Receive glad tidings!’ The Prophetasaww gave himas Glad tidings, and heas was killed on the day of Ohad, a martyr.

And the men envied upon Alisaww and they found (grudge) within themselves, and hisasws merit had been manifest to them and to others from the companions of Rasool-Allahsaww.
That reached the Prophet ﷺ, so he stood to address. He said: ‘(Some) men are finding (grudges) within themselves regarding my ﷺ let Ali ﷺ dwell in the Masjid and expelling them. By Allah! Neither expelled them nor settled him.

Allah Almighty and Majestic had Revealed to Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction), and establish the Salat [10:87]. And He Commanded Musa that there would be no copulation in it, nor would anyone enter it except Haroun and his offspring.

And Ali is at the status of Haroun from Musa, and he is my brother besides being my family, and my Masjid is not permissible for anyone to copulate with the women in it, except Ali and his offspring. The one who feels and, so over there!’ – and he gestured by his hand towards Syria’.  

And by the chain from Sa’ad Bin Abu Waqas who said,

‘There were virtues for Ali which did not happen to be for anyone. His house was in the Masjid, and he gave him the flag on the day of Khyber, and closure of the doors except the door of Ali!’ Anas Spoke regarding that’.  

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

‘For several companions of Rasool Allah, there were doors opening into the Masjid, and Rasool Allah said: ‘Close these doors apart from the door of Ali!’’

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72 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 12 e
73 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 72 H 12 f
He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} stood up, praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, I\textsuperscript{saww} have been Commanded with the closure of these doors apart from the door of Ali\textsuperscript{asws}, so a speaker of yours spoke. I\textsuperscript{saww} have neither closed anything nor opened, but I\textsuperscript{saww} am Commanded with a thing, so I\textsuperscript{saww} follow it’’.\textsuperscript{74}

وَ بالِإِنْسَانَةِ العَلَمُ عَنْ سَيِّدِ الْبُّعُورِ فَسُدَّتْ وَ تَرَكَ بَابَ عَلِيٍّ فَأَتََهُ الْعَبَّاسُ ف َقَالَ يََ رَسُولَ اللََِّّ سَدَدَِْ أَب ْوَاب َنَا وَ ت َرَكْتَ بََبَ عَلِيٍّ

And by the preceding chain from Saeed – ‘The Prophet\textsuperscript{saww} ordered with the doors, so these were closed off, and the door of Ali\textsuperscript{asws} was left. Al-Abbas came to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} closed off our doors and left the door of Ali\textsuperscript{asws}!’ He\textsuperscript{saww} said: ‘It was not I\textsuperscript{saww} who opened these nor closed these (doors)’’.\textsuperscript{75}

وَ بالِإِنْسَانَةِ عَنِ ابْنِ عَبَّاسٍ أَيْضاً

And by the chain from Ibn Abbas as well, ‘Rasool-Allah\textsuperscript{saww} ordered with closure of the doors, all of them. So, these were closed except the door of Ali\textsuperscript{asws}.\textsuperscript{76}

وَ بالِإِنْسَانَةِ عَنْ نََفِعٍ مَوْلََ ابْنِ عُمَرَ قَالَ

And by the chain from Nafie, a slave of Ibn Umar who said,

‘I said to Ibn Umar, ‘Who is best of the people after Rasool-Allah\textsuperscript{saww}?’

قَالَ مَا أَنْتَ وَ ذَاكَ لََّ أُمَّ لَكَ ثَُُّ اسْتَغْفَرَ اللَََّّ وَ قَالَ خَيُْْهُمْ ب َعْدَهُ مَنْ كَانَ يَُِلُّ لَهُ مَا يَُِلُّ لَهُ وَ يَُْرُمُ عَلَيْهِ مَا يَُْرُمُ عَلَيْهِ ق ُلْتُ مَنْ هُوَ

He said, ‘What have you to do with that? May there be no mother for you’. Then he sought Forgiveness of Allah\textsuperscript{azwj} and said, ‘Best of the after him\textsuperscript{saww} is the one it was permissible for him what was permissible him\textsuperscript{saww}, and prohibited unto him\textsuperscript{asws} what was prohibited unto him\textsuperscript{saww}. I said, ‘Who is he?’

قَالَ عَلِيٌّ سَدَّ أَب ْوَابَ الْمَسْجِدِ وَ ت َرَكَ بََبَ عَلِيٍّ ع وَ قَالَ لَكَ فِِ هَذَا الْمَسْجِدِ مَا لِ وَ عَلَيْكَ فِ 

He said, ‘Ali\textsuperscript{asws}! The doors of the Masjid were closed off and the door of Ali\textsuperscript{asws} was left, and he\textsuperscript{saww} said: ‘For you\textsuperscript{asws} in this Masjid is what is for me\textsuperscript{saww}, and against you\textsuperscript{asws} in it is what is against me\textsuperscript{saww}, and you\textsuperscript{asws} are my\textsuperscript{saww} inheritor, and my\textsuperscript{saww} successor\textsuperscript{asws}, and you\textsuperscript{asws} will pay off my\textsuperscript{saww} debts, and fulfil my\textsuperscript{saww} promises, and you\textsuperscript{asws} will fight being upon my\textsuperscript{saww} Sunnah. He is lying, one who claims that he hates you\textsuperscript{asws} and loves me\textsuperscript{saww}’’.\textsuperscript{77}
13 - نَوَّأَرُ الْزَّوْلِمِيَّ، بِإِنَاسِهِ عَنْ جَعْفَرِ بْنِ مَُُمَّدٍ عَنْ آبََئِهِ عَنْ أَنَّ اللَََّّ ت َعَالََ أَوْحَى إِلََ مُوسَى ع أَنِ ابْنِ مَسْجِداً طَاهِراً لََّ يَكُونُ فِيهِ إِلََّّ مُوسَى وَ هَارُونِ وَ ابْنَا هَارُونٍ شَيْءٍ وَ شَيْءٌ وَ إِنَّ اللَََّّ تَ أَمَرَنِ أَنْ أَبْنَِِ مَسْجِداً لََّ يَكُونُ فِيهِ غَيِْْي وَ غَيُْْ أَخِي عَلِيٍّ وَ ابْنََِّ الَْْسَنِ وَ الُْْسَيِْْ صَلَوَاُِ اللََِّّ عَلَيْهِمْ. 

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Ja’far\textsuperscript{ASWS} Bin Muhammad\textsuperscript{ASWS}, from his\textsuperscript{ASWS} forefathers\textsuperscript{ASWS}: ‘Allah\textsuperscript{ASWJ} the Exalted Revealed to Musa\textsuperscript{AS} to build a clean Masjid, no one to be in it except Musa\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{ASWJ} has Commanded me\textsuperscript{SAWW} to build a Masjid, there should not be anyone in it apart from me\textsuperscript{SAWW}, and my\textsuperscript{SAWW} brother\textsuperscript{ASWS} Ali\textsuperscript{ASWS}, and (his\textsuperscript{ASWS}) two sons\textsuperscript{ASWS} Al\textsuperscript{-}Hassan\textsuperscript{ASWS} and Al\textsuperscript{-}Husayn\textsuperscript{ASWS}, may the Salawaat of Allah\textsuperscript{AZWJ} be upon them\textsuperscript{ASWS}’.

14 - يُفُ، الطارِفُ رَوَى أَحَْْ دُ بْ نُ حَنْبَ لٍ عَ نْ عَبْ دِ اللََِّّ بْ نِ عُمَ رَ عَ نِ النَّ بِِ ِ صَ وَ رَوَى أَبُ و زَكَ رِيََّ بْ نُ مَنْ

(The book) ‘Al Taraaif’ – It is reported by Ahamad Bin Hanbal, from Abdullah Bin Umar, from the Prophet\textsuperscript{SAWW}, and it is reported by Abu Zakariya Bin Mandah Al Asfahany Al Hafiz in attributions of Al Mamoun, from Ibrahim Bin Saeed Al Jowhary who said, ‘Al Mamoun narrated to me, he said, ‘It is narrated to me by Al Rasheed who said, ‘It is narrated to me by Al Mahdy who said, ‘It is narrated to me by Al Mansour who said, ‘It is narrated to me by my father, from Abdullah Bin Abbas who said,

‘The Prophet\textsuperscript{SAWW} said to Ali\textsuperscript{ASWS}: ‘You\textsuperscript{SAWS} are my\textsuperscript{SAWW} inheritor’. And he\textsuperscript{SAWW} said: ‘Musa\textsuperscript{AS} asked Allah\textsuperscript{ASWJ} the Exalted to Clean a Masjid for him\textsuperscript{AS}, no one to settle in it except Musa\textsuperscript{AS} and Haroun\textsuperscript{AS}, and two sons\textsuperscript{AS} of Haroun\textsuperscript{AS}; and I\textsuperscript{SAWW} asked Allah\textsuperscript{ASWJ} the Exalted to Clean a Masjid. (He\textsuperscript{SAWJ} Said): “For you\textsuperscript{SAWW} and for your\textsuperscript{SAWW} offspring from after you\textsuperscript{SAWJ}!”

ثم أَرْسَلَ إِلََ أَبِِ بَكْرٍ أَنْ سُدَّ بََبَكَ فَاسْتَّْجَعَ وَ قَالَ فَعَلَ هَذَا بِغَيِْْي فَقِيلَ لََّ فَقَالَ سََْعاً وَ طَاعَةً فَسَدَّ بََبَهُ

Then he\textsuperscript{SAWW} sent (a message) to Abu Bakr: ‘Close your door!’ He said, ‘We are for Allah\textsuperscript{ASWJ} and are returning to Him\textsuperscript{AZWJ}’, and said: ‘Has this been done with other than me?’ It was said, ‘No’. He said, ‘Listening and obeying’, and he closed his door.

ثم أَرْسَلَ إِلََ عُمَرَ ف َقَالَ سُدَّ بََبَكَ فَاسْتَّْجَعَ وَ قَالَ ف َعَلَ هَذَا بِغَيِْْي فَقِيلَ بََِ بِكْرٍ ف َقَالَ إِنَّ فِِ أَبِِ بَكْرٍ أُسْوَةً حَسَنَةً فَسَدَّ بََبَهُ

Then he\textsuperscript{SAWW} sent a message to Umar. He\textsuperscript{SAWW} said: ‘Close your door!’ He said, ‘We are for Allah\textsuperscript{ASWJ} and are returning to Him\textsuperscript{AZWJ}’, and said, ‘Has this been done with other than me?’ It was said, ‘With Abu Bakr’. He said, ‘In Abu Bakr there is the best example’, so he closed his door.

٧٨ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{ASWS}, Ch 72 H 13
Then he (the narrator) mentioned another man, ‘The Prophet saww closed his door’, and he mentioned a speech of his saww, then said: ‘Rasool-Allah saww ascended the pulpit. He saww said: ‘It was not I saww who closed your doors, nor did I saww keep the door of Ali asws open, but Allah azwj Closed your doors and Kept open the door of Ali asws’’.

And it is reported by the Shafie Ibn Al Maghazily, from eighty ways. From these is from Huzeyfa Bin Aseyd Al Ghifari who said,

‘When the companions of the Prophet saww arrived at Al-Medina, there did not happen to be any houses for them they could settle in, and they used to spend the night in the Masjid’ – and he continued the Hadeeth up to what has passed (above)’.  

79 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 14
80 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 72 H 15
CHAPTER 73 – IN HIM ASWS ARE CHARACTERISTICS OF THE PROPHETS AS, AND HIS ASWS ASSOCIATION WITH OUR PROPHET SAWW IN ENTIRETY OF THE MERITS BESIDES THE PROPHET-HOOD

1 - Ma'am Al-Anwar for the sheikh the worshipped Aba Yahya, from his father, from Abdullah bin Masoud who said:

Rasool-Allah (saww) was seated in a group of his (saww) companions when Ali (asws) Bin Abu Talib (asws) came. Rasool-Allah (saww) said: 'One who wants to look at Adam (as) in his (as) knowledge, and to Noah (as) in his (as) wisdom, and to Ibrahim (as) in his (as) forbearance, then let him look at Ali (asws) Bin Abu Talib (asws).'

2 - Ma'am Al-Anwar for the sheikh the worshipped Aba Yahya, from his father, from Abdullah bin Masoud who said:

One day Rasool-Allah (saww) looked at Ali (asws) to have come, and around him (saww) was a group of his (saww) companions. He (saww) said: 'One who loves to look at Yusuf (as) in his (as) beauty, and to Ibrahim (as) in his (as) generosity, and to Suleyman (as) in his (as) pleasantness, and to Dawood (as) in his (as) wisdom, then let him look at this one!'

3 - Ma'am Al-Anwar for the sheikh the worshipped Aba Yahya, from his father, from Abdullah bin Masoud who said:

We were seated in the presence of Rasool-Allah (saww). He (saww) said: 'One who wants to look at Adam (as) in his (as) knowledge, and to Noah (as) in his (as) submission, and to Ibrahim (as) in his (as) forbearance, and to Musa (as) in his (as) discernment, and to Dawood (as) in his (as) asceticism, then let

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81 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 1
82 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 2
him look at this one!’ We looked at Ali asws Bin Abu Talib asws to have come, like the water rolling down from the cloud”.83

4 - ج، المجالس للمفيد تحدثت عن مدنو عن عمرو عن عمرو، عن مكي، عن شريف عن أبي إسحاق عن أبي طالب:

بيتنا روتوند الوار جالى في جمع من أصحابه إذ أقنع عليه بن أبي طالب عليه فقلن روتوند مواطن الله عليه و آله من أراد أن ينظر إلى آدم في خلقه و إلى لوح في جهيمه و إلى إزاهم في جهد فلم ينظر إلى آدم بن أبي طالب.

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Umar Bin Muslim, from Muhammad Bin Isa Al Ijaly, from Masoud Bin Yahya Al Nahdy, from Shareek, from Abu Is’haq, from his father having said,

‘While Rasool-Allah asww was seated in a group of his companions when Ali saww Bin Abu Talib saww came towards him saww. Rasool-Allah asww said: ‘One who wants to look at Adam as in his physique, and to Noah as in his wisdom, and to Ibrahim in his wisdom, then let him look at Ali asws Bin Abu Talib asws’.

5 - ن، عيون أخبار الرضا عليه السلام أَحَْْدُ بْنُ الُْْسَيِْْ الْبَغْدَادِيُ عَنْ عَلِي ِ بْنِ مَُُمَّدِ بْنِ عَنْبَسَةَ عَنِ الَْْسَنِ بْنِ سُلَيْمَانَ الْمَلَطِي ِ وَ مَُُمَّدُ بْنُ الْقَاسِمِ الْعَلَوِيُّ وَ دَارِمُ بْنُ قَبِيصَةَ جََِيعاً عَنِ الر ِضَا عَ نْ آبََئِهِ عَنْ عَلِي ٍ صَلَوَاُِ اللََِّّ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللََِّّ صَلَّى اللََُّّ عَلَيْهِ وَ آلِهِ مَنْ أَرَادَ أَنْ يَََْْظُرَ إِلََ آدَمَ فِِ خَلْقِهِ وَ إِلََ نُوحٍ فِِ حِكْمَتِهِ وَ إِلََ إِب ْرَاهِيمَ فِِ حِلْمِهِ فَُّلْيَََْْظُرْ إِلََ عَلِي ِ بْ

83 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 3
84 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 4
It was said to him$\text{saww}$, ‘Who is he, O Rasool-Allah$\text{saww}$?’ He$\text{saww}$ said: ‘Ali$\text{asws}$ Bin Abu Talib$\text{asws}$.

‘Rasool-Allah$\text{saww}$ said: ‘In the seventh sky, Ali$\text{asws}$ is like the sun by the day in the earth, and in the sky of the world he$\text{asws}$ is like the moon at night in the earth.

Ali$\text{asws}$ has been Given such a segment from the merits, if its were to be apportioned upon the people of earth, it would be capacious for them, And Allah$\text{azwj}$ has Given him$\text{asws}$ (such a segment) from the understanding, if it were to be apportion upon the people of earth, it would be capacious for them.

And for him$\text{asws}$ there is a name written upon every Veil in the Paradise. My$\text{saww}$ Lord$\text{azwj}$ Gave me glad tidings with it, and the glad tidings for him$\text{asws}$, with me$\text{saww}$. Ali$\text{asws}$ is a praised one in the presence of the truth, highly commended in the presence of the Angels, and my$\text{saww}$ special, and my$\text{saww}$ sincere, and my$\text{saww}$ backer, and my$\text{saww}$ lamp, and my$\text{saww}$ shield, and my$\text{saww}$ friend.

My$\text{saww}$ Lord$\text{azwj}$ Comforted me$\text{saww}$ by him$\text{asws}$, so I$\text{saww}$ asked my$\text{saww}$ Lord$\text{azwj}$ not to Cause him$\text{asws}$ to die before me$\text{saww}$, and I$\text{saww}$ asked Him$\text{saww}$ to Cause him$\text{asws}$ to die as a martyr.

Bihar Al Awaar – V 39, The book of History – Amir Al Momineen$\text{asws}$, Ch 73 H 6
I saww entered the Paradise and saw Houries of Ali asws being more than leaves of the tree, and castles of Ali asws like the number of the mortals. Ali asws is from me saww and I saww am from Ali asws. One who befriends Ali asws, so he has befriend me saww. Love of Ali asws is a Favour and following him asws is a merit the Angels are making a religion with it.

And the righteous Jinn are surrounding him asws. No walker will walk the earth after me saww except he asws would be more honourable than him, in endearment and pride and a manifesto. He asws is neither rude, hasty, nor going for the corruption, nor stubborn. The earth carries him asws like it is being honoured by him asws. No one has come out from the belly of a female, after me saww, anyone of more honourable exit than him asws, and he asws does not descend any descent except it would be auspicious.

Allah azwj has Sent the Wisdom unto him asws and cloaked him asws with the understanding. The Angels sit to him asws and he asws does not see them, and if there was to be a Revelation to anyone after me saww, it would be Revealed to him asws. Allah azwj has adorned the gatherings by him asws, and honoured the soldiers by him asws, and fertilised the countries by him asws, and strengthened the armies by him asws.

His asws example is an example of the Sacred House of Allah azwj. He asws is visited and he asws does not visit. And his asws example is like an example of the full moon. When it emerges, it illuminates the darkness. And his asws example is like an example of the sun. When it rises, it radiates the world. And Allah azwj has Described him asws in His azwj Book, and Praised him asws with His azwj Verses, and has Described his asws impact in it and flowing his asws status. He asws is the honourable (when) alive, and the martyr (when) dead’.

87- Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 7
‘From Abu Zarr Al-Ghifari⁹⁰ who said, ‘One day from the days while we were in front of Rasool-Allah⁸⁹, when he⁸⁹ stood up and performed Ruk’u and Sajdah of thanks to Allah⁸⁹ the Exalted.

Then said: ‘O Jundab⁹¹! One who wants to look at Adam⁸⁸ in his⁸⁸ knowledge, and to Noah⁸⁸ in his⁸⁸ understanding, and to Ibrahim⁸⁸ in his⁸⁸ morals, and to Musa⁸⁸ in his⁸⁸ whispering (to Allah⁸⁹), and to Isa⁸⁸ in his⁸⁸ touring for worship, and to Ayoub⁸⁸ in his⁸⁸ patience and his⁸⁸ afflictions, then let him look at this man coming, who is like the rotating sun and the moon, and the shining star. He⁸⁸ is the bravest of the people of a heart, and most generous of the people of a palm. Upon the one hating him⁸⁹ are the Curses of Allah⁸⁹, and the Angels, and the people in their entirety.

He (Abu Zarr⁹⁰) said, ‘The people turned around looking in this direction, and there, it was Ali⁸⁸ Bin Abu Talib⁸⁸, upon him⁸⁸ be the Salawat and the greetings’.⁹⁰

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi, from Abu Al Hamra’a who said,

‘One who wants to look at Adam⁸⁸ in his⁸⁸ knowledge, and to Noah⁸⁸ in his⁸⁸ understanding, and to Yahya⁸⁸ Bin Zakariyya⁸⁸ in his⁸⁸ ascetism, and to Musa⁸⁸ Bin Imran⁸⁸ in his⁸⁸ valour, then let him look at Ali⁸⁸ Bin Abu Talib⁸⁸.⁹¹

Ahmad Bin Al-Husayn Al-Bayhaqi said, ‘One who wants to look at Adam⁸⁸ in his⁸⁸ knowledge, and to Noah⁸⁸ in his⁸⁸ piety, and to Ibrahim⁸⁸ in his⁸⁸ forbearance, and to Musa⁸⁸ in his⁸⁸ awe, and to Isa⁸⁸ in his⁸⁸ worship, then let him look at Ali⁸⁸ Bin Abu Talib⁸⁸.⁹¹

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⁹⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁸⁸, Ch 73 H 10 a
⁹¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁸⁸, Ch 73 H 10 b
And from the book ‘Al Manaqib’ –

From Al-Haris Bin Al-Awr, flag-bearer of Ali\textsuperscript{saww}, said, ‘It reached us that the Prophet\textsuperscript{saww} was among a group of his\textsuperscript{saww} companions. He\textsuperscript{saww} said: ‘\textsuperscript{saww} shall how you all, Adam\textsuperscript{as} in his\textsuperscript{as} knowledge, and Noah\textsuperscript{as} in his\textsuperscript{as} understanding, and Ibrahim\textsuperscript{as} in his\textsuperscript{as} wisdom’.

It could not have been any quicker before Ali\textsuperscript{asws} emerged. Abu Bakr said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have compared a man with three of the Rasools\textsuperscript{as}? Congratulations! Congratulations to this man. Who is he, O Rasool-Allah\textsuperscript{saww}?’

The Prophet\textsuperscript{saww} said: ‘Do you not know him, O Abu Bakr?’ He said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. He\textsuperscript{saww} said: ‘Abu Al-Hassan Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. Abu Bakr said, ‘Congratulations! Congratulations to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}! And where is the like of you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}?’

‘Rasool-Allah\textsuperscript{saww} said: ‘One who wants to look at the knowledge of Adam\textsuperscript{as}, and understanding of Noah\textsuperscript{as}, then let him look at Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}\textsuperscript{asws}’.

‘Ibn Al-Kawa stood up to Ali\textsuperscript{asws} while he\textsuperscript{asws} was upon the pulpit. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about Zulqarnayn, what he a Prophet\textsuperscript{as} or a king? And inform me about his horn, what is of gold or from silver?’

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\textsuperscript{92} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 73 H 10 c

\textsuperscript{93} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 73 H 11
He said to him: ‘He neither happened to be a Prophet nor a king, and his horn did not happen to be of gold nor silver, but he was a servant loving Allah. And he advised for the Sake of Allah, and Allah advised him.

And rather he is named at Zulqarnayn (One with two horns), because he called his people to Allah Mighty and Majestic. They struck him upon his horn. He was absent from them for a while. Then he returned to them and he was struck upon his other horn; and among you all is his example’.

‘From Ali Bin Abu Talib, that Rasool-Allah said to him: ‘O Ali! There is a treasure for you in the Paradise, and you are with its two reins. Do not follow the look in the Salat, as for you if the first (glance) and the next one isn’t for you’.

And the Prophet said to him: ‘O Ali! Loving you is Eman and hating you is hypocrisy and Kufr’.

What is reported that Allah the Exalted Encumbered Sarah and Ibrahim with (deceased) children of the Momineen. They are providing them by a tree in the Paradise. For it are udders like udders of the cow. When it will be the Day of Qiyamah. They will be clothed and perfumed and gifted to their (biological) fathers, so they will be kings in the Paradise with their fathers’.
It is reported that Rasool-Allah\(\text{asw}\) said: ‘Allah\(\text{azwj}\) Mighty and Majestic has Adorned His\(\text{azwj}\) Paradise by them\(\text{as}\) like what the woman tends to adorn with her ear-rings’\(^{98}\).

Words of Al-Sadiq\(\text{asws}\): ‘Zulqarnayn neither happened to be a Prophet\(\text{as}\) nor a king, and rather he was a servant loving Allah\(\text{azwj}\), and advised for Allah\(\text{azwj}\), so Allah\(\text{azwj}\) Advised him, and among you all is his example’ – meaning by that Amir Al-Momineen\(\text{asws}\)\(^{100}\).

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Ubeyd in a strange Hadeeth, ‘The Prophet\(\text{asw}\) said to Amir Al-Momineen\(\text{asws}\): ‘For you\(\text{asws}\) there is a house in the Paradise and you are with its reins’\(^{101}\).

‘Amir Al-Momineen\(\text{asws}\) said: ‘Zulqarnayn was a just king. Allah\(\text{azwj}\) Loved him and he advised for the Sake of Allah\(\text{azwj}\), so Allah\(\text{azwj}\) Advised him the matter of his people due to the fear of Allah\(\text{azwj}\). They struck him upon his horn (head) with the sword. He was absent from them for as long as Allah\(\text{azwj}\) so Desires. Then he returned to them and called them to Allah\(\text{azwj}\), but they struck him upon his other horn (side of the head) with the sword, so those were his two horns (sides of the head).

And among you is his example’ – meaning himself\(\text{asws}\) because he\(\text{asws}\) was struck upon his\(\text{asws}\) head with two strikes, one on the day of Al-Khandaq and the second strike of Ibn Muljam, may Allah\(\text{azwj}\) Curse him\(\text{as}\)\(^{102}\).

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\(^{98}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 73 H 13 d

\(^{99}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 73 H 13 e

\(^{100}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 73 H 13 f

\(^{101}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 73 H 14 a

\(^{102}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 73 H 14 b
‘For His
asws): and the corrector of the Momineen; [66:4], and for HImself
asw: Surely, the Grip of your Lord is Strong [85:12].

وَ تَنَبَّأَ أَنْ تُحَاهَ عَلَى الْكَفَّارِ وَ قَالَ لِقَلْبِهِ يَسِيمُ اللهِ الْرَّحْمَةُ الْرَّحِيمُ

And for His
asw. Prophet saww: more intense in love for Allah [2:165], and for him
asws: hard upon the Kafirs [48:29], and Said for Himself
asw: In the Name of Allah the Beneficent, the Merciful [1:1].

وَ تَنَبَّأَ وَ مَا أَرْسَلْنَا إِلَّا رَحْمَةً وَ لَهُ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ وَ قَالَ لِنَفْسِهِ مِنَ اللَّهِ الْعَزِيزِ الَّكِيمِ

And for His
asw. Prophet saww: And We did not Send you except as a mercy [21:107], and for him
asws. Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing
[10:58], and Said for Himself
asw: from Allah, the Mighty, the Wise [39:1].

وَ تَنَبَّأَ وَ مَا أَرْسَلْنَا إِلَّا رَحْمَةً وَ لَهُ وَ الْعَلِيُّ الْعَظِيمُ

And for His
asw. Prophet saww: There has come to you a Rasool from yourselves. It is grievous
[9:128], and for him
asws. and You Honour the one You so Desire to [3:26], and Said for HImself
asw: and He is the Exalted, the Magnificent [42:4].

وَ تَنَبَّأَ وَ مَا أَرْسَلْنَا إِلَّا رَحْمَةً وَ لَهُ عَمَّ يَ تَسَاءَلُونَ عَنِ النَّبِإِ الْعَظِيمِ

And for His
asw. Prophet saww: And you are upon magnificent morals [68:4], and from him
asws: What are they asking about? [78:1] About the Magnificent News, [78:2], and Said to
HImself
asw: Allah is Light of the skies and the earth [24:35].

وَ تَنَبَّأَ وَ مَا أَرْسَلْنَا إِلَّا رَحْمَةً وَ لَهُ لَقَدْ جاءَكُمْ نُورٌ وَ لَهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

And for the Quran: and follow the Noor which has descended with him, [7:157].

ثَُُّ إِنَّ اللَََّّ ت َعَالََ سَََّى عَلِي اً مِثْلَ مَا سَََّى بِهِ كُتُبَهُ قَالَ إِنََّ أَن ْزَلْنَا التَّوْراةَ فِيها هُدىً وَ لِعَلِيٍّ وَ لِكُل ِ قَوْمٍ هادٍ وَ قَالَ فِيها هُدىً وَ نُورٌ

Then Allah
asw the Exalted Named Ali
asws like what His
asw Books have Named him
asws with. He
asw Said: Surely We Revealed the Torah wherein is Guidance [5:44], and for Ali
asws: and for every people there is a Guide [13:7], wherein was Guidance and Noor [5:46].

وَ تَنَبَّأَ وَ الْبِلَََّلْوَانَ الَّذِي أُنْذِرْنَا لَهُ فَإِنَّهُ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ لِقَلْبِهِ يَسِيمُ عَلَيْهِ وَ لَهُ وَ قَالَ L Sản hết hang và lồ đồ đạc tồn ở đây sách không phải ở trong và sách não để lại sách kinh Thánh.

And for the Quran: and follow the Noor which has descended with him, [7:157], and for Ali
asw: but We Made it a ‘Noor’ (Light) We Guide with [42:52], and Said: The Prophets judged with it [5:44], and for Ali
asws: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].
And Said: *The Parchments of Ibrahim and Musa [87:19]*, and for Ali\(\text{asws}\): *That is the Book. There is no doubt in it is Guidance for the pious [2:2]*, and the Book is greater.

وَ قَالَ فِِ الْقُرْآنِ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ إِنَاءً مُّبَيَّنَةً فِي إِمامٍ عَلِيمٍ وَ لَهُ يَوْمَ يَُنَكُّ قَوْلَةً رَبِّي إِلَيْهِ إِنَاءً مُّبَيَّنَةً

And Said regarding the Quran: *and We have Enumerated all things in a clarifying Imam [36:12]*, and for him\(\text{asws}\): *On the Day (of Qiyamah), We will be Calling every human being with their Imam. [17:71]*.

وَ فِِ الْقُرْآنِ هذَا بَيَانٌ لِلنَّاسِ وَ لَهُ أَفَمَنْ كُانَ عَلِيْهِ مِنْ زَيْتٍ

And regarding the Quran: *This is a Clarification for the people, [3:138]*, and for him\(\text{asws}\): *the one who was upon a clear Proof from his Lord [11:17]*.

وَ فِِ الْقُرْآنِ هذَا بَصائِرُ لِلنَّاسِ وَ لَهُ قُلْ هذِهِ سَبِيلِي أَدْعُوا إِلََ اللََِّّ عَلى بَصِيَْةٍ

And regarding the Quran: *This has insights for the people [45:20]*, and for him\(\text{asws}\): *Say: ‘This is my way. I call to Allah upon an insight, [12:108]*.

وَ فِِ الْقُرْآنِ يَتْلُونَهُ حَقَّ تِلَوَتِهِ وَ لَهُ وَ يَتْلُوهُ شاهِدٌ

And regarding the Quran: *are reciting it as is its true recitation, [2:121]*, and for him\(\text{asws}\): *and a witness from him recites it [11:17]*.

وَ فِِ الْقُرْآنِ هُدىً وَ بُشْرى وَ لَهُ لََُمُ الْبُشْرى

And regarding the Quran: *Guidance and glad tidings for the Momineen [2:97] For them is the glad tiding [10:64]*.

وَ فِِ الْقُرْآنِ إِنََّ نََْ نُ ن َزَّلْنَا الذ ِكْرَ وَ لَهُ إِن ْزَلْنا إِلَيْكَ الذ ِكْرَ

And regarding the Quran: *We will soon be casting upon you a weighty Word [73:5]*, and for him\(\text{asws}\), (he\(\text{asws}\) said): ‘I\(\text{asws}\) am leaving behind among you all the two weighty things’ – the Hadeeth.

وَ فِِ الْقُرْآنِ إِنِّي لَأَذْكَرُ لَكَ وَ لَهُ إِنِّي نَزُوِرتُ لَكَ الْحَقَّ

And regarding the Quran: *And it is a Zikr for you and for your people, [43:44]*, and for him\(\text{asws}\): *is the one who guides to the Truth [10:35]*.

وَ فِِ الْقُرْآنِ قَلْ فَلِلَّهِ الُْْجَّةُ وَ لَهُ قَالَ أَمِيُْ الْمُؤْمِنِيَْ ع أَنََ حُجَّةُ اللََِّّ وَ أَنََ خَلِيفَةُ اللََِّّ

And in the Quran: *Say: ‘For Allah is the conclusive Proof [6:149]*, and for him\(\text{asws}\), Amir Al-Momineen\(\text{asws}\) said: ‘\(\text{asws}\) am a Proof of Allah\(\text{azwj}\) and \(\text{asws}\) am a Caliph of Allah\(\text{azwj}\)*.

وَ فِِ الْقُرْآنِ إِنِّي لَأَعْتَبَرُ اللَّهَ الْكَبِيرَ وَ لَهُ أَتَبَّعُ إِلَّا الْكَبِيرَ
And regarding the Quran: **Surely, We Sent down the Zikr (Reminder) [15:9]**, and for him **asws**:

*And We Sent the Reminder to you [16:44].*

وَ فِِ الْقُرْآنِ ِلا تَكْثِبُوا الشَّهَادَةَ وَ لَهُمْ كُفِىٰ بِاللهِ شَهِيدًا لَّ أُوْلَٰٓىٰنَمَّ وَ مِنْ جَعْلِهِ عَلَّمَ الْكِتَابَ

And regarding the Quran: **And do not conceal the testimony, [2:283]**, and for him **asws**: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].

وَ لَّ تَكْتُمُوا الشَّهَادَةَ وَ لَهُ قُلْ كَفَى بَِللََِّّ شَهِيدًا بَِيْنِ وَ بَِيْنَكُمْ وَ مِنْ عَلَّمَ الْكِتَابَ

And regarding the Quran: **And the one who came with the truth, and he ratified it, those, they are the pious [39:33]**, and for him **asws**: **and be with the truthful ones [9:119].**

وَ فِِ الْقُرْآنِ ِلَّهُمُ خَيُّْ الْبَِِيَّةِ

And regarding the Quran: **And do not Make any crookedness to be for it [18:1]**, and for him **asws**: **That is the upright Religion, [9:36].**

وَ فِِ الْقُرْآنِ ِلَّهُمُ خَيُّْ الْبَِِيَّةِ

And regarding the Quran: **Allah has Revealed the best Hadeeth, [39:23]**, and for him **asws**: **One who comes with the good deed, [6:160].**

وَ فِِ الْقُرْآنِ ِلَّهُمُ خَيُّْ الْبَِِيَّةِ

And regarding the Quran: **They say, ‘Good. [16:30]**, and for him **asws**: **they are the best of the Created beings [98:7].**

وَ فِِ الْقُرْآنِ ِلَّهُمُ خَيُّْ الْبَِِيَّةِ

And regarding the Quran: **The Words of Allah would not be depleted. [31:27]**, and for him **asws**: **And He Made it a Word to remain in his posterity, [43:28].**

وَ فِِ الْقُرْآنِ ِلَّهُمُ خَيُّْ الْبَِِيَّةِ

And regarding the Quran: **Guidance for the pious [2:2]**, and for him **asws**: **And they are saying, ‘If we follow the Guidance [28:57].**
And regarding the Quran: *Ya Seen [36:1] By the Wise Quran [36:2],* and for him asws: *And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].* I.e. lofty in the eloquence, and lofty upon every Book, and it to be a miracle, and Abrogating and Abrogated, and like that is Alī asws Bin Abu Talib asws. Then Said: *Wise [43:4].* i.e. Revealer of the far-reaching wisdom, being at the status of a wise man, looking with the correctness, and this is regarding Alī asws Bin Abu Talib asws, and these two descriptions are attributes for him asws, because these are descriptions of the living.

And regarding the Quran upon the way of capaciousness. Then Heazwj Said regarding the Quran: *So should We Take the Zikr away from you [43:5],* and for him asws: therefore ask the people of Al Zikr if you don’t know [16:43].

And regarding the Quran: *nor any wet nor dry except it is in an apparent Book [6:59],* and knowledge of this Book is with him asws due to Hisazwj Words: *and one with whom is Knowledge of the Book [13:43].*

And the Prophet saww said: ‘Al-Islam will be the highest and will not be surpassed. And the Exalted Said: and the Words of Allah, these are the highest, [9:40], and its explanation is: *And He Made it a Word to remain in his posterity, [43:28].”*103

**REGARDING HISASWS EQUALITY WITH ADAMAS, IDREESAS AND NOAHAS**

Hisasws equality with Adamas in things, *And He Taught Adam the names, all of them, [2:32].* And for himasws: ‘Iasws am the city of knowledge and Alīasws is its door’.

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And the marriage because their marriage flowed in the Paradise. And the iron was Sent down upon Adam, and Zulfiqar was Sent down unto Ali. And Adam as father of the human beings and Ali is father of the Alawites. And there was an excuse from Adam, but he forgot, and We did not find for him having determination [20:115], and there was gratefulness from Ali: They are fulfilling the vows [76:7].

And Adam as believed, in His Words, Then, his Lord Chose him, [20:122], and like that for Ali: Therefore, Allah will Protect them for the evil of that Day [76:11]; and Adam was a caliph of Allah: I am going to Make a Caliph in the earth. [2:30], and Ali is a caliph of Allah, in his words: ‘One who does not say I am fourth of the caliphs’ – the Hadeeth.

Adam is Created from soil (Turab), so he was earthy, then surely, We Created you from dust [22:5], and the Prophet named Ali as ‘Abu Turab’ (father of the soil). And Adam had said at the time of his creation, and he had sneezed: ‘The Praise is for Allah’. Allah Said: “May Allah have Mercy on you! And I have Created you for this. My Mercy precedes My Wrath!” So, it was the first phrase he had said it, and Ali, when he was born, performed Sajdah to Allah upon the ground and praised Him.

And Adam was Created between Makkah and Al Taif, and Ali was born in the Kaaba; and Allah Chose Adam: Surely Allah chose Adam [3:33], and for Ali: and the progeny of Imran above the worlds [3:33]. And the Prophets, all of them are from the Sub of Adam, and successors of the Prophet are from Sub of Ali.

And Adam was raised (at funeral) upon the shoulders of Angels, and the funeral of Ali was upon their shoulders as well. The children of Adam were attributed to him to they are said to be (Aadmeen) Adamites, and the children of the Prophet are attributed to him so they are said to be Alawites. Allah Commanded the Angels with the Sajdahs to Adam and Ali, they have been Commanded to go to him.
It is reported by Al Abbas Bin Bakkar, from Shareek, from Salamah Bin Kuheyyl,

‘From Ali asws: ‘The Prophet asww said: ‘O Ali asws! You asws are at the status of the Kabah. You asws will come to and you asws will not go to (anyone)’

Adam as sold the Paradise for seeds of wheat, so He azwj was Commanded with exiting from it. We said: Go down from it altogether; [2:38], while Ali asws bought the Paradise by a disc (of bread), so there was Permission for him asws with entering into it, And Recompense them due to their being patient, [76:12] And He Taught Adam the names, all of them, [2:31], and it was the name of Ali asws and his asws children. Allah aswz Taught Adam as their asws names”.

I was informed by Mahmoud Bin Abdullah Bin Ubeydullah Al Hafiz, by his chain from Zayd Bin Aslam, from Ibn Umar,

‘Rasool-Allah asww said: ‘On the Day of Qiyamah, Adam as will pride with his as son as Shees as, and Jsaww, with Ali asws Bin Abu Talib asws.

And his asws equality with Idrees as with things, Idrees as being fed after his as expiry from the food of Paradise, and Aj as was fed during his asw lifetime from its food, repeatedly. And Idrees as has been named as such because he as learnt (Daras) the Books, all of them, and Words of Exalted regarding Ali asws: and one with whom is Knowledge of the Book [13:43]. And Idrees as is the first one to place the (foundations of) writing, and Ali asws is the first one to place the grammar and the speech development.

And his asws equality with Noah as in fifteen places. During the Covenant: And when We Took from the Prophets, their Covenants, [33:7], and for Ali asws is what is reported that Allah azwj the Exalted Took the Covenant upon the Prophet-hood and Covenant of twelve Imams asw after me asww.”

و خص بطول العمر فثبت فيهم ألف سنة و طول عمر ولده القائم ع وأشهد أن نحن على الذين استطاعوا الآية
And he as was specialised with the long life, so he as remained among them for a thousand years, and the long life of his asws son Al-Qaim asws: And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] – the Verse.

و نوح شيخ المرسلين و علي شيخ الْئامة و قيل لِلَّذِينَ مِن بَني الدَّارد و فاز النُّير و فاز النَّجم إذا هُوائ

And Noah as a sheykh of the Messengers as and Ali asws is sheykh of the Imams asws. And He azwj Said to Noah as They said, 'O Noah! You have disputed us [11:32], and Ali asws: So the one who argues with you [3:61]. And the water sprung forth for Noah as from between the fires: and the oven overflowed, [11:40], and the star collapsed for Ali asws from a well of the house, (I Swear) by the star when it swoops down [53:1].

The supplication of Noah as was answered, so the sky came down for him asw with the Punishment, and it was Answered for Ali asws with the Mercy. The ground sprouted vegetation for him asws in an uncultivated and barren wilderness and others.

ذِكر الله نوحا فِ كتابه فِ اثني و أربعي موضعا أوله قوله إِنَّ اللَََّ اصْتَفى آدَمَ وَ نُوحاً

Allah azwj Mentioned Noah as in His azwj Book in forty-two places. Its first are His azwj Words: Surely Allah chose Adam and Noah [3:33], and its last is: And Nuh said: ‘My Lord! Do not leave [71:26]. And Ali asws is Mentioned in eighty-nine places that he asws is Emir of the Momineen.

و سَى عليا بَسَه و جَعَلْنا لََُمْ لِسانَ صِدْقٍ عَلِياا

And Noah as was named as such due to the frequency of his as lamentation (Noha) and ascetism, and He azwj Said for Ali asws: Safe is He who is obedient [39:9]. And he as is named as thankful: Surely, he was a grateful servant [17:3], and Ali asws is Named by his asws name: and We Made for them a truthful tongue of Ali [19:50].

و أهلك جَيع الْلق بَلطوفان سوى قومه فَأَنََْيْناهُ وَ الَّذِينَ مَعَهُ فِِ الْفُلْكِ و أهلك أعداء علي فِ طوفان النصب فيلقى فِ جهنم و يفوز أحباؤه

And entirety of people were destroyed by the flood, besides his as people: so We Rescued him and those who were with him in the ship, [7:64], and the enemies of Ali asws were destroyed in the flood of hostility, so they were thrown into Hell, and ones loving him asws are successful: Surely, for the pious, there would be success [78:31].

نوح أبي ثانِي و على أبو الألة و السادات و اشتق لنوح اسمه من صفته لما ناح و اشتق اسم علي من صفته لأنه علا قبل يا لَّوْجَ الْفِطْرَ يُسَلَّم بِيا و قبل لعلي سلام على آل يس
Noah is the second father, and Ali is father of the Imams and the chiefs. And the name of Noah was derived for him from his attributes, and the name of Ali from his attributes, because he is exalted: *It was Said: “O Noah! Descend with Peace from Us [11:48]. And He Said to Ali: Greetings be on Progeny of Yaseen [37:130].*

And He Carried him upon the ship during the flood of water: *And We Carried him upon (a ship) of panels and nails [54:13].* And he said for Ali: ‘An example of People of my Household is like the ship of Noah – the Hadeeth. So, the ship of Ali is a salvation from the Fire’.

**REGARDING HIS EQUALITY WITH IBRAHIM AND ISMAIL AND IS’HAQ**

Ali equates with Ibrahim in thirty qualities – Regarding the selection: *He Selected him and Guided him [16:121], and for Ali: Surely Allah chose Adam [3:33].*

And regarding the guidance: *to the Straight Path [16:121], and for Ali: and for every people there is a Guide [13:7].*

And regarding the good deeds: *And We Gave him good (deed) in this world, [16:122], and for Ali: One who comes with the good deed, [6:160].*

And regarding the Blessings: *And We Sent Blessings upon him [37:113], and for Ali: and His Blessings are upon you, the People of the Household, [11:73].*

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And regarding the glad tidings: *And We Gave him the glad tidings of Is’haq*, [37:112], and for Ali\textsuperscript{asws}: *And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful* [25:54].

و في السلام سلام على إبراهيم و لعلي سلام على آل ياسين

And regarding Al-Islam: *Greetings be upon Ibrahim* [37:109], and for Ali\textsuperscript{asws}: *Greetings be on Progeny of Yaseen* [37:130].

و في الخلة و أتخذ الله إبراهيم خليلا و لعلي إنا وليكم الله

And regarding the friendship: *and Allah Took Ibrahim as a friend* [4:126], and for Ali\textsuperscript{asws}: *But rather, your Guardian is Allah*, [5:55].

و في النداء الحسن و جعلنا لهُم سِرَاطٍ مِنْ عِينٍ و لعلي و أهلِينَ آمِنَوا بالله و زسلهُم أولئك هم الصالِقون

And regarding the goodly praise: *and We Made for them a truthful tongue of Ali* [19:50], and for Ali\textsuperscript{asws}: *And those who believe in Allah and His Rasool, they are the truthful* [57:19].

و في القيم و أتخذوا من مقام إبراهيم مصلى و لعلي هو أول من صلى مع رسول الله ص.

And regarding the position: *and Take for yourselves a place for Salat at the standing-place of Ibrahim*. [2:125], and for Ali\textsuperscript{asws}, and he\textsuperscript{asws} was the first one to pray salat with Rasool-Allah\textsuperscript{as}. اللَّهَ مَعَ صَبِيرٍ

و في الإمامة إني جاعِلُكَ لِلنَّاسِ إِماماً و لعلي و كل شئ أحسِبناهُ إِمامٍ مُبِينٍ

And regarding the Imamate: *“I will Make you an Imam for the people”*. [2:124]. for Ali\textsuperscript{asws}: *and We have Enumerated all things in a clarifying Imam* [36:12].

و جعل مثابته قِبلة لِلْحَلِف و إذ جعلنا البَيْت مَثاباَّ و لعلي حب علي إِمَام

And He\textsuperscript{aswj} Made his\textsuperscript{as} resort a Qiblah for the people: *And when We Made the House (Kabah) as a resort* [2:125], and for Ali\textsuperscript{asws}: ‘Love of Ali\textsuperscript{asws} is Eman.

و بيناه طوابِ الطوافِ و طهُرَ بِنَبِيِّينَ لِلْطَّائِفِينَ و لعلي إنا يُريدُ الله يُبِدِهِمُ الْغِيْرَانَ و أمر إبراهيم تطهير البيت و طهُرَ بِنَبِيِّينَ و الله تعالى طهير بيت

And its construction for Tawaaf by the Momineen\textsuperscript{asws}: *and Purify My House for the Tawaaf performers*, [22:26], and for Ali\textsuperscript{asws}: *But rather, Allah Intends to Keep the uncleanness away from you*, [33:33]. And He\textsuperscript{aswj} Commanded Ibrahim\textsuperscript{as} with Cleaning the House: *and Purify My House* [22:26], and Allah\textsuperscript{aswj} the Exalted Cleaned the House of Ali\textsuperscript{asws}: *and Purify you (with) a Purification* [33:33].

و ملوك الزمان مِنْ نسل إبراهيم و الأئمة الأئمة عشر من صلب علي و أئني الله عليه إن إبراهيم كان أمة لأنه كان وحيدا في زمانه بالتوحيد و علي أول

من أسلم
And the kings of Rome are from the lineage of Ibrahim as, and the twelve Imams asws are from the Sulb of Ali asws; and Allah azwj has Praised upon him as that he saww was a community, because he as was alone during his as era being with the Tawheed, and Ali asws is the first one to be Muslim.

و قال إن إبراهيم كان أمة قانةً بل و لعلي آمن هو قانة

And He azwj Said: *Surely Ibrahim was a community, obedient to Allah,* [16:120], and for Ali asws. *Safe is He who is obedient* [39:9].

و قال له ولكني كان خليفة شهيداً و لعلي علي ميلة إبراهيم و دين محمد و متى و علي حنيفا مسلما

And He azwj Said for him as: *but he was (an) upright (man), a Muslim (submitter),* [3:67], and for Ali asws being upon the nation of Ibrahim as and religion of Muhammad saww and manifesto, Ali asws is upright, Muslim (submitter).

و قال له شاكراً لألفعه و لعلي الذين يذكرون الله

And He azwj Said for him as: *Grateful for His Favours.* [16:121], and for Ali asws. *Those who are recalling Allah* [3:191].

و قال و إبراهيم الذي وق و لعلي يذكرون بالنير

And He azwj Said: *And (Ibrahim who fulfilled it?* [53:37], and for Ali asws: *They are fulfilling the vows* [76:7].

و قال و إبراهيم قال لح Он لأمة مندى و سيارة و يذكرون بالنير

And He azwj Said: *and in the Hereafter he would be from the righteous ones* [2:130], and for Ali asws: *and the corrector of the Momineen;* [66:4].

و قال إن إبراهيم فارق قومه و أبنه و لعلي يذكرون الأمة و يذكرون بالنير

And He azwj Said: ‘*Surely Ibrahim was forbearing, tender-hearted, repenting* [11:75], and for Ali asws: *being cautious of the Hereafter and hoping for the Mercy of his Lord.* [39:9].

و كان إبراهيم مؤذن للحج و أذان من الله و رسله

And Ibrahim as was a proclaimer for the Hajj: *And proclaim among the people with the (performance of) Hajj.* [22:27], and Ali asws is a proclaimer of Allah azwj: *And a proclamation from Allah and His Rasool* [9:3].

و إبراهيم فارق قومه وأشجعهم واشجعهم و ما ذكرنا من ذكرت الله من نسل إبراهيم من نسل بني إسرائيل و فهموا لإنجح و يطيعون و على دار فريقا فجعله الله في أفضلها و هو بو هاشم وأعطاه السلم الطيب
And Ibrahim as separated from his as people: **And I will withdraw from you and what you call on besides Allah, [19:48]**, so Allahazwj Extracted seventy thousand Prophetsas from hisas lineage: **And We Granted to him Is’hag and Yaqoub, [6:84]**, and Aliasws separated from Quraysh, so Allahazwj Made himasws to be among their superior, and they are the Clan of Hashimas, and Gave himasws the goodly lineage.

و عادى إبراهيم قومه فَأَلْقُوهُ عَدُوٍّ فِي إِلَّا زَبُبُ الْعالَمِيَْ

And Ibrahim as was inimical to hisas people: **So these are enemies to me, except Lord of the Worlds [26:77],** and Quraysh were inimical to Aliasws so heasws was inimical to them with the sword.

و قال إبراهيم إن هذا هو أَنْبَتُ أَلْهَيْنِ و قال النبي صلى الله عليه وسلم وأن أبَدهم الله azwj

And Ibrahim as said: **‘Surely, in this, it was the clear trial [37:106],** and the Prophetasws said: 'I am a sonasws of the two sacrifices’ – meaning Ismailas and Abdullahas, and Trials of Aliasws is more.

و رمي إبراهيم مشدودا على المنجنيق و هو مكره و رمي علي على المنجنيق فِ ذاِ السلَسل و هو مَتار

And Ibrahim as was thrown tied upon the catapult, and heas disliked it, and Aliasws was thrown upon the catapult during (battle of) Zat Al-Salasil, and it was a choice.

و قال فِ حق إبراهيم و ألقوه في الحيم فِ ألقى علي نفسه في وادي الجن و حاربهم

And Heazwj Said in the right of Ibrahimas: **and throw him into the Blazing Fire!’ [37:97],** and Aliasws threw himselfasws in the valley of the Jinn and defeated them.

و صارَ نَر الدنيا على إبراهيم بردا و سلَما قُلْنا يَ نَرُ كُونِ ب َرْداً وَ سَلَماً و تصيْ نَر الَخرة على مُبِ علي ع بردا و سلَما حتَّ تنادي الْحيم جز يَ مؤمن فقد أطفأ نورك لَبِ

And the fire of the world became cool and safe upon Ibrahimas: **We said: “O fire! Become cool and safe upon Ibrahim!” [21:69],** and the Fire of the Hereafter would become cool and safe upon ones loving Aliaisws to the extent that the Blazing Fire would call out: Cross, O Momin, for your radiance is extinguishing my flames!’

ادعى في محجة إبراهيم خلف فقال فَأَلْقُوهُ عَدُوٍّ فِي إِلَّا زَبُبُ الْعالَمِيَْ و أدعى في محجة علي خلف فقال الناس إن إلَّ اولى الناس بإبراهيم لِلذين أَنْبَتُ الآية

Heazwj Claimed for a people regarding the love of Ibrahimas, Heazwj Said: **one who follows me, then he is from me, [14:36],** and Heazwj Claimed for a people regarding the love of Aliaisws: **Surely the foremost of people to Ibrahim are those who follow him [3:68] – the Verse.**

و إبراهيم أوجس فِ نفسه خيفة من الملَئكة و تكلم علي و اذن

And Ibrahimas perceived fear within himselfas from the Angels, and Aliaisws spoke with them.
And rest of the Prophets as after Ibrahim as are from his as lineage: being a sect of your father Ibrahim. He named you all as the Muslims [22:78], and rest of the successors asws are from the sons asws of Ali asws: and their offspring follow them with Eman, [52:21].

Ibrahim as laid the foundation of the Kabah: Surely, the first House Placed for the people [3:96]. And Ali asws manifested Al-Islam and purified the Kaaba from the divining arrows, and Ibrahim as broke the idols: They said, ‘Did you do this with our gods, O Ibrahim?’ [21:62] He said: ‘But their biggest one did this, [21:63]— meaning Afloun (the biggest idol); and Ali asws broke three hundred and sixty idols, their biggest being Hobal.

Allah aswj Tried Ibrahim as with sacrifice of the son as: I saw in the dream that I should slay you, [37:102], and Abu Talib asws made Ali asws spend the night on the bed of Rasool-Allah saww every night in the mountain pass, and the Prophet saww made him asws spend the night on the night of Emigration, and between the two sacrifices, there are differences.

And sometimes the father would have compassion upon his son and would not slaughter him, and Ali asws was upon certainty from the Kafirs and strength in the thinking of his son, that his father is testing him regarding his obedience. So, he as removed a lot of the fear and wished the safety, and Ali asws was fearful without wishes and his as matter is attributed to the Revelation so it Obligated the following, and Ali asws is upon other than that.

And Allah aswj Praised upon Ibrahim as in sixty-five places, its first being: And when his Lord Tested Ibrahim [2:124], and its last: The Parchments of Ibrahim and Musa [87:19].

And Allah aswj Revealed a quarter of the Quran regarding Ali asws, Is’haq as and Ismail asw. 105

105 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 73 H 15 c
REGARDING HIS\(^\text{asws}\) EQUALITY WITH YAQOUB\(^\text{as}\) AND YUSUF\(^\text{as}\)

There were twelve sons for Yaqoub\(^\text{as}\), the most beloved of them to him\(^\text{saww}\) being Yusuf\(^\text{as}\) and Benyamin\(^\text{as}\), and for Ali\(^{\text{asws}}\) were seventeen sons, the most beloved of them to him\(^\text{asws}\) being Al-Hassan\(^\text{asws}\) and Al-Husayn\(^\text{asws}\); and the youngest of his\(^\text{as}\) children was Lawy, because he\(^\text{as}\) took with the posterity of Ays, so the Prophet-hood came to be for him\(^\text{as}\) and for his\(^\text{as}\) children. During the absence, Yusuf\(^\text{as}\) was thrown into the well, for him\(^\text{as}\), and Al-Husayn\(^\text{asws}\) was slaughtered, for Ali\(^\text{asws}\).

And Yaqoub\(^\text{as}\) was Tried with the separation of Yusuf\(^\text{as}\), and Ali\(^\text{asws}\) was Tried with the slaughter of Al-Husayn\(^\text{asws}\). Yusuf\(^\text{as}\) was not raised from Yaqoub\(^\text{as}\) and even though he\(^\text{as}\) was distanced from him\(^\text{as}\), and the caliphate was not raised away from Ali\(^\text{asws}\) and even though it was distanced from him\(^\text{asws}\) for days.

There was a house of sorrows for Yaqoub\(^\text{as}\), and for the Progeny\(^\text{asws}\) of the Prophet\(^\text{saww}\) is Karbala. And Yaqoub\(^\text{as}\) was returned the sight by the shirt of his\(^\text{as}\) son\(^\text{as}\), and there was a shirt for Ali\(^\text{asws}\) from the weaving of (Syeda) Fatima\(^\text{asws}\), he\(^\text{asws}\) saved himself\(^\text{asws}\) by it during the wars.

And wolf spoke to Yaqoub\(^\text{as}\), ‘The flesh of Prophets\(^\text{as}\) is Prohibited unto us’, and a snake spoke to Ali\(^\text{asws}\) upon the pulpit, and a wolf spoke to him\(^\text{as}\), and a lion as well.

Yaqoub\(^\text{as}\) was named as such because he\(^\text{as}\) took with the posterity of his\(^\text{as}\) brother Ays, and Ali\(^\text{asws}\) was named as such because he\(^\text{asws}\) is exalted in his\(^\text{asws}\) affiliations, and his\(^\text{asws}\) lineage, and knowledge, and his\(^\text{asws}\) ascetic, and other than that.

And for Yaqoub\(^\text{as}\) there were twelve sons, from them were obedience and from them were disobedient. And for Ali\(^\text{asws}\) there were twelve sons\(^\text{asws}\), all of them\(^\text{asws}\) infallible, Purified.
And his asws equalness with Yusuf as in things, Yusuf as said: Lord! You have Given me from the kingdom [12:101], and He azwj Said regarding Ali asws: And when you view, then you will see Blessings and a great Kingdom [76:20].

And when the brothers (of Yusuf as) were the Bounties and the perfection of the compassion (from the father as), then envied him asws, like that is the state of Ali asws. Or are they envying the people upon what Allah has Given them from His Grace? [4:54], so He azwj Increased them both with exaltedness and nobility: And do not be coveting what Allah have Graced with some of you above the others. [4:32].

And the brothers of Yusuf as said in the apparent: and we are his well-wishers? [12:11] and we would be his protectors’ [12:12], and they were being inimical to him as in the hidden. Allah azwj the Exalted Said: You are stealing!’ [12:70] or else we would be from the unjust ones’ [12:79]. And like that is the state of Ali asws. They advised him asws in the apparent and abhorred him asws in the hidden.

And He azwj Said to Yusuf as: O truthful one! [12:46], and Ali asws said: ‘I asws am the greatest truthful.

Brothers of Yusuf as were harmonious with him as with the tongue and opposed him as with the hearts: Send him with us tomorrow. [12:12], and like that is the state of the hypocrites with Ali asws: So, if perhaps you were to be rulers, [47:22].

And they said in the presence of his as father as: and we would be his protectors’ [12:12], and they wasted him as, and the hypocrites said, ‘Ali asws is our Master’, and they oppressed him asws after his saww expiry: Or, do those who commit the evil deeds reckon [45:21].

Yaqoub as submitted Yusuf as to them with the trust: ‘It grieves me that if you would go with him [12:13]; and Al-Mustafa saww said: ‘I saww am leaving behind among you all, the two weighty things’ – the Hadeeth.
And Yaqoub said: ‘O my sorrow upon Yusuf!’ [12:84], and Al Mustafa saww said: ‘No Prophet saww has been hurt like what I saww have been hurt’. And Allah azwj the Exalted Said: And when he reached his maturity, We Gave him Wisdom and Knowledge; [12:22], and Al asws was Given wisdom during his young age with things like what has preceded.

And four claims were made regarding Yusuf as. Yaqoub as said: He said: ‘O my son! Do not narrate your dream to your brothers, [12:5], and the mighty one (king) said, ‘perhaps he would benefit us or we may take him as a son’. [12:21], and his brothers stole him as. And they sold him cheaply [12:20], and Zuleykha seized him as desirously: Her love being passionate. [12:30], and Allah azwj the Exalted Said regarding Al asws: Surely he is only a servant We Favoured upon [43:59] and Al-Mustafa saww said regarding Al asws: ‘Ali asws is my saww brother asws.

And a group denied him as: They are intending to extinguish the Noor of Allah [61:8], and the Shias believe in his asw Imamate: From the Momineen there are men who ratified [33:23].
And Yusuf was named as a son, and a brother, and a slave, and a desired one. Like that, the exaggerators claimed, ‘He is Allah!’ And the Kharijites said, ‘He is a Kafir!’ And the Murjites said, ‘He is the delayer!’ And the Shias said, ‘He is infallible, Purified!’

And Yusuf was looked at by seven considerations – Yaqoub looked with the love, so he was deprived meeting him: ‘O my sorrow upon Yusuf!’ [12:84]; and Malik Bin Al-Za’ar (looked) with sanctity, so he became a king: ‘Give him an honourable abode, [12:21]; and the king (looked) with the fitness and found the maintenance from him: she said, ‘I desire you’. He said, ‘Allah Forbid! [12:23]; And Zuleykha (looked) with the desire, so she was mocked from it: And women in the city said, [12:30]; and the Momineen (looked) with the Prophet-hood: Yusuf! O truthful one! [12:46].

And like that they looked at Ali with eight considerations – The Kafirs (looked) with the enmity so the Fire is their abode: That is a disgrace for them [5:33]; and the hypocrites (looked) with the envy, so they incurred losses: Say: ‘Shall We Inform you of the greatest losers in deeds [18:103]; and Al-Mustafa (looked) with the successorship, and the match, so he became his son-in-law, and commander of his army: And He it is Who Created a person from the water, [25:54];

And Salman, and Abu Zarr, and Al-Miqdad (looked) with the compassion, so they because the special companions; and the Shias rejoiced: And the foremost are the foremost [56:10]; and the Nasibis (Hostile ones) (looked) with the belittling, so they strayed: When those who were followed shall disavow from those who followed (them), [2:166]; and the exaggerators (looked) with the impossibilities, so they became from the lost ones: And the one who seeks other than Islam as a Religion, [3:85];

And the atheists (looked) with the lies, so they became innovators: Surely, those distorting Our Verses [41:40]; and the Shias (looked) with the religion, so they became ones of proximity: ‘Wait for us to acquire from your light’. [57:13].

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REGARDING HIS\textsuperscript{as} EQUALNESS WITH MUSA\textsuperscript{as}

Musa\textsuperscript{as} was brought up in the lap of an enemy of Allah\textsuperscript{azwj}, Pharaoh\textsuperscript{la}, and Ali\textsuperscript{asws} was brought up in the lap of the Beloved of Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww}.

And he\textsuperscript{as} is Musa\textsuperscript{as} son\textsuperscript{as} of Imran\textsuperscript{as}, and Ali\textsuperscript{asws} is Progeny of Imran\textsuperscript{as}, and they say that a name of Abu Talib\textsuperscript{asws} is ‘Imran’.

And Allah\textsuperscript{azwj} Protected Musa\textsuperscript{as} in his\textsuperscript{as} childhood from Pharaoh\textsuperscript{la}, and in his\textsuperscript{as} adulthood from the sea, and He\textsuperscript{azwj} Protected Ali\textsuperscript{asws} during his\textsuperscript{asws} childhood from the snake where he\textsuperscript{asws} killed it, and during his\textsuperscript{asws} adulthood from the Euphrates when he\textsuperscript{asws} raided it.

And for Musa\textsuperscript{as} was splitting of the sea, and it is Nile of Egypt: “Strike the sea with your staff!” [26:63], and Nahrwan was split by a gesture of Ali\textsuperscript{asws}, when it dried up.

Musa\textsuperscript{as} struck with his\textsuperscript{as} staff upon the sea and said: ‘Come out, O you frogs!’ So, they came out. And the snake and the serpents obeyed Ali\textsuperscript{asws}, and that is more terrifying.

And the locusts and the lice were subdued for Musa\textsuperscript{as}, and for Ali\textsuperscript{asws}, it was the fishes of Nahrwan when they crossed with him\textsuperscript{asws} and greeted unto him\textsuperscript{asws}. And the blood was subdued for Musa\textsuperscript{as}; decisitive Signs. [7:133], and Ali\textsuperscript{asws} spilt the blood of Kafirs until they named him\textsuperscript{asws} as the red death.

And Musa\textsuperscript{as} was master of nine manifest signs, and Ali\textsuperscript{asws} is Master of such and such miracles (too many to count).
And Allah azwj Revived a people due to a supplication of Musa as: *Then We Resurrected you from after your death* [2:56], and He azwj Revived due to a supplication of Ali asws, Saam Bin Noah as, and companions of the cave, and the valley of Sarsar, and other such.

And Allah azwj has Mentioned Musa as in His azwj Book in one hundred and thirty places and Named Ali asws in His azwj Book in three hundred places.

And He azwj Said for Musa as: *and We Drew him closer, whispering* [19:52], and Said for Ali asws: *and We Made for them a truthful tongue of Ali* [19:50].


And the earth was subdued for Musa as until it submerged with Qaroun la, and Ali asws annihilated the enemies of the Prophet saww: *We would still Take Revenge from them* [43:41].

And Musa as said: *And Make a Vizier to be for me from my family* [20:29] Haroun, my brother [20:30]. And in another Verse: ‘Be my Caliph among my people’ [7:142], and Allah azwj Said: “You are Granted your request, O Musa!” [20:36]. And Allah azwj on the night of the Ascension: “Make Ali asws the caliph!” And he saww said: ‘You asws are from me saww at the status of Haroun as from Musa as’.

And Allah azwj Quenched Musa as from the rock: *So there gushed out from it twelve springs;* [2:60], and Ali asws: *And He it is Who Created a person from the water,* [25:54], twelve Imams asws.
And Allah⁷azwj Send down the Manna and Quails upon Musa⁶as, and the Prophet⁶aww gave Al⁹asws from the fruits of Paradise, and its pomegranates, and its grapes, and other than that.

And Musa⁶as and Haroun⁶as disputed with Pharaoh⁷la regarding the abundance of his⁷la cavalry. Al-Tabari said, ‘Al-Zahly and Al-Bowqay (townships) were four thousand men, and they were victorious with them; and Muhammad⁷saww and Ali⁶asws disputed the Jews, and the Christians, and the Magians, and the Polytheists, and the Atheists, and were victorious upon them: He is the One Who Assisted you with His Help and with the Momineen [8:62].

And Musa⁶as and Haroun⁶as disputed against Pharaoh⁷la and Haman⁷la and Qaroun⁷la and their⁷la armies; and Muhammad⁷saww and Ali⁶asws disputed a number like the bees, and the grains of sand, from the former ones and the latter ones.

And Allah⁷azwj Drowned their⁶as enemies into the sea: And We Saved Musa and all those who were with him [26:65] Then We Drowned the others [26:66], and Allah⁷azwj will be Throwing enemies of Muhammad⁶asws and Ali⁶asws into Hell: Both (of you), throw into Hell every stubborn Kafir! [50:24], and Allah⁷azwj will Rescue them⁶asws and ones loving them⁶asws: Then We will Rescue those who are pious [19:72].

Enemies of Musa⁶as contracted leprosy, and the ones inimical to Ali⁹asws contracted leprosy. Anas (well-known fabricator) said, ‘This is (as a result of) a supplication of Ali⁹asws.

Musa⁶as feared from the snake during his⁶as adulthood, so He⁷azwj Said: “Grab it and do not fear. [20:21], and Ali⁹asws tore up the snake during his⁶asws childhood, and the general Muslims are saying, ‘From this perspective he⁶asws is (named as) ‘Haydar’ (snake tearer).

Musa⁶as and Haroun⁶as feared from the mocking, so He⁷azwj Said: He said: “Do not fear! I am with you both. I hear and I See” [20:46]; and Muhammad⁶saww and Ali⁶asws did not fear from it: Allah will be Mocking with them, [2:15].
Musa as feared from his as staff: *“Grab it and do not fear. [20:21], and Ali asws did not fear from the snake and spoke to it.*

There was a staff for Musa as, and for Ali asws it was a sword. And in the staff of Musa as there were wonders which frustrated the magicians, and in the sword of Ali asws there were wonders frustrating the Kafirs; and in the staff of Musa there were four states: *This is my staff. [20:18], then it moved: and it was a slithering serpent [20:20], then it enlarged: and it was a clear serpent [7:107], then it swallowed: So it went on to swallow what [7:117].*

And in the sword of Ali asws there were four states mentioned in its chapter. Jibraeel as descended with the staff of Musa as and gave it to Shuayb as, and Shuayb as gave it to Musa as. Then Zulfiqar descended and it was given to Muhammad as, and Muhammad as gave it to Ali asws. And the staff of Musa as was from bitter almond (tree), and the tree of Tooba is in the house of (Syeda) Fatima asws and Ali asws; and its head was with two prongs, and Zulfiqar was with two prongs, and the (letter) 'Ayn in the name of Ali asws is with two prongs.

Musa as, his mother hand threw him as into the overflowing oven, and Ali asws was thrown from a catapult. Musa as was Tried by Pharaoh as, and Ali asws was Tried by pharaohs as.

And for Musa as there were twelve chiefs, and for Ali asws there are twelve Imams asws.

And He aswj Said for Musa as: *remove your slippers! [20:12], and He aswj Commanded that he asws places his asws leg upon a shoulder of Muhammad as, and the treading of Musa as was upon a stone, and treading of Ali asws was upon a shoulder of Muhammad as, and Musa as climbed upon (mount) Al-Toor, and Ali asws climbed upon a shoulder of the Rasool as.

And He aswj Said for Musa as: *and I shall Cast upon you Love from Me, [20:39], therefore everyone who saw him as, loved him as, and He aswj Obligated the love of Ali asws upon the
people, and his\textsuperscript{asws} loved distinguish between the truth and the falsehood. (He\textsuperscript{as} said): ‘No one will love you\textsuperscript{asws} except a pious Momin’ – the Hadeeth.

و قال لوسي و أُنّا الحق و لعلي و رأى بالشاعة و خاتم و قال لوسي و اصطغفلك تفسي و لعلي إنا و نعالم الله الآية و قال لوسي إنا قلنا و لعلي إنا نعلمك لوجه الله.

And He\textsuperscript{aswj} Said for Musa\textsuperscript{as}: And I have Chosen you, [20:13], and for Ali\textsuperscript{asws}: And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to), [28:68]; and He\textsuperscript{aswj} Said to Musa\textsuperscript{as}: And I have Chosen you for Myself [20:41]; and for Ali\textsuperscript{asws}: But rather, your Guardian is Allah, [5:55]; and He\textsuperscript{aswj} Said for Musa\textsuperscript{as}: he was sincere, [19:51]; and for Ali\textsuperscript{asws}: (They said): ‘But rather, we are feeding you for the Face of Allah, [76:9].

And when Musa said to his youth: [18:60], and the youth of Musa\textsuperscript{as} was Yoshua\textsuperscript{as}, and the youth of Muhammad\textsuperscript{saww} Ali\textsuperscript{asws}, and there is no youth except Ali\textsuperscript{asws}; and for Musa\textsuperscript{as} there were Shabbar\textsuperscript{as} and Shabbir\textsuperscript{as}, and for Ali\textsuperscript{asws} there were Shabbar\textsuperscript{asws} and Shabbi\textsuperscript{asws} (Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}).

And the Wilayah of Musa\textsuperscript{as} was in the children of Haroun\textsuperscript{as}, and Wilayah of Muhammad\textsuperscript{saww} was in the children of Ali\textsuperscript{asws}. They worshipped the calf and neglected Haroun\textsuperscript{as}: a calf for it being a mooing sound, [20:88], while they neglected Ali\textsuperscript{asws} and worshipped the clan of Umayya: then your people are laughing loudly [43:57].

Musa\textsuperscript{as} quenched the daughters of Shuayb\textsuperscript{as}: he found at it a group of people drawing water, and he found from besides them, two women being impeded [28:23]; and Ali\textsuperscript{asws} will quench the Domineen during the Qiyamah, and the children are the quenchers of the people of Paradise, and the Master\textsuperscript{aswj} will Quench Ali\textsuperscript{asws}, and Quench them, and Save them, and Meet them and Recompense them.

And Musa\textsuperscript{as} pulled the rock away from the top of the well, and forty men used to pull it: And when he arrived at the water of Madyan, [28:23], and Ali\textsuperscript{asws} pulled the rock from the water of Zahouma, and one hundred men were unable from uprooting it”.

\textsuperscript{107} Bihar Al Awaar – V 39, The book of History – Amir Al Momeenin\textsuperscript{asws}, Ch 73 H 15 e
REGARDING HIS\textsuperscript{asw} EQUALNESS WITH HAROUN\textsuperscript{as}, AND YOSHUA\textsuperscript{as} AND LUT\textsuperscript{as}

Words of the Prophet\textsuperscript{saww} on the day of allegiance of the clan, and day of Ohad, and day of Tabuk and other: 'O Ali\textsuperscript{asw}! You\textsuperscript{asw} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}. Thus, the Momineen are loving Ali\textsuperscript{asw} like what the companions of Haroun\textsuperscript{as} loved, and there does not happen to be for anyone in the presence of Musa\textsuperscript{as}, like the status of Haroun\textsuperscript{as}, nor for anyone in the presence of the Prophet\textsuperscript{saww} like the status of Ali\textsuperscript{asw}.

And Haroun\textsuperscript{as} was a caliph of Musa\textsuperscript{as}, and Ali\textsuperscript{asw} is caliph of Muhammad\textsuperscript{saww}. And when Musa\textsuperscript{as} entered to see Pharaoh\textsuperscript{la} and called him\textsuperscript{la} to Allah\textsuperscript{azwj}, he\textsuperscript{la} said, ‘And who will testify for you\textsuperscript{asw} with that?’ He\textsuperscript{as} said: ‘This one standing by your\textsuperscript{la} head, Haroun\textsuperscript{as}, so ask him\textsuperscript{as} about that’. He\textsuperscript{as} said: ‘I\textsuperscript{asw} testify that he\textsuperscript{as} is truthful and he\textsuperscript{as} is a Rasool\textsuperscript{asw} of Allah\textsuperscript{azwj} to you\textsuperscript{asw}.

He\textsuperscript{la} said, ‘But I\textsuperscript{la} will not punish him\textsuperscript{asw} except by expelling him\textsuperscript{asw} from my\textsuperscript{la} honours and join him\textsuperscript{asw} with your\textsuperscript{as} rank’. He\textsuperscript{la} called for a woollen coat for him and put it on him\textsuperscript{asw}, and he\textsuperscript{la} came with a staff and placed it in his\textsuperscript{as} hand. Allah\textsuperscript{azwj} Replaced for him\textsuperscript{asw} from that and Clothed him\textsuperscript{asw} a shirt of life. Haroun\textsuperscript{as} was safe from in his\textsuperscript{asw} battles for was long as that was upon him\textsuperscript{asw}.

And like that, Allah\textsuperscript{azwj} Clothed Ali\textsuperscript{asw} a shirt of security by words of the Prophet\textsuperscript{saww}: ‘From the Ordained is that you\textsuperscript{asw} will not be dying except after thirty years, after you\textsuperscript{asw} are a commander and fight against the allegiance-breakers, and the deviants and the renegades’. Then his\textsuperscript{asw} beard was dyed from the blood of his\textsuperscript{asw} head, in such and such a time.

فكان هارون إذا نزع القميص مخفياً وكان علي ع آمناً على كل حال وكان أول من صدق بموسى هارون و هكذا أول من صدق بالمكيين علي
It was so, whenever Haroun\textsuperscript{as} removed the shirt, he\textsuperscript{as} was fearful, and Ali\textsuperscript{asws} was safe upon every state. And the first one to ratify with Musa\textsuperscript{as} was Haroun\textsuperscript{as}, and like that the first one to ratify the Prophet\textsuperscript{saww} was Ali\textsuperscript{asws}.

And when Al-Hassan\textsuperscript{asws} was blessed (to Holy Family), Ali\textsuperscript{asws} named him\textsuperscript{asws} as ‘Harb’. The Prophet\textsuperscript{saww} said: ‘His\textsuperscript{asws} name is Hassan\textsuperscript{asws}’. When Al-Husayn\textsuperscript{asws} was born, he\textsuperscript{asws} named him\textsuperscript{asws} ‘Harb’ as well. He\textsuperscript{saww} said: ‘No, he\textsuperscript{asws} is Al Husayn\textsuperscript{asws}, like the children of Haroun\textsuperscript{as}, Shabbar\textsuperscript{as} and Shabbir\textsuperscript{as}’.

And his\textsuperscript{asws} equality with Yoshua\textsuperscript{as} Bin Noun\textsuperscript{as}, Ali Bin Mujahid (said) in his history, attributing, ‘The Prophet\textsuperscript{saww} said during his\textsuperscript{saww} expiry: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Yoshua\textsuperscript{as} from Musa\textsuperscript{as}’.

And his\textsuperscript{asws} equalness with Ayoub\textsuperscript{as}. Ayoub\textsuperscript{as} is the most patient of the Prophets\textsuperscript{as} and Ali\textsuperscript{asws} is the most patient of the successors\textsuperscript{as}. Ayoub\textsuperscript{as} was patient for three years in the afflictions, and Ali\textsuperscript{asws} was patient in the mountain pass with the Prophet\textsuperscript{saww} for three years, then he\textsuperscript{asws} was patient after it for thirty years.

And Allah\textsuperscript{azwj} has Described the patience of Ayoub\textsuperscript{as}: \textit{We Found him to be patient, [38:44]}, and Said to Ali\textsuperscript{asws}: \textit{and the patient ones during the adversity and the desperation and when distressed [2:177]}.

And his\textsuperscript{asws} equality with Lut\textsuperscript{as}, and Allah\textsuperscript{azwj} has Mentioned him\textsuperscript{as} in His\textsuperscript{azwj} Book in twenty-six places and Mentioned Ali\textsuperscript{asws} in such and such (many more) places”.

\footnote{108 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 73 H 15 f}
HIS\textsuperscript{asws} EQUALITY WITH AYOUB\textsuperscript{as}, AND JIRJEES\textsuperscript{as}, AND YUNUS\textsuperscript{as}, AND ZAKARIYA\textsuperscript{as}, AND YAHYA\textsuperscript{as}

في مساواته مع أيوب و جرجيس و يونس و زكريا و يحيى عليهم السلام

قُال في أيوب مَّسَّنَِّ الشَّيْطانُ بِنُصْبٍ وَ عَذابٍ و لعلي نصب من نواصب و عداوة شياطيْ الْنس و قَال لأيوب اْلَّذِينَ بِرَجْلِكَ و لعلي بِرَجْلِكَ

He\textsuperscript{aswj} Said regarding Ayoub\textsuperscript{as}: 'The Satan has touched me with toil and torment!' [38:41], and for Ali\textsuperscript{asws} hostility of the Nasibis and enmity of Satans\textsuperscript{la} from the humans. And Said for Ayoub\textsuperscript{as}: "Walk toward it [38:42]. And for Ali\textsuperscript{asws} at the valley of Balqa’a and others.

و لأيوب إِنََّ وَجَدْنَهُ صابِراً و لعلي صبِ فِ المحن و الفتن و لَ يقبل قوله الْق و قتل فِ الْق و عل

And for Ayoub\textsuperscript{as}: We Found him to be patient, [38:44], and for Ali\textsuperscript{asws}: And Recompense them due to their being patient, [76:12]; and Ayoub\textsuperscript{as} said: He said: ‘But rather, I only complain of my sorrow and grief to Allah, [12:86], and Ali\textsuperscript{asws} said: ‘Up to how much should I close the lid upon the speck (in my\textsuperscript{asws} eye)’.

شتن بيْ الغالب و المغلوب

And Ayoub\textsuperscript{as} said: ‘But rather, I only complain of my sorrow and grief to Allah, [12:86], and Ali\textsuperscript{asws} said: ‘Up to how much should I close the lid upon the speck (in my\textsuperscript{asws} eye)’.

أهلك الله أعداء جرجيس بَلنار و سيهلك أعداء علي بنار جهنم

Allah\textsuperscript{azwj} Destroyed the enemies of Jirjees\textsuperscript{as} with the fire and He\textsuperscript{azwj} will be Destroying enemies of Ali\textsuperscript{asws} with the Fire of Hell: Both (of you), throw into Hell every stubborn Kafir! [50:24].

و عذب جرجيس بأنواع العذاب و عذب علي بأنواع الحروب كسر جرجيس صنما و كسر علي ع الْاثاثأة و ستين في الكعبة سوى ما كسره في غيرها

Jirjees\textsuperscript{as} was patient during the test, and Ali\textsuperscript{asws} was patient during the test and the Fitna; and his\textsuperscript{as} words of truth were not accepted and he\textsuperscript{as} was killed regarding the truth, and Ali\textsuperscript{asws} was upon the truth and killed regarding the truth, for the truth.

و عذب جرجيس بأنواع العذاب و عذب علي بأنواع الحروب كسر جرجيس صنما و كسر علي ع الْاثاثأة و ستين في الكعبة سوى ما كسره في غيرها

Jirjees\textsuperscript{as} was agonised with a variety of punishments, and Ali\textsuperscript{asws} was agonised with a variety of the wards. Jirjees\textsuperscript{as} broke an idol, and Ali\textsuperscript{asws} broke three hundred and sixty idols in the Kaaba, besides what he\textsuperscript{asws} broke in other than these.

أهلك الله أعداء جرجيس بالنار و سيهلك أعداء علي بنار جهنم آلية في جهنم

Jirjees\textsuperscript{as} was agonised with a variety of punishments, and Ali\textsuperscript{asws} was agonised with a variety of the wards. Jirjees\textsuperscript{as} broke an idol, and Ali\textsuperscript{asws} broke three hundred and sixty idols in the Kaaba, besides what he\textsuperscript{asws} broke in other than these.

أهلك الله أعداء جرجيس بالنار و سيهلك أعداء علي بنار جهنم آلية في جهنم

Jirjees\textsuperscript{as} was agonised with a variety of punishments, and Ali\textsuperscript{asws} was agonised with a variety of the wards. Jirjees\textsuperscript{as} broke an idol, and Ali\textsuperscript{asws} broke three hundred and sixty idols in the Kaaba, besides what he\textsuperscript{asws} broke in other than these.

أهلك الله أعداء جرجيس بالنار و سيهلك أعداء علي بنار جهنم آلية في جهنم

Yunus\textsuperscript{as}: when he went away in anger, [21:87]. Ali\textsuperscript{asws} went as a fighter, warrior: And the whale swallowed him and he was blameworthy [37:142], and the fishes greeted unto Ali\textsuperscript{asws}, and there is a difference between the overcomer and the one overcome.
And Allahazwj Named himasws ‘Zul Noon’, and the Prophetasww named Alisasws ‘Zul Rayhanateyn’. And Heaszw Said regarding Yunusas: **When he abscended to a fully laden ship [37:140]**, and Alisasws is a fully-laden ship from the knowledge: ‘Iasww am city of knowledge’ – the Hadeeth.

And Allahazwj Named himasws ‘Zul Noon’, and the Prophetasww named Alisasws ‘Zul Rayhanateyn’. And Heaszw Said regarding Yunusas:

And Heaszw Said for Yunusas: **He would have been thrown in the wilderness while he was condemned [68:49]**, and in a place: and he was blameworthy [37:142], and Alisasws, they neglected himasws and abandoned himasws and cursed himasws for a thousand months.

And in the right of Yunusas: **And We Grew a gourd plant to grow for him [37:146]**, and Alisasws was fed from the fruits of Paradise. And Heaszw Said: And We sent him to a hundred thousand, or more [37:147], and Alisasws is Imamasws of the humans and the Jinn. And heas worshipped in a place no mortal had worshipped in it, and Alisasws was blessed (to Holy Family) in a place no one had been born in it, nor will anyone after himasws.

Zakariyaas – Zakariyaas was given glad tidings with Yahyaas in the prayer niche, and Alisasws was given glad tidings with Al-Hassanasws and Al-Husaysws. And Zakariyaas asked: **My Lord! Grant me good offspring from You, [3:38]**. And Heaszw Said to the Prophetasww without having been asked: Offspring, one being from the other; [3:34].

And a wife of Imranas said, **My Lord! I vow to You what is in my womb, to be devoted (to Your worship), [3:35]**. And Heaszw Said for Al-Murtazasws: They are fulfilling the vows [76:7], and she said, **My Lord! Surely I have placed a female’ [3:36]**. And Allahazwj the Exalted Said regarding the wifeasws of Alisasws: and our women and your women, [3:61].

And Allahazwj Answered a supplication of Zakariyaas. **'Lord! Do not leave me as an individual, [21:89] – the Verse; and Alisasws was Answered from without asking: So their Lord Answered**.
to them: [3:195]. Zakariya\textsuperscript{as} was hung on the tree, and the severe head of Yahya\textsuperscript{as} was in the tray, and Al\textsuperscript{asws} was killed in the prayer niche, and Al-Husayn\textsuperscript{asws} was killed at Karbala.

And Allah\textsuperscript{azwj} Mentioned him\textsuperscript{as} in His\textsuperscript{azwj} Book in seventeen places, its first being in (Surah) Al-Baqarah, and its last in (Surah) Saad; and He\textsuperscript{azwj} Mentioned Al\textsuperscript{asws} in such and such places, its first being: The path of those You have Bestowed Bounties upon [1:7], and its last: and enjoin each other with the Truth, and enjoin each other with the patience [103:3].

And she said, 'and I seek Refuge for her and her offsprings [3:36]; and Al-Mustafa\textsuperscript{saww} said for Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ’I seek Refuge for you\textsuperscript{asws} both from the evil of the poison, and the toxicity, and from every evil eye’.

And Zakariya\textsuperscript{as} was preaching to the children of Israel, and took responsibility of Maryam\textsuperscript{as}, and Al\textsuperscript{asws} was Mufti of the community and took responsibility of (Syeda) Fatima\textsuperscript{asws}.

Yahya\textsuperscript{as} – Allah\textsuperscript{azwj} Said for Yahya\textsuperscript{as}: And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15], and Said for Al\textsuperscript{asws}: Greetings be on Progeny of Yaseen [37:130]; and Said for Yahya\textsuperscript{as}: And rightful with his parents, [19:14], and for Al\textsuperscript{asws}: Surely, the righteous would be drinking [76:5].

Zulqarnayn – The Prophet\textsuperscript{saww} said: ‘You\textsuperscript{asws} are with its two reins (Zuqarnay)’, and we have commented it, and He\textsuperscript{azwj} Made a barrier upon Yajouj and Majouj, and Allah\textsuperscript{azwj} has Formed a barrier upon the Shias from the plots of Satan\textsuperscript{la}. And he\textsuperscript{saww} had understood languages of the creatures, and Al\textsuperscript{asws} knew talk of the birds, and the animals, and the beasts, and the Jinn, and the humans, and the Angels.

Zulqarnayn sought the spring of life and could not find it, and Al\textsuperscript{asws} is the spring of life. One loving him\textsuperscript{asws}, his heart will not die, at all!’
And Luqman\textsuperscript{as}, the wisdom appeared from him\textsuperscript{as}, And Ali\textsuperscript{asws}, all the knowledge burst forth from it. And Allah\textsuperscript{azwj} the Exalted Said: \textit{And We had Given the Wisdom to Luqman: [31:12]}, and Said for Ali\textsuperscript{asws}: \textit{The Beneficent [55:1] Taught the Quran [55:2]}.\textsuperscript{109}

\begin{quote}
AND REGARDING HIS\textsuperscript{asws} EQUALITY WITH DAWOOD\textsuperscript{as}, AND TALUT, AND SULEYMAN\textsuperscript{as}
\end{quote}

Allah\textsuperscript{azwj} the Exalted Said: \textit{O Dawood! Surely, We Made you a Caliph in the earth, [38:26];} and Ali\textsuperscript{asws} said: ‘One who does not say \textsuperscript{asws} am the fourth caliph’ – the Hadeeth. And He\textsuperscript{azwj} Said: \textit{And Dawood killed Goliath [2:251];} and Ali\textsuperscript{asws} killed Amro, and Marhab. And there was a rock in it as a means of killing Goliath, and for Ali\textsuperscript{asws} was a sword annihilating the Kafirs.

And He\textsuperscript{azwj} Said for Dawood\textsuperscript{as}: \textit{and remnants of what the progeny of Musa and the progeny of Haroun have left, [2:248];} and for Ali\textsuperscript{asws} and his\textsuperscript{asws} children: \textit{The remaining one of Allah is better for you [11:86], and the remnant of Allah\textsuperscript{azwj} is better than the remnant of Musa\textsuperscript{as}.}

And for Dawood\textsuperscript{as} there was a chain of the governance, and Ali\textsuperscript{asws} split the difficult locks Ali\textsuperscript{asws} judged you all upon. And Dawood\textsuperscript{as} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Merited us over the worlds’. And this is a claim. And Allah\textsuperscript{azwj} Said for Ali\textsuperscript{asws}: \textit{Allah Merited the fighters [4:95], and this is evidence.}

And Allah\textsuperscript{azwj} Said for Dawood\textsuperscript{as}: \textit{And the birds gathered, all responding to him [38:19], and His\textsuperscript{azwj} Words: “O mountains and the birds! Repeat Praises with him!” [34:10]. And Ali\textsuperscript{asws} was glorifying with the pebbles and these would glorify with him\textsuperscript{asws}.}

\textsuperscript{109} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 73 H 15 g
And Allahazwj Said to Dawoodas: We have been Taught the speech of the birds, [27:16]. And for Aliasws there was such a voice, the braves died (from it), and heasws spoke with the birds in the air.

و قال لداود و آتية الحکمت و قص القاتل و قال لعلی ع فن كفی بالله شهیدا بیتی و بینكم و من عنده علم الكتاب

And Heazwj Said for Dawoodas: and We Gave him the Wisdom and Decisive Speech [38:20], and Said for Aliasws: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43].

و قال و الأثر عینذا داوی ذا الیو و قل في علی هو الی الذي أتیت بیتی و بالللمین

And Heazwj Said: and remember Our servant Dawood, possessor of the strength, [38:17], and Said regarding Aliasws: He is the One Who Assisted you with His Help and with the Momineen [8:62].

و داود خطيب الینابی و علی أوى فصل الخطاب و قال فهؤومهم بیان الله و فن داوی جالوت و علی هرم جند الكفیر و الینابی

And Dawoodas is preacher of the Prophetsas, and Aliasws has been Given the decisive address. And Heazwj Said: So, they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251], and Aliasws defeated armies of the Kafirs and the rebels'.

و قال داود إن الله قد بعث لکم طلح ملكا قلوا أن يكون له الملك عليا و لن نملك ملكا خاصا و لن نملك امت الله و لن نملك مشففا من المال و هنا في قلوب أهل الحق

And Dawoodas said: ‘Allah has Appointed Talut to be a king over you’. They said: ‘How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?’ [2:247]. And when the Prophetas established Aliasws in hisasws place, they said approximate to it. The Prophetas said: ‘Aliasws is with the truth’.

و قال في طالوت إن الله اعطيك الملك و قل في علي و أان عثمان على العائنين

And Heazwj Said regarding Talut: ‘Allah has Appointed Talut to be a king over you’. [2:247] and Said regarding Aliasws: and the progeny of Imran above the worlds [3:33].

و قال في طالوت و الله يملک من يشاء و قال لعلی و ربت بیتی ما يشاء و يخلاق

And Heazwj Said regarding Talut: and Allah Grants His Kingdom to the one He so Desires to; [2:247]; and Said for Aliasws: And your Lord Creates whatever He so Desires to [28:68].

و قال في طالوت و زادة نشطة في العلم و الجسد وكان على أعظم الأممة و أشجعهم

And Heazwj Said regarding Talut: and has Increased him abundantly in knowledge and physique; [2:247], and Aliasws was most learned of the community, and their bravest.
And the children of Israel were thirsty during a military expedition against Goliath. Talut said, ‘Surely Allah will Test you with a river; [2:249], and it was a river of Palestine: so the one who drinks from it, he isn’t from me . . . but they drank from it except for a few of them [2:249]; and they were four hundred men, and it is said, three hundred and thirteen from a total of thirty thousand.

He said, ‘You did not obey me in drinking water, so how will you obey me during the war?’ So, he left them being. And Ali, they came to him and said, ‘Extend your hand, we shall pledge allegiance to you!’ He said: ‘If you were truthful, then come to me tomorrow morning having shaved your heads’ – the Hadeeth.

Goliath aimed to uproot the house of Dawood, so Dawood killed Goliath, and the kingdom settled upon him; and the enemies of Ali sought to coerce him, so he killed them, or they died before him, and the Imamate remained for him and for his children: They are intending to extinguish the Light of Allah [61:8].

Suleyman asked the Angel for a ring - Grant me a kingdom, [38:35], and Ali gave the ring to the Angel: those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]. The higher hand is better than the lower hand. Suleyman was an asker and Ali was a giver.

Suleyman: Grant me a kingdom, [38:35], and Ali said: ‘O yellow (gold) and O white (silver)! Deceive someone other than me!’

Suleyman asked for a kingdom not befitting for anyone after him, so he was Given, and it was to perish (temporal), and Ali was Given a lasting kingdom without having asked: Blessings and a great Kingdom [76:20].
When Suleyman asked a final kingdom, he was given: *Its morning course was a month and its evening course was a month*, [34:12], and Al Murtaza was Gifted a final kingdom. He was Given sovereignty in the world: *But rather, your Guardian is Allah*, [5:55] – the Verse; and the kingdom in the posterity: *And when you view, then you will see* [76:20].

And Said for Suleyman: *We have been Taught the speech of the birds*, [27:16], like what He Informed about Al-Hudhud, and about the ant. And it is reported by Jabir for Ali, *He said to the bird: ‘You have done well, O bird!’*

And Said to Suleyman: *When there were displayed to him in the evening, the well-bred steeds* [38:31], and there was a war booty from Damascus of a thousand horses. When Allah Exalted Saw that his Salat had been missed, He Returned the sun unto him, so he prayed then; and the sun had been returned for Ali more than once.

And Said for Suleyman: *Then We Subjugated the wind for* [38:36]; and Ali overturned the winds in a well with the flag, and it obeyed him, at the time of his going out to companions of the cave.

And Said for Suleyman: *And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds*, [27:17]; and Ali subdued the Jinn and the humans by his sword, and a messenger of the Jinn said to him, ‘If the humans were to love you like our love’ – the Hadeeth.

And Said regarding Suleyman: *We have been Taught the speech of the birds*, [27:16], and Said regarding Ali: *and We have Enumerated all things in a clarifying Imam* [36:12].
And Suleyman\(^{as}\) entertained the people (guests for a meal), and was unable from hosting them; and Ali\(^{asws}\) hospitality had occurred in the admission site: *And they fed the food to a poor, [76:8].*

و تزوج سليمان من بلقيس بالغف و زوج الله عليا من فاطمة باللطف و قال في سليمان و من بُغِي منهم عن أمٍّنا الآية و قال في علي و من يَتَكَنَّ بالله إِنَّ بَقْدَ حَبِّ عَنْهُ الآية

And Suleyman\(^{as}\) married Bilqis for the pride, and Allah\(^{azwj}\) Got Ali\(^{asws}\) married to Fatima\(^{asws}\) for the kindness. And He\(^{azwj}\) Said regarding Suleyman\(^{as}\): *And one from them who evaded Our Command, [34:12] – the Verse. And He\(^{azwj}\) Said regarding Ali\(^{asws}\): and the one who commits Kufr with the Eman his work would be confiscated, [5:5] – the Verse.*

و قال ف سليمان فَهَّمْناها سُلَيْمانَ فَكان يُكم بَلغرائب و فِ علي فَسْئَلُوا أهْلَ الذِكْرِ.

And He\(^{azwj}\) Said regarding Suleyman\(^{as}\): *So We Made Suleyman understand it, [21:79], so he\(^{as}\) used to judge with the oddities; and regarding Ali\(^{asws}\): therefore ask the people of Al Zikr if you don’t know [16:43].*

صالح سلَّام الخلق صالحا و صلى الخلق عليها صلائل المُؤْمِنين و أخرج صالح ناقة الله من الْبل و أخرج علي من الْبل مائة ناقة و قضى دين النبِ ص.

Salih\(^{as}\) – The people named him\(^{as}\) as Salih\(^{as}\) (righteous), and the Created Named Ali\(^{asws}\) as: *and the corrector of the Momineen; [66:4]; and Salih brought out a she-camel of Allah\(^{azwj}\) from the mountain, and Ali\(^{asws}\) extracted one hundred she-camels from the mountain, and paid off the debt of the Prophet\(^{saww}\).*\(^{110}\)

REGARDING HIS\(^{asws}\) EQUALITY WITH ISA\(^{as}\)

خلقه الله روحانيا فَنَفَخْنا فِيهِ مِنْ رُوحِنا و خلق عليا من نور و عيسى خرجت أمه وقت الولادة فانتباثت به مكاناً فقيلاً و دخلت أم علي في الكعبة وقت ولادته

Allah\(^{azwj}\) Created him (Isa\(^{as}\)) spiritualistic: *so We Breathed into it (her body) from Our Spirit [66:12], and Ali\(^{asws}\) is Created from Noor. And Isa\(^{as}\), his\(^{as}\) mother\(^{as}\) brought him\(^{as}\) forth at the time of birth: then she withdrew with him to a remote place [19:22]; and the mother\(^{as}\) of Ali\(^{asws}\) entered into the Kabah at the time (when) he\(^{asws}\) was blessed.*

و عيسى قرأ التوراة و الْنَيل فِ بطن أمه حتَّ سَعته أمه و كان علي يتكلم فِ بطن أمه و تخر له الْصنام

And Isa\(^{as}\) recited the Torah and the Evangel while in the belly of his\(^{as}\) mother\(^{as}\) to the extent that his\(^{as}\) mother\(^{as}\) heard it; and Ali\(^{asws}\) spoke while in the lap of his\(^{asws}\) mother\(^{as}\), and the idols fell down for him\(^{asws}\).*

\(^{110}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{asws}\), Ch 73 H 15 h
And Isa\textsuperscript{as} said in his\textsuperscript{as} cradle: *I am a servant of Allah; He Gave me the Book and Made me a Prophet* [19:30], and Ali\textsuperscript{asws} believed in his\textsuperscript{asws} childhood. And Isa\textsuperscript{as} said: *And He Has Made me Blessed wherever I may be*, [19:31], and Ali\textsuperscript{asws}, his\textsuperscript{asws} characteristics were auspicious and Blessed.

And He\textsuperscript{azwj} Said: *and He has Enjoined upon me with the Salat and the Zakat* [19:31], and Ali\textsuperscript{asws} prayed Salat and gave Zakaat in one state: *But rather, your Guardian is Allah*, [5:55] – the Verse.

And He\textsuperscript{azwj} Said: *And the Peace was upon me on the day I was born*, [19:33], and Said for Ali\textsuperscript{asws}: *Greetings be on Progeny of Yaseen* [37:130]; and his\textsuperscript{as} mother\textsuperscript{as} was chaste (Batool), and the wife of Ali\textsuperscript{asws} is chaste.

Isa\textsuperscript{as} advanced the acknowledgment to invalidate the words of one claiming lordship regarding him\textsuperscript{as}, and Allah\textsuperscript{azwj} the Exalted had Made him\textsuperscript{as} speak with that to Teach him\textsuperscript{as} what the exaggerators were speaking regarding him\textsuperscript{asws}; and such was the matter of Ali\textsuperscript{asws}.

When he\textsuperscript{as} was blessed (to Holy Family) in the Kabah, he\textsuperscript{asws} testified two testimonies to disavow from the words of the exaggerators regarding him\textsuperscript{asws}.

And He\textsuperscript{azwj} Said regarding Isa\textsuperscript{as}: *And he shall speak to the people when in the cradle* [3:46], and Ali\textsuperscript{asws} spoke during his\textsuperscript{asws} childhood with the Prophet\textsuperscript{as}. And Isa\textsuperscript{as} said: *I am a servant of Allah;* [19:30], and he\textsuperscript{as} was the first one to speak with this, and Ali\textsuperscript{asws} said: *I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj} and brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{sws}.

And Allah\textsuperscript{azwj} Sent down the Revelation to him\textsuperscript{as} at the age of thirty, and the Imamate of Ali\textsuperscript{asws} was for thirty years. And Isa\textsuperscript{as} said: *O Allah, our Lord! Send down upon us food* [5:114], and for Ali\textsuperscript{asws}, food was sent down. And for Isa: *And He will Teach him the Book* [3:48], and for Ali\textsuperscript{asws}: *and the one who has Knowledge of the Book* [13:43].
And Isa\textsuperscript{as} was specialised with the handwriting, to the extent that they said, 'The handwriting is of ten parts, ten are for Isa\textsuperscript{as} and one part is for entirety of the people. And for Ali\textsuperscript{asws} were knowledges of the Books and the Parchments, and He\textsuperscript{awwj} said for Isa\textsuperscript{as}: and you cured the blind and the leper [5:110], and Ali\textsuperscript{asws} is the physician of the hearts in the world.

And regarding the posterity: Except one who comes to Allah with an unblemished heart [26:89], and Isa\textsuperscript{as} said: and revive the dead by the Permission of Allah, [3:49], and Ali\textsuperscript{asws} revived Saam\textsuperscript{as} by the Permission of Allah\textsuperscript{awwj}, and companions of the cave.

And He\textsuperscript{awwj} Said for Isa\textsuperscript{as}: with a Word from Him (of one) whose name is the Messiah, [3:45], and for Ali\textsuperscript{asws}: And Allah will Prove the Truth to be true by His Words, [10:82], and for Isa\textsuperscript{as}: and He has Enjoined upon me with the Salat [19:31], and for Ali\textsuperscript{asws}: Their marks are in their faces from the effects of the Sajdahs [48:29].

And Isa\textsuperscript{as} said: and the Zakat for as long as I live [19:31], and the Zakat did not happen to be Obligatory upon him\textsuperscript{as} and for Ali\textsuperscript{asws}: But rather, your Guardian is Allah, and His Rasool [5:55] – the Verse, and the Zakat did not happen to be Obligated upon him\textsuperscript{asws}.

And Isa\textsuperscript{as} said: and giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6], and Ali\textsuperscript{asws} was his\textsuperscript{saww} helper, and his\textsuperscript{saww} successor\textsuperscript{saww}, and his\textsuperscript{asws} son-in-law, and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}, and his\textsuperscript{saww} brother\textsuperscript{saww}.

And the deceased people spoke with Isa\textsuperscript{as}, and a group of the dead spoke with Ali\textsuperscript{asws}. And Allah\textsuperscript{awwj} the Exalted Protected him\textsuperscript{as} from the Jews: And they did not kill him and did not crucify him, but he was resembled for them; [4:157], and Ali\textsuperscript{asws} protected by being upon the bed of the Rasool\textsuperscript{saww}, from the Polytheists: And from the people there is one who sells his self, [2:207].
And He azwj Said for Isa as: and Supported him with the Holy Spirit. [2:87]; and Said for Muhammad saww and Ali asws: and Aided him with armies you did not see, [9:40].

And Isa as was born at six months, and Ali asws, his son Al-Husayn asws was like it; and his mother as submitted him to the teacher, and he as recited the Torah to him; and Ali asws said: ‘If the platform was to be set up for me asws’ – the Hadeeth.

And Allah azwj Revived the dead by a supplication of Isa as, and the dead heart gets revived by the mention of Ali asws. Or is the one who was dead, so We Revived him [6:122].

And the teacher said to him as, ‘Say the ‘Abjad’ (alphabet)’. He as said: ‘What is its meaning?’ He rebuked him as. Isa as said: ‘I as shall interpret its interpretation for you as, and Ali asws asked someone from the people of Anbar to write for him asws, but he found him asws to be better in writing than him.

And Isa as was informing the children with the hoards in their houses, and the children were demanding their mothers for it; and Ali asws informed of the hidden matters like what has preceded.

And his as mother Maryam as submitted him asws to a dyer. The dyer said, ‘This is for the red, and this is for the yellow, and this is for the black’. So, Isa as made it to be in an urn, and the dyer shrieked out. He as said: ‘There is no problem. I as shall extract from it like what you want’. These came out like what was wanted. The dyer said, ‘It is not correct that he as be my student’. And Ali asws had frustrated Quraysh from its deeds and its words.

And Isa as was ascetic, poor, and the Prophet saww was asked, ‘Who is most ascetic of the people and their poorest?’ He saww said: ‘Ali asws, my saww successor asws, and son asws of my saww uncle as, and my as brother asws, and my saww lion, and my saww persistent attacker, and my saww persistent helpers, and my as lion and lion of Allah azwj’.
And they differed regarding Isaas. The Yaqoubites (followers of the monk Yaqoub Al-Barza’any) said, ‘Heas is Allahazwj!’ And the Nastourites (followers of Nastour Al-Hakeem) said, ‘Heas is a son of Allahazwj!’ And the Israelites said, ‘Heas is a third of the three’. And the Jews said, ‘Heas is a lying sorcerer’. And the Muslims said, ‘Heas is a servant of Allahazwj like what Isaas said: *I am a servant of Allah; [19:30]*.

And the community differed regarding Alisaww. The exaggerators said, ‘Heasws is the worshipped one!’ And the Kharijites said, ‘Heasws is a Kafir!’ And the Murjiites said, ‘Heasws is the delayed’. And the Shias said, ‘Heasws is the first’.

And the Prophet saww said: ‘A man will be entering from this door, being the most resembling of the people with Isaas. Alisaww entered and they laughed from this word. So, it was Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] – the Verses.

The (book) ‘Musnad’ of Al-Mowsily – The Prophet saww said to Alisaww: ‘In youasws there is an example of Isa Ibn Maryamas. The Jews hated himas to the extent until they slandered hisas motheras, and the Christians loved himas to the extent they accorded himas the status which wasn’t for himas’. 111

 REGARDING HISasws EQUALITY WITH MUHAMMADsaww

The Prophet saww, for himsaww is the Book, and for Alisaww is the sword and the pen. And for the Prophet saww there are two mighty miracles, Speech of Allahazwj and sword of Alisaww; and for the Prophet saww is splitting of the moon, and for Alisaww is splitting Al-Nahrwan, and Allahazwj had Obligated upon entirety of the Prophetsas, the acknowledging with himas. And when

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111 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 73 H 15 i
Allah Took a Covenant of the Prophets: [3:81], and Said regarding Ali\textsuperscript{asws}: And ask ones We Sent [43:45].

Allah\textsuperscript{azwj} Made him\textsuperscript{saww} Imam of the Prophets\textsuperscript{as} on the night of the ascension (Mi'raj), and Made Ali\textsuperscript{asws} Imam of the successors\textsuperscript{asws} on the night of the bed (Emigration), and the day of Al-Ghadeer, and other such places. The Prophet\textsuperscript{saww} rode upon Al-Buraq, and Ali\textsuperscript{asws} rode upon the shoulder of the Prophet\textsuperscript{saww}.

And He\textsuperscript{azwj} Said regarding him\textsuperscript{saww}: With the Momineen he is kind, merciful [9:128], and Said regarding Ali\textsuperscript{asws}: and We Made for them a truthful tongue of Ali [19:50]. He\textsuperscript{saww} Said to the Prophet\textsuperscript{saww}: For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]; and Said for Ali\textsuperscript{asws}: Therefore, Allah will Protect them for the evil of that Day [76:11].

And He\textsuperscript{azwj} Swore by His\textsuperscript{saww} Prophet\textsuperscript{saww}: (I Swear) by the clarity [93:1] And the night when it covers with darkness [93:2]; and Swore by Ali\textsuperscript{asws}: (I Swear) by the dawn [89:1] And ten nights [89:2]. He\textsuperscript{saww} Named him\textsuperscript{saww}: (I Swear) by the star when it swoops down [53:1], and for Ali\textsuperscript{asws}: And directional signs, and by the star they are being guided [16:16].

And He\textsuperscript{azwj} Said regarding him\textsuperscript{saww}: Or are they envying the people [4:54], and regarding Ali\textsuperscript{asws}: And from the people there is one who sells his self, [2:207]; and Said regarding him\textsuperscript{saww}: They are recognising the Favour of Allah, then they are denying it, [16:83], and Said regarding Ali\textsuperscript{asws}: and Completed My Favour upon you, [5:3].

And Said regarding him\textsuperscript{saww}: Allah is Light (Noor) of the skies and the earth. [24:35], and Ali\textsuperscript{asws}: They are intending to extinguish the Light (Noor) of Allah with their mouths [61:8]; And regarding him\textsuperscript{saww}: And We did not send you except as a mercy [21:107], and regarding Ali\textsuperscript{asws}: Say: ‘By the Grace of Allah and by His Mercy [10:58].

And He\textsuperscript{azwj} Said regarding him\textsuperscript{saww}: a Zikr [65:10] A Rasool [65:11], and regarding Ali\textsuperscript{asws}: and We Sent the Zikr to you [16:44]; and Said regarding him\textsuperscript{saww}: upon a man from you,
[7:63], and regarding Ali\textsuperscript{asws}: Men whom neither trading nor selling diverts them [24:37].

And He\textsuperscript{azwj} Said regarding him\textsuperscript{saww}: Then he approached, so he bowed [53:8], and he\textsuperscript{saww} had found a resemblance of Ali\textsuperscript{asws} during his\textsuperscript{saww} ascension. And the sign of Prophet-hood was between his\textsuperscript{saww} shoulders, and the sign of bravery was in support of Ali\textsuperscript{asws}. The Angels descended on the day of Badr for helping him\textsuperscript{saww}: your Lord will assist you [3:125], and Jibraeel\textsuperscript{as} used to fight on the right of Ali\textsuperscript{asws}, and Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left, and Angel of death in front of him\textsuperscript{asws}.

And Said regarding him\textsuperscript{saww}: And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. [9:61], and He\textsuperscript{azwj} Said for Ali\textsuperscript{asws}: and the retaining ear is preserving it [69:12]. And the Prophet\textsuperscript{saww} said: ‘I\textsuperscript{saww} am helped with the awe’. And he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! The awe is with you\textsuperscript{asws}, being in front of you\textsuperscript{asws} wherever you\textsuperscript{asws} may be’.

And Amir Al-Momineen\textsuperscript{asws} said: ‘Muhammad\textsuperscript{saww} ended a thousand Prophets\textsuperscript{as} and you\textsuperscript{asws}, O Ali\textsuperscript{asws}, are last of the guardians’.

And Sahl Bin Abdullah, from Muhammad Bin Sawwar, from Malik Bin Dinar, from Al Hassan Al Basry, from Anas (well-known fabricator) in a lengthy Hadeeth,

‘I heard Rasool-Allah\textsuperscript{saww} saying: I\textsuperscript{saww} am last of the Prophets\textsuperscript{as} and you\textsuperscript{asws}, O Ali\textsuperscript{asws}, are last of the guardians’.

And Amir Al-Momineen\textsuperscript{asws} said: ‘Muhammad\textsuperscript{saww} ended a thousand Prophets\textsuperscript{as} and I\textsuperscript{asws} ended a thousand successors\textsuperscript{as}, and I\textsuperscript{asws} am encumbered with what they\textsuperscript{as} had not been encumbered with’. 
Ibn Abbas, ‘I heard the Prophet ﷺ saying: ‘Allahazwj has Given me saww five, and Gave Aliasws, five. Heazwj Gave me saww totality of the speech, and Gave Aliasws multitude of speech; and Made me saww a Prophetazwj and Made himasws a successorasws; and Gave me saww Al Kawser, and Gave himasws ‘Al-Salsabeel’ (a spring in Paradise); and Gave me saww the Revelation, and Gave himasws the Inspiration; and Ascended me saww to Himazwj, and Opened for himasws gateways of the skies and the Veils’.

Abdul Rahman Al-Ansari, ‘Rasool-Allahsaww said: ‘I saww have been Given nine regarding Alisws – three in the world, and three in the Hereafter, and two Isaww wish for himasws, and one Isaww fear upon himasws.

As for the three which are in the world – hesws is the concealer of mysaww bareness, and the one standing with the affairs of mysaww familyasws, and myasws successorasws among them.

And as for the three which are in the Hereafter, Isaww shall be Given the flag of Praise on the Day of Qiyamah, and Isaww will hand it over to Alisws Bin Abu Talibasws. Heasws will carry it on myasws behalf; and Isaww shall rely upon himasws in the position of intercession, and heasws will assist measws upon the keys of Paradise.

And as for the two Isaww wish for himasws, heasws will not return from after measww, neither as a strayer nor as a Kafir; and as for that which Isaww fear upon himasws, it is the betrayal of Quraysh with himasws, from after measww.

Al Kharkowshy in (the book) ‘Sharaf Nabisaww’, and Abu Al Hassan Bin Mahrawiya Al Qazwiny, and the words are his,

‘From Al-Rezaasws: ‘The Prophetasaww said: ‘O Alisaws! Youasws have been Given three, Iasaww have not been Given it. Youasws have been Given a father-in-law like measww, and have been Given
the like of (Syeda) Fatima\textsuperscript{asws} as your\textsuperscript{asws} wife\textsuperscript{asws}, and Given the like of your\textsuperscript{asws} two sons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.\textsuperscript{112}

 REGARDING HIS\textsuperscript{asws} EQUALITY WITH REST OF THE PROPHETS\textsuperscript{as}

Allah\textsuperscript{azwj} the Exalted has Named seven persons as kings – the kingdom of management for Yusuf\textsuperscript{as}: \textit{Lord! You have Given me from the kingdom [12:101]}; and the kingdom of decision and the Prophet-hood for Ibrahim\textsuperscript{as}: \textit{So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]}; and the kingdom of mighty and strength for Dawood\textsuperscript{as}: \textit{And We Strengthened his kingdom [38:20], and His\textsuperscript{azwj} Words: And We Softened the iron for him [34:10].}

And the kingdom of governance for Talut: ‘\textit{Allah has Appointed Talut to be a king over you’ [2:247]}; and the kingdom of treasures for Zulqarnayn: \textit{Surely, We Enabled him in the earth [18:84]}; and kingdom of the world for Suleyman\textsuperscript{as}: \textit{and Grant me a kingdom, [38:35]}; and kingdom of the Hereafter for Ali\textsuperscript{asws}: \textit{And when you see, then you will see Blessings and a great Kingdom [76:20].}

And Allah\textsuperscript{azwj} the Exalted has Named six persons as truthful - \textit{Yusuf! O truthful one! [12:46]; And mention Idrees in the Book. He was truthful, a Prophet [19:56]; And mention Ibrahim in the Book. He was truthful, a Prophet [19:41]; And mention Ismail in the Book. He was truthful of the promise, [19:54]; and his mother was a truthful woman; [5:75], meaning Maryam\textsuperscript{as}, And the one who came with the truth, [39:33], meaning Muhammad\textsuperscript{saww}; and he ratified it, [39:33], meaning Al\textsuperscript{asws}; and like that are His\textsuperscript{azwj} Words: And those who believe in Allah and His Rasool, they are the truthful [57:19].

\textsuperscript{112} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 73 H 15 j
And the brothers of Yusuf as were inimical to him as, and they became obedient to him as, and his as father as loved him as, and he as was given glad tidings with him as: So when the bearer of glad tidings came [12:96]. And Idrees as, his people were inimical to him as so Allahazwj Raised him as to Himazwj; and Ibrahim as, Nimrod al was inimical to him as so he as was destroyed, and Sarah as loved him as so she as was given glad tidings: so We Gave her the glad tidings of Is’haq [11:71].

And the Jews were inimical to Maryam as, so they were cursed, and Zakariya as loved her as, so he as was given glad tidings: ‘O Zakariya! We Give you glad tidings [19:7]; and the Nasibis (hostile ones) were inimical to Ali asws, so Allahazwj Cursed them in the world and the Hereafter, and the Shias loved him asws, so Heazwj Gave them glad tidings with the Paradise: Their Lord Gives them Glad Tidings of Mercy from Him [9:21].

And five persons separated from their people for the Sake of Allahazwj. Noah as said: ‘O people! If my stay and my reminding (you) of the Signs of Allah was grievous upon you [10:71]; and Hud as said: We are saying only that one of our gods has seized you with evil’. [11:54] ‘I keep Allah as Witness [11:54]; and Ibrahim as said: And I will withdraw from you and what you call on besides Allah, [19:48] – the Verses; and Muhammadasws said: ‘I am Forbidden to worship those who are being called upon from besides Allah’. [6:56].

And Ali asws said: ‘asws closed my asws eyes upon the specks of dust, and drank upon the suffocation of grief, and was patient upon the seizure of anger, and upon it being more bitter than the colocynth’.

And five from the Prophets as found five things in the prayer niche – Suleyman as found the kingdom (still to be his as) even a year after his as death: nothing evidenced them upon his death except an insect of the earth [34:14]; and Dawood as found the pardon: so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24];
And Maryam as found the food of Paradise: *Whenever Zakariya entered the Prayer Niche to (see) her, he found food in her presence. [3:37]*; and Zakariya as found glad tidings of Yahya as: *So the Angels called out to him as he stood praying in the Prayer Niche: [3:39]*; and Ali asws found the Imamate: *But rather, your Guardian is Allah, and His Rasool, [5:55]* – the Verse.

و قد ساواه الله تعالَ مع نوح فِ الشكر إِنَّهُ كانَ عَبْداً شَكُوراً و قال لعلي ع لا تَبِ الْمَكَّةِ جَزَاءً و لا شَكُوراً

And Allah azwj the Exalted has Equated him asws with Noah as regarding the gratefulness: *Surely, he was a grateful servant [17:3]*, and Said for Ali asws: *neither wanting any recompense from you nor any appreciation’ [76:9].

و بالنصر مع أيوب إِنََّ وَجَدْنَهُ صابِراً و فِ علي وَ جَزاهُمْ بمِا صَبُُِوا

And (Equated) him asws with Ayoub as regarding the patience: *We Found him to be patient, [38:44]*, and regarding Ali asws: *And Recompense them due to their being patient, [76:12]*.

و بالملك مع سليمان وَ هَبْ لِ مُلْكاً و قال فِ علي وَ مُلْكاً كَبِيْاً

And (Equated) him asws with Suleyman as regarding the kingdom: *and Grant me a kingdom, [38:35]*; and Said regarding Ali asws: *and a great Kingdom [76:20]*.

و بالوفاء مع إبراهيم وَ إِبْراهِيمَ الَّذِي وَفَّ و قال فِ علي إِنَّ الَْْبْرارَ يَشْرَبُونَ

And (Equated) him asws with Ibrahim as regarding the righteousness: *And rightful with his parents, [19:14]*; and Said regarding Ali asws: *Surely, the righteous would be drinking [76:5]*.

و بالخلاص مع موسى وَ أَوْصانِ بَِلصَّلَةِ وَ الزَّكاة و قال فِ علي إِنَّمَا لَعِلْمَكُمُ الْحَقَّ الآية

And (Equated) him asws with Musa as regarding the loyalty: *And (Parchment of) Ibrahim who fulfilled it? [53:37]*; and Said regarding Ali asws: *They are fulfilling the vows [76:7]*.

و بالذكاء مع عيسى وَ أَوْصانِ بِالصَّلَاةِ وَ الزَّكاة و قال فِ علي إِنَّمَا لَعِلْمَكُمُ اللَّهُ و رَسُولَهُ الآية

And (Equated) him asws with Isa as regarding the sincerity: *he was sincere, [19:51]*; and Said regarding Ali asws: *(They said): ’But rather, we are feeding you for the Face of Allah, [76:9]* – the Verse.

و بالأمن مع محمد لْيُقِيرَ لَكَ اللَّهُ و قال في علي فوفاهُمُ اللَّهُ مِنْ ذَلِكَ الْيَوْم

And (Equated) him asws with Isa as regarding the Zakat: *and He has Enjoined upon me with the Salat and the Zakat [19:31]*; and Said regarding Ali asws: *But rather, your Guardian is Allah, and His Rasool, [5:55]* – the Verse.
And (Equated) him with Muhammad with the conferment: For Allah to Forgive you [48:2], and Said regarding Ali: Therefore, Allah will Protect them for the evil of that Day [76:11]. And (Equated) him with the Angels regarding the fear: They fear their Lord from above them [16:50], and Said regarding Ali: Surely, we fear from our Lord [76:10].

And (Equated) him with Himself regarding the generosity: and He Feeds and is not fed? [6:14] and Said regarding him: 'But rather, we are feeding you for the Face of Allah, [76:9].

And there are five merits in five of the Prophets, and all of these are gathered in Ali:

Has there come to you a Hadeeth about the honoured guests of Ibrahim? [51:24]; and Allah Spoke to Musa in a conversation [4:164]; This is not a human. [12:31], meaning Yusuf: And how many a Prophet has fought with whom [3:146], meaning Zakariya and Yahya: but he was bashful from you, [33:53], meaning Muhammad, and Said regarding Ali: And they fed the food [76:8].

And he had been spoken to by the Jinn, and the sun, and the lion, and the bird, and the bird: And He it is Who Created a person from the water, [25:54], and he was killed in the prayer niche, and Al-Hassan was poisoned, and Al-Husayn was slaughtered.

And Yunus was withheld in the belly of the whale: and he called out in the darkness [21:87]; and Yusuf was dropped in the well: they would be putting him into the bottom of the well, [12:15]; and Musa was thrown into the casket: then cast it in the river, so let the river [20:39]; and Noah was sailing in the ship: “Make the ship [23:27]; and Ali was oppressed in Al-Saqeefa: Do the people reckon that they will be left alone [29:2]. So, Allah Made all of them win and Destroyed their enemies.

Four things are feared by everyone to the extent of the Prophets – the Satan, the snake, and the killing and the hunger. Its explanation is: And say: ‘Lord! I seek refuge with
You from the suggestions of the Satans [23:97]; So, Musa conceived fear within himself [20:67]; He said: 'Lord! I killed one person from them, [28:33]; and said to his youth: 'Bring us our breakfast. [18:62]; and Ali asws battled the Satan, and spoke to the serpent, and fought the Kafirs, and fed the poor, and the orphan, and the captive.

And Allahazwj has placed five Noors (Divine Lights) in five places, so five things came to fruition — In the honour of Ibrahimas, so it bore the fruit of Mercy; and in the face of Yusufas, so it bore the fruit of love; and in the hand of Musaas, so it bore the fruit of miracle; and in the forehead of Muhammadsaww, so it bore the fruit of the awe. His saww words: 'Isaww am assisted by the awe'; and in the assistance of Aliasws, so it bore the fruit of Al-Islam: He is the One Who Assisted you with His Help and with the Momineen [8:62].

And Allahazwj has placed five Noors (Divine Lights) in five places, so five things came to fruition — In the honour of Ibrahimas, so it bore the fruit of Mercy; and in the face of Yusufas, so it bore the fruit of love; and in the hand of Musaas, so it bore the fruit of miracle; and in the forehead of Muhammadsaww, so it bore the fruit of the awe. His saww words: 'Isaww am assisted by the awe'; and in the assistance of Aliasws, so it bore the fruit of Al-Islam: He is the One Who Assisted you with His Help and with the Momineen [8:62].

Ahmad Bin Hanbal, from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Ibn Al Musayyab, from Abu Hureyra, and Ibn Battah in (the book) ‘Al Ibanah’, from Ibn Abbas, both of them,'From the Prophet saww having said: 'One who wants to look at Adamas in hisas forbearance, and to Noahas in hisas understanding, and to Musaas in hisas whisperings, and to Idreesas in hisas completion and hisas perfection and hisas beauty, then let him look at this man coming over'.

He (the narrator) said, 'The people elongated (aspired), and there, they were with Aliasws as if heasws were turning in a downpour and descending from a mountain.

Anas followed the two (Abu Hureyra and Ibn Abbas) except that heasws said, 'And to Ibrahimas in hisas manners, and to Yahyaas in hisas ascetism, and to Musaas in hisas valour, then him look at Alisaww Bin Abu Talibasws'.

And it is reported, 'One day heasws looked at Alisaww and said: 'One who loves to looked at Yusuf in hisas beauty, and to Ibrahimas in hisas generosity, and to Suleymanas hisas glory, and to Dawoodas in hisas strength, then let him to look at this one!'
And in a Hadeeth from him ṣaww: ‘His asws gentleness resembles the gentleness of Lut as, and his asws manners with the manners of Yahya as, and his asws ascetism with the ascetism of Ayoub as, and his asws generosity with the generosity of Ibrahim as, and his asws glory with the glory of Suleyman as, and his asws strength with the strength of Dawood as.’

And Allah asw the Exalted Said to rest of the Prophets as, *Surely Allah chose Adam and Noah [3:33] – the verse, and for Ali asws in particular: Allah Chooses messengers from among the Angels and from the people; [22:75].

And Said in the story of Musa as: *And We Prescribed to him in the Tablets, Advice from all things [7:145], and for a part; and Said in the story of Isa as: and to clarify for you part of which you are differing in, [43:63], with part of the wordings; and Said in the story of Ali asws: and We have Enumerated all things in a clarifying Imam [36:12].

And Allah aswj the Exalted Said in the right of the Angels: *They fear their Lord from above them [16:50], and in the right of Ali asws: *Surely, we fear from our Lord [76:10].

Jibraeel as asked for the ring, so he asws gifted it: *But rather, your Guardian is Allah, [5:55]; and Mikaeel as asked for the food, so he asws gave it: *And they fed the food over its love, [76:8]; and Al Mustatafa asw asked for the soul, so he asws sacrificed it: *And from the people there is one who sells his self, seeking [2:207], and Allah asw Asked for the secret and the open (spending), so he asws gave it: *Those who are spending their wealth [2:274] – the Verse.

And Al Natanzy in (the book) ‘Al Khasais’, said, ‘Abu Ali asws Al Haddad informed me saying, ‘It is narrated to me by Abu Nueym Al Asfahany, by his chain from Al Ashajja who said,

I heard Ali asws Bin Abu Talib asws saying: *I saw Rasool-Allah saww saying: ‘O Ali asws! Your asws name is in the register of the Prophets as, those not been Revealed to them as.’”

و قال الله تعالَ لسائر الْنبياء إِنَّ اللَََّّ اصْطَفى آدَمَ وَ نُوحاً الَّذِينَ لََْ يُوحَ إِلَيْهِمْ.
‘The Prophet saww said: Allah azwj the Exalted Boasts with Ali asws Bin Abu Talib asws every day to the Angels of Proximity until they were saying, ‘Congratulations! Congratulations! Welcome to you asws, O Ali asws!’”

قال جبِئيل أنَ منكما يَ مُبدي و النبِ قال أَن ْفُسَنا وَ أَن ْفُسَكُمْ و قال جبِئيل وَ ما بِنَا إِلَّا لِهُ مَقامٍ مَعْلُومٍ و مقام على أشرف و هو متكب النبي صلى الله عليه و آل

Jibraeel as said: ‘I as from you as both, O Muhammad saww!’ And the Prophet saww said: and ourselves and yourselves, [3:61]; and Jibraeel as said: ‘And there is none of us except for him is a known place [37:164]. And the position of Ali as is nobler, and it is a shoulder of the Prophet saww.

و جبِئيل جاوز بلحظة واحدة سبع سَاواِ و سبع حجب حتَّ وصل إلَ النبِ ص من عند العرش ما كَان لَ يقطع فِ خمسيْ ألف سنة

And Jibraeel as surpassed the seven skies and seven veils in one moment until he as arrived to the Prophet saww from being with the Throne, what could not have been cut across in fifty thousand years.

و علي رآه النبِ ص فِ معراجه فِ أعلى مكان و علي ع فِ المكانة و الْمانة عند النبِ صلى الله عليه و العَلَم عند الله تعالى.

And Ali as, the Prophet saww saw him as during his asw ascension in a lofty place, and Ali as was in his asw place, and the entrustment was with the Prophet saww like Jibraeel as and Mikaeel as regarding the position and the entrustment with Allah saw the Exalted’.

REGARDING THE INDIVIDUAL (MERITS)

علي أول هاشم للد من هاشم أَيْن و أول من ولد فِ الكعبة و أول من آمن و أول من صلى و أول من تعلم من النبِ صلى الله عليه و آله

Ali as is the first Hashimite to be blessed to two Hashimites, and the first one to be blessed (to parents) in the Kabah, and the first one to believe, and first one to pray Salat, and first one to pledge allegiance, and first one to fight, and first one to learn from the Prophet saww, and first one of a king, and first one to ride the mule in Al-Islam after the Prophet saww, and for that are many more, and Ali as is brother as of the successors as, and last one to be established brotherhood by the Prophet saww, and last one to separate him saww at his saww death, and last one to lay him saww down in his saww grave, and come out.

113 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen as, Ch 73 H 15 k
And from the miscellaneous of the world – Harut and Marut among the Angels, and Uzair\textsuperscript{as} among the children of Adam\textsuperscript{as}, and Sarah\textsuperscript{as} giving birth during old age, and Isa\textsuperscript{as} coming into being without a father, and Yahya\textsuperscript{as} and Isa\textsuperscript{as} speaking during their childhood, and the Quran among the speech, and bravery of Ali\textsuperscript{asws} between the people.

And from the wonders is the turning of companions of the cave, and donkey of Uzair\textsuperscript{as}, and calf of Al-Samiri\textsuperscript{as}, and she-camel of Salih\textsuperscript{as}, and ram of Ismail\textsuperscript{as}, and whale of Yunus\textsuperscript{as}, and Hudhud of Suleyman\textsuperscript{as}, and his\textsuperscript{as} ant, crow of Noah\textsuperscript{as}, and wolf of Aws Bin Ahnan, and sword of Ali\textsuperscript{asws}.

And Allah\textsuperscript{azwj} has Conferred upon the Momineen with three – With Himself\textsuperscript{azwj}: They think they are conferring a favour upon you if they become Muslims. [49:17]; and with the Prophet\textsuperscript{aww}: Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool [3:164] – the Verse; and with Ali\textsuperscript{asws}: Say: ‘By the Grace of Allah and by His Mercy [10:58].

And Allah\textsuperscript{azwj} has Named six things – Mercy: So look at the impact of the Mercy of Allah, [30:50]; the rain: and had it not been for the Grace of Allah upon you and His Mercy, [4:83]; the inclination: He Enters one He so Desires to into His Mercy, [76:31]; Al Islam: and there came to me a Mercy from Him, [11:63]; the Eman: And We did not Send you except as a mercy [21:107]; the Prophet\textsuperscript{aww}: Say: ‘By the Grace of Allah and by His Mercy [10:58] – Ali\textsuperscript{asws}.

And Allah\textsuperscript{azwj} has Praised his\textsuperscript{asws} movement, and his\textsuperscript{asws} stillness. He\textsuperscript{azwj} Said for his\textsuperscript{asws} Salat: Except the ones praying Salat [70:22]; and for his\textsuperscript{asws} obedience: Safe is He who is obedient [39:9], and for his\textsuperscript{asws} Fasting: And Recompense them due to their being patient, [76:12]; and for his\textsuperscript{asws} Zakat: and are giving the Zakat [5:55]; and for his\textsuperscript{asws} charitable donations: Those who are spending their wealth [2:274];
And for his asws Hajj: *And a proclamation from Allah and His Rasool [9:3]; and for his asws Jihad: Are you considering the quencher of the pilgrims [9:19]; and for his asws patience: Who, when a difficulty befalls them, [2:156]; and for his asws supplication: Those who are recalling Allah [3:191]; and for his asws loyalty: They are fulfilling the vows [76:7]; and for his asws hosting: But rather, we are feeding you for the Face of Allah, [76:9];* and for his asws modesty: *But rather, Allah is feared by those from His knowledgeable servants. [35:28]; and for his asws truthfulness: O you who believe! Fear Allah and be with the truthful ones [9:119]; and for his asws forefathers: And your transfer among the Sajdah performers [26:219]; and for his asws children: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, [33:33]; and for his asws Eman: And the foremost are the foremost [56:10]; and for his asws knowledge: and one with whom is Knowledge of the Book [13:43].*

The Prophet saww said: ‘O Ali asws! No one has recognised Allah azwj as is the right of Him azwj being recognised, apart from me saww and you asws, and no one has recognised you asws as is the right of you asws being recognised apart from Allah azwj and me saww’. And the Prophet saww said: ‘Ali asws in the sky is like the sun during the day in the earth, and in the sky of the world like the moon at night in the earth’. And the Prophet saww said: ‘An example of him asws is like an example of the Sacred House of Allah azwj. It is visited and does not visit, and his asws example is like an example of the moon. When it emerges, it illuminates the darkness. And an example of his asws is like an example of the sun, when it emerges, it radiates’.

And there were two caliphs (replacements) for the Prophet saww in the Hadeeth. The Prophet saww wept at his saww death, so Jibraeel as came and said: ‘Why do you saww cry?’ He saww said: ‘For the reason of my saww community. Who is for them after me saww?’ He as returned then said: ‘Allah as the Exalted is Saying: “I saww have two replacements for you saww in your saww community!”’
And he said to Ali: ‘You will deliver my message on my behalf’. He said: ‘O Rasool-Allah! Have you not delivered already?’ He said: ‘Yes, but you will deliver on my behalf interpretation of the Book’.

He left him behind on the night of the bed (Emigration), and day of Tabuk to protect friends, and frightening the enemies. It was evidence upon his Imamate: ‘You are from me at the status of Haroun from Musa’. He made him stand in his sleeping place at night, and advanced him for the brotherhood, and the imprecation, and Al-Ghadeer, and other such: ‘One whose Master I was so Ali is his Master’.

They prevented his rights and Allah Replaced it with the Paradise: And Recompense them due to their being patient, a Garden [76:12]. They isolated him away from the kingdom, so Allah Gave him kingdom of the Hereafter: And when you see, then you will see Blessings and a great Kingdom [76:20].

He fed his disc (of bread), so Allah Praised him with eighteen Verses from His Words: Surely, the righteous would be drinking [76:5] – up to His Words: appreciated [76:22].

And it was Revealed regarding the affair of the pretenders: And nothing prevents from their spending being Accepted from them [9:54]. He fed the food upon His love so He Obligated his love upon the people; and he exerted himself upon His Pleasure, so Allah Made His Pleasure to be in his pleasure.
The sheykh (Abu Bakr) said, ‘I have become your ruler and I am not the best of you’. And Allahazwj Said regarding Aliasws: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].**

The water is upon two types – clean and dirty. Alasws is clean due to His azimuth Words: **And He it is Who Created a person from the water, [25:54]; and hisasws enemy is dirty But rather, the Polytheists are unclean, [9:28].** The cleaner is clean, cleaned, and the dirty is unclean of essence, how can he clean others. and you cannot find water, so perform Tayammum [4:43]. So, Muhammadasws is the cleaner, and Alasws is the soil, because Muhammadasws is Abu Al-Tahir and Alasws is Abu Al-Turab.

Words of the Exalted: “Or and the one”, “Is the one”, “Or the one”, in the Quran are in ten places, and all of these are regarding Amir Al-Momineenasws.

And regarding hisasws enemies: **Is the one who was a Momin like the one who was a transgressor? [32:18]; Safe is He who is obedient [39:9]; So the one who was upon a clear Proof [11:17]; So the one whose heart Allah Expands for Islam, [39:22] Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]; Is one who walks prone upon his face [67:22]; So the one, the evil of his deed is adorned for him [35:8].**

And the commentary of all of it has preceded. Al-Sadiqasws said: **Or is the one who was dead, [6:122], from usasws, so We Revived him through usasws.**

And ‘Hisazwj Words: **Is the one We Promised with a goodly Promise, [28:61]** were Revealed regarding Hamzaasws, and Ja’farasws and Alasws.

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And ‘Hisazwj Words: **Is the one We Promised with a goodly Promise, [28:61]** were Revealed regarding Hamzaasws, and Ja’farasws and Alasws.
Mujahid and Ibn Abbas, ‘Regarding His words: *Is the one who is cast into the Fire better, [41:40] – meaning Al-Waleed Bin Al-Mugheira: or one whom comes safely [41:40],* from the Wrath of Allah, and he is Amir Al-Momineen. Then He Threatened his enemies, so He Said: *Do whatever you like, [41:40] – the Verse’.*

**REGARDING THE ANOMALIES**

Allah the Exalted Mentioned the body part in His Book and Meant Ali by it, approximate to His Words: *and Allah Cautions you all Himself; [3:28]*.

Al-Reza said: ‘Upon frightening them by him.

His Words: *And there will remain the Face of your Lord, [55:27]*, Al-Sadiq said: ‘We are the Face of Allah, and we are the Signs, and we are the Clear Proofs, and we are the Limits of (as Determined by) Allah’.

Abu Al-Maza’a – From Al-Reza having said regarding His Words: *therefore wherever you turn to, so there would be the Face of Allah [2:115]: ‘Ali*.

Words of the Exalted: *Sailing before Our eyes, [54:14]*.

Al-Amsh – A man came, being injured of the head, seeking assistance of Umar against Ali. Ali said: ‘I had passed by this one and he was disputing a woman, and I heard what disliked’. Umar said: ‘There are eyes for Allah, and Ali is from the eyes of Allah in the earth’.

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114 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 73 H 15 l
And in a report of Al-Asmaie – He(asws) said: ‘I(asws) saw him in the Sanctuary of Allah(azwj) looking at a Prohibition of Allah(azwj)’. Umar said, ‘Go! An eye from the eyes of Allah(azwj) has fallen upon you, and a veil from the veils of Allah(azwj). That is a right hand of Allah(azwj), placing it wherever He(azwj) so Desires’.

Abu Zarr(ra), in a Hadeeth from the Prophet(saww): ‘O Abu Zarr(ra)! They will bring on the Day of Qiyamah, a fighter against Ali(asws) as being blind, mute, fumbling around in the darkness, calling out: ‘O regret, upon what I wasted regarding the Side of Allah, [39:56], and in his neck would be a collar of fire’.

Al-Sadiq(asws), Al-Baqir(asws), and Al-Sajjad(asws), and Zayd son of Ali (Bin Al-Husayn(asws)) regarding this Verse, said: ‘Side of Allah(azwj) is Ali(asws), and he(asws) is a Divine Authority of Allah(azwj) upon the creatures on the Day of Qiyamah’.

Al-Reza(asws): regarding the Side of Allah, [39:56], said: ‘Regarding Wilayah of Ali(asws)’. And Amir Al-Momineen(asws) said: ‘I(asws) am a Path of Allah(azwj), I(asws) am the Side of Allah(azwj)’.

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115 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen(asws), Ch 73 H 15 m
CHAPTER 74 – WORDS OF THE RASOOL saww TO Ali asws:
“You asws are given three (things) I saww am not given’.

1- ما، الأمامي للشيخ الطوسي ابن الصلت عن ابن عقدة عن علي بن محمد عن الحجة عن ابن أبي عقال: قال رسول الله صلِّي عليه السلام: "أعطت ثلاثاً لم أعط: يا رسول الله، ما أعطت يا رسول الله ما أعطتك ثلاثاً علماً، يا رسول الله ما أعطتك ملكاً، يا رسول الله ما أعطتك خيراً و عاملاً."

(The book) ‘Al Amaali’ of the sheykh Al Tusi Ibn Al Salt, from Ibn Iqdah, from Ali Bin Muhammad Al Qazwiny, from Dawood Bin Suleyman, ‘From Al Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws: ‘O Ali asws! You asws are given three I saww am not given’. I asws said: ‘O Rasool-Allah saww! What have I asws been given?’ He saww said: ‘You asws are given a father-in-law like me saww and I saww am not; and you asws are given (Syeda) Fatima asws as your asws wife asws and I saww am not; and you asws are given Al-Hassan asws and Al-Husayn asws and I saww am not given’.

2- ن، عيون أخبار الرضا عليه السلام بالأسنايد الثلاثة عَنْ رَسُولِ اللَّهِ صلِّي عَلَيْهِ وَ سَلَّمَ عن أبيه عَنْ عَلِيٍّ بْنِ مُمَّرِّدٍ الْقَزْوَيْنِِ عَنْ دَاوُودَ بْنِ سُلَيْمَانَ عَنِ الر ِضَا عَنْ آبََئِهِ عَنْهُمْ قَالَ تَمَّ ما أَعْطَى، قَالَ رَسُولُ اللَّهِ صلِّي عَلَيْهِ وَ سَلَّمَ، أَعْطَى ثَلََثَةً لَْ أُعْطَ قُلْتُ يََ رَسُولَ اللََِّّ مَا أُعْطِيتُ فَقَالَ أُعْطِيتَ صَيْحَةً مِثْلَيْهَا، وَ أُعْطِيتَ زَوْجَتَيْهَا فَاطِمَةَ وَ أُعْطِيتَ مِثْلَ وَلَدَيْهَا الْسَّيَْْ وَ لَِّ أُعْطَتْ، وَ أُعْطِيتَ الَْْسَنَ وَ الُْْسَيِْْ وَ لَِّ أُعْطَتْ، وَ أُعْطِيتَ عَاشَرَةً وَ أُعْطَتْهَا، وَ أُعْطِيتَ مِثْلَ جَنَّةٍ وَ أُعْطَتْهَا، وَ أُعْطِيتَ مِثْلَ جَحِيمٍ وَ أُعْطَتْهَا، وَ أُعْطِيتَ مِثْلَ جَزَائِرِ الدُّنْيَا وَ أُعْطَتْهَا، وَ أُعْطِيتَ مِثْلَ جَزَائِرِ الْأَخِلَالِ وَ أُعْطَتْهَا.

(The book) ‘Uyoon Akhbar Al Reza asws’, by the three chains from Al-Reza asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said to Ali asws: ‘You asws are given three I saww have not been given’. I asws said: ‘May my asws father as asws and my asws mother as be sacrificed for you asws! And what have I asws been given?’ He saww said: ‘You asws are given a father-in-law like me asws and I asws am not; and you asws are given the like of you asws wife asws, and you asws are given Al-Hassan asws and Al-Husayn asws and I asws am not given’.

3- يل، الفضائل لَّبن شاذان ف، كتاب الروضة رُوِيَ عَنْ رَسُولِ اللَّهِ صلِّي عَلَيْهِ وَ سَلَّمَ أَنَّهُ قَالَ أُعْطِيتُ ثَلََثَةَ وَ عَلِيٌّ مُشَارِكِي فِيهَا وَ أُعْطِيَ عَلِيٌّ ثَلََثَةَ وَ لَِّ أُشَارِكْهُ فِيهَا فَقِيلَ لَهُ يََ رَسُولَ اللََِّّ وَ مَا هَذِهِ الثَّلََثُ الَّتِِ شَارَكَكَ فِيهَا عَلِيٌّ عَلَيْهِ، فَقَالَ، أَعْطِيْتَ ثَلََثَةَ وَ عَلِيٌّ مُشَارِكِي فِيهَا، وَ أُعْطِيَ عَلِيٌّ ثَلََثَةَ وَ لَِّ أُشَارِكْهُ فِيهَا فَقِيلَ لَهُ يََ رَسُولَ اللََِّّ وَ مَا هَذِهِ الثَّلََثُ الَّتِِ شَارَكَكَ فِيهَا عَلِيٌّ عَلَيْهِ، فَقَالَ، أَعْطِيْتَ ثَلََثَةَ وَ عَلِيٌّ مُشَارِكِي فِيهَا، وَ أُعْطِيَ عَلِيٌّ ثَلََثَةَ وَ لَِّ أُشَارِكْهُ فِيهَا.

(The book) ‘Al Fazaail’ of Ibn Shazan, (and) the book ‘Al Rawza’ – It is reported from Rasool-Allah saww having said: ‘I saww have been given three and Ali asws is my saww participant in these, and Al asws has been given three and I saww do not participate with him asws in these’. It was said to him saww, ‘O Rasool-Allah saww! And what are these three which Ali asws is participating in these?’

He saww said: ‘The flag of Praise, and Ali asws would be its bearer, and Al-Kawser is for me saww and Ali asws is its quencher, and the Paradise and the Fire are for me saww and Ali asws is their distributor.

116 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 74 H 1
And as for the three which Ali\textsuperscript{asws} is given and \textsuperscript{l}\textsuperscript{saww} am not a participant with him\textsuperscript{asws} in these, he\textsuperscript{asws} is given a son\textsuperscript{saww} of an uncle\textsuperscript{as} like me\textsuperscript{saww} and \textsuperscript{l}saww have not been given the like of it, and he\textsuperscript{asws} is given his\textsuperscript{asws} wife (Syeda) Fatima\textsuperscript{asws} and \textsuperscript{l}saww have not been given (a wife) like her\textsuperscript{asws}, and he\textsuperscript{asws} is given his\textsuperscript{asws} two sons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and \textsuperscript{l}saww have not been given like them\textsuperscript{asws} both\textsuperscript{as}. \textsuperscript{118}

\textsuperscript{118} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 74 H 3
CHAPTER 75 – HIS\textsuperscript{asws} MERITS OVER REST OF THE IMAMS\textsuperscript{asws}

1- ب، قرب الإسناد ابن طريف عن ابن علوان عن جعفر عن أبيه عن قال رسول الله ص مينداً شباب أهل الجنة و أهلها خير


119 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 75 H 1
120 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 75 H 2
121 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 75 H 3
122 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 75 H 4
5. "I said to Abu Ja’far asws, ‘Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]’. He asws said: ‘It means us asws, and Ali asws is our first one, and our asws superior, and best of us after the Prophet saww.’"

6. "From Abu Abdullah asws having said: ‘Know that Amir Al-Momineen asws is the most superior of the Imams asws in the Presence of Allah azwj, all of them asws, and for him asws is Reward of their asws deeds and upon a measurement of their asws deeds, they asws are merited’.”

7. "From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Rasool-Allah saww and us asws, regarding the orders, and the forbiddances, and the Permissible, and the Prohibition, we asws flow one flow. As for Rasool-Allah saww and Ali asws, for both asws are their asws superiority’.”
CHAPTER 76 – LOVE OF THE ANGELS FOR HIM asws, AND THEIR PRIDING WITH SERVING HIM asws, MAY THE SALAWAT OF ALLAH azwj BE UPON HIM asws AND UPON THEM asws ALL

From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww: ‘Community of people! By the One aswj Who Sent me saww with the Prophet-hood and Chose me saww over the entirety of created beings! saww did not install Ali asws as a flag for my saww community in the earth until Allah aswj had Attributed him asws by his asws name in His aswj skies, and Obligated his asws Wilayah upon His aswj Angels’. 126

(A Majlisi) am saying, ‘We have affirmed the Hadeeth in its complete (version) in the chapter of the Ahadeeth of Al-Ghadeer, and I shall be coming with it in the chapter on the marriage of (Syeda) Fatima asws – from Ibn Abbas, from the Prophet saww: ‘The Angels are drawing closer to Allah aswj by his asws love’. 127

The Angels rejoiced on the day of Badr and Hunayn due to Ali asws removing the rivals away from the face of Rasool-Allah saww. So, the one who does not rejoice with sighting Ali asws, upon him is the Curse of Allah aswj’s. 128

126 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 1 a
127 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 1 b
(The book) ‘Al Amaali’ of Al Sadouq – Al Sinany, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiyah, from Saeed Bin Ilaqah, from Abu Saeed Aqeysa,

‘From chief of the martyrs Al-Husayn

*asws* Bin Ali*asws* Bin Abu Talib*asws*, from chief of the successors*as* Amir Al-Momineen Al*asws* Bin Abu Talib*asws* having said: ‘Rasool-Allah*as*w said: ‘O Ali*asws! You*asws are my*asaww brother*asws and I*asaww am your*asws brother*asaww. I*asaww am the one chosen for the Prophet-hood and you*asws are the one selected for the Imamate, and I*asaww am the owner of the Revelation and you*asws are the owner of the interpretation, and I*asaww and you*asws are two fathers*asws of the community.

O Ali*asws! You*asws are my*asaww successor*asws, and my*asaww caliph, and my*asaww Vizier, and my*asaww inheritor, and father*asws of my*asaww (grand) son*asws. Your*asws Shias are my*asaww Shias, and your*asws helpers are my*asaww helpers, and your*asws friends are my*asaww friends, and your*asws enemies are my*asaww enemies.

O Ali*asws! You*asws will be my*asaww companion tomorrow at the Fountain, and you*asws will be my*asaww companion in Al-Maqam Al-Mahmoud (the praiseworthy position), and you*asws will be the bearer of my*asaww flag in the Hereafter like what you*asws are the bearer of my*asaww flag in the world.

He has been fortunate, the one befriending you*asws, and wretched is the one being inimical to you*asws, and the Angels tend to draw closer to Allah*azwj* Holy is His*azwj* Name, by your*asws love and your*asws Wilayah. By Allah*azwj*! The people with your*asws cordiality are much more numerous in the sky than in the earth.

O Ali*asws! You*asws are a trustee of my*asaww community, and a Divine Authority upon it, after me*asaww. Your*asws word is my*asaww word, and your*asws order is my*asaww order, and obedience to you*asws is obedience to me*asaww, and your*asws rebuke is my*asaww rebuke, and your*asws prohibition is my*asaww prohibition, and disobedience to you*asws is disobedience to me*asaww, and your*asws party is my*asaww party and my*asaww party is the party of Allah*azwj*: And whoever takes
**Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]**. 129

4. - ع، علل الشرائع لي، الأموي للصيدلي المحسن بن محمد بن عبد الامين بن فيروان بن إناثيهم بن علي بن المحسن بن الحسن بن علي بن لهج بن أبي عمر بن الحسن بن عبد الرحمن بن أبي هريرة قال: غزوة النبي صلي الله عليه وسلم على المدينة وكان علي علّف علي عند المخالفة فدفع إليه بن أبي طالب عقله فقال

النام يا رسول الله أغلقت إلى على بن أبي طالب ممتنع وهو بالمدينة مخلوط.


‘The Prophet ﷺ went on a military expedition. When he saw returned to Al-Medina, and he had kept Ali as a replacement upon its inhabitants, he distributed the war booty. He handed two portions to Al-Bin Abu Talib. The people said, ‘O Rasool-Allah! You handed two portions to Ali although he had stayed behind at Al-Medina?’

He saw: ‘Community of people! We adjure you all with Allah azwj and His Rasool saw! Did you not see the horseman attacking the Polytheist from the right flank of the army, and defeated them, then returned to me? He said, ‘O Muhammad! There is a share for me with you saw, and I have made it to be for Ali Bin Abu Talib’ – and he is Jibraeel.

Community of people! We adjure you all with Allah azwj and His Rasool saw! Did you not see the horseman who attacked the Polytheists from the left flank of the army, then returned and spoke to me saw and said to me saw: ‘O Muhammad! There is a share for me with you saw, and I have made it to be for Ali Bin Abu Talib’ – and he is Mikaeel.

By Allah azwj I saw did not hand over to Ali saw except the portions of Jibraeel as and Mikaeel as. The people in their entirety exclaimed Takbeer’.

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130 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 4
‘Rasool-Allah\textsuperscript{saww} (wanted to) deputise the people, on the night of Badr, to the water (well), so he\textsuperscript{saww} deputised Ali\textsuperscript{asws}. He\textsuperscript{asws} went out, and it was a cold night with gusty winds, and darkness. He\textsuperscript{asws} went out with his\textsuperscript{asws} container. When he\textsuperscript{asws} was by the well, he\textsuperscript{asws} did not find any bucket, so he\textsuperscript{asws} descended into the well at that time and filled up his\textsuperscript{asws} container, then came back.

A severe gust of wind faced him\textsuperscript{asws}, so he\textsuperscript{asws} sat down until it passed. Then he\textsuperscript{asws} stood up. Then another (gust of wind) passed by him\textsuperscript{asws}, so he\textsuperscript{asws} sat down until it had passed by. Then he\textsuperscript{asws} stood up. Then another (gust of wind) passed by him\textsuperscript{asws}, so he\textsuperscript{asws} sat down until it had gone.

When he\textsuperscript{asws} came, the Prophet\textsuperscript{saww} said: ‘What withheld you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asw}s?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} faced a severe wind, then a severe wind, then a severe wind, and I\textsuperscript{asws} was afflicted by the shuddering’. He\textsuperscript{asws} said: ‘Do you\textsuperscript{asws} known what that was, O Ali\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘No’.

He\textsuperscript{saww} said: ‘That is Jibraeel\textsuperscript{as} among a thousand from the Angels. He\textsuperscript{as} had greeted unto you\textsuperscript{asws} and they greeted (as well). Then Mikaeel\textsuperscript{as} passed by among a thousand from the Angels. He\textsuperscript{as} greeted unto you\textsuperscript{asws} and they greeted (as well). Then Israfeel\textsuperscript{as} passed by among a thousand from the Angels. He\textsuperscript{as} greeted unto you\textsuperscript{asws} and they greeted (as well)’\\textsuperscript{1}. 131

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Tafseer Al Qummi – My father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Al Jufy, from Kabir Bin Abdullah Al Ansary who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘By the One\textsuperscript{aww} in Whose Hand is my\textsuperscript{saww} soul! I\textsuperscript{aww} did not send Ali\textsuperscript{asws} in a battalion at all except and I\textsuperscript{aww} looked at Jibraeel\textsuperscript{as} among seventy thousand from the Angels on his\textsuperscript{asws} right, and to Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left among seventy thousand from the Angels, and the Angel of death in front of him\textsuperscript{asws}, and to a cloud shading him\textsuperscript{asws} until He\textsuperscript{asws} was Graced a goodly victory’\textsuperscript{2}. 132

\textsuperscript{1} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 76 H 5
\textsuperscript{2} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 76 H 6
From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said after the killing of Usman, when he asws adjured the people: ‘We adjure you all with Allah azwj! Is there anyone among you who was greeted upon by Jibraeel as, and Mikaeel as, and Israfeel as among three thousand from the Angels, on the day of Badr, apart from me asws?’ They said, ‘O Allah azwj, no!’

Rasool-Allah saww was in his saww house and Ali asws Bin Abu Talib asws came to him in the morning, and he asws loved it that no one else would precede him asws to him saww. He entered, and the Prophet saww was in the courtyard of the house, and his saww head was in a lap of Dahiya Bin Khalifa Al-Kalby.

He saww said: ‘The greetings be unto you! How is Rasool-Allah saww this morning?’ He said, ‘With goodness, O brother asws of Rasool-Allah saww!’ He saww said: ‘May Allah aswj Recompense you goodly on behalf of us asws, People asws of the Household’.

Dahiya said to him asws, ‘I love you asws, and there are praises for you asws with me, I would like to tell it to you asws. You asws are Emir of the Momineen, and guide of the resplendent. You asws are chief of the children of Adam as apart from the Prophets as and the Messengers as. The flag of Praise will be in your asws hand on the Day of Qiyamah, shading. You asws and your asws Shias would be with Muhammad saww, and his saww party would be going to the Gardens in groups.

قد أفلح من نولاه و خسر من خلافه نجحه تجنيه تقنيه و متعص عتانش متعطشان لين ينال لفظة نذاقه فتحان إسلام ملية صفاته تاجه رأس النبي ص فوضعه في خطره

133 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 7
He has succeeded, the one befriending you\textsuperscript{asws}, and he has incurred loss, the one abandoning you\textsuperscript{asws}. One loving to Muhammad\textsuperscript{saww} loves you\textsuperscript{asws}, and a hater of Muhammad\textsuperscript{saww} hates you\textsuperscript{asws}. The intercession of Muhammad\textsuperscript{saww} will never be achieved by him. Come near me, O elite of Allah\textsuperscript{azwj}, and take the head of the Prophet\textsuperscript{saww}, and he\textsuperscript{asws} placed it in his\textsuperscript{asws} lap.

The Prophet\textsuperscript{saww} woke up and said: ‘What is this buzz?’ He\textsuperscript{asws} informed him\textsuperscript{saww} the narration. He\textsuperscript{saww} said: ‘He could not have been Al-Kalby. It was Jibraeel\textsuperscript{as}. He\textsuperscript{as} had named you\textsuperscript{asws} with a name Allah\textsuperscript{azwj} has Named you\textsuperscript{asws} with, and He\textsuperscript{azwj} is the One\textsuperscript{azwj} Who has Cast your\textsuperscript{asws} love in the chests of the Momineen, and your\textsuperscript{asws} awe in the chests of the Kafirs’.

\textsuperscript{134} He\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has preceded me\textsuperscript{saww}!’

\textsuperscript{135} He\textsuperscript{as} said: ‘But, I\textsuperscript{as} shall inform you\textsuperscript{saww}. Know, O Muhammad\textsuperscript{saww}, that Allah\textsuperscript{azwj} Mighty and Majestic Frequents from the praise and the Salawaat upon Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} from above His\textsuperscript{azwj} Throne. The Throne was desirous to Ali Bin Abu Talib\textsuperscript{asws}, so Allah\textsuperscript{azwj} the Exalted Created this Angels upon an image of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} beneath His\textsuperscript{azwj} Throne, for the Throne to look at him\textsuperscript{asws}. So, its yearning settled, and He\textsuperscript{azwj} Makes the glorification by this Angel and its extolling of His\textsuperscript{azwj} Holiness, and its praises as Rewards for the Shias of the People\textsuperscript{asws} of your\textsuperscript{saww} Household, O Muhammad\textsuperscript{saww}!’ – the Hadeeth’.

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\textsuperscript{134} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saw}, Ch 76 H 8
\textsuperscript{135} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saw}, Ch 76 H 9
Tawoos, from Ibn Abbas who said,

‘Rasool-Allah⁸⁷ said: ‘When there was an ascension with me⁸⁷ to the sky, and I⁸⁷ an Jibraeel⁸⁷ came to the seventh sky, Jibraeel⁸⁷ said: ‘O Muhammad⁸⁷! This is my⁸⁷ place’. Then there was a downpour with me⁸⁷ being in the Noor with a downpour, and there I⁸⁷ was with an Angel from the Angels of Allah⁸⁷ the Exalted in the image of Ali⁸⁷, its name (also) being Ali⁸⁷, performing Sajdah beneath the Throne, saying: ‘O Allah⁸⁷! Forgive, for Ali⁸⁷ and his⁸⁷ offspring, and ones loving him⁸⁷, and his⁸⁷ followers, and curse his⁸⁷ haters, and his⁸⁷ enemies, and his⁸⁷ enviers, You⁸⁷ are Able upon all things’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub – Mujahid, from Ibn Abbas, and the Hadeeth is brief,

‘When there was an ascension with the Prophet⁸⁷ to the sky, he⁸⁷ saw an Angel upon an image of Ali⁸⁷ to the extent there was no different from him⁸⁷. So he⁸⁷ thought it was Ali⁸⁷. He⁸⁷ said: ‘O Abu Al-Hassan⁸⁷! You⁸⁷ have preceded me⁸⁷ to this place!’

Jibraeel⁸⁷ said: ‘This isn’t Ali⁸⁷ Bin Abu Talib⁸⁷ This is an Angel upon his⁸⁷ image, and that the Angels were desirous to Ali⁸⁷ Bin Abu Talib⁸⁷, so they asked their Lord⁸⁷ to Bring into being someone upon his⁸⁷ image, so they could look at him⁸⁷/.

And in a Hadeeth of Huzeyfa – ‘He⁸⁷ saw him⁸⁷ in the fourth sky’.

Al Amsh, from Abu Salih, from Ibn Abbas –

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¹³⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁸⁷, Ch 76 H 9
¹³⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁸⁷, Ch 76 H 10 a
¹³⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁸⁷, Ch 76 H 10 b
‘Regarding Words of the Exalted: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57],’ he said, ‘Jibraeelas was seated in the presence of the Prophetsaww, on hissaww right, when Amir Al-Momineenasws came. Jibraeelas chuckled and said: ‘O Muhammadas! This is Alasws Bin Abu Talibasws having come’. Rasool-Allahsaww said: ‘O Jibraeelas! And the inhabitants of the skies recognise himasws?’

قَالَ يََ مَُُمَّدُ وَ الَّذِي ب َعَثَكَ بَِلَْْق ِ نَبِي اً إِنَّ أَهْلَ السَّمَاوَاِِ لََْشَدُّ مَعْرِفَةً لَهُ مِنْ أَهْلِ الْرْضِ مَا كَبََِّ تَكْبِيَْةً فِِ غَزْوَةٍ إِلََّ كَبَِّْنََ مَعَهُ وَ لََّ حََْلَ حَْْلَةً إِلََّ حََْلْنَا مَعَهُ وَ لََّ ضَرَبَ بِسَيْفٍ إِلََّ ضَرَب ْنَا مَعَهُ وَ لََّ أَن ْزَلَ اللََُّّ ت َعَالََ وَ لََّما ضُرِبَ ابْنُ مَرْيمََ مَثَلًَ ي َعْنِِ شَبَهاً لِعَلِي ِ بْنِ أَبِِ طَالِبٍ وَ عَلِيُّ بْنُ أَبِِ طَالِبٍ شَبَهاً لِعِيسَى ابْنِ مَرْيمََ إِذا ق َوْمُكَ مِنْهُ يَصِدُّونَ ي َعْنِِ وَ أَنَّهُ لََِّمَا تَََثَّلَ إِبْلِيسُ لِكُفَّارِ مَكَّةَ يَوْمَ بَدْرٍ عَلَى صُورَةِ سُرَاقَةَ بْنِ مَالِكٍ وَ كَانَ سَابِقَ عَسْكَرِهِمْ إِلََ قِتَالِ النَّبِِ ص فَأَمَرَ اللََُّّ ت َعَالََ جَبَِْئِيلَ ع ف َهَبَطَ عَلَى رَسُولِ اللََِّّ ص وَ مَعَهُ أَلْفٌ مِنَ الْمَلََئِكَةِ فَقَامَ جَبَِْئِيلُ عَنْ يمَِيِْ أَمِيِْ الْمُؤْمِنِيَْ ع فَكَانَ إِذَا حََْلَ عَلِيٌّ ع حََْلَ مَعَهُ جَبَِْئِيلُ ف َبَصُرَ بِهِ إِبْلِيسُ لَعَنَهُ اللََُّّ وَلََّ هَارِبًَ وَ قَالَ إِن ِ أَرَى مَا لََّ ت َرَوْنَ بَلََّ يَضْحَكُونَ وَ يَعْجَبُونَ.

O Muhammadas! If yousaww are desirous to the face of Isaas and hisas worship, and ascetism of Yahyaas and hisas obedience, and kingship of Suleymanas and hisas generosity, then look at the face of Alasws Bin Abu Talibasws.

وَ أَنَّ اللَّهَ عَلِيٌّ عَلِيْهِ وَ جََْلَى مََّلْكُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَانُهُ وَ جََْلَى غَفْرَañ...
Ibn Masoud said, ‘By Allahazwj! Ibleesas did not flee except when heas saw Amir Al-Momineenasws that heasws might seize himas and capture himas, and the people would recognise himas. So, heas fled, and heas was the first one to be defeated. Surely I can see what you are not seeing. I fear Allah, - in fighting himas - and Allah is Severe of the Punishment’ [8:48]

Al Sam’any in (the book) ‘Fazaail Al Sahaba’ – From Ibn Al Musayyab, from

‘Abu Zarrasws that the Prophetasw said: ‘O Abu Zarrasws! Aliasws is myasws brotherasws, and myasws son-in-law, and myasws forearm. Allahazwj does not Accept any Obligatory deed performed except by having the love of Aliasws Bin Abu Talibasws.

O Abu Zarrasws! When there was an ascension with meas to the sky, Iasws passed by an Angel seated upon a throne of Noor, having a crown upon his head, one of his leg was in the east and the other in the west. In front of him was a tablet he was looking into, and the world, all of it, was in front of his eyes, and the creatures were between his knees, and his hand could reach the east and the west.

Iasws said: ‘O Jibraeelas Who is this? Iasws have not seen among the Angels of myasws Lordazwj, Majestic is Hisazwj Majesty, anyone of a larger physique than him!’ Heas said: ‘This is Izraeelas, Angel of death. Go near himas and greet unto himas.

went near himas and said: ‘Greetings be unto youas, myasws beloved Angel of death!’ Heas said: ‘And upon youas be the greetings, O Ahmadas! What happened to the sonasws of yourasws uncleasws, Aliasmws Bin Abu Talibasws?’ Iasws said: ‘And youas recognise the sonasws of myasws uncleas?’


140 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 76 H 10 d
He said: ‘And how can I not recognise him, and Allah Majestic is His Majesty has Allocated with capturing souls of the creatures apart from your soul and soul of Ali Bin Abu Talib, for Allah has Harmonised you both with His Desire’.  

The two books of Al-Khateeb Al-Khawarizmi, and Abu Abdullah Al Natanzy who said, ‘Abu Ubeyd, a companion of Suleyman Bin Abdul Malik said,

‘It reached Umar Bin Abdul Aziz that a people are derogating Ali Bin Abu Talib. So, he ascended the pulpit and said, ‘It is narrated to me by Gazal Bin Malik Al Ghifari, from Umm Salama having said, ‘While Rasool was with me when Jibraeel came to him and called out to him. Rasool - Allah smiled, laughing’.

When he had been divulged a secret from him, I said, ‘What made you laugh?’ He said: ‘Jibraeel informed me that he had passed by Ali, and he was pasturing a camel of his, and he had fallen asleep, and part of his body had been uncovered. He said: ‘So I returned his cloth upon him, and I found the coolness of his Eman, and it had arrived to my heart’.

And in a report of Al-Asbagh – ‘Ali went away from Al-Medina alone, and seven days came to it. The Prophet was seen to cry and say: ‘O Allah! Return Ali to me. He is delight of my eyes, and strength of my body, and son of my uncle, and reliever of the worries from my face!’

Then he guaranteed the Paradise for anyone who could come with the news of Ali. The people rode in every road, And Al-Fazl Bin Al-Abbas found him. He gave the Prophet the glad tidings of his arrival. He received him, and did not cease to examine on the right of Ali, and on his left, and on his head, and around his body.

141 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 76 H 10 e  
142 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 76 H 10 f
I said, ‘You saww are examining Ali asws as if he asws was in the war’. He saww informed me from Jibraeel as: ‘A group of Polytheists from Syria are aiming for you saww, so send Ali asws out to them alone’. So, Jibraeel as went out among a thousand Angels, and Mikaeel as among a thousand Angels, and I saww saw the Angel of death fighting under Ali asws.

When the Prophet saww woke up, he saww asked him asws about the man. Ali asws said: ‘Such and such happened’. The Prophet saww said: ‘That is Jibraeel as. He as was narrated to me saww until my saww pain lightened from me saww’.144

And in a Hadeeth – ‘The Prophet saww was being dictated to by Jibraeel as, so he saww would stand up and instruct him asws with writing down the Revelation’.145

Muhammad Bin Amro, by his chain, from Jabir Bin Abdullah having said,

‘No group of Polytheists has disobeyed me saww except Allah saww has Shot at them with an arrow’. It was said, ‘And what is the arrow of Allah saww, O Rasool-Allah saww?’

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143 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 g
144 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 h
145 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 i
He saw that Ali asws said: ‘Ali asws Bin Abu Talib asws. I sawws have not sent him asws in any battalion nor sent him asws for a duel, except I sawws was Jibraeel asws on his asws right and Mikaeel asws on his asws left, and the Angel of death on his asws front, and a cloud shading him asws, until Allah azwj gives him the goodly Help and the victory’.

It is reported by Ali asws Bin Al Ja’ad, from Shuba, from Qatadah, from Ibn Jubeys, from Ibn Abbas, ‘Regarding Words of the Exalted: The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! [97:5], said, ‘Rasool-Allah saws had fasted seven (months of) Ramazaan (seven years), and Ali asws Bin Abu Talib asws had Fasted with him saws. Every night of Pre-determination (Laylat al Qadr), Jibraeel as descends during it unto Ali asws and Greets him asws from his asws Lord azwj.

And it is reported from Al-Baqir asws in a Hadeeth mentioning in it the expiry of the Prophet saws: ‘A comer came to them, they could not see him and they could hear his speech. He said, ‘The greetings be to you all, and Mercy of Allah azwj and His azwj Blessings. In Allah azwj, there is a consolation from every difficulty, and salvation from every destruction, and coming across of whatever is lost: Every self shall taste the death [3:185] – the Verse.

Allah azwj Mighty and Majestic has Chosen you asws all, and Merited you asws, and Made you asws as People asws of the Household of His azwj Prophet saws, and Deposited you asws His azwj Wisdom, and Inherited you asws His azwj Book, and Made you asws a casket of His azwj Knowledge, and a staff of His azwj Might, and Struck for you an example of His azwj Noor, and Fortified you asws from the sins, and Secured you asws from the Fitna.

So, be consoled with the consolation of Allah azwj, for Allah azwj Mighty and Majestic will not Snatch away His azwj Favours from you asws nor will He azwj Removed His azwj Blessings from you asws – in a lengthy speech. It was said to Al-Baqir asws, ‘Who were the condolences from?’ He asws said: ‘From Allah azwj the Exalted, upon the tongue of Jibraeel asws’.

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146 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 j
147 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 k
And it has been reported approximate to that by Sufyan Bin Uyayna,

‘From Al-Sadiq asws: ‘And Amir Al-Momineen asws had argued on the day of the consultation. He asws said: ‘Is there anyone among you who washed Rasool-Allah sallallahu alayhi wa salam apart from me, and Jibraeel as would whispering to me, and I asws found the feeling of his hand with me."

It is narrated by Abu Awanah, from Al-Hassan Bin Ali Bin Affan, from Muhammad Bin Al Salt, from Mandal Bin Ali asws, from Ismail Bin Ziyad, from Ibrahim Bin Shimir, from Abu Al Zahhak Al Ansary who said,

‘On the day of Hunayn, in charge upon the vanguard of the army of the Prophet sallallahu alayhi wa salam was Ali asws. The Prophet sallallahu alayhi wa salam said: ‘If Ali asws were to say: ‘One who enters the shelter, he would be safe’.

He (the narrator) said, ‘Ali asws said: ‘One who enters the shelter, he is safe!’ Jibraeel as laughed, and the Prophet sallallahu alayhi wa salam said. Abu Awanah said, and mentioned the Hadeeth, I have not preserved it. Then he said, ‘Ali asws said: ‘And asws have delivered from my asws orders what Jibraeel as had answered me. Rasool-Allah sallallahu alayhi wa salam said: ‘Yes, and he as is Jibraeel as answering you asws from Allah azwj Blessed and Exalted’.

‘From Ali asws Bin Al-Husayn asws having said: ‘When the people were thirsty on the day of Badr, Ali asws went with the container to fetch water and he asws was at the well when a severe gust of wind came, then went. He asws waited for as long as he asws wanted, then another gust of wind came, then went. Then another came almost pre-occupying him while he asws was at the well. Then he asws sat down until it passed by.

Tafseer Al Ayyashi – From Amro Bin Abu Al Miqdam, from his father,

‘From Ali asws Bin Al-Husayn asws having said: ‘When the people were thirsty on the day of Badr, Ali asws went with the container to fetch water and he asws was at the well when a severe gust of wind came, then went. He asws waited for as long as he asws wanted, then another gust of wind came, then went. Then another came almost pre-occupying him while he asws was at the well. Then he asws sat down until it passed by.

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149 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 m
150 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 76 H 10 n
When he returned to Rasool-Allah, he informed him with that. Rasool-Allah said: ‘As for the first gust of wind, Jibraeel was in it with a thousand from the Angels, and the second, Mikaeel was in it with a thousand from the Angels, and the third, Israfeel was in it with a thousand from the Angels, and they have greeted unto you, and they are a help for us’.

And they are those whom Iblees saw them, so he turned upon his heels – walking backwards when he said, ‘Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment’ [8:48].

He said: “Say O Muhammad! One who was an enemy to Jibraeel - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr’s, until the Book of Allah reached among the Jews of its reason, and there transpired with them what had flowed in the Precedence of His Knowledge.

And the One who was, as well, an enemy to Jibraeel, - from the rest of the unbelievers, and from the enemies of Muhammad and Ali – the Nasibis, because Allah the Exalted Sent Jibraeel to Ali as a supporter, and a helpers for him against his enemies.

And the One who was an enemy to Jibraeel for his backing Muhammad and Ali and his assistance to them, and his implementation of the Judgment of his Lord Mighty and Majestic in destroying His enemies upon the hand of the one whom He so Desires from His servants.

151 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 76 H 11
For his – meaning Jibraeel\textsuperscript{as}, Revealing it – meaning Revealed this Quran, upon your heart – O Muhammad\textsuperscript{saww}, by Permission of Allah – by the Command of Allah\textsuperscript{azwj}, and it is like His\textsuperscript{azwj} Words The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97] –

For his – meaning Jibraeel\textsuperscript{as}, Revealing it – meaning Revealed this Quran, upon your heart, O Muhammad\textsuperscript{saww}, by Permission of Allah – by the Command of Allah\textsuperscript{azwj}, and it is like His\textsuperscript{azwj} Words The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97] –

And Jibraeel - and the one who was an enemy to Jibraeel\textsuperscript{as}, because Allah\textsuperscript{azwj} Made him\textsuperscript{as} to be a supporter of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} against the enemies of Allah\textsuperscript{azwj}, and a supporter of the rest of the Prophets\textsuperscript{as} and the Mursils\textsuperscript{as} (Prophet\textsuperscript{as} with Divine Books) similarly.

And the Words of the Exalted and His Rasools – and the one who was an enemy to the Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}, Musa\textsuperscript{as}, and Isa\textsuperscript{as}, and the rest of the Prophets\textsuperscript{as} calling to the Prophethood of Muhammad\textsuperscript{saww} and the Imamate of Ali\textsuperscript{asws}; and these are the words of the Nasibis, ‘We are disavowed from these Rasools\textsuperscript{as} who are calling to the Imamate of Ali\textsuperscript{asws}.

Then He\textsuperscript{azwj} Said: And Jibraeel and Mikaeel – i.e., the one who was an enemy to Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as} (are the Nasibis) and these words of the Nasibis regarding what the Rasool-Allah\textsuperscript{saww} said regarding Ali\textsuperscript{asws}: ‘Jibraeel\textsuperscript{as} is on his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} is on his\textsuperscript{asws} left,
and Israfeel\textsuperscript{as} from behind him\textsuperscript{asws}, and the Angel of Death in front of him\textsuperscript{asws}, and Allah\textsuperscript{azwj} is Looking from above His\textsuperscript{azwj} Throne with the Pleasure to him\textsuperscript{asws} at their\textsuperscript{as} help.

One of the \textit{Nasibis} said, ‘But I am disavowed from Allah\textsuperscript{azwj}, and from Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as}, and the Angels who are present with Ali\textsuperscript{asws}, what Muhammad\textsuperscript{saww} said. So Allah\textsuperscript{azwj} Said: ‘One who was an enemy to them\textsuperscript{as}, in prejudice against Ali\textsuperscript{asws}, so Allah is an enemy of the Kafareen (unbelievers) [2:98]. Dealing with them what the enemy would do with the enemy, from the releasing of the Revenge and the severe Punishments.

And the reason for the descent of these two Verses was due to what transpired from the Jews, the enemies of Allah\textsuperscript{azwj}, from the bad words regarding Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as}, and the rest of the Angels of Allah\textsuperscript{azwj}, and what transpired from the enemies of Allah\textsuperscript{azwj}, the Nasibi, from the bad words from him regarding Allah\textsuperscript{azwj} and regarding Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as} and the rest of the Angels of Allah\textsuperscript{azwj}.

As for what transpired from the Nasibi, so it is that when Rasool-Allah\textsuperscript{saww} was not ceasing saying the merits regarding Ali\textsuperscript{asws} which Allah\textsuperscript{azwj} Mighty and Majestic had Particularised him\textsuperscript{asws} with, and the nobility which Allah\textsuperscript{azwj} the Exalted Made him\textsuperscript{asws} to be deserving for, and in all of that he\textsuperscript{saww} was saying: ‘Jibraeel\textsuperscript{as} informed me\textsuperscript{saww} from Allah\textsuperscript{azwj}’.

And he\textsuperscript{saww} was saying in some of that: ‘Jibraeel\textsuperscript{as} is on his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left, and Jibraeel\textsuperscript{as} is priding himself upon Mikaeel\textsuperscript{as} in that he\textsuperscript{as} is on the right of Ali\textsuperscript{asws} which is superior than being on the left, just as the priding of a friend of a great king in the world – the king would sit him – on his right, (priding) over another friend who would be seated upon his left; and they\textsuperscript{as} both are priding over Israfeel\textsuperscript{as} who is behind him\textsuperscript{asws} with the service, and the Angel of Death in front of him\textsuperscript{asws} with the service, and that they right and the left are more noble than that, like the priding of the entourage of the king upon the more nearness of their places from their king.

And what Rasool-Allah\textsuperscript{saww} is saying in some of that is: ‘Jibraeel\textsuperscript{as} is on his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} is on his\textsuperscript{asws} left, and Jibraeel\textsuperscript{as} is priding himself upon Mikaeel\textsuperscript{as} in that he\textsuperscript{as} is on the right of Ali\textsuperscript{asws} which is superior than being on the left, just as the priding of a friend of a great king in the world – the king would sit him – on his right, (priding) over another friend who would be seated upon his left; and they\textsuperscript{as} both are priding over Israfeel\textsuperscript{as} who is behind him\textsuperscript{asws} with the service, and the Angel of Death in front of him\textsuperscript{asws} with the service, and that they right and the left are more noble than that, like the priding of the entourage of the king upon the more nearness of their places from their king.

And what calculated黄昏 ينظير على جميع الورى بعد تحديد الموضفين
And Rasool-Allahsaww was saying in one of hisaww Ahadeeth: ‘The Angels, their nobility in the Presence of Allahazwj is (based upon) the intensity of their love for Alisws Bin Abu Talibasws, and that the Angels tend to swear in what is between them: ‘By the Oneazwj Who Ennobled Alasws over the entirety of the beings after Muhammadaww, the Chosen one!’

وَ بَيْنَ يَدَيْنِهِمُ الْحَمْلُ الْمَلََائِكَةِ وَ الْمَلََائِكَةُ يَقُولُنَّ إِنَّ مَلََائِكَةَ السَّمَاوَاِِ وَ الْمُّجَبِّيَشْتَاقُونَ إِلََ رُؤْيَةِ عَلِيٍّ بْنِ أَبِِ طَالِبٍ كَمَا تَشْتَاقُ الْوَالِدَةُ الشَّفِيقَةُ إِلََ وَلَدِهَا الْبَارِيّ الشَّفِيقُ الأَخْرَى مَنْ عَلَبَهَا بَعْذَةً فَقُطْعُهُمْ

And heaww was saying another time: ‘The Angels of the skies and the Veils are desirous to sight Alisws Bin Abu Talibasws just as the mother tends to desire to (sight) her righteous son, the last one from the ones who survived upon her after ten she had buried (died).

فَكَانَ هُؤُلَّؤُ البَصَّارُ يَقُولُونَ إِلََ مَتََّ مَّدٌ جَبَِْئِيلَ وَ مِيكَائِيلَ وَ الْمَلََائِكَةَ كُلُّ ذَلِكَ تَفْخِيمٌ لِعَلِيٍّ وَ تَعْظِيمٌ لِشَأْنِهِ وَ يَقُولُ اللََُّّ تَعَالََ لِعَلِيٍّ خَاصٌّ مِنْ دُونِ سَائِرِ الَْْلْقِ بَرِئَْنَا مِنْ رَبٍّ وَ مِنْ مَلََائِكَةٍ وَ مِجََْئِيلَ وَ مِيكَائِي لَ هُمْ لِعَلِيٍّ بَعْذَ مَُُمَّدٍ مُفَضِِلُونَ وَ بَرِئَْنَا مِنْ رُسُلِ اللََِّّ الَّذِينَ هُمْ لِعَلِيٍّ بَعْذَ مَُُمَّدٍ مُفَضِِلُونَ

So those Nasibis were saying, ‘Up to when will Muhammadaww be saying: ‘Jibraeelas, and Mikaeelas, and the Angels, all of them are priding for Alisws and in reverence to hisasws glory? And Allahazwj the Exalted is Saying for Alisws in particular from besides the rest of the people? We are disavowed from a Lordazwj, and from Angels, and from Jibraeelas, and Mikaeelas who are preferring to Alisws after Muhammadaww. And we are disavowed from the Rasoolsas of Allahazwj, those are preferring to Alisws Bin Abu Talibasws after Muhammadaww.

ثَُُّ قَالَ رَسُولُ اللََِّّ ص يََ سَلْمَانُ إِنَّ اللَََّّ عَزَّ وَ جَلَّ صَدَّقَ قَوْلَكَ وَ وَفَّقَكَ رَأْيَكَ وَ إِنَّ جَبَِْئِيلَ عَنِ اللََِّّ تَعَالََ يَُُمَّدُ سَلْمَانُ وَ الْمِقْدَادُ أَخَوَانِ مُتَصَافِيَانِ فِِ وِدَادِكَ وَ وِدَادِ عَلِيٍّ أَخِيكَ وَ وَصِيَّكَ وَ صَفِيَّكَ وَ هَُِا فِِ أَصْحَابِكَ كَجَبَِْئِيلَ وَ مِيكَائِي فِِ الْمَلََائِكَةِ

Then Rasool-Allahsaww said: ‘O Salmanra! Allahazwj has Ratified yourra words and Harmonised yourra view, and that Jibraeelas is saying on behalf of Allahazwj the Exalted: ‘O Muhammadaww! Salmanra, and Al-Miqdadra are brothers, similar regarding yoursaww cordiality, and the cordiality of yourasws brotherasws, and yourasws successorasws and yourasws elite, and theyas are both among yourasws companions, like Jibraeelas and Mikaeelas are among the Angels.

عَذَبَ اللَّهُ أَحَداً مِمَّنْ أَحَبَّ أَهْلُ الَْْرْضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا يُُبُّهُمَا مَلََائِكَةُ الْسَّمَاوَاِِ وَ الُْْجُبِ وَ الْكُرْسِي ِ وَ الْعَرْشِ لِمَحْوَِدَادِهَِِا لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ أَوْلِيَاءَهَِِا لَمَا عَذَّبَ اللَّهُ أَحَداً مِمَّنْ أَحَبَّ أَهْلُ الَْْرْضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا يُُبُّهُمَا مَلََائِكَةُ الْسَّمَاوَاِِ وَ الُْْجُبِ وَ الْكُرْسِي ِ وَ الْعَرْشِ لِمَحْوَِدَادِهَِِا لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ أَوْلِيَاءَهَِِا

Theyas are both enemies to the one is inimical to one of themas, and are friends of the one who befriends themas, and befriends Muhammadas and Alasws, and are enemies of the one who is inimical to Muhammadas and Alasws and theirasws friends.

وَ لَوْ أَحَبَّ أَهْلُ الأرضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا جَعَلَهُمَا مَلََائِكَةُ الْسَّمَاوَاِِ وَ الْمَلََائِكَةُ الْكُرْسِيَّ وَ الْعَرْشِ لِمَحْوَِدَادِهَِِا لَمْ نَعْذَبَ اللَّهُ أَحَداً مِمَّنْ أَحَبَّ أَهْلُ الَْْرْضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا يُُبُّهُمَا مَلََائِكَةُ الْسَّمَاوَاِِ وَ الُْْجُبِ وَ الْكُرْسِيَّ وَ الْعَرْشِ لِمَحْوَِدَادِهَِِا لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ أَوْلِيَاءَهَِِا

And if the inhabitants of the earth were to love Salmanra and Al-Miqdadra just as the Angels of the skies and the Veils, and the Chair, and the Throne love themas with the purity of
their as cordiality to Muhammad sas and Ali asws, and their as friendship to their asws friends, and their as enmity to their asws enemies – Allah aswj would not Punish anyone from them with the Punishment, under no circumstances!"

Al-Hussain asws Bin Ali asws said: ‘So when Rasool-Allah sasw said that regarding Salman ra and Al-Miqdad ra, the Momineen were cheerful due to it and submitted to it, and that hurt the hypocrites, so they were obstinate and refused, and said, ‘Muhammad sasw praises the far ones – and he sasw neglects the near ones from his sasw own family. He sasw neither praises them nor mentions them’.

That was transmitted to Rasool-Allah sasw, so he sasw said: ‘What is it to them? May Allah azwj Curse them! They are wanting evil for the Muslims, and can my sasw companion attain what he can attain from the meritorious levels except with their love for me sasw and for the People asws of my sasw Household.

By the One azwj Who Sent me sasw with the Truth as a Prophet sasw! You all will never be believing until Muhammad sasw and his sasw Progeny asws happen to be more beloved to you than your own selves and your family, and your wealth, and the ones in the earth in their entirety’.

Then he sasw called for Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and he sasw covered them with his sasw Al-Qatwany cloak, then said: ‘They are five, there being no sixth for them asws from the humans’.

Then he sasw said: ‘I sasw am at war to the one who is at war with them asws, and am at peace to the one who is at peace with them asws’.

Umm Salma ra said, and she ra raised the cloak in order to enter, but Rasool-Allah sasw pulled it away and said: ‘Not over there and even though you ra are in goodness and towards goodness’.

و كان جنوبًا مغعمه فقال يا رسول الله و أنا سدواككم فقال رسول الله ص نعم و أنت سداني
And Jibraeel\textsuperscript{as} was with them\textsuperscript{asws}, and he\textsuperscript{as} said: ‘O Rasool-Allah\textsuperscript{saww}! And I\textsuperscript{as} am your\textsuperscript{asws} sixth’. So Rasool-Allah\textsuperscript{saww} said: ‘Yes, you\textsuperscript{as} are our\textsuperscript{asws} sixth’.

فَارْتَقَى السَّمَاوَاِّ وَقَدْ كَسَاهُ اللَّهُ مِنْ زِيََدَةِ الَّوَارِ مَا كَا

So he\textsuperscript{as} rose to the skies and Allah\textsuperscript{azwj} had Clothed him\textsuperscript{as} from an increase of the radiance what the Angels could almost not identify, until he\textsuperscript{as} said: ‘Congratulations! Congratulations! Who is like me\textsuperscript{as}? I\textsuperscript{as} am Jibraeel\textsuperscript{as}, the sixth of Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws’}.

فَذَلِكَ مَا فَضَّلَ ا

And that is what Allah\textsuperscript{azwj} Merited Jibraeel\textsuperscript{as} with over the rest of the Angels – in the earths and the skies’.

وَلِيْبَحْ بِمِثْلِي أَنََ جَبَِْئِيلُ سَادِسُ مَُُمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالَْْسَنِ وَالُْْسَيِْْ ع

He\textsuperscript{asws} said: ‘Then Rasool-Allah\textsuperscript{saww} grabbed Al-Hassan\textsuperscript{asws} by his\textsuperscript{saww} right hand, and Al-Husayn\textsuperscript{asws} by his\textsuperscript{saww} left hand, and placed this one upon his\textsuperscript{saww} right shoulder, and this one upon his\textsuperscript{saww} left shoulder, then placed both of them\textsuperscript{asws} upon the ground. So they started walking towards each other, grappling, then wrestling. So Rasool-Allah\textsuperscript{saww} went on saying to Al-Hassan\textsuperscript{asws}: ‘Ayha! (Come on), O Abu Muhammad\textsuperscript{asws}!’ So, Al-Hassan\textsuperscript{asws} was strengthened and almost overcame Al-Husayn\textsuperscript{asws}. Then Al-Husayn\textsuperscript{asws} got stronger and resisted him\textsuperscript{asws}.

( videogame) Fatima\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! Are you\textsuperscript{saww} emboldening the elder over the younger?’ So Rasool-Allah\textsuperscript{saww} said to her\textsuperscript{asws}: ‘O Fatima\textsuperscript{asws}! But, Jibraeel\textsuperscript{as} and Mikael\textsuperscript{as}, are as I\textsuperscript{saww} said to Al-Hassan\textsuperscript{asws}: ‘Ayha! (Come on) – O Abu Muhammad\textsuperscript{asws}!’ They both said to Al-Husayn\textsuperscript{asws}: ‘Ayha! (Come on) – O Abu Abdullah\textsuperscript{asws}!’ Thus, they\textsuperscript{asws} were both strengthened and equalised.

أَمَا إِنَّ الَّذِينَ قُلُّوا لَكَ لِيَقُولُوا عَلَى الْعَيْشِ الْكُبْرَ يَقُولُ لَنْ يَقُولُ الْكَبِيرُ عَلَى الْعَيْشِ الْكُبْرَ

But, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, when Rasool-Allah\textsuperscript{saww} was saying to Al-Hassan\textsuperscript{asws}: ‘Ayha! (Come on) – O Abu Muhammad\textsuperscript{asws}!’ and Jibraeel\textsuperscript{as} was saying: ‘Ayha! (Come on) – O Abu Abdulla\textsuperscript{asws}!’ Had each one of them wished to carry the earth along with whatever was from its mountains, and its oceans, and its hills, and the rest of what is upon its surface, it would have been lighter upon them\textsuperscript{asws} both than a single hair upon their\textsuperscript{asws} bodies.
And rather, they asws were both strengthened because each one of them asws was a match for the other. These two are the delights of my saww eyes, and the fruits of my saww heart. These two are the support of my saww back. These two are the chiefs of the youths of the inhabitants of the Paradise, from the former ones and the latter ones, and their asws father asws is better than them asws, and their asws grandfather saww Rasool-Allah saww is better than all of them asws together.’

So when Rasool-Allah saww said that, the Jews and the Nasibis (got the news they) said, ‘Up to now were used to hate Jibraeel as alone, and now we have come to hate Mikael as well, for their as support to Muhammad as, and Ali asws, and their asws son saww. So Allah aswj Mighty and Majestic Said: One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikael, so Allah is an enemy to the Kafirs [2:98]’. 152

(The book) ‘Al-Fazaail’ of Ibn Shazaan – It is reported that one day he asws was upon the pulpit of Al-Basra, when he asws said: ‘O you people! Ask me asws before you lose me asws! Ask me asws about pathways of the skies for I asws am more knowing with these than the roads of the earth’.

A man, from the midst of the people, stood up to him asws and said to him asws, ‘Where is Jibraeel as at this moment?’ He asws shot a glance towards the sky, then glanced towards the east, then towards the west, but he asws could not find any place, so he asws turned to him and said: ‘O you sheykh! You are Jibraeel as!’

He (the narrator) said, ‘Birds flapped in between the people (i.e., total silence). Then the attendees clamoured and said, ‘We testify you asws are a caliph of Rasool-Allah saww truly’. 153

The book) 'Uyoon Akhbar Al-Rezaasws – Muhammad Bin Ahmad Bin Al-Husayn Al Baghdadi, from Ahmad Bin Al Fazl, from Bakr Bin Ahmad Al Qasry,

'From Abu Muhammad Al-Askariasws, from hisasws forefathersasws, from Al-Husaynasws Bin Aliasws having said: 'asws heard myasws grandfather Rasool-Allahasww saying: 'On the night myasws Lordaswj Mighty and Majestic Ascended measws to the skies, Iasws saw an Angel in the interior of the Throne having a sword of light in his hand, playing with it like what Aliasws Bin Abu Talibasws tends to play with Zulfiqar, and the Angels, whenever they are desirous to Aliasws Bin Abu Talibasws, they look at the face of that Angel."

asws said: 'O Lordaswj! This is myasws brother Aliasws Bin Abu Talibasws, and sonasws of myasws uncleasws. Heaswj Said: “O Muhammadaswj! This is an Angel Iaswj Created upon the image of Aliasws, He worships Measwj in the interior of Myaswj Throne. His good deeds, and his glorifications, and his extolling the Holiness is written for Aliasws Bin Abu Talibasws up to the Day of Qiyamah”. 154

15- كشف، كشف العمة من كَفِّاءَتِ الطَّالِبِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ لَيْلَةَ أُسْرِيَ بِِ إِلََ السَّمَاءِ فَإِذَا أَنََ بمَِلَكٍ جَالِسٍ عَلَى مِنْبٍَِ مِنْ نُورٍ

Heasws said to measww: ‘O Muhammadaswj! No, but the Angels complained of their love for Aliasws, so Allahaswj Created this Angel from light upon the image of Aliasws. So, the Angels a
visiting him\textsuperscript{asws} during every Friday night and day of Friday, seventy thousand times, and they are glorifying Allah\textsuperscript{azwj}, and extolling His\textsuperscript{azwj} Holiness, and they are guiding its Rewards for the ones loving Ali\textsuperscript{asws}.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan\textsuperscript{asws} the 3\textsuperscript{rd}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Baqir\textsuperscript{asws}, from Jabir who said, ‘I was walking with Amir Al-Momineen\textsuperscript{asws} at Euphrates, when a large wave came out and covered him\textsuperscript{asws} to the extent that he\textsuperscript{asws} was covered from me. Then it receded from him\textsuperscript{asws}, and there was no wetness upon him\textsuperscript{asws}. I was aggravated at that and wondered, and I asked him\textsuperscript{asws} about it.'

The book) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmy, from Abdullah Bin Masoud who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘The first one from the inhabitants of the sky to take Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} as a brother, is Israfeel\textsuperscript{as}, then Mikaeel\textsuperscript{as}, then Jibraeel\textsuperscript{as}. And the first one from the inhabitants of the sky to love him\textsuperscript{asws} are bearers of the Throne, then Rizwaan keeper of the Gardens, then Angel of death. And the Angel of death tends to be merciful upon the ones loving Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} like what he is merciful upon the Prophets\textsuperscript{as}.’

And from the book ‘Kifayat Al Talib’ – From Wahab Bin Munbiya, from Abdullah Bin Masoud who said,

‘Rasool-Allah\textsuperscript{saww} have not sent Ali\textsuperscript{asws} in a battalion except I\textsuperscript{saww} saw Jibraeel\textsuperscript{as} on his\textsuperscript{asws} right and Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left, and the cloud shading him\textsuperscript{asws}, until Allah\textsuperscript{azwj} Graces him\textsuperscript{asws} the victory’.
18- Beside, a narrative from the ancestors of Imam Ali from his father, from his grandfather, from Asbahan Bin Asbouzan Al Daylami, from Muhammad Bin Isa Al Kaby, from Al Qa'any, from Musa Bin Wardan, from Sabit, from Anas (well-known fabricator),

'The Prophet saww said: ‘The night there was an ascension with me saww to the fourth sky, Isaww saw an image of Aliasws Bin Abu Talibasws. Isaww said: ‘O Jibraeelas! This is Aliasws’. Heas revealed to meas: ‘This is an Angel Allah azwj has Created in the image of Aliasws Bin Abu Talibasws. Seventy thousand Angels visit him during every day, glorifying, and exclaiming Takbeers, and their Rewards are for the ones loving Aliasws Bin Abu Talibasws’. 159

19- Further, ‘Regarding Words of the Exalted: When you were ascending (the mount Ohad) and were not even glancing at anyone, and the Rasool kept calling you [3:153], The people fled away from Rasool-Allahsaww on the day of Ohad and there did not remain anyone with himsaww apart from Aliasws Bin Abu Talibasws and a man from the Helpers.

The Prophet saww said: ‘O Aliasws! The people have done what youasws see’. Heasws said: ‘No, by Allahazwj, O Rasool-Allahsaww! Iasws will not be asking about yourasws news from behind’. 160

He came back and said, ‘It is narrated to me by Abdullah Bin Abbas,

159 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 76 H 18
160 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 76 H 19 a
'Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} and said: 'O Ali\textsuperscript{asws}! Guard the door unto me\textsuperscript{saww}, so not one should enter today, for Angels from the Angels of Allah\textsuperscript{azwj} has sought Permission of their Lord\textsuperscript{azwj} to hold discussions with me\textsuperscript{saww} today up to the night. So, be seated (at the door)'.

So, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} sat at the door. Umar Bin Al-Khattab came, but he\textsuperscript{asws} returned him. Then he came at midday, but he\textsuperscript{asws} returned him. Then he came in the afternoon, but he\textsuperscript{asws} returned him and informed him that three hundred and sixty Angels had sought permission to see the Prophet\textsuperscript{saww}.

When it was morning, Umar came to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} with what Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} had said. Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} and said: 'And what made you\textsuperscript{asws} know that three hundred and sixty Angels had sought permission to see me\textsuperscript{saww}?'

He\textsuperscript{asws} said: 'By the One\textsuperscript{azwj}! Who Sent you\textsuperscript{saww} with the truth! There was no Angel from them who had sought permission to see you\textsuperscript{asws}, except and I\textsuperscript{asws} heard his voice by my\textsuperscript{asws} ears, and I\textsuperscript{asws} counted with my\textsuperscript{asws} hand, until I\textsuperscript{asws} had counted three hundred and sixty'. He\textsuperscript{saww} said: 'You\textsuperscript{asws} speak the truth, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}' – to the extent that Rasool-Allah\textsuperscript{saww} repeated it thrice'\textsuperscript{161}. Then he\textsuperscript{saww} woke up and said to me\textsuperscript{asws}: 'Write'. He\textsuperscript{saww} dictated to me\textsuperscript{asws} from the subject matter at which he\textsuperscript{saww} had drowsed at it, so I\textsuperscript{asws} said: 'Did you\textsuperscript{saww} not just dictate unto

\textsuperscript{161} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 76 H 19 b
measws until yousaww had ended it?’ Heasws said: ‘Allahazwj is the Greatest! That is which
Jibraeelasws had dictated unto measws.

ثَُُّ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَأَمْلَى عَلَيَ رَسُولُ اللََِّّ ص سِت ِيَْ آيَةً وَ أَمْلَى عَلَيَّ جَبَِْئِيلُ أَرْبَعاً وَ سِت ِيَْ آيَةً.

Then Aliasws Bin Abu Talibasws said: ‘Rasool-Allahsaww dictated sixty Verses unto measws, and
Jibraeelasws dictated sixty-four Verses to measws’. 162

فَأَوْحَى اللََُّّ ت َعَالََ إِلََ جَبَِْئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ تَََهَّبُوا لِنُصْرَةِ مَُُمَّدٍ ص وَ حِزْبِهِ ف َ هَبَطُوا مِنَ السَّمَاءِ لََُمْ لَغَطٌ يُذْعَرُ مَنْ سََِعَهُ ف َلَّا حَاذُوا الْبِئْرَ سَلَّمُوا عَلَى عَلِيٍّ ع مِنْ عِنْدِ رَبِ ِِمْ عَنْ آخِرِهِمْ إِكْرَاماً وَ ت َبْجِيلًَ.

Then the Exalted Revealed to Jibraeelasws and Mikaeelasws and Israeelasws: "Prepare to help
Muhammadasws and hisasws party!” They descended from the sky, having such a buzz for
them, frightening the one who heard it. When they reached the well, they greeted unto
Aliasws on behalf of their Lordazwj, up to their last one, as an honour and reverence”. 163

ثَُُّ قَالَ النَّبُِِّ ص لِعُثْمَانَ بْنِ عَفَّانَ احْفِرْ ف َغَضِبَ عُثْمَانُ وَ قَالَ لََّ ي َرْضَى مَُُمَّدٌ أَنْ أَسْلَمْنَا عَلَى يَدِهِ حَتََّّ أَمَرَنََ بَِلْكَد ِ فَأَن ْزَلَ اللََُّّ عَلَى نَبِي ِهِ يَمَُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا الَْيَةَ.

Allahaszw the Exalted Revealed to Jibraeelasws and Mikaeelasws and Israeelasws: ‘I was in the presence of Rasool-Allahsaww in the ditch of (battle of) Al-Khandaq, and the
people had dug and Aliasws had dug. The Prophetasws said to himasws, ‘By mysaww fatherasws, Who has dug and Jibraeelasws was shaking the dust in front of him, and Mikaeelasws assisting him, and no one from the people had seen anyone before him?’

بَيَْْ يَدَيْهِ وَ يُعِينُهُ مِيكَائِيلُ وَ لََْ يَكُنْ يُعِيَْ ق َبْلَهُ أَحَداً مِنَ الَْْلْقِ يْنَفْسُهُ وَ مَنْ سََِعَهُ ف َلَمَّا حَاذُوا الْبِئْرَ سَلَّمُوا عَلَى عَلِيٍّ ع مِنْ عِنْدِ رَبِ ِِمْ عَنْ آخِرِهِمْ إِكْرَاماً وَ ت َبْجِيلًَ.

(I was in the presence of Rasool-Allahsaww in the ditch of (battle of) Al-Khandaq, and the
people had dug and Aliasws had dug. The Prophetasws said to himasws, ‘By mysaww fatherasws, Who has dug and Jibraeelasws was shaking the dust in front of him, and Mikaeelasws assisting him, and no one from the people had seen anyone before him?’

كُنْتُ عِنْدَ رَسُولِ اللََِّّ ص فِِ حَفْرِ الَْْنْدَقِ وَ قَدْ حَفَرَ النَّاسُ وَ حَفَرَ عُثْمَانُ عَلَى يَدِهِ حَتََّّ أَمَرَنََ بَِلْكَد ِ فَأَن ْزَلَ اللََُّّ عَلَى نَبِي ِهِ

(I was in the presence of Rasool-Allahsaww in the ditch of (battle of) Al-Khandaq, and the
people had dug and Aliasws had dug. The Prophetasws said to himasws, ‘By mysaww fatherasws, Who has dug and Jibraeelasws was shaking the dust in front of him, and Mikaeelasws assisting him, and no one from the people had seen anyone before him?’

(Then the Prophetasws said to Usman Bin Affan: ‘Dig! Usman was angered and said, 'Muhammadasws is not pleased that we have become Muslims upon hisasws hand until now

162 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 76 H 20
163 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 76 H 21
he saww is ordering us with the toiling’. Allah azwj Revealed unto His azwj Prophet saww: They think they are conferring a favour upon you if they become Muslims. [49:17]164
CHAPTER 77 – DESCENT OF THE WATER FROM THE SKY FOR HIS\textsuperscript{asws} WASHING

I was in the presence of Rasool-Allah\textsuperscript{asws} along with two men from his\textsuperscript{asws} companions during an intensely dark night, when Rasool-Allah\textsuperscript{asws} said to us: ‘Go to the door of Ali\textsuperscript{asws}!’ We came to the door of Ali\textsuperscript{asws} and one of us knocked the door with a light knocking, and Ali\textsuperscript{asws} came out to us, wearing a woollen trouser and shirt. In his\textsuperscript{asws} hand was a sword of Rasool-Allah\textsuperscript{asws}.

He\textsuperscript{asws} said to us: ‘Has anything new occurred?’ We said, ‘(All is) good. Rasool-Allah\textsuperscript{asws} instructed us to come to your\textsuperscript{asws} door, and he\textsuperscript{asws} is coming in our tracks’. Then, Rasool-Allah\textsuperscript{asws} came and said: ‘O Ali\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘At your\textsuperscript{asws} service!’ He\textsuperscript{asws} said: ‘Inform my\textsuperscript{asws} companions with what afflicted you\textsuperscript{asws} last night’. Ali\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{asws}! I\textsuperscript{asws} am embarrassed’. Rasool-Allah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is not Embarrassed from the truth’.

Ali\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{asws}! I\textsuperscript{asws} was hit by sexual impurity last night from Fatima\textsuperscript{asws}, daughter of Rasool-Allah\textsuperscript{asws}, so I\textsuperscript{asws} sought water in the house but could not find the water. I\textsuperscript{asws} sent Al-Hassan\textsuperscript{asws} here and Al-Husayn\textsuperscript{asws} there, but they\textsuperscript{asws} were both delayed unto me\textsuperscript{asws}. So, I\textsuperscript{asws} lay down on my\textsuperscript{asws} back. There was a caller from the side of the house: ‘Arise, O Ali\textsuperscript{asws}! and take the container and wash!’

There I\textsuperscript{asws} was with a container full of water, having a towel of brocade. I\textsuperscript{asws} took the container and washed and wipe my\textsuperscript{asws} body with the towel and returned the towel upon the head of the container. The container stood in the air and some water spilt over from the container and hit my\textsuperscript{asws} head. I\textsuperscript{asws} found its coolness upon my\textsuperscript{asws} heart’.

(He\textsuperscript{asws}) ‘Al Amaali’ of Al Sadouq – Salih Bin Isa Al Ijali, from Muhammad Bin Ali Bin Ali, from Muhammad Bin Mandah Al Asbahani, from Muhammad Bin Humeyd, from Jareer, from Al Amsh, from Abu Sufyan, from Anas (a well-known fabricator) having said,

فَإِذَا أَنََ بِسَطْلٍ مِنْ مَاءٍ مَِْلُوءٍ عَلَيْهِ مِنْدِيلٌ مِنْ سُنْدُسٍ فَأَخَذُِْ السَّطْلَ وَ اغْتَسَلْتُ وَ مَسَحْتُ بَدَنِ بَِلْمِنْدِيلِ وَ رَدَدُِْ الْمِنْدِيلَ عَلَى رَأْسِ السَّطْلِ فَقَامَ السَّطْلُ فِِ الََْوَاءِ فَسَقَطَ مِنَ السَّطْلِ جُرْعَةٌ فَأَصَابَتْ هَامَتِِ فَوَجَدُِْ بَرْدَهَا عَلَى فُؤَادِي
The Prophet said: ‘Congratulations! Congratulations, O son of Abu Talib! You woke up in the morning and your servant was Jibraeel. As for the water, it is from the river Al Kawser, and as for the container and the towel, these are from the Paradise. Like that is how Jibraeel informed me!’.

The book ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Al Amsh, from Abu Sufyan who said,

‘I was in the presence of the Prophet saww, and (so were) Abu Bakr and Umar, during an intensely dark night. The Prophet saww said to them both: ‘Stand and go to the door of the chamber of Ali asws!’ They went and knocked the door with a light knocking – and continued the Hadeeth approximate to what has passed’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Abbas and Humeyd Al Taweel, from Anas (a well-known fabricator), said,

‘Rasool-Allah saww prayed Salat. When he saww performed Ruk’u, he saww delayed in his saww Ruk’u until we thought a Revelation had descended unto him saww. When he saww had performed Salam, leant upon the prayer niche, and called out: ‘Where is Ali asws? And he asws was praying in the last row. He saww said: ‘O Ali asws! Join the congregation!’

He asws said: ‘O Prophet saww of Allah asws! Bilal had hastened the proclamation of Iqamah, so asws called at Al-Hassan asws for the Wud’u (water), but asws could not see anyone. There asws was with a caller calling out: ‘O Abu Al-Hassan asws! Turn to your asws right’. asws turned and there asws was with a container of gold covered with a green towel cast (upon it).
I asws was with water more intensely whiter than the snow, and sweeter than the honey, and softer than the butter, and more aromatic than musk. I asws performed Wud’u, and drank, and sprinkled drops upon my asws head. I asws found its coolness upon my asws heart, and I asws wiped my asws face with the towel after the water had been poured upon my asws hands, and I asws did not see any person. Then I asws came, O Prophet saww of Allah azwj and joined the congregation’.

The Prophet saww said: ‘The container is from the containers of Paradise, and the water is from Al-Kawser from beneath the Throne, and the towel is from Al-Wasee la, and the one who came with it was Jibraeel as, and the one who gave you the towel is Mikaeel as. And Jibraeel as did not cease to place his as hand upon my saww knee saying: ‘O Muhammad saww! Pause a while until Ali asws comes and catches up the congregational Salat with you saww’.


‘From his asws merits: ‘He asws was in one of his asws military expeditions and the Obligatory (Salat) had approached, and he asws could not find water to perfect the Wud’u with it. He asws shot a glance at the sky and the people were standing, looking on. Jibraeel as and Mikaeel as descended, and there was a container with Jibraeel as wherein was water, and with Mikaeel as was a towel.

They as placed the container and the towel in front of Amir Al-Momineen asws. He asws perfected the Wud’u and wiped his asws honourable face with the towel. During that, they as were ascending to the sky and the people were looking at them’.

(The book) ‘Al Taraif’ – Akhtab Khwarizm in (the book) ‘Al Manaqib’, from Ahmad Bin Muhammad Al Daqqaq, from Abu Al Muzaffer, and Ibn Ibrahim Al Sayfi, from Ali Bin Yusuf Bin Muhammad Bin Hajjaj, from Al-Husayn Bin Ja’far Bin Muhammad Al Jurjany, from Ismail Bin Is’haq Bin Suleyman, from Muhammad Bin Ali Al Kafartusy, from Humeyd Al Taweel, from Anas Bin Malik (a well-known fabricator) who said, ‘Rasool-Allah saww prayed Salat Al-Asr with us and prolonged in his saww Ruk’u until we thought that he saww had erred and was heedless. Then he saww raised his saww head and said: ‘Allah azwj}

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167 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 77 H 2
Listens to the one praising Him \(\text{azwj} \). Then he \(\text{saww} \) abbreviated in his \(\text{saww} \) Salat and performed Salat.

Then he \(\text{saww} \) turned towards us with his \(\text{saww} \) face as if it was the full moon on the night of the full moon in the midst of the stars. Then he \(\text{saww} \) knelt upon his \(\text{saww} \) knees and extended his \(\text{saww} \) stature until the Masjid shone with the Noor of his \(\text{saww} \) face. Then he \(\text{saww} \) shot a glance at the first row, counting his \(\text{saww} \) companions, man by man. Then he \(\text{saww} \) shot his \(\text{saww} \) glance at the second row, then shot his \(\text{saww} \) look at the third row. Rasool-Allah \(\text{saww} \) counted man by man.

Then the rows were many to Rasool-Allah \(\text{saww} \), then he \(\text{saww} \) said: 'What is the matter \(\text{l saww} \) do not see the son \(\text{asws} \) of my \(\text{saww} \) uncle \(\text{asws} \) Al \(\text{asws} \) Bin Abu Talib \(\text{asws} \)?' Ali \(\text{asws} \) answered him \(\text{saww} \) from the last of the rows and he \(\text{asws} \) was saying: 'Here \(\text{asws} \) am! Here \(\text{asws} \) am, O Rasool-Allah \(\text{saww} \)!'

Rasool-Allah \(\text{saww} \) called out at the top of his \(\text{saww} \) voice: 'Come near me \(\text{asws} \), O Ali \(\text{asws} \)!'

He \(\text{asws} \) did not cease to cut through the necks of the Emigrants and the Helpers until Al-Murtaza \(\text{asws} \) was close to Al-Mustafa \(\text{saww} \). And the Prophet \(\text{saww} \) said: 'What is that which kept you \(\text{asws} \) behind from the first row?' He \(\text{asws} \) doubted whether \(\text{asws} \) was upon without cleanliness. So, \(\text{asws} \) went to the house of (Syeda) Fatima \(\text{asws} \) and called out: 'O Hassan \(\text{asws} \)! O Husayn \(\text{asws} \)! O Fizza \(\text{ra} \)!' But no one answered \(\text{asws} \).

Then \(\text{asws} \) was with a caller calling out from behind \(\text{asws} \), and he was calling out: 'O Abu Al-Hassan \(\text{asws} \)! O son \(\text{asws} \) of an uncle \(\text{asws} \) of the Prophet \(\text{saww} \), turn around!' \(\text{asws} \) turned around that there \(\text{asws} \) was with a container of gold and there was water in it, and upon it was a towel. \(\text{asws} \) took the towel and placed it upon his \(\text{asws} \) right shoulder and \(\text{asws} \) gestured towards the water, and the water was poured upon his \(\text{asws} \) palm.

\(\text{asws} \) cleansed and perfected the cleansing, and \(\text{asws} \) had found it in \(\text{asws} \) the softness of butter, and taste of honey, and aroma of Musk. Then \(\text{asws} \) turned around and \(\text{asws} \) do not know who had taken it.'
The Prophet sAWW smiled in his asws face and hugged him asws to him asws, and kissed between his asws eyes, then said: 'O Abu Al-Hassan asws! Shall I asws give you asws glad tidings? The container was from the Paradise, and the water and the towel were from the lofty Al-Firdows, and the one who prepared you asws for the Salat was Jibraeel as, and the one who gave you asws the towel was Mikaeel as.

By the One azwj in Whose Hand is the soul of Muhammad saww! Israfeel as had not ceased to grab my saww hand keeping it upon my saww knees until you asws joined the Salat with me saww and realised the Rewards of that. Are the people blaming me saww upon you asws love? And Allah azwj the Exalted and His angels are loving you asws from above the sky". 169

(The book) 'Al Amdah' – Ibn Al Maghazili in his (book) 'Manaqib', from Ahmad Bin Al Muzaffar Al Attar, from Abdullah Bin Muhammad Bin Usman, from Abu Al-Hassan Al Rawy at Al Basra, from Muhammad Bin Mandah Al Ashbany, from Muhammad Bin Abul Hameed, from Al Amsh, from Abu Sufyan, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah saww said to Abu Bakr and Umar: 'Go to Ali asws until he asws narrated to you what has happened from him asws during his asws night, and I saww am coming in your tracks'.

Anas said, 'They both went, and I went with them. Abu Bakr and Umar sought permission to see Ali asws. He asws came out to them. He asws said: 'O Abu Bakr! Has anything new occurred?' He said, 'No, and nothing new has occurred except good. The Prophet saww and to me and to Umar as well: 'Go to Ali asws, he asws will narrated to you what has happened from him asws during his asws night'.

The Prophet saww came and said: 'O Ali asws! Narrate to them what has happened from you asws during the night'. He asws said: 'Asws am embarrassed, O Rasool-Allah saww!' He asws said: 'Narrated to them, surely Allah azwj is not Embarrassed from the truth'.

169 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 77 H 4
Ali\textsubscript{asws} said: ‘I\textsubscript{asws} wanted the water for the cleansing and I\textsubscript{asws} had woken up in the morning and fear that the Salat might be missed by me\textsubscript{asws}. I\textsubscript{asws} diverted Al-Hassan\textsubscript{asws} in a road, and Al-Husayn\textsubscript{asws} in a road, in search of water, but they\textsubscript{asws} were delayed from me\textsubscript{asws}. That saddened me\textsubscript{asws}.

Then I\textsubscript{asws} saw the ceiling to have split and a container descended unto me\textsubscript{asws} from it, covered by a towel. When it came to the ground, I\textsubscript{asws} removed the towel from it, and there was water in it. I\textsubscript{asws} cleaned for the Salat and washed, and I\textsubscript{asws} prayed Salat. Then the container and the towel were raised, and the ceiling joined up’.

The Prophet\textsubscript{saww} said: ‘As for the container, it is from the Paradise, and as for the water, it is from the river Al-Kawser, and as for the towel, it is from brocade of Paradise. Who is like you\textsubscript{saww}, O Ali\textsubscript{asws}, during your\textsubscript{saww} night and Jibraeel\textsubscript{as} had served you\textsubscript{saww}?’ 170

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170 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsubscript{saww}, Ch 77 H 5
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CHAPTER 78 - GIFTS OF ALLAHazwj THE EXALTED, AND HISazwj PRESENTS AND HISasws SALUTATIONS TO RASOOL-ALLAHsaww AND AMIR AL-MOMINEENasws, MAY THE SALAWAT OF ALLAHazwj BE UPON THEMasws AND THEIRasws PROGENYasws

1 - ١- قَبْلَ مَّدْعَوَةِ لَيْبِن شَهْرَ أَشْوَابِ ثَُّبِتٌ عَنْ أَنَسٍ لَّمَّا خَرَجَ النَّبُِِّ ص إِلََ غَزْوَةِ الطَّائِفِ فَبَيْنَمَا نََْنُ بِغَمَامَةٍ فَأَدْخَلَ يَدَهُ تََْتَهَا فَأَخْرَجَ رُ مَّانًَ فَجَعَلَ يَْكُلُ وَ يُطْعِمُ عَلِي اً ثَُُّ قَالَ لِقَوْمٍ رَمَقُو هُ بََِبْصَارِهِمْ هَكَذَا ي َفْعَلُ كُلُّ نَبِِ ٍ بِوَصِيِهِ.

The book) 'Al Manaqib' of Ibn Shehr Ashub – Sabit, from Anas (well-known fabricator), 'When the Prophet saww went out to the military expedition of Al-Taif, we were with a (low) cloud. He saww inserted his hand and brought out a pomegranate and went on to eat and feed Ali asws. Then he saww said to a group which had looked on at him asws: 'That is how every Prophet as does with his successor as''.

And in a report of Al-Baqirasws. 'The Prophet saww sucked it, then handed it to Ali asws. He asws sucked it until he asws left nothing from it. The Prophet saww said: 'No one will taste it except a Prophet or a successor of a Prophet''.

Muhammad Bin Abu Umeyr, and Muhammad Bin Muslim, and Zurara,

'From Abu Ja'farasws having said: 'Jibraeel as descended unto Muhammad saww with two pomegranates from the Paradise. He as gave them both to him saww. He saww ate one and broke the other and gave Ali asws half of it, and he asws ate it. Then he saww said: 'The pomegranate which saww ate, it is the Prophet-hood, there isn’t any share for you asws in it, and as for the other, it is the knowledge, you asws are my saww participant in it''.

Isa Bin Al Salt,

'From Al-Sadiqasws in a Hadeeth: 'They came to mount Zubab and sat upon it. Rasool-Allahsaww raised his saww head and there was a pomegranate dangling. Rasool-Allahsaww

171 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 78 H 1 a
172 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 78 H 1 b
173 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 78 H 1 c
grabbed it and ate and fed Ali asws from it. Then he saww said: ‘O Abu Bakr! This is a pomegranate from the pomegranates of Paradise. No one will eat it in the world except a Prophet saww or a successor asws of a Prophet saww’.  

Aban Bin Tabligh, from Abu Al Hamra’a,

‘He saww said: ‘O so and so! It was not I saww who prevented you from this pomegranate, but Allah azwj had Gifted to me saww and my saww successor asws with it, and has Forbidden it to other than a Prophet as or a successor as in the house of the world. So, submit to the Command of your Lord saww. You will feed in the Hereafter if you accept and ratify, and if you bely and reject, then Woe on that Day is for the beliers [77:45]. Surely Ali asws and his asws Shias would be amid shades and springs [77:41] – up to His azwj Words: Woe on that Day is for the beliers [77:45] of this’.  

Umm Farwa – ‘It was my night from Amir Al-Momineen asws and I saw him asws picking a seed of food from the meal which had been spread, and he asws was saying; ‘O family! Ali asws has preceded you’.

Ahmad Bin Yahya Al Azdy, from Ibrahim Al Nakhaie having said,

‘When there was an ascension with Rasool-Allah saww, a caller called out at him saww in the skies: ‘O Muhammad saww! Allah azwj Mighty and Majestic Conveys the greetings to you saww and Says to you saww: “Convey the greetings to Ali asws Bin Abu Talib asws from Me azwj”’.  

Al Kharkowshy in (the book) ‘Sharaf Al Mustafa saww’, from Zaynab Bint Husayn in a Hadeeth –

‘The Prophet saww entered to see (Syeda) Fatima asws in a morning from the mornings. She asws said: ‘O father asws! We have woken up in the morning and there isn’t anything with us (to eat)’. He saww said: ‘Give me saww those two birds!’ She asws turned around and there were two birds behind her asws. She asws placed them in his saww presence.

174 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 1 d  
175 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 1 e  
176 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 1 f  
177 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 1 g
He saww said to Ali asws, and (Syed) Fatima asws, and Al-Hassan asws and Al-Husayn asws, ‘Eat in the name of Allah aswj’. While they asws were eating when a beggar came to them asws. He stood at the door and said, ‘The greetings be unto you asws all, People of the Household! Feed us from what Allah aswj has Graced you asws’. The Prophet saww responded: ‘Allah aswj will Feed you, O servant of Allah aswj!’

He waited without having gone far, then returned and said like that. Then he went, then returned. (Syed) Fatima asws said: ‘O father saww, a beggar!’ He saww said: ‘O daughter asws! This one, he la is Satan la. He la has come to eat from this meal, and it will not happen that Allah aswj would Feed him la this, being from the food of Paradise’.

Kitab Al-Rawza – ‘I attended the central Masjid at Waasit, and the crown of religion, the captain of the Hashimites was addressing the people upon his wood (pulpit). He said after praising Allah aswj and extolling upon Him aswj, and he mentioned the caliphs after Rasool Allah saww, then said in the right of Ali asws, ‘Jibraeel as descended unto Rasool Allah saww and in his hand was a citron. He as said to him saww: ‘O Rasool-Allah saww! The Truth (Allah aswj) Conveys the greetings to you saww and Says to you saww: “I have Gifted the son asws of your asws uncle as Al asws Bin Abu Talib asws with this citron, so submit it to him!”’

He saww submitted it to Ali asws and he asws took it in his asws hand and split it into two halves. Silk from the brocades of Paradise emerged from half of it. Upon it was written: “A gift from the Seeker, the Overcomer, to Ali asws Bin Abu Talib asws”.

Kitab Al Rowza – From Al Qarouny, narrating from him. It is said one day he was upon his pulpit and on that day his gathering was filled with people, during Jumadi Al Akhira of the year six hundred and fifty-two at Waasit. He reported from Ibn Abbas having said,

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‘Rasool-Allahsaww was in hissaww gathering and hissaww Masjid, and in hissaww presence was a group of Emigrants and Helpers, when Jibraeelas descended unto himsaww and said to himsaww: ‘O Muhammadsaww! The Truth (Allahazwj) Conveys the greetings and Says to yousaww: “Present Alisaww and make yoursaww face to be parallel to hisawws face!”

Then Jibraeelas ascended to the sky, and the prophetas called Alisaww. They presented himasws and heasaww made hissaww face to be facing hisasws face. Then, Jibraeelas descended secondly and with himas was a tray wherein were dates. Heas placed it in front of themasws, then said: ‘Both of youasws, eat!’ Theyasws ate.

Then heas presented a tray and a pitcher and said: ‘O Rasool-Allahsaww! Allahazwj Commands yousaww to pour the water upon a hand of Alisaww Bin Abu Talibasws’. Heasaww said to himas: ‘The listening and the obeying is to Allahazwj to whatever mysaww Lordazwj Commands measaww with’. Then heasaww grabbed the pitcher and stood up to pour the water upon Alisaww Bin Abu Talibasws.

Alisasws said to himasaww: ‘O Rasool-Allahsaww! Iasws am foremost with pouring the water upon yourasaww hand’. Heasaww said to himasws: ‘O Alisasws! Allahazwj the Glorious and Exalted has Commanded measaww with that’. And it so happened that every time heasaww poured the water upon Alisaww, not a single drop from it fell into the tray.

Alisasws said: ‘O Rasool-Allahsaww! Iasws didn’t seen anything from the water falling into the tray!’ Rasool-Allahsaww said: ‘O Alisasws! The Angels are competing upon taking the water which falls from yourasws hand, and they are washing their faces with it to be Blessed by it’.

(The book) ‘Al-Fazaail’ of Ibn Shazan – It is reported that Jibraeelas descended unto the Prophetas with a bowl from the Paradise wherein were a lot of fruits. Heas handed it to the
Prophet 

saww, and the bowl glorified and exclaimed Takbeer and extolled Holiness in his saww hand.

Then he saww handed it to Amir Al-Momineen asws. The bowl glorified and exclaimed Takbeer and extolled Holiness in his saww hand. Then the bowl said, ‘I am Commanded that I should not speak except in a hand of a Prophet saww or a successor as’. Then it ascended to the sky and it was saying in an eloquent tongue, everyone heard: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

He (the narrator) said: ‘He asws was asked: ‘What was that fruit?’ He saww said: ‘As for the type, it was the melon type, and as for the aroma, its aroma was (also) of the melon’.

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

قال فَسُئِلَ مَا تِلْكَ الثَّمَرَةُ فَقَالَ أَمَّا الْلَوْنُ فَلَوْنُ الْبِطَْخِ وَ أَمَّا الرَّيُُ فَرِيُُ الْبِطَْخِ .


قَالَ أَنَسٌ فَذَهَبْتُ فَوَجَدُهُ كَمَا قَالَ رَسُولُ اللَّهِ ص فَحَمَلْتُهُ عَلَى الْبَغْلَةِ فَأَتَيْتُ بِهِ إِلَى يَهِي فَلَمَّا أَنْبَصَرَ بِرَسُولِ اللَّهِ ص قَالَ السَّلََّمُ عَلَيْكَ رَسُولَ اللَّهِ
Anas said, ‘I went and found Ali asws like what Rasool-Allah saww had said. I carried him asws upon the mule and came with him asws to him saww. When he saww sighted Rasool-Allah saww, he asws said: ‘The greetings be unto you saww, O Rasool-Allah saww!’

He saww said: ‘And upon you asws be the greetings, O Abu Al-Hassan asws, be seated, for this place has been sat upon by seventy Messenger as Prophets as. No one from the Prophets as has sat in it except and I am better than him as, and in the place of every Prophet as, a brother of his as. No one from the brothers as (of the Prophets as) has sat except and you asws are better than him as.

Anas said, ‘I looked at a cloud to have shaded them as both and came closer to their asws heads. The Prophet saww extended his saww hand to the cloud. He saww took a bunch of grapes and made it to be between him asws and Ali asws and said: ‘Eat, O my asws brother asws, for this is a gift from Allah azwj the Exalted to me saww, then to you asws’.

Anas said, ‘I said, ‘O Rasool-Allah saww! Alisws is your asws brother asws?’ He saww said: ‘Yes, Alisws is my asws brother asws. I said, ‘O Rasool-Allah saww! Describe to me how Alisws is your asws brother asws’.

He saww said: ‘Allah azwj Mighty and Majestic Created water beneath the Throne before He azwj Created Adam as, by three thousand years, and Settled it in green pearls in the depth of His azwj Knowledge, until He azwj Created Adam as. When He azwj had Created Adam as, He azwj Transferred that water from the pearls and Flowed it into the Sulb of Adam as, until Allah azwj Captured his as soul.

Then He azwj Transferred it into the Sulb of Shees as. That water did not cease to be transferred from a back to a back until it came to be in Abdul Muttalib asws. Then Allah azwj Mighty and Majestic Split it into two halves, so half of it came to be in my asws father as Abdullah asws Bin Abdul Muttalib asws, and half in Abu Talib asws. Thus, as saww am from half the water and Alisws is from the other half. So, Alisws is my asws brother in the world and the Hereafter’.
Then Rasool-Allah\textsuperscript{saww} recited: \textit{And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]}.\textsuperscript{183}

We were seated in a gathering of companions of Rasool-Allah\textsuperscript{saww}, and Rasool-Allah\textsuperscript{saww} was among us. We saw Rasool-Allah\textsuperscript{saww} indicate by his\textsuperscript{saww} eyes towards the sky. We looked and we saw a cloud to have come. He\textsuperscript{saww} said to it: ‘Come to me\textsuperscript{saww}!’ It came. Then he\textsuperscript{saww} said to it: ‘Come to me\textsuperscript{saww}!’ It came (closer). Then he\textsuperscript{saww} said to it: ‘Come to me\textsuperscript{saww}!’ It came (closer).

We saw Rasool-Allah\textsuperscript{saww} to have stood up standing upon his\textsuperscript{saww} feet. He\textsuperscript{saww} inserted his\textsuperscript{saww} hand into the cloud until the whiteness of the armpits of Rasool-Allah\textsuperscript{saww} appeared to us, and he\textsuperscript{saww} brought out from that cloud, a white bowl filled with dates. The Prophet\textsuperscript{saww} ate from the bowl, and the bowl glorified (Allah\textsuperscript{azwj}) in the palms of Rasool-Allah\textsuperscript{saww}.

\textbf{Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} gave it to Al\textsuperscript{asws}. Al\textsuperscript{asws} ate from the bowl, and the bowl glorified (Allah\textsuperscript{saww}) in the palms of Al\textsuperscript{asws}. A man said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} ate from the bowl and gave it to Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’}

\textbf{Allah\textsuperscript{azwj} Mighty and Majestic Caused the bowl to speak and it said, ‘There is no god except Allah\textsuperscript{azwj}, Creator of the darkness and light. Know, community of people, that I am the speaking gift of the Truthful to His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and no one shall eat from me except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}’.}\textsuperscript{184}
8- In the authentic hadith for the benefit of the commoner, if you have no proof, be proofed to me knowing the deceitful, as known to us that the Prophet (saw) was fatigued when he came to the Kabah and clung with its curtains. He (saw) said: ‘Lord! Do not let Muhammad (saw) be any hungrier than what he already is’.

He (the narrator) said, ‘Jibraeel came down and with him were a wrapping. He said: ‘O Muhammad! Allah, Majestic is His Majesty, Conveys the greetings unto you. I have Aided Muhammad with Ali (asws) and Helped him with him (asws). How fair is Allah from Himself. Who can accuse Allah in His Decrees and His Delaying in His sustenance?’

9- He (the narrator) said, ‘Rasool-Allah (saw) came being severely hungry. He (saw) came to the Kabah and clung with its curtains. He (saw) said: ‘Lord (azwj)! Do not let Muhammad (saw) be any hungrier than what he already is’.

He (asws) said: ‘Allah (azwj) Commands you (saw) to untie from this wrapping’. He (saw) opened it and there was a lustrous green leaf in it. There was written upon it: “There is no god except Allah (azwj), Muhammad (saw) is Rasool-Allah (saw). I have Aided Muhammad (saw) with Ali (asws) and Helped him (saw) with him (asws). How fair is Allah (azwj) from Himself (azwj) Who can accuse Allah (azwj) in His Decrees and His Delaying in His sustenance?’

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The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Al Saqafi, from Yaqoub Bin Muhammad Al Basry, from Ibn Umrah, from Ali Bin Abu Al Zaa, from Abu Sabit Al Khazary, from Abdul Kareem Al Khazary, from Saeed Bin Jubeir, from Abdullah Bin Abbas who said,

‘Rasool-Allah (saw) came being severely hungry. He (saw) came to the Kabah and clung with its curtains. He (saw) said: ‘Lord (azwj)! Do not let Muhammad (saw) be any hungrier than what he already is’.

He (the narrator) said, ‘Jibraeel (as) came down and with him (as) were a wrapping. He (as) said: ‘O Muhammad (saw)! Allah (azwj), Majestic is His (azwj) Majesty, Conveys the greetings unto you (saw). I have Aided Muhammad (saw) with Ali (asws) and Helped him (saw) with him (asws). How fair is Allah (azwj) from Himself (azwj). Who can accuse Allah (azwj) in His Decrees and His Delaying in His sustenance?’

He (asws) said: ‘Allah (azwj) Commands you (saw) to untie from this wrapping’. He (saw) opened it and there was a lustrous green leaf in it. There was written upon it: “There is no god except Allah (azwj), Muhammad (saw) is Rasool-Allah (saw). I have Aided Muhammad (saw) with Ali (asws) and Helped him (saw) with him (asws). How fair is Allah (azwj) from Himself (azwj) Who can accuse Allah (azwj) in His Decrees and His Delaying in His sustenance?’

He (asws) said: ‘Allah (azwj) Commands you (saw) to untie from this wrapping’. He (saw) opened it and there was a lustrous green leaf in it. There was written upon it: “There is no god except Allah (azwj), Muhammad (saw) is Rasool-Allah (saw). I have Aided Muhammad (saw) with Ali (asws) and Helped him (saw) with him (asws). How fair is Allah (azwj) from Himself (azwj). Who can accuse Allah (azwj) in His Decrees and His Delaying in His sustenance?’

From Abu Ja’far (asws) having said: ‘O Habeel! When Rasool-Allah (saw) had conquered Makkah, fatigued himself (saw) in worshipping Allah (azwj) Mighty and Majestic and thanking for His (azwj) Favour, in performing Tawwaaf of the House (Kabah), and Al (azwj) was with him (saw).

When the night overwhelmed them (asws), they (asws) went to Al-Safa and Al-Marwa intending to perform the Sa’ee. When they (asws) descended from Al-Safa to Al-Marwa and came to be in the valley besides the flag which I saw, they (asws) were overwhelmed with Noor from the sky. It illuminated mountains of Makkah for them (asws) and subdued their (asws) eyes.
He (the narrator) said, ‘They asws were alarmed at that with severe alarm. Rasool-Allah saww went until he was high from the valley, and Ali asws followed him saww. Rasool-Allah saww raised his head towards the sky, and there he saw was with two pomegranates above his head.

He (the narrator) said, ‘Rasool-Allah saww took them. Allah azwj Mighty and Majestic Revealed to Muhammad saww: “O Muhammad saww! These are from the clusters of Paradise, so no one should eat from it except you saww and your successor Ali asws Bin Abu Talib asws’. Rasool-Allah saww ate one of them and Ali asws ate the other’ – the Hadeeth’. 186

(The book) ‘Uyoon Akhbar Al-Reza asws’ – By the chain to Darim, from Al-Reza asws, from his asws forefathers asws, from Al asws having said: ‘I entered to see Rasool-Allah saww one day, and in his saww hand was a quince. He saww went on to eat and feed me asws, and saying: ‘Eat, O Ali asws, for these are a gift of the Subduer to me saww and to you asws’. 187

He asws said: ‘I found every pleasure in it. He saww said to me asws: ‘O Ali asws! One who eats the quince for three days upon the empty stomach, it would clean his mind and fill his interior with wisdom and knowledge, and would be saved from the plots of Iblees’ and his armies’. 188

‘One day Rasool-Allah saww sent Ali asws regarding a need. He asws returned to the Prophet saww while he saww was in my saww chamber. When Ali asws entered from the door of the chamber, Rasool-Allah saww welcomed him asws to the middle expanse of the chamber and hugged him asws, and a cloud shaded them asws veiling them asws from me.

Then it moved away from them asws, and I saw a bunch of white grapes in a hand of Rasool-Allah saww and he saww was eating and feeding Ali asws. I said, ‘O Rasool-Allah saww! You saww are eating and feeding Ali asws and are not feeding me?’ He saww said: ‘This is from the fruits of Paradise. None shall eat it in the world except a Prophet as or a successor as of a Prophet ‘as.’

It is reported from Ali asws Bin Abu Talib asws having said: ‘I saww was with the Prophet saww and we asws travelled for a while, and he saww was riding and I asws accompanied him saww walking. He saww turned towards me asws and said: ‘O Abu Al-Hassan asws! Either ride like what I saww am riding, or I saww shall walk like what you asws are walking’. I saww said: ‘But, you saww ride and I asws shall walk’.

He saww travelled, then turned towards me asws and said: ‘O Ali asws! Either ride like what I saww am riding, or I saww shall walk like what you asws are walking, for you asws are my saww brother asws, and son asws of my saww uncle asws, and husband asws of my saww daughter, and father asws of my saww two grandsons asws’. I saww said: ‘But, you saww ride and I asws shall walk’.

He saww travelled for a while, then turned towards me saww and said: ‘O Ali asws! We asws have reached a spring of water’, and he saww doubled his saww legs from the stirrups and descended, and he saww perfected the Wud’u, and I asws perfected the Wud’u with him saww. Then he saww straightened his saww feet and prayed Salat, and I asws straightened my saww feet and prayed Salat parallel to him saww.

While I asws was performing Sajdah when he saww said: ‘O Ali asws! Raise your asws head and look at a gift of Allah azwj to you asws’. I asws raised my saww head, and there I asws was with an indentation in the ground, and upon it was a horse with its saddle and its bridle, and he saww saww...

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188 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 11
said: ‘This is a gift of Allah\textsuperscript{azwj} to you\textsuperscript{asws}. Ride it!’ I\textsuperscript{asws} rode it and travelled along with the Prophet\textsuperscript{asws}.\textsuperscript{189}


(The book) ‘Al Kharaïh Wa Al Jaraih’ – It is reported from Abu Ja’far Al Tusi, from Abu Muhammad Al Fahham, from his father, ‘From Abu Muhammad Al-Askari\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws}, from Qanbar who said, ‘I was with my Master\textsuperscript{asws} Al-Masih at the banks of the Euphrates. He\textsuperscript{asws} removed his\textsuperscript{asws} shirt and descended into the water. A wave came and seized the shirt, and there was a caller calling out: ‘O Abu Al-Hassan\textsuperscript{asws}! Look on your\textsuperscript{asws} right and take what you\textsuperscript{asws} see’.

فإذا ميدان على يمينه و فيه قميص مطوى فأخذه و لبسه و إذا في جيبه رقة فيها مكتوب: هديّة من الله العزيز القيم، علي بن أبي طالب.

There was a towel on his\textsuperscript{asws} right and in it was a folded shirt. He\textsuperscript{asws} took it and wore it, and in its pocket was a note wherein was written: ‘A gift from Allah\textsuperscript{azwj} the Mighty, the Wise, to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. This is a shirt of Haroun Bin Imran\textsuperscript{as}: Like that, and We Made these to be inherited by another people [44:28].’\textsuperscript{190}

14- فققش من شهار إمام أبي عبد الله الحسيني، نزل جبريل، و معه أطرف، وقال: الله العلي العظيم، يقولك السلام، و يقولك هذا هدية علي بن أبي طالب.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Amaali’ of Abu Abdullah al Neyshapuri, ‘Al-Kazim\textsuperscript{asws} had entered to see Al-Sadiq\textsuperscript{asws}, and Al-Sadiq\textsuperscript{asws} to Al-Baqir\textsuperscript{asws}, and Al-Baqir\textsuperscript{asws} to Zayn Al-Abideen\textsuperscript{asws}, and Zayn Al-Abideen\textsuperscript{asws} to the Martyr (Al-Husayn\textsuperscript{asws}), and all of them\textsuperscript{asws} were rejoicing and saying that the Prophet\textsuperscript{asws} gave Ali\textsuperscript{asws} an apple, and it fell from his\textsuperscript{asws} hand and became two halves. There emerged from its midst a writing: ‘From the Seeker, the Overcomer, to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.\textsuperscript{191}

كتاب المختصر الحواري عن ابن عثيمين لله من هذه الطريقة و معه أطرف، فقال: الله العلي العظيم، يقولك السلام، و يقولك هذا هدية علي بن أبي طالب.

*Jibraeel*\textsuperscript{as} descended and there was a citron with him\textsuperscript{as}. He\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} the Exalted Conveys the greetings to you\textsuperscript{saww} and Says to you\textsuperscript{saww}: “This is a gift for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}”.*

\textsuperscript{189} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 78 H 12

\textsuperscript{190} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 78 H 13

\textsuperscript{191} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 78 H 14 a
The Prophet saw Wallace called him aswall and handed it over. When it came to be in his palm, the citron split up, and there was green silk in it wherein were written two radiant lines: “A gift from the Seeker, the Overcomer (Allah azwj), to Ali asws Bin Abu Talib”. It is said that happened du to him asws having killed Amro (Bin Abd Wudd)’.

Al Amsh, from Abu Sufyan, from Abu Ayoub Al Ansari who said,

‘The Prophet saw wall descended into a valley and Jibraeel aswall descended from the sky to him with a silver bowl wherein was a golden chain. In it was water from the Sealed Nectar. Then Prophet saww took it and drank, then gave it to Ali asws, and he asws drank. Then he asws gave it to Al-Hassan asws, and he asws drank, then he asws have it to Al-Husayn asws, and he asws drank, then he asws gave it to (Syeda) Fatima asws and she asws drank. Then the first one shared the cup with the first one (each other).

So, Allah azwj the Exalted Revealed: None can touch it except for the Purified ones [56:79] so let the aspiring ones aspire [83:26]’.

(The book) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitab Al Rowza’, by the chain raising to Sa’sa Bin Sowhan who said,

‘It rained in Al-Medina (severe) rain, then it cleared. The Prophet saww went out to its desert and with him saww was Abu Bakr. When they went out, Alia asws was coming over. When the Prophet saww was him asws, he saww said: ‘Welcome to the beloved, the near one!’ Then he saww recited this Verse: and were Guided to the Path of the Praise One [22:24]: ‘You asws, O Ali asws, are from them!’

Then he saww raised his saww head towards the sky and gestured by his saww hand into the air, and there was a pomegranate having fallen upon it from the sky, being more intensely

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192 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 14 b
193 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 78 H 14 c
whiter than the snow, and sweeter than the honey, and more aromatic than the musk. Rasool-Allahsaww took it and chewed it until he was saturated. Then hesaww gave it to Aliasws, and hesaww chewed it.

Then hesaww turned towards Abu Bakr and said: ‘Had it not been the food of Paradise, none being able to eat it except a Prophet saww or a successorasws of a Prophetasws, weasws would have fed you from it’.

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‘I went out along with Rasool-Allahsaww walking until we ended up to Baqie Al-Gharqad, and we were at a bare lotus tree, there being no growth upon it. So Rasool-Allahsaww sat beneath it, and the tree sprouted leaves and fruits, and shaded upon Rasool-Allahsaww. Heasww smiled and said: ‘Anas, call Aliasws for measww.

I returned until I ended up to the house of (Syeda) Fatimaasws, and there I was with Aliasws, taking something from the meal. I said to himasws, ‘Answer Rasool-Allahsaww. Heasws said: ‘Is everything good, hesaww is calling measws?’ I said, ‘Allahazwj and Hisazwj Rasoolasww are more knowing’.

He (Anas) said, ‘Aliasws went walking and hesaww was trotting upon the edge of hisasws toes until hesaww was in front of Rasool-Allahsaww, and Rasool-Allahsaww grabbed himasws and seated himasws to hissaww side, and I saw the two of them discussing and laughing, and I saw the face of Aliasws to have radiated.

194 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 78 H 15
And there I was with a vessel of gold, inset with the rubies and the jewels. And for the vessel there were four corners – upon a corner of it was inscribed: “There is no god except Allahazwj. Muhammadasww is Rasoolasww of Allahazwj.” Upon the second corner was inscribed: “There is no god except Allahazwj, Muhammadasww is Rasoolasww of Allahazwj, and Aliasws Bin Abu Talibasws is the Guardian of Allahazwj, and Hisasww sword upon the breakers (of the Covenant), and the oppressors and the apostates”.

And upon the third corner: “There is no god except Allahazwj, Muhammadasww is Rasool of Allahazwj. [asww] Aided himasww with Aliasws Bin Abu Talibasws. And upon the fourth corner: “Salvation is for the believers in the Religion of Allahazwj, the friends of the Peopleasws of the Household of Rasool-Allahasww”.

And in the vessel, there were dates and grapes, it was neither the season for the grapes nor the season for the dates. Rasool-Allahasww went on eating and feeding Aliasws until when theyasws were satiated, the vessel was raised. Rasool-Allahasww said to me: ‘O Anas! Did you see this lotus tree?’ I said, ‘Yes’. Heasww said: ‘There have sat underneath it, three hundred and thirteen Prophetsas, and three hundred and thirteen successorsas. There has not been a Prophetas more noble than Iasww nor among the successorsas a successoras more honoured than Aliasws Bin Abu Talibasws.

O Anas! The one who intends that he looks at Adamas in hisas knowledge, and to Ibrahimas in hisas dignity, and to Suleymanas in hisas judgments, and to Yahyas in hisas ascetism, and to Ayoubas in hisas patience, and to Ismailes in hisas truthfulness, so let him look at Aliasws Bin Abu Talibasws.

O Anas! There is none from a Prophetas except Allahazwj Blessed and Exalted has Specialised himas with hisas Vizier, and Allahazwj Blessed and Exalted has Specialised measww with four – two in the sky and two in the earth. So, as for those two who are in the sky, they are
Jibraeel\textsuperscript{as} and Mikael\textsuperscript{as}, and as for those two who are in the earth, they are Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and my\textsuperscript{saww} uncle Hamza\textsuperscript{asws}. 195

(The book) 'Uyoon Al Mojizaat' of the Seyyid Al Murtaza, mentioned the bowl in a report of the general Muslim, and from the special (Shias) – Ibrahim Bin Al-Husayn Al Hamdany, from Is’haq Bin Ibrahim, from Abdul Ghaffar Bin Al Qasim, ‘From Ja’far Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, raising it to Amir Al-Momineen\textsuperscript{asws}: Jibraeel\textsuperscript{as} descended unto the Prophet\textsuperscript{saww} with a bowl from the Paradise wherein were a lot of fruits from the fruits of Paradise. He\textsuperscript{as} handed it to the Prophet\textsuperscript{saww}, and the bowl glorified (Allah\textsuperscript{azwj}) and exclaimed the Greatness and Holiness in his\textsuperscript{saww} hand.

Then he\textsuperscript{saww} hand it to Abu Bakr, but the bowl was silent. Then he\textsuperscript{saww} handed it to Umar, and it was silent. Then he\textsuperscript{saww} handed it to Amir Al-Momineen Ali\textsuperscript{asws}, and the bowl glorified, and extolled the Holiness and exclaimed the Greatness (of Allah\textsuperscript{azwj}) in his\textsuperscript{saww} hand. 196

And in another report from the book ‘Al Anwar’ –

‘The bowl, from the hand of the Prophet\textsuperscript{saww}, ascended to the sky and it was saying in an eloquent tongue, everyone heard: \textit{But rather, Allah Intends to Keep the uncleanliness away from you, People of the Household, and Purify you (with) a Purification [33:33]’}. 197

\[195\] Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 78 H 16
\[196\] Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 78 H 17 a
\[197\] Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 78 H 17 b
CHAPTER 79 – AL-KHIZR\textsuperscript{as} USED TO COME TO HIM\textsuperscript{asws}, AND HIS\textsuperscript{asws} TALK WITH THE SUCCESSORS\textsuperscript{as}

1- ما، الأمازيغ إلى السيد الطوسي المفيد على الكاتب عن الطرفي، عن الحفري، عن إبراهيم بن ميمون، عن ميثمنه قبل السلام عن النبي صلى الله عليه وسلم قال: كان أمير المؤمنين علي بن أبي طالب صلى الله عليه وسلم عن الأئمة السبعة من أبي بكر، كيفما صلى عليه وودى عليه ورد على أخصائنا وله خبيرتنا، تكلموا في النهبة.

(1) The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from the scribe, from al Zafrani, from Ibrahim Bin Maymoun, from Mus’ab Bin Sallam, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was praying Salat by the seventh pillar from the door ‘Al-Feel’ from what follows the courtyard, when a man came, upon him being a green cloak, and there were two black hairy braids for him, white beard.

When Amir Al-Momineen\textsuperscript{asws} had performed Salam from his\textsuperscript{asws} Salat, he devoted to him\textsuperscript{asws}. He kissed his\textsuperscript{asws} head, then held his\textsuperscript{asws} hand and took him\textsuperscript{asws} out from the door ‘Kinda’. We went out hurriedly behind them and we did not feel safety being upon him\textsuperscript{asws}. We met in the market of Kinda and he\textsuperscript{asws} was come back, returning. He\textsuperscript{asws} said: ‘What is the matter with you all?’ We said, ‘We did not feel safety being upon you\textsuperscript{asws} from this horseman’.

He\textsuperscript{asws} said: ‘This is my\textsuperscript{asws} brother\textsuperscript{as} Al-Khizr\textsuperscript{as}. Did you not see when he\textsuperscript{as} devoted to me\textsuperscript{asws}?’ We said, ‘Yes’. He\textsuperscript{asws} said: ‘He\textsuperscript{as} said to me\textsuperscript{asws}: ‘You\textsuperscript{as} are in a spot no tyrant will intend it with evil except Allah\textsuperscript{azwj} would Shatter him, and warn the people’. So, I\textsuperscript{asws} went out with him\textsuperscript{as} to escort him\textsuperscript{as}, because he\textsuperscript{as} wanted the appearance’.

2- فق، المائه لابن محمد حشاموب عن أبي بن نمانة: مثله: ورئي خزوز وسعد بن طريف عن الأئمة ثانية فإذا مثلا يتصل بملك الأئمة السبعة فأصبحت القار السلام بغي علية وألغى ему بفوجدتهما نامياً.

(1) The book) ‘Al Manaqib’ of Ibn Shehr Ashub – From Ibn Nubata, like it, and it is reported by Kharour, and Sa’ad Bin Tareyf, from Al Asbagh,

\textsuperscript{198} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 1
'He (Al-Khizr) came to him a second time, and Meesam was praying Salat to that pillar. He said, 'O one praying! Convey the greetings to owner of the house' – meaning Ali – 'And let him know I shall begin with him'. He had found him sleeping'.

(3) ص: قص الصناع عليهم السلام الصدوق عن ماجيلاوي عن علي بن أبي بكر عن أبيه عن الجهراء الأكبر الهمذاني قال: رأيت مع أمير المؤمنين على الصلاة والسلام شيخًا بالخيلة - فقلت يا أمير المؤمنين من هذا قال: هذا أخي الخضر جدائي يسالني عن شيء من الدنيا والدابة عنغما ممن الدنيا كخبيري وأن علم بما سالت من

199 The book 'Qasas Al Anbiya' – Al Sadouq, from Majaylawiya, from his uncle, from Ali Al Kufi, from Ibrahim Bin Abu Al Bilad, from his father, from Al Haris Al Awr Al Hamdany who said,

'I saw an old man with Amir Al-Momineen at Al-Nakheela. I said, 'O Amir Al-Momineen! Who is this?' He said: 'This is my brother Al-Khizr. He has come to me to ask me about what remains from the world, and I asked him about the past from the world. He informed me, and although I am more knowing with what I had asked him than he was'.

 قال أمير المؤمنين عن أبيه بطل من السماء، ذا الخضر قد رأيت، من الدنيا والدابة عنغما ممن الدنيا كخبيري وأن علم بما سالت من

Amir Al-Momineen said: 'We were brought a tray of dates from the sky. As for Al-Khizr, he threw away the seeds, and as for me, I have gathered it in my palm'.

 قال الحضر و قلت فهيئة، لنا أمير المؤمنين فوهة فغسلها فخرج منها جداؤا بالغاءا عجبًا مأر فرحة

Al-Haris said, 'And I said, 'Gift it to me, O Amir Al-Momineen!' He gifted it and I planted it. The dates (Mushaan) emerged newly, mature, wondrous, I had not seen the like of it, at all!'

 قال الحضر و قلت فهيئة بيها أمير المؤمنين فوهة فغسلها فخرج منها جداؤا بالغاءا عجبًا مأر فرحة

200 (The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Ja'far Bin Muhammad, from his forefathers having said: 'When Rasool-Allah passed away, a comer came, they heard his hiss and did not see his person. He said, 'The greetings be unto you all, People of the Household, and Mercy of Allah and His Blessings! There is consolation in Allah from every difficulty, and a replacement from everything destroyed, and coming across of all what is lost. So be trusting with Allah and wish to Him, for the deprived is the one deprived of the Rewards. The greetings!'

 فقال علي عن لذين من هذا الخضر

Ali\textsuperscript{asws} said: ‘Do you know who this is? This is Al-Khizr\textsuperscript{as}!’\textsuperscript{201}

And it is reported by Muhammad Bin Yahya who said,

‘While Ali\textsuperscript{asws} was performing Tawaaf of the Kabah when a man was clutching with curtains of the Kabah and he was saying, ‘O One\textsuperscript{azwj} Who is not too pre-occupied from listening! O One\textsuperscript{azwj} the beggars do not confuse! O One\textsuperscript{azwj} Who is not Moved by the insistence of the insisters! Make me taste the coolness of Your\textsuperscript{azwj} Pardon, and sweetness of Your\textsuperscript{azwj} Mercy!’’

Ali\textsuperscript{asws} said: ‘O servant of Allah\textsuperscript{azwj}! This supplication of yours’. He said, ‘And you\textsuperscript{asws} have heard it?’ He\textsuperscript{asws} said: ‘Yes’. He said: ‘Supplicated with it at the end of every Salat, for by the One\textsuperscript{azwj} in Whose Hand is the soul of Al-Khizr\textsuperscript{as}! Even if there were to be upon you\textsuperscript{asws} sins of the number of stars of the sky, and its drops, and pebbles of the earth and its dust, these would be Forgiven for you\textsuperscript{asws} quicker than the blink of an eye!’\textsuperscript{202}

And the man remained with him\textsuperscript{asws} for a while, asking him\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have clothed the caliphate gloriously, and as adornment, and perfectly, and you\textsuperscript{asws} had not worn it, and the community of Muhammad\textsuperscript{asw} is needy to

\textsuperscript{201} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 4 a

\textsuperscript{202} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 4 b

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you\textsuperscript{asws} and you\textsuperscript{asws} are not needy to them. A group had preceded you and had sat in your\textsuperscript{asws} seat, so their Punishment is upon Allah\textsuperscript{azwj}.

وَ لَكَ رَفَعَ الْحَيَاةَ فِي الْمَيْلَةِ وَ عَظِيمِ، فِي السَّمَاوَاِ وَ الْأَرْضِ وَ إِنَّ لَكَ فِي الْأَخِرَةِ مَرْفُوعٌ كَبِيرٌ. أَلْهُمْ يَغْفِرُونَ وَ إِلَّهُمْ لَا يُسَاءُ لِلَّذِينَ آمَنُوا

And you\textsuperscript{asws} are an ascetic in the world and magnificent in the skies and the earth, and for you\textsuperscript{asws} in the Hereafter, there are a lot of positions to delight the eyes of your\textsuperscript{asws} Shias, and you\textsuperscript{asws} are chief of the successor\textsuperscript{as}, and your\textsuperscript{asws} brother\textsuperscript{saww} is chief of the Prophets\textsuperscript{as}.

وَ لَكَ ذُكِرَ الْأَئِمَّةُ الَّثْنَِ عَشَرَ وَ امْنَصَرَ وَ أَقْبَلَ أَمِيُّ الْمُؤْمِنِيَّ عَلَى الْسَّنِّ وَ الْسَّيِّْ ع فَ قَالَ تَعْرِفَانِهِ قَالَّ وَ مَنْ هُوَ يََ أَمِيَّ الْمُؤْمِنِيَّ قَالَ هَذَا أَخِيَ الْضِرُ ع.

Then he mentioned the twelve Imam\textsuperscript{asws}, and left, and Amir Al-Momineen\textsuperscript{asws} faced towards Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and said: ‘Do you\textsuperscript{asws} two recognise him?’ They\textsuperscript{asws} said: ‘And who is he, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘This is my\textsuperscript{asws} brother\textsuperscript{as}, Al-Khizr\textsuperscript{as}.’

وَ فِِ الَْْ بَِِ أَنَّ خَضِراً وَ عَلِي اً ع قَدِ اجْتَمَعَا ف َقَالَ لَهُ عَلِيٌّ ع قُلْ كَلِمَةً حِكْمَةٍ ف َقَالَ مَا أَحْسَنَ ت َوَاضُعَ الَْْ غْنِيَاءِ لِلْفُقَرَاءِ ق ُرْبَةً إِلََ اللََِّّ ف َقَالَ أَمِيُّ الْمُؤْمِنِيَّ عَ وَ أَحْسَنُ مِنْ ذَلِكَ ثِقَةُ الْفُقَرَاءِ عَ لى الَْْ غْنِيَاءِ ثِقَةً بَِللََِّّ ف َقَالَ الَْْضِرُ لِيُكْتَبْ هَذَا بَِلذَّهَبِ.

And in the Hadeeth  – ‘Khizr\textsuperscript{as} and Ali\textsuperscript{asws} had gathered. Ali\textsuperscript{asws} said to him\textsuperscript{as}, ‘Speak a word of wisdom’. He\textsuperscript{as} said: ‘How excellent is the reverence of the rich to the poor to draw near to Allah\textsuperscript{azwj}. Amir Al-Momineen\textsuperscript{asws} said: ‘And more excellent than that is the pride of the poor over the rich, in trusting with Allah\textsuperscript{azwj}. Al-Khizr\textsuperscript{as} said: ‘This needs to be written with gold’.

(The book) ‘Amaali’ of Al Mufeed, Al Neshapuri, and the history of Baghdad: Al Fath Bin Shakhraf said,

‘Amir Al-Momineen\textsuperscript{asws} saw Al-Khizr\textsuperscript{as} in the dream. He\textsuperscript{asws} asked him\textsuperscript{as} for advice. He\textsuperscript{asws} said: ‘He\textsuperscript{as} showed me\textsuperscript{asws} his\textsuperscript{as} palm and there was writing in it in green (a couplet): ‘I\textsuperscript{as} was dead, and became alive, and in a little while I\textsuperscript{as} shall return to be dead. So, build a house for the lasting house, and leave the house of the perishing house’.”

\begin{footnotes}
\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 4 c}
\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 4 d}
\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 4 e}
\end{footnotes}
‘While Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was performing Tawaaf of the House (Kabah) when a man was clutching the curtains and he was saying:

\begin{quote}
'O One\textsuperscript{azwj} Who is not too pre-occupied from listening! O One\textsuperscript{azwj} the beggars do not confuse! O One\textsuperscript{azwj} Who is not Moved by the insistence of the insisters! Make me taste the coolness of Your\textsuperscript{azwj} Pardon, and sweetness of Your\textsuperscript{azwj} Mercy!'
\end{quote}

Amir Al-Momineen\textsuperscript{asws} said to him: ‘This supplication of yours’. The man said to him\textsuperscript{asws}, ‘And you\textsuperscript{asws} have heard it’. He\textsuperscript{asws} said: ‘Yes’. He said, ‘Supplicate with it at the end of every Salat, for by Allah\textsuperscript{azwj}, no one from the Momineen will supplicate with it at the end of the Salat except Allah\textsuperscript{azwj} will Forgive his sins for him, and even if they were the number of stars of the sky and its drops, and pebbles of the earth and its dust’.

Amir Al-Momineen\textsuperscript{asws} said to him: ‘Knowledge of that is in my\textsuperscript{asws} possession, and Allah\textsuperscript{azwj} is Hearing, Beneficent’. The man said to him\textsuperscript{asws}, and he was Al-Khizr\textsuperscript{as}: ‘You\textsuperscript{asws} speak the truth, by Allah\textsuperscript{azwj}, O Amir Al-Momineen\textsuperscript{asws}, and above every one with knowledge is a more knowledgeable one [12:76]’\textsuperscript{206}.

\begin{quote}
'I entered to see Amir Al-Momineen\textsuperscript{asws} and in his\textsuperscript{asws} presence was a man of bushy beard, and Amir Al-Momineen\textsuperscript{asws} was facing towards him, speaking to him. When the man stood
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\textsuperscript{206} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 5
Bihar Al-Anwaar Volume 39 www.hubeali.com

up, I said, 'O Amir Al-Momineen\textsuperscript{asws}! Who is this one who pre-occupied you\textsuperscript{asws} away from us?' He\textsuperscript{asws} said: 'This is the successor\textsuperscript{as} of Musa\textsuperscript{asw}.'\textsuperscript{207}

7- He said: 'This is the successor\textsuperscript{as} of Musa\textsuperscript{asw}.'


‘A slave of Muhammad Bin Ali\textsuperscript{asws}, from Abu Abdullah\textsuperscript{asws} having said: 'Amir Al-Momineen\textsuperscript{asws} went out with the people intending Siffeen, until he\textsuperscript{asws} crossed over the Euphrates. He\textsuperscript{asws} was near to the mountain at Siffeen when the Salat Al-Maghrib presented. He\textsuperscript{asws} went far, then performed Wud’u, and called the Azaan.'

When he\textsuperscript{asws} was free from the Azaan, the mountain split up from a white old man, with white beard, and white face. He said, 'The greetings be unto you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings! Welcome to the successor\textsuperscript{asws} of the last of the Prophets\textsuperscript{saww}, and guide of the resplendent, and the dearest, and the most preferred, and the meritorious, and the distinguished with the Rewards of the truthful, and chief of the successors\textsuperscript{asws}.'

He\textsuperscript{asws} said to him: ‘And upon you be the greetings O my\textsuperscript{asws} brother Shamoun\textsuperscript{as}, successor\textsuperscript{as} of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, the Holy Spirit, how is your\textsuperscript{asws} state?’

He\textsuperscript{as} said: 'May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}! I\textsuperscript{as} was awaiting the Spirit of Allah\textsuperscript{azwj} to descend. I\textsuperscript{as} do not know of anyone having greater afflictions for the Sake of Allah\textsuperscript{azwj}, nor anyone of better Rewards tomorrow, nor of a loftier place than you\textsuperscript{asws}. Be patient, O my\textsuperscript{as} brother\textsuperscript{asws}, upon what you\textsuperscript{asws} are upon, until you\textsuperscript{asws} meet the beloved\textsuperscript{asw} tomorrow.'

I\textsuperscript{as} have seen your\textsuperscript{asws} companions of yesterday, a people who faced what they faced from the children of Israel. They sawed them with the saws, and carried them upon the planks. If these proud, slanderous faces had known what Allah\textsuperscript{azwj} has Prepared for them from the

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\textsuperscript{207} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 79 H 6
Punishment of your Lord and the evil of His scourge, they would not have been deficient, and if these white faces would have known what is there for them, from the Rewards of being in your obedience, they would have wished to be sawn by the saws. And the greetings be upon you, O Amir Al-Momineen, and Mercy of Allah and His Blessings’.

And the mountain joined up, and Amir Al-Momineen went out to his soldiers. Ammar Bin Yasser, and Ibn Abbas, and Malik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqqa, and Abu Ayoub Al-Ansari, and Qayd Bin Sa’ad Al-Ansari, and Amro Bin Al-Hamiq Al-Khuzaie, and Ubada Bin Samir, and Abu Al-Haysam Bin Al-Tayhan asked him about the man. He informed them it was Shamoun Bin Hamoun, successor of Isa Bin Maryam, and they had heard both their talk, and they were increased with insight.

Ubada Bin Al-Samit and Abu Ayoub said to him, ‘Do not let your heart be alarmed, O Amir Al-Momineen! May our mothers and our fathers be sacrificed for you, O Amir Al-Momineen. By Allah! We shall help you just as we had helped your brother, Rasool-Allah, and no one from the Emigrants and the Helpers would stay back from you except a wretched ones’. He said kind words to them and mentioned them with goodness’.  

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CHAPTER 80 – ALLAHazwj THE EXALTED ENABLED HIMasws UPON TRAVELLING TO THE HORIZONS, AND SUBDUE THE CLOUDS TO HIMasws, AND REVIVED THE MEANS FOR HIMasws, AND IN IT IS HISasws GOING TO COMPANIONS OF THE CAVE

1- بر، بصائر الدراجر أخدت من المنشق عن الموت عن عشاء عن التس 입 عن حابر عن أبي حفص عن قال: قال يا حابر هل من جابر يسير بك فنغلب بك من المنطل إلى المعرب في يوم واحد قال تثبيت يا أبا حفص جعلين له فذاك وأتى بي هذا

(From Abu Ja’farasws, he (the narrator) said, ‘Heasws said: ‘O Jabir! Is there any donkey for you which can travel with you from the emergence (east) to the west in one day?’ I said, ‘O Abu Ja’farasws! May Allahazwj Make me to be sacrificed for youasws, and from where would this be for me?’

 قال فقال أبو جابر عن: ذلك أمير الامامينasmw قال آلم تسمع قول رسول اللهsaww كتب النسب والملك ليس على أبي طالب عن لم يغطى الأسباب و لعنة الكعب الشهاب.

He (the narrator) said, ‘Abu Ja’farasws said: ‘And that was Amir Al-Momineenasws (who did that)’. Then heasws said: ‘Have you not heard the words of Rasool-Allahsaww regarding Aliasws Bin Abu Talibasws: “Youasws will reach the means, by Allahazwj, youasws will be riding the clouds”’.209

2- بر، بصائر الدراجر أخدت من المنشق عن الموت عن عشاء عن عثمان عن عيسى عن سامات عن أبي حفص عن أبي بكر عن قال: إن

And there was in the difficult, kingdom of what is beneath the earth, and in the tame was the kingdom of what is above the earth, and heasws chose the difficult over the tame and

209 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 80 H 1
circled with it the seven earths/lands and found three to be in ruination, and four build-ups.

3- يَبْعِثَ الرَّحْمَةُ وَ الْعَذَابُ وَ يَعْرِجُ عَنِ الشَّيْبَةِ مَنْ عَلِمَ الْلَّهُ وَ هُوَ يَعْتِمَدُ فَضَاعَ أنَّ الْبَيْنَ صَبَّ غَيْبُ عَلَى عَنْ أَنْ يُرْكَبُ وَ غَيْرَةَ إِلَى أَصْحَابِ الْكَهْفِ فَقَالَ أَحْيَاهُمْ فَأَلمَ مُيَّمَوْنُ مِنْ السَّلَّامَ فَلَا خَلْوَةَ مِنْ فَلَأَنَّ أَنْبَأَ أَنْبِيَّ أَنْحُدِرَ هُمْ فَقَالَهُ مَا كَانَ رَسُولُ الْلَّهِ صَلِّي اللهُ عَلَيْهِ وَرَضَيْنَاهُ وَسَلَّمَ نُأْلَهُ مَكَانٍ إِلَّا مَكَانٍ لَّهُ هَدَانَ اللَّهُ لَهُ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Shareek Bin Abdullah, and on that day he has a judge, ‘The Prophet saww sent Ali asws and Abu Bakr and Umar to companions of the cave. He saww said: ‘Go to them deliver the greetings to them from me saww’. When they went out from his saww presence, Abu Bakr said to Ali asws, ‘Do you know where they are?’ He asws said: ‘It would not be for Rasool-Allah saww to send us to a place except Allah azwj would Guide us to it’.

When they stood at the door of the cave, he asws said: ‘O Abu Bakr! Greet, for you are our eldest’. He greeted but was not answered. Then he asws said: ‘O Abu Hafs! Greet, for you are older than me asws’. He greeted but was not answered.

He (the narrator) said, ‘Ali asws greeted, and they responded to the greeting, and they welcomed him asws, and they delivered the greetings of Rasool-Allah saww, and they responded to it. Abu Bakr said, ‘Ask them, what is the matter when we greeted to them, they did not answer?’ He asws said: ‘You ask them’.

He asked them, but they did not speak to him. Then Umar asked them, but they did not speak to him. They said, ‘O Abu Al-Hassan asws! You asws ask them’. Ali asws said: ‘These two companions of mine have asked me asws to ask you why you did respond to me asws and did not respond to them both?’ They said, ‘We do not speak except to a Prophet saww or a successor as of a Prophet saww’.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that the companions asked the Prophet saww to order the wind to carry them to companions of the cave. He saww did so. When they descended over there, Abu Bakr greeted to them, and (so did) Umar, and Usman, but they did not respond to them. Then another group stood up, all of them greeted, but they did not respond to them as well.

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Ali\(\text{asws}\) stood up and said: ‘The greetings be unto you all, O Companions of the Cave and the Inscription, those who were of Our wondrous Signs? [18:9]’. They said, ‘And upon you\(\text{asws}\) be the greetings and Mercy of Allah\(\text{azwj}\) and His\(\text{azwj}\) Blessings, O Abu Al-Hassan\(\text{asws}\)’.

Abu Bakr said, ‘What is the matter when we greeted them, they did not answer?’ Ali\(\text{asws}\) asked them. They said, ‘We do not speak except to a Prophet\(\text{saww}\) or a successor\(\text{as}\) of a Prophet\(\text{saww}\), and you\(\text{asws}\) are a successor\(\text{asws}\) of last of the Prophets\(\text{saww}\)’.

Then Ali\(\text{asws}\) said: ‘O wind, carry us!’ And we were in the air. When it middle of the night, Ali\(\text{asws}\) said: ‘O wind, place us (down)!’ Then he\(\text{asws}\) stood, kicked (the ground) with his\(\text{asws}\) leg, and there we were with a spring of water. He\(\text{asws}\) performed wud’u and said: ‘Perform wud’u, for you will be coming across part of the morning Salat in the presence of Rasool-Allah\(\text{saww}\)

Then Ali\(\text{asws}\) said: ‘O wind, carry us!’ We caught up in the last Cycle of Salat with Rasool-Allah\(\text{saww}\). When we had fulfilled what we had been preceded with, he\(\text{saww}\) turned towards us and instructed us with the completion. When we were free, he\(\text{saww}\) said, ‘O Anas! And either \(\text{saww}\) narrated to you all or you narrated to us’. I said, ‘O Rasool-Allah\(\text{saww}\)! It is better from your\(\text{saww}\) mouth’. He\(\text{saww}\) narrated to us as if he\(\text{saww}\) had been with us. He\(\text{saww}\) said: ‘Testify with this for Ali\(\text{asws}\), O Anas!’

Ali\(\text{asws}\) made me testify (many years later) while he\(\text{asws}\) was upon the pulpit, so I was hypocritical in the testimony. He\(\text{asws}\) said: ‘If you were to conceal it out of hypocrisy from after the successor\(\text{asws}\) of Rasool-Allah\(\text{saww}\), Allah\(\text{saww}\) will Afflicted you with vitiligo, and Blind your eyes, and Cause your insides to be thirsty’. I had not moved from my place until I was blinded and had vitiligo’.

And it so happened that Anas was not able to Fast during a Month of Ramazan nor in any other, due to the intensity of the thirst, and he used to feed the poor every day during a
Month of Ramazan until he separated from the world, and he was saying, ‘This is (as a result) of the supplication of Ali asws’. 212

5- شف، كشف الينين وهمًا من عدة طرق، وأرناها من طرقهم وتصنيفهم في مواضع عن محمد بن أحمد عن أحمد بن المسن عن الحسن بن دنار عن عبد الله بن موسى عن أبيه عن جابر عن محمد بن علي عن أبيه عن بكر بن عبد الله الأنصاري قال: خرج عليه رسول الله صب يومًا وليل في مسجد اقفاً فكان من هنا وفضل أن يصدر الله وسلمان ألفاري فقال: يا سلمان أطرف فا قل في وُلدان غليظ في أبي طالب

(The book) ‘Kashf Al Yaqeen’ – We are reported from a number of ways and we are reporting from their ways, and their compilations in placed, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Al-Hassan Bin Dinar,

‘From Abdullah son of Musa asws, from his asws father asws, from his grandfather asws Muhammad Al Sadiq asws, from his asws father asws Muhammad Bin Ali asws, from his asws father asws, from Jabir Bin Abdullah Al Ansari who said, ‘One day Rasool-Allah saww came out to us and we were in his saww Masjid. He saww said: ‘Who is over here?’ I said, ‘I am, O Rasool-Allah saww, and (so is) Salman Al Farsi ra’. He saww said: ‘O Salman ra! Go and call to me saww, your ra Master Ali Bin Abu Talib asws!’

قال جابر فذهب سلمان يبتدأ به حتى أخرج غليظًا من ملده فلمه ذا فلمه قما فخلأ بي و آثار مشاجاته و رسول الله يقطر عرقًا كتهينة اللؤلؤ و يهلل حسناً ثُّ انصرف رسول الله ص من مشاجاته و جلس فقال له أسحت يا عليًا و وعليت نعم يا رسول الله

Jabir said, ‘Salman ra went rushing with it until Ali asws came out from his asws house. When he saws was near to Rasool-Allah saww, he saww stood up and isolated with him asws, and his saww whispering was prolonged, and Rasool-Allah saww was dripping sweat as if these were pearls, and manifesting beauty. Then Rasool-Allah saww finished from his saww whispering and sat down. He saww said to him asws: ‘Did you hear, O Ali asws, and retained?’ He asws said: ‘Yes, O Rasool-Allah saww!’

قال جابر ثم أنتفت إليه وقال يا جابر اللع لي أنا بكيم و عنصر و عLOWERathi Umm Salama ra

Jabir said, ‘Then he saww turned towards me and said: ‘O Jabir! Call Abu Bakr and Umar for me, and Abdul Rahman Bin Awf Al Zuhry’.

قال جابر فذهب مشرعاً فذفعهم فلمه حضروا قال يا سلمان أطرف إلى مثل أليك أنت سلمان فأأتي بيساط الشعر الحربي

Jabir said, ‘I went hurriedly and called them. When they presented, he saww said: ‘O Salman ra! Go to the house of your ra mother ra Umm Salama ra and bring me saww a Khyberi carpet of hair’.

قال جابر فذهب فذفعهم فلمه حضروا قال يا سلمان أطرف إلى مثل أليك أنت سلمان فأأتي بيساط الشعر الحربي

Jabir said, ‘Salman ra went, and it was not long before he ra came with the carpet. Rasool-Allah saww instructed Salman ra with spreading it, then said to Abu Bakr, and Umar and Abdul

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Rahman: ‘Be seated upon the carpet’. They said like what they had been instructed. Then Rasool-Allah saww isolated with Salman ra. When he ra came to him saww, he divulged some secret to him ra, then said to him ra: ‘Sit in the fourth corner’. Salman ra sat down.

ثَُُّ أَمَرَ عَلِي اً ع أَنْ يَْلِسَ فِِ وَسَطِهِ ثَُُّ قَالَ لَهُ قُلْ مَا أَمَرْتُكَ فِِ يَا سَلْمَانُ مَا شَكَّلْتُ اَنْ تَْسَلَّطَ عَلَى الْجَلَّ لَسَابُ عَمَّيْهِ

Then he saww instructed Ali asws to sit in its middle, then said to him asws: ‘Say what I saww have instructed you asws, for by the One azwj Who Sent me saww with the truth as a Prophet saww! If I saww so desire, I saww could say to the mountain to travel’. Ali asws moved his asws lips.

فِِ بِِِمْ بََِعْلَى صَوْتِهِ فَلَمْ يُِبْهُ أَحَدٌ ثَُُّ قُلْتُ لِعُمَرَ قُمْ فَاصْرُخْ فِِ هَذَا الْكَهْفِ كَمَا صَرَخَ أَبُو بَكْرٍ وَ عُمَرُ فَقَامَ وَ صَرَخَ فَلَمْ يُِبْنِِ أَحَدٌ

Abu Bakr stood up and shouted at them at the top of his voice, but no one answered him. Then I ra said to Umar, ‘Stand and shout into this cave like what Abu Bakr has shouted’. Umar shouted, but no one answered him. Then I ra said to Abdul Rahman, ‘Stand and shout into it like what Abu Bakr and Umar have shouted. He stood up and shouted, but no one answered him. Then I asws stood up and shouted at them at the top of my ra voice, but no one answered me ra.

فِِِمْ بِصَوٍِْ خَفِي ٍ فَان ْفَتََُ بََبُ الْكَهْفِ وَ نَظَرْنََ إِلََ دَاخِلِهِ ي َتَوَقَّدُ نُوراً وَ يَْتَلِقُ إِشْرَاقاً وَ سََِعْنَا ضَجَّةً وَ وَجْبَةً شَدِيدَةً فَمُلِئْنَا رُعْباً وَ وَلََّ الْقَوْمُ هَارِبِيَْ

Then I ra said to Ali Bin Abu Talib asws, ‘Stand, O Abu Al-Hassan asws and shout into this cave, for Rasool-Allah saww has instructed me asws that I ra instruct you asws like what I ra have instructed them’. Ali asws stood up and shouted at them with a low voice. The door of the cave opened, and we looked into its entrance igniting radiance and shining brightly, and we heard a buzz and severe shouting. We were filled with awe and the people turned around fleeing.

فِِِمْ بِصَوٍِْ لَمْ يُِبْنِِ أَحَدٌ فَنَادَاهُمْ مَهْلًَ يََ ق َوْمِ وَ ارْجِعُوا فَرَجَعُوا وَ قَالُوا مَا هَذَا يَا سَلْمَانُ قُلْتُ هَذَا الْكَهْفُ الَّذِي وَصَ فَهُ اللََُّّ جَلَّ وَ عَزَّ فِِ كِتَابِهِ وَ الَّذِينَ ن َرَاهُمْ هُمُ الْفِتْيَةُ الَّذِينَ ذَكَرَهُمُ عَزَّ وَ جَلُّهُمُ الْمُؤْمِنُونَ وَ عَلِيٌّ ع وَاقِفٌ يُكَلِمُهُمْ فَرَدُوا إِلََ مَوْضِعِهِمْ
He\textsuperscript{asws} called out to them, ‘No, O people, and return!’ They returned and said, ‘What is this, O Salman\textsuperscript{asws}?’ \textsuperscript{1} said, ‘This is the cave which Allah\textsuperscript{aww} Majestic and Mighty has Described, and the ones we see, they are the youths, those the Mighty and Majestic has Mentioned, that they are the Momineen youths’ – and Ali\textsuperscript{asws} was standing speaking to them. Then, they returned to their places.

Salman\textsuperscript{as} said: ‘And Ali\textsuperscript{asws} repeated (the greetings). They, all of them said, ‘And upon you\textsuperscript{asws} be the greetings, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings, and upon Muhammad\textsuperscript{saww}, Rasool-Allah\textsuperscript{saww}, last of the Prophets\textsuperscript{as}, be the greetings from us. Deliver the greetings from us and say to him\textsuperscript{saww}, ‘We have testified for you\textsuperscript{saww} with the Prophet-hood which we have been Commanded with before the time of your\textsuperscript{saww} Sending, by a lot of years, and for you\textsuperscript{saww}, O Ali\textsuperscript{asws}, with the successionship’.

Ali\textsuperscript{asws} repeated his\textsuperscript{asws} greetings unto them. They, all of them said, ‘And upon you\textsuperscript{asws} and upon Muhammad\textsuperscript{saww} be the greetings from us\textsuperscript{asws}. We testify that you\textsuperscript{asws} are our Master and Master of everyone believing in Muhammad\textsuperscript{saww}.

Salman\textsuperscript{as} said, ‘When the group heard, they took to the wailing and panicked and offered excuses to Amir Al-Momineen\textsuperscript{asws}, and all of them stood to him\textsuperscript{asws} kissing his\textsuperscript{asws} head and saying, ‘We have come to know that Rasool-Allah\textsuperscript{saww} intended’, and they extended their hand and pledged allegiances to Amir Al-Momineen\textsuperscript{asws}, and they testified to him\textsuperscript{asws} with the Wilayah after Muhammad\textsuperscript{saww}. Then each one sat down in his place from the carpet, and Ali\textsuperscript{asws} sat in its middle, then moved his\textsuperscript{asws} lips.

The carpet shuddered, and we do not know how it went with us in the land, or in the sea, until it swooped with us at the door of the Masjid of Rasool-Allah\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} came out to us and said: ‘How did you see, O Abu Bakr?’ They said, ‘We testify, O Rasool-Allah\textsuperscript{saww} like what the people of the cave have testified, and we believe like what they have believed’.
Rasool-Allah⁶⁴⁸ said: ‘Allah⁶⁴⁸ is the Greatest! Do not be saying, ‘But rather, our eyes are intoxicated, but we are a people bewitched’ [15:15], not be saying on the Day of Qiyamah: ‘We were oblivious of this’ [7:172]. By Allah⁶⁴⁸! If you were to do so, you will be guided: and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54].

And if you do not do so, you will be differing, and the one who is loyal, Allah⁶⁴⁸ would be Loyal to him, and one who conceals what he has heard, he has turned upon his heels, and he will never harm Allah⁶⁴⁸ of anything. Is there any replacement after the argument, and the recognition, and the proof? By the One⁶⁴⁸ Who Sent me⁶⁴⁸ with the truth as a Prophet⁶⁴⁸! I⁶⁴⁸ have been Commanded to order you all with pledging allegiance to him⁶⁴⁸ and obeying him⁶⁴⁸. So, pledge allegiance to him⁶⁴⁸ and obey him⁶⁴⁸ after me⁶⁴⁸.

Then he⁶⁴⁸ recited this Verse: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] – meaning Ali Bin Abu Talib⁶⁴⁸. They said, ‘O Rasool-Allah⁶⁴⁸! You⁶⁴⁸ have delivered it and the people of the cave has testified to us’. The Prophet⁶⁴⁸ said: ‘If you were to ratify, so you would have been quenched fresh water, and you will be eating from above you, and from beneath your feet, or confusing you with something [6:65] and be travelling the path of the children of Israel. The one who adheres with the Wilayah of Ali⁶⁴⁸ will meet me⁶⁴⁸ on the Day of Qiyamah, and I⁶⁴⁸ would be pleased with him’.

Salman⁷⁰⁸ said, ‘And the people were looking at each other. So, Allah⁶⁸⁸ Revealed this Verse during that day: Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78].

Salman⁷⁰⁸ said, ‘Their faces turned pale, each one looking at his companion. So, Allah⁶⁸⁸ Revealed this Verse: He Knows the treachery of the eyes and what the chests conceal
[40:19] And Allah Judges with the Truth, [40:20]’. Their going to the cave and their coming was from decline of the sun (midday) up to the time of Al Asr Salat’.

And Allah Judges with the Truth, [40:20]’. Their going to the cave and their coming was from decline of the sun (midday) up to the time of Al Asr Salat’.

I (Majlisi) am saying, ‘This Hadeeth is reported by the seyyid in the book ‘Sa’ad Al Saoud’, from one of the reliable books, by this chain exactly, and it is reported from the Tafseer of Abu Is’haq Ibrahim Bin Ahmad Al Qazwiny, by his chain, from Muhammad Bin Yaqoub Al Deynawari, from Ja’far Bin Nasr, from Abdul Razaq, from Moammar, from Sabit, from Anas Bin Malik (well-known fabricator).

A carpet was gifted to Rasool-Allahsaww from a town called Bahandaf. Aliasws, and Abu Bakr, and Umar, and Usman, and Abdul Rahman Bin Awf sat, and it ascended.

The Prophetsaww said: ‘O Aliasws! Say: ‘O wind, carry us!’ Aliasws said: ‘O wind, carry us!’ It carried them until they came to companions of the cave. Abu Bakr and Umar greeted, but they were responded to with the greeting. Then Aliasws stood up and greeted, and they responded the greeting to himasws.

Abu Bakr said, ‘O Aliasws! What is the matter they responded to youasws and did not respond to us?’ They said, ‘We cannot return after the death except to a Prophetas or a successoras of a Prophetas.’

Then heasws said: ‘O wind, carry us!’ It carried us. Then heasws said: ‘O wind, place us (down)!’ Heasws kicked the group with hisasws leg (and a spring burst forth). Aliasws performed wud’u and we performed wud’u. Then heasws said: ‘O wind, carry us!’ It carried us and we arrived at Al Medina, and the Prophetas was in the morning Salat, and hesaww was reciting: Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].

When the Prophetas had fulfilled the Salat, hesaww said: ‘O Aliasws! Inform measwaw about yourasws journey, or would youasws like measwaw to inform you all?’ They said, ‘But, youasw

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inform us, O Rasool-Allahsaww! ’ Anas said, ‘He saww narrated the story as if he saws had been with us’.214

7- يِبِّيْعُوْ، الجَّرَاحٌ وَالجَّرَاحُ رُوِيَ أنَّ عَلِيَّاً عَلِيْهِ عَلَى الْمَسْجِدِ بَيْنَيْنَ حَدَّثْنَاهُ بِيْنَاهُ بَيْنَيْنَ ياَيُّوبُ وَقَالَ رَأَيْتُ فِي النَّوْمِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ لَنَعْطُوْ وَسَلَّمٍ وَعَلَى نَجْرَئِيْنِيْنَ لَوْلَا وَقَالَ أَنَّهُ عَلِيْهِ عَلَى مَرْضَى فَمَسْجِدَ يَبْلُوْنَ وَبَعْدُهُ وَهُوَ أَنَّ خَارِجَ إِلَى الْمَدِينَةِ لَذَلِكَ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that one day Alisws entered the Masjid at Al Medina in the morning and said: ‘Iasws saw Rasool-Allahsaww in the dream and he saww said to me s that Salmanra has passed away and advised me saws to wash himra with washing himra and ensouthing himsaw, and the Salat upon himasws, and burying himsaw, and here Iasws am going out to Al Madain for that!’

فَقَالَ عُمَرُ خُذِ الْكَفَنَ فِِ بَيْتِ الْمَالِ فَقَالَ عَلِيٌّ ع ذَلِ كَ مَكْفِيٌّ مَفْرُوغٌ مِنْهُ فَخَرَجَ وَ النَّاسُ مَعَهُ إِلََ ظَاهِرِ الْمَدِينَةِ ثَُُّ خَرَجَ وَ انْصَرَفَ النَّاسُ فَلَمَّا كَانَ قَبْلَ ظَهِيَْةٍ رَجَعَ وَ قَالَ دَفْنُهُ

Umar said, ‘Take the shroud from the public treasury’. Alisws said: ‘That is my saws sufficing, Iasws am free from it’. Heasws went out and the people were with himasws to the back of Al Medina. Then heasws went on and the people dispersed. When it was before afternoon, heasws returned and said: ‘Iasws have buried him’.

وَ أَكْ ثَرُ النَّاسِ لََْ يُصَدِّقُوا حَتََّّ كَانَ بَعْدَ مُدَّةٍ وَصَلَ مِنَ الْمَدَائِنِ مَكْتُوبًَ أَنَّ سَلْمَانَ تُوُفِ َِ فِِ يَوْمِ كَذَا وَ دَخَلَ عَلَيْنَا أَعْرَابٌِِّ ف َغَسَّلَهُ وَ كَفَّنَهُ وَ صَلَّى عَلَيْهِ وَ دَفْنَهُ ثَُُّ انْصَرَفَ فَتَعَجَّبَ ا لنَّاسُ كُلُّهُمْ.

And most of the people did not ratify until it was after a period, a letter came from Al Madain that Salmanra had expired during such and such day, and a Bedouin entered to see us, so he washed himra and ensouthing him, and prayed Salat upon himasws and buried himsaw, then he left’. The people were astounded, all of them.215

وَ أَكْ ثَرُ النَّاسِ لََْ يُصَدِّقُوا حَتََّّ كَانَ بَعْدَ مُدَّةٍ وَصَلَ مِنَ الْمَدَائِنِ مَكْتُوبًَ أَنَّ سَلْمَانَ تُوُفِ َِ فِِ يَوْمِ كَذَا وَ دَخَلَ عَلَيْنَا أَعْرَابٌِِّ ف َغَسَّلَهُ وَ كَفَّنَهُ وَ صَلَّى عَلَيْهِ وَ دَفْنَهُ ثَُُّ انْصَرَفَ فَتَعَجَّبَ ا لنَّاسُ كُلُّهُمْ.

8- يِبِّيْعُوْ، الجَّرَاحٌ وَالجَّرَاحُ رُوِيَ عَنْ أَبِي الْمُسْلِمِينَ بْنِ غَقَشٍ عَنْ أَبِِ الْفَضْلِ بْنِ يَعْقُوبَ الْبَغْدَادِيِّ عَنِ الْيَثَمِ بْنِ جَِيلٍ عَنْ عَمْرِو بْنِ عُبَيْدٍ عَنْ عِيسَى بْنِ سَلََّمٍ عَنْ عَلِيَّاً بْنِ نَصْرِ بْنِ سِنَانٍ عَنِ الَْْسَنِ بْنِ عَلِيَّ بْنِ أَبِِ طَالِبٍ ع عَنْ حُذَيْفَةَ بْنِ الْيَمِّ نِ قَالَ: بَيْنَنَا النَّبِيٍّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ مَعَ أَصْحَابِهِ إِذْ أَقْبَلَتِ الرِّيُوُ الدَّبُورُ فَقَالَ لَََ ا النَّبِيٍّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَسْتَوْدِعُكِ إِخْوَانَنَا فَرُدُّهُمْ إِلَيْنَا قَالَتْ قَدْ أُمِرُِْ بَِل سَّمْعِ وَ الطَّاعَةِ لَكَ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Al-Husayn Bin Gasaq, from Abu Al Fazl Bin Yaqoub Al Baghdadi, from Al Haysam Bin Jameel, from Amro Bin Ubeyd, from Isa Bin Sallam, from Ali Bin Nasr Bin Sinan,

‘From Al-Hassan Bin Ali Bin Abu Talibasws, from Huzeyfa Bin Al Yamani who said, ‘While the Prophet saws was seated with hissaww companions when the wind ‘Al Dabour’ (westerly wind) came. The Prophet saws said to it: ‘O you Al Dabour wind! I saww am entrusting you our brethren, so return them to us (safely)l’’ It said, ‘I have been Commanded with the listening and the obeying to you saww’.215

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Then he saww said: ‘As for you all, you will be travelling to a place wherein is water, so descend and perform wud'u and pray two Cycles Salat, and fulfil the Message like what it has been fulfilled to you!’

Then he saww said: ‘O you wind! Rise, by the Permission of Allah azwj!’ It carried them until they arrived at a city of Rome in the presence of companions of the cave. They descended and performed wud'u and prayed Salat. The first one to proceed to the entrance of the cave was Abu Bakr. He greeted, but they did not respond. Then Umar greeted, but they did not respond. Then one after one proceeded greeting, but they did not respond.

Then Ali Bin Abu Talib asws stood up. The water was poured unto him asws and he asws prayed two Cycles Salat, then walked to the entrance of the cave. He asws greeted as goodly as could be from the greetings. The cave (door) cracked up, then they stood to him, shook his asws hand and said, ‘O remainder of Allah aswj among His aswj creatures after Rasool-Allah saww!’ Then the cave returned like what it had been.

The wind carried them and came with them to Masjid Rasool-Allah saww, and the Prophet saww had come out for Salat Al Fajr, and they prayed Salat with him saww.” 216

8 فَدَعَا بِبِسَاطٍ كَانَ أُهْدِيَ إِلَيْهِ ف َبَسَطَهُ ثَُُّ دَعَا بِعَلِي ِ بْنِ أَبِِ طَالِبٍ فَأَجْلَسَهُ عَلَيْهِ ثَُُّ دَعَ 

Then he saww called for a carpet which had been gifted to him saww and spread it. Then he saww called for Ali Bin Abu Talib asws and had him asws seated upon it. Then he saww called Abu Bakr, and Umar, and Usman, and Abdul Rahman Bin Awf, and Talha, and Al Zubeyr, and Sa’ad Bin Abu Waqas, and Ammar Bin Yasser ra, and Al Miqdad Bin Al Aswad Al Kindy ra, and Abu Zarr ra, and Salman ra, and had them seated upon it.

216 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 80 H 8
‘A group was derogating Ali\textsuperscript{asws} in the presence of Umar. Salman\textsuperscript{ra} said, ‘Or and do you not remember, O Umar, the day in which you and Abu Bakr, and I\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra} were in the presence of Rasool-Allah\textsuperscript{saww} and a carpet was spread out for us, and each one of us sat upon an end, and he\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws} and had him\textsuperscript{asws} seated in its middle?’

Then he\textsuperscript{saww} said: ‘Stand, O Abu Bakr and greet unto Ali\textsuperscript{asws} with the Imamate and the caliphate of the Muslims’. And like that for each one of us, then said: ‘Stand, O Ali\textsuperscript{asws} and greet unto this light’ – meaning the sun. Amir Al-Momineen\textsuperscript{asws} said: ‘O you shining sign! The greeting be unto you!’ The disc (sun) answered him\textsuperscript{asws} and it returned, and said, ‘Upon you\textsuperscript{asws} be the greeting!’

Rasool-Allah\textsuperscript{saww} said: ‘O Allah (s.w.t)! You\textsuperscript{azwj} had Given for my\textsuperscript{saww} brother\textsuperscript{as} Suleyman\textsuperscript{as}, a kingdom and a wind, *Its morning course was a month and its evening course was a month*, [34:12]. O Allah\textsuperscript{azwj}! Send that to carry them to companions of the cave!’ And he\textsuperscript{saww} had instructed us to greet unto companions of the cave.

Ali\textsuperscript{asws} said: ‘O wind! Carry us!’ And there, we were in the air. We travelled for as long as Allah\textsuperscript{azwj} so Desired. Then he\textsuperscript{saww} said: ‘Place us (down)!’ It placed us down at the cave. Each one of us stood and greeted, but they did not respond the answer. Ali\textsuperscript{asws} stood up and said: ‘The greetings be unto you, people of the cave!’ We heard, ‘And upon you\textsuperscript{asws} be the greeting, O successor\textsuperscript{asws} of Muhammad\textsuperscript{saww}! We are a group withheld over here in (since) the era of Daqyanous (Trajan Decius)’.

He\textsuperscript{asws} said: ‘Why? Why did you not respond a greeting to the group?’ They said, ‘We are youths who do not respond except to a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{saww} and you\textsuperscript{asws} are a successor\textsuperscript{asws} of last of the Prophets\textsuperscript{as}, and caliph of the Rasool\textsuperscript{saww} of Lord\textsuperscript{azwj} of the worlds’.

Then he\textsuperscript{saww} said: ‘Take your seats!’ We took our seats. Then he\textsuperscript{saww} said: ‘O wind, carry us!’ And we were in the air. We travelled for as long as Allah\textsuperscript{azwj} so Desired. Then he\textsuperscript{saww} said: ‘O wind, place us (down)!’ It placed us. Then he\textsuperscript{saww} kicked the ground with his\textsuperscript{asws} leg, and a
spring of water burst forth, and we performed wud’u. Then he asws said: ‘You will be catching the Salat with the Prophet saww, or part of it’.

فَقَالَ أَنَسٌ فَأَنْتُمْ تَنْصُرُونِي عَلَى مُجَّمَّعٍ وَ مَعْلُومٍ فَذَكَرْنِي فَقَالُوا إِنْ كُنْتُ كُثْفًا مُّدَهَّنًا فِي جَعَلَ يََّكَ فَرَمَى رَسُولُ اللَّهِ صَلَّى مِنَ الْغَدَاةِ رَكْعَةً

Then he asws said: ‘O wind, carry us!’ Then he asws said: ‘Place us (down)!’ It placed us, and there we were in Masjid of Rasool-Allah saww, and he saww had already prayed one Cycle from the morning Salat.

فَقَالَ أَنَسٌ قَالَضَعِينَا فَوَضَعَتْنَا فَإِذَا نََْنُ فِِ مَسْجِدِ رَسُولِ اللََِّّ ص وَ قَدْ صَلَّى مِنَ الْغَدَاةِ رَكْعَةً

Anas said, ‘Ali asws had made me testify while he asws was upon the pulpit of Al Kufa, but I was deceitful. He asws said: ‘If you were concealing it out of deceit after the bequest of Rasool-Allah saww, beware! Allah azwj will Afflict you with whiteness in your body, and a fire in your inside, and blindness in your eye!’ I had not moved until I had vitiligo and was blind’.

فَكَعَ يََّكَ فَرَمَاكَ اللََُّّ بِبَيَاضٍ فِِ جِسْمِكَ وَلَظَى فِِ جَوْفِكَ وَعَمَى فِِ عَيْنَيْكَ فَمَا بَرِحْتُ حَتََّ بَرِصْتُ وَعَمِيتُ

It so happened that Anas could not tolerate the Fasting in a Month of Ramazan nor any other. And the carpet had been gifted to him saww by the people of Harbouq, and the cave is in a city of Rome in a place called Arkad, and it was in the kingship of Bahandaq, and today is the name Al Zayqa’.

وَ فِِ خَبٍَِ أنَّ الْكِسَاءَ أَتَى بِهِ حطي بْنُ الَْْشْرَفِ أَخُو كَعْبٍ فَلَمَّا رَأَى مُعْجِزَاِِ عَلِيَ ع أَسْلَمَ وَسَََّاهُ النَّبُّاَ صَلَّى مَُُمَّداً

And in a Hadeeth, ‘The cloak (carpet), Hutay Bin Al Ashraf, brother of Ka’ab, had come with it. When he saw miracles of Ali asws, he became a Muslim, and the Prophet saww named him as ‘Muhammad’.

فَقَالَ صَلَّى مِنْ أَهْلِ الْكَهْفِ وَ أَنََ أَب ْعَثُكُمْ وَعَلِيّاً فَأَجْعَلُ سَلْمَانَ شَاهِداً عَلَيْكُمْ إِلََ أَصْحَابِ الْكَهْفِ حَتََّ تُسَلِّمُوا عَلَيْهِمْ فَمَنْ أَحْيَاهُمُ اللَََّ لَهُ وَأَجَابُوهُ كَانَ الَْْفْضَلَ قَالُوا رَضِينَا...

The book ‘Irshad Al Quloob’ –

‘From Salman Al Farsi’ having said, ‘Abu Bakr, and Umar, and Usman entered to see Rasool-Allah saww. They said, ‘What is the matter O Rasool-Allah saww, you are preferring Ali asws over us in every situation?’ He saww said: ‘It is not saww who Prefers him asws, but Allah saww the Exalted has Merited him asws (as such)’. They said, ‘And what is the evidence?’

فَقَالُوا إِنْ كَنْتُمْ مِّنَ الْمَوْتَى عِنْدَكُمْ أَصْدَقَ مِنْ أَهْلِ الْكَهْفِ وَأَنََ أَب ْعَثُكُمْ وَعَلِيّاً فَأَجْعَلُ سَلْمَانَ شَاهِداً عَلَيْكُمْ إِلََ أَصْحَابِ الْكَهْفِ حتى يُسَلَّمُوا عَلَيْهِمْ فَمَنْ أَحْيَاهُمُ اللَّهُ وَ أَجَابُوهُ كَانَ الَْْفْضَلَ قَالُوا رَضِينَا...

217 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saww, Ch 80 H 9 a
218 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saww, Ch 80 H 9 b
He\textsuperscript{saww} said: ‘When you are not accepting from me\textsuperscript{saww}, so there isn’t anyone from the dead who would be more truthful in your presence than people of the cave, and \textsuperscript{saww} shall be sending you all, and Ali\textsuperscript{asws} and make Salman\textsuperscript{ra} a witness upon you, to companions of the cave until you greet to them. So, the one whom Allah\textsuperscript{azwj} Revives them for, and they answer him, would be the superior’. They said, ‘We agree’.

He\textsuperscript{saww} ordered for a carpet to be spread out for him\textsuperscript{saww} and called Ali\textsuperscript{asws}. He\textsuperscript{saww} had him\textsuperscript{asws} seated in the middle of the carpet and seated each one upon its corner from the carpet, and seated Salman\textsuperscript{ra} upon the fourth corner. Then he\textsuperscript{saww} said: ‘O wind, carry them to companions of the cave and return them to me!’

Salman\textsuperscript{ra} said, ‘The wind entered beneath the carpet and travelled with us, and there we were by a large cave. It dropped us upon it. Ali\textsuperscript{asws} said: ‘O Salman\textsuperscript{ra}! This is the cave and the inscription, so tell the group to proceed, or we shall proceed’. They said, ‘We shall proceed!’ Each one of them stood up and prayed two Cycle and supplicated, and called out, ‘O companions of the cave!’ But no one answered him.

Amir Al-Momineen\textsuperscript{asws} stood up after them, prayed two Cycles Salat and supplicated, and called out: ‘O companions of the cave!’ The cave shouted and the people shouted from its interior with the Talbiyya. Amir Al-Momineen\textsuperscript{asws} said: ‘The greetings be unto you all, O youths, those who believed in their Lord\textsuperscript{azwj}, so He\textsuperscript{azwj} Increased them the guidance!’

They said, ‘And upon you\textsuperscript{asws} be the greeting, O brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, and Emir of the Momineen! Allah\textsuperscript{azwj} has Taken the Covenant upon us with our belief in Allah\textsuperscript{azwj} and His\textsuperscript{aww} Rasool\textsuperscript{asww} Muhammad\textsuperscript{asww}, and with the Wilayah, O Amir Al-Momineen\textsuperscript{asws}, for you\textsuperscript{asws}, up to the Day of Qiymah, the Day of religion!’

The people fell upon their faces and said to Salman\textsuperscript{ra}, ‘O Abu Abdullah, return us!’ He\textsuperscript{ra} said, ‘And that is not up to me\textsuperscript{ra}’. They said, ‘O Abu Al-Hassan\textsuperscript{asws}! Return us’. He\textsuperscript{asws} said: ‘O wind, return us to Rasool-Allah\textsuperscript{saww}!’
It carried us, and there we were in front of him. RasoolAllah ﷺ narrated to them all what had flowed and said: ‘This is my beloved Jibraeel informing me with it’. They said, Now, we know that the superiority of Ali ﷺ upon us is from a Command of Allah ﷻ Mighty and Majestic, not from you ﷺ.”

Abu Bakr, and Umar and Usman said, ‘Us, O RasoolAllah ﷺ!’ He ﷺ shouted: ‘O Darjan Bin Malik!’ And there was a youth who had entered with perfumed clothes. The Prophet ﷺ said to Bilal and his slave Sowban, ‘Bring this carpet to the door of the Masjid and spread it out!’ They did that, and he ﷺ stood and said to Abu Bakr, and Umar, and Usman, and Amir Al-Momineen ﷺ, and Salman ﷺ: ‘Arise and let each one of you sit upon an end of the carpet, and let Amir Al-Momineen ﷺ sit in its middle’.

They did so, and he ﷺ called out: ‘O Manshabat!’ There was a wind which entered beneath the carpet and raised it until it dropped at the entrance of the cave in which were companions of the cave. Amir Al-Momineen ﷺ said to Abu Bakr: ‘Go ahead and greet unto

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219 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 80 H 10
them, and you are an elder of Quraysh’. He said, ‘O Ali\textsuperscript{asws}! What should I be saying?’ He\textsuperscript{asws} said: ‘Say, ‘The greeting be unto you all, O youths, those who believed in their Lord\textsuperscript{azwj}. The greeting be unto you, O captains of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth!’

Abu Bakr went ahead to the cave, and it was blocked. He called out with what Amir Al-Momineen\textsuperscript{asws} had said to him, three times, but no one answered him. So, he came and sat down and said, ‘O Amir Al-Momineen\textsuperscript{asws}! They did not answer me’.

Amir Al-Momineen\textsuperscript{asws} said: ‘Stand, O Umar, then say like what your companion had said’. He stood up and said like his words, three times, but no one answered to his words. So, he came and sat down.

Amir Al-Momineen\textsuperscript{asws} said to Usman\textsuperscript{ra}: ‘You stand and say like their words’. He\textsuperscript{ra} stood up and proceeded, and said like the words of the three, and there was a speaker saying from inside the cave, ‘You\textsuperscript{asws} are a servant Allah\textsuperscript{azwj} has Tested your\textsuperscript{ra} heart for the Eman, and you are from good ones, and to good, but we are Commanded that we will not respond except to the Prophets\textsuperscript{as} or the successors\textsuperscript{as}!’ So, he\textsuperscript{ra} came and sat down.

Amir Al-Momineen\textsuperscript{asws} stood up and said: ‘The greetings be unto you all, O captains of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth, the ones loyal with His\textsuperscript{azwj} Covenant! Best youths are you’. And where came a group of voices: ‘And upon you\textsuperscript{asws} be the greeting, O Amir Al-Momineen\textsuperscript{asws}, and chief of the Muslims, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent! By Allah\textsuperscript{azwj}, successful is the one who befrends you\textsuperscript{asws}, and he loses, one who is inimical to you\textsuperscript{asws}.‘
Amir Al-Momineen\textsuperscript{asws} said: ‘Why? Why did you not answer my\textsuperscript{asws} companions?’ They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Surely we are alive, veiled from the talking, and we do not answer except the Prophets\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as} and upon you\textsuperscript{asws} be the greeting, and upon the successors\textsuperscript{asws} from after you\textsuperscript{asws}, until Allah\textsuperscript{azwj} Reveals the truth upon their\textsuperscript{asws} hands’. Then they were silent.

And Amir Al-Momineen\textsuperscript{asws} ordered Al Manshabat, so it carried the carpet, then returned it to Al Medina, and they were upon it like what they had been, and they informed Rasool-Allah\textsuperscript{saww} with what had flowed. Allah\textsuperscript{azwj} the Exalted Said: \textit{When the youths sheltered to the cave and they said, ‘Our Lord! Give us a Mercy from You and Dispose our matter rightly \[18:10\]’}.\textsuperscript{220}

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abu Isa, from Al Ahwazy, from Al Hajaal, from Sa’lba, from Zakariya Al Zujajy who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘Ali\textsuperscript{asws} was among what he\textsuperscript{asws} ruled, at the status of Suleyman Bin Dawood\textsuperscript{as}. The Glorious Said to him\textsuperscript{asws}: \textit{This is Our Gift, so either confer or withhold, without a Reckoning \[38:39\]’}.\textsuperscript{221}

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Ali Bin Raheem, transmitting from Jabir Al Ansari who said,

‘I missed Amir Al-Momineen Ali Bin Abu Talib\textsuperscript{asws} and could not see him\textsuperscript{asws} at Al Medina for days. The desire overcame me, so I came to Umm Salama\textsuperscript{ra} Al Makhzumy. I knocked the door, and she\textsuperscript{ra} came out and she\textsuperscript{asws} was saying, ‘Who is at the door?’ I said, ‘I am Jabir Bin Abdullah’. She\textsuperscript{ra} said, ‘What is your need, O brother Al Ansari?’

I said, ‘I miss my chief Amir Al-Momineen\textsuperscript{asws}. I have not seen him\textsuperscript{asws} in Al Medina for days, so the desire overcame me to see him\textsuperscript{asws}. I have come to your\textsuperscript{ra} door to ask you\textsuperscript{ra} what happened with Amir Al-Momineen\textsuperscript{asws}. She\textsuperscript{ra} said, ‘O Jabir! Amir Al-Momineen\textsuperscript{asws} is on a

\textsuperscript{220} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 80 H 11  
\textsuperscript{221} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 80 H 12
journey’. I said, ‘And which journey?’ She\textsuperscript{a} said, ‘O Jabir! Ali\textsuperscript{asws} is in moorlands since three (days)’. I said, ‘In which moorland?’

فَأَجَا فَتِ الْبَابَ دُونِ فََقَالَتْ يََ جَابِرُ ظَنَنْتُكَ أَعْلَمَ مَِِّا أَنْتَ صِرْ إِلََ مَسْجِدِ النَّبِِ ص فَإِنَّكَ سَتََّى عَلِي اً فَأَت َيْتُ الْمَسْجِدَ فَإِذَا أَنََ بِسَاجِدٍ مِنْ نُورٍ وَ سَحَابٍ مِنْ نُورٍ وَ لََّ أَرَى عَلِي اً فَأَيْنَكَ فَقُلْتَ يََ عَلِي اً فَأَيْنَكَ سَيْفٌ يََقْطُرُ دَماً

She\textsuperscript{a} returned the door besides me and said, ‘O Jabir! You think you are more knowing that what you are. Go to Masjid of the Prophet\textsuperscript{saww}, for you will be seeing Ali\textsuperscript{asws}’. I came to the Masjid, and there I was with prostrator of light and a cloud of light, and I could not see Ali\textsuperscript{asws}. I said, ‘Oh how strange! Umm Salama\textsuperscript{ra} has deceived me’. I waited for a while when the cloud collapsed and split up, and Amir Al-Momineen\textsuperscript{asws} descended from it, and in his\textsuperscript{asws} hand was a sword dripping blood.

فَقُمْتُ إِلَيْهِ السَّاجِدُ فَضَمَّهُ إِلَيْهِ وَ قَبَّلَ بََْ عَيْنَيْهِ وَ قَالَ الَْْمْدُ للََِِّّ يََ أَمِيَْ الْمُؤْمِنِيَْ لََْ أَرَهُ بَِلْمَدِينَةِ أَيََّماً فََغَلَبَنِِ الشَّوْقُ إِلَيْكَ فَأَت َيْتُ أُمَّ سَلَمَةَ الْمَخْزُومِيَّةَ لَِْسْأَلَََا عَنْكَ فََقْفَتُ بَِلْبَابِ فَخَرَجَتْ تََْ أَنْ تَقْرَأَ مَلََئِكَةَ السَّمَاوَاِِ مِنِ ِ السَّلََامَ وَ تُبَش ِرُهُمْ بَِلنَّصْرِ ثَُُّ رَكِبَ السَّحَابَ فَطَارَ

The prostrator stood up to him\textsuperscript{asws} and hugged him\textsuperscript{asws} and kissed between his\textsuperscript{asws} eyes and said: ‘The Praise be to Allah\textsuperscript{azwj}, O Amir Al-Momineen\textsuperscript{asws}, Who Helped you\textsuperscript{asws} against your\textsuperscript{asws} enemies, and Granted victory upon your\textsuperscript{asws} hands. There is a need for me to you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘My\textsuperscript{asws} need to you is that you convey the greetings to the Angels of the skies from me\textsuperscript{saww} and give them glad tidings of the victory’. Then the cloud arose and flew away.

فَقُلْتُ إِنِ فََقَدُِْ أَمِيَْ الْمُؤْمِنِيَْ ع وَ لََْ أَرَهُ بَِلْمَدِينَةِ فَأَتَيْتُكِ لَِْسْأَ لَكِ مَا فَعَلَ أَمِيُْ الْمُؤْمِنِيَْ ع فََقَالَتْ يََ جَابِرُ اذْهَبْ إِلََ الْمَسْجِدِ سَتََّاهُ فَأَتَيْتُ

I stood up to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I did not see you in Al Medina for days, so the yearning to see you\textsuperscript{asws} overcame me, so I went to Umm Salama\textsuperscript{ra} Al Makhzumy to ask her\textsuperscript{ra} about you\textsuperscript{asws}. She\textsuperscript{ra} paused at the door and came out saying, ‘Who is at the door?’ I said, ‘I am Jabir’. She\textsuperscript{ra} said, ‘What is your need, O brother Al Ansary?’

فَقُلْتُ إِنِ فََقَدْتُ أَمِيَْ الْمُؤْمِنِيَْ ع وَ لََْ أَرَهُ بَِلْمَدِينَةِ لإِنْ أَغْفَلَكَ أَ مَا عَلِمْتَ أَنَّ وَلََّيَتِِ عُرِضَتْ عَلَى أَهْلِ السَّمَاوَاِِ وَ مَنْ فِيهَا وَ أَهْلِ الَْْرَضِيَْ وَ مَنْ فِيهَا فَأَبَاتْ طَائِفَةٌ مِنَ الِْْن ِ وَلََّيَتِِ فَبَعَثَنِِ حَبِيبِِ مَُُمَّدٌ بَِِذَا السَّيْفِ

I said, ‘I miss Amir Al-Momineen\textsuperscript{asws}, and have not seen him\textsuperscript{asws} in Al Medina, so I have come to you\textsuperscript{ra} to ask you\textsuperscript{ra} what happened with Amir Al-Momineen\textsuperscript{asws}. She\textsuperscript{ra} said, ‘O Jabir! Go to Masjid, you shall be seeing him\textsuperscript{asws}. I came to the Masjid, and there I was with a prostrator of light, and a cloud of light, and I did not see you\textsuperscript{asws}. I waited for a while, then the cloud collapsed and split up, and you\textsuperscript{asws} descended, and in your\textsuperscript{asws} hand is a sword dripping blood. So, where were you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}?’
He asws said: ‘O Jabir! I was in a moorland since three (days)’. I said, ‘And which thing did you asws do in the moorland?’ He asws said to me: ‘O Jabir! How heedless you are! Do you not know that my asws Wilayah was presented to the inhabitants of the skies and the ones in it, and people of the earths and the ones in it, but a group from the Jinn had refused, so my asws beloved Muhammad saww sent me asws with this sword.

When I arrived at the Jinn, the Jinn divided into three sects. One sect flew in the air and hid from me asws, and a sect believed in me asws, and it is the sect regarding which the Verse is Revealed: Say: ‘It is Revealed [72:1]’, and a sect rejected me asws of my asws rights. So, asws confronted them with this sword, sword of my asws beloved Muhammad saww, until I asws killed them to their last one’.

I said, ‘The Praise is for Allah azwj, O Amir Al-Momineen asws! So, who was the prostrator?’ He asws said: ‘The most honourable of the Angels unto Allah azwj, keeper of the veils. Allah azwj the Exalted had Allocated him with me asws. Whenever it is the day of Friday, he comes to me asws with news of the skies, and the greeting from the Angels, and he takes the greetings from Angels of the skies to me asws’.

(The book) ‘Al Taraif’ of Ibn Al Maghazili in the book ‘Al Manaqib’, and Al Sa’alby in his Tafseer, from Anas Bin Malik (well-known fabricator) who said,

‘A carpet was gifted to Rasool-Allah saww from Khandaq. He saww said to me: ‘O Anas! Spread it!’ I spread it out. Then he saww said: ‘Call the ten’. I called them. When they entered to see him saww, he saww instructed them with the sitting upon the carpet. Then he asws called Ali asws and whispered to him asws for a long time. Then Ali asws returned to the carpet. Then he asws said: ‘O wind, carry us!’ So, the wind carried us.

He (Anas) said, ‘The carpet flapped with us with a flapping. Then he asws said: ‘O wind, place us (down)!’ Then Ali asws said: ‘Do you know in which place you are?’ We said, ‘No’. He asws said: ‘This is the place of the cave and the inscription. Stand and greet unto your brethren!’

Anas said, ‘We stood up, many by man, and greeted unto them, but they did not respond the greeting to us. Ali\textsuperscript{asws} stood up and said: ‘The greeting be unto you all, O community of the truthful, and the martyrs!’ They said, ‘And upon you\textsuperscript{asws} be the greeting, and Mercy of Allah\textsuperscript{azwj} and His Blessings’.\textsuperscript{223}

He\textsuperscript{asws} said, ‘I said, ‘What is the matter they responded to you\textsuperscript{asws} and did not respond to us?’ He\textsuperscript{asws} said to them: ‘What is the matter you did not respond to my\textsuperscript{asws} brothers?’ They said, ‘We are a community of truthful and martyrs. We do not speak after the death except to a Prophet\textsuperscript{as} or a successor\textsuperscript{as}!’\textsuperscript{223}

He\textsuperscript{asws} said: ‘O wind, carry us!’ It carried us, flapping with us a flapping. Then he\textsuperscript{asws} said: ‘O wind, place us (down)!’ It placed us, and there we were at Al Harrah.

He\textsuperscript{(Anas)} said, ‘Ali\textsuperscript{asws} said: ‘We shall catch up with the Prophet\textsuperscript{saww} in the last Cycle of the Salat’. So, we performed wud\’u and came to him\textsuperscript{saww}, and there the Prophet\textsuperscript{saww} was reciting in the last Cycle: \textit{Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]}.\textsuperscript{224}

And there is an addition by Al Sa’alby in this Hadeeth over Ibn Al Maghazili –

‘He said, ‘They shall be in their sleep up to the end of times, at the emergence of Al Mahdi\textsuperscript{asws}. He said, ‘Al Mahdi\textsuperscript{asws} shall greeted unto them, so Allah\textsuperscript{azwj} Mighty and Majestic will Revive them for him\textsuperscript{asws}. Then they shall return to their sleep, and they will not be arising up to the Day of Qiyamah’’.\textsuperscript{224}

\textsuperscript{223} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 80 H 14 a
\textsuperscript{224} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 80 H 14 b
(The book) ‘Al Ikhtisas’ – Ahmad Bin Abdullah, from Abdullah Bin Muhammad Al Absy, from Hammad Bin Salama, from Al Amsh, from Ziyad Bin Wahab, from Abdullah Bin Masoud who said,

‘I came to Fatima\textsuperscript{asws} and said to her\textsuperscript{asws}, ‘Where is your\textsuperscript{asws} husband\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} ascended with him\textsuperscript{asws} to the sky’. I said, ‘Regarding what?’ She\textsuperscript{asws} said: ‘A number of Angels are quarrelling regarding something, so they asked for a decision from the humans. Allah\textsuperscript{azwj} Revealed to them that they should choose, and they chose Ali Bin Abu Talib\textsuperscript{asws}’. 225

\textsuperscript{225} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 81 H 1
CHAPTER 81 – ALLAH aswj THE EXALTED WHISPERED TO HIM asw, AND THE SPIRIT IS CAST TO HIM asw, AND JIBRAEEL asw DICTATED TO HIM asw

1- ما، الإمام الشافعي يقولersh: عن ابن عطية عن أحمد بن عبد الرحمن بن عبد الرحمن بن أبي الثامير عن جابر قال: نََجَى رَسُولُ اللََِّّ ص عَلِيَّ بْنَ أَبِِ طَالِبٍ ع ي َوْمَ طَائِفٍ فَأَطَالَ مُنَاجَاتَهُ ف َرُئِيَ الْكَرَاهَةُ فِِ وُجُوهِ رِجَالٍ ف َقَالُوا قَدْ أَطَالَ مُنْاجَاتَهُ مُنْذُ الْيَوْمِ فَقَالَ مَا ان ْتَجَيْتُهُ وَ لَكِنَّ اللَََّّ ان ْتَجَاهُ .

2- خص، منتخب البصائر مُوسَى بْنُ جَعْفَرٍ الْبَغْدَادِيُّ عَنِ الْوَشَّاءِ عَنْ عَلِي ِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ: قَُلْتُ لَِْبِِ عَبْدِ اللََِّّ إِنَّ النَّاسَ ي َزْعُمُونَ أَنَّ رَسُولَ اللََِّّ ص وَجَّهَ عَلِي اً ع إِلََ الْيَمَنِ لِيَقْضِيَ بَيْنَهُمْ ف َقَالَ عَلِيٌّ ع فَمَا وَرَدَِْ عَلَيَّ قَضِيَّةٌ إِلََّ حَكَمْتُ فِيهَا بُِِكْمِ اللََِّّ وَ حُكْمِ رَسُولِهِ ف َقَالَ الَ صَدَقُوا .

3- خص، منتخب البصائر مُوسَى بْنُ جَعْفَرٍ الْبَاقِرُ ع إِنَّ الَْْوْصِيَاءَ مَُُدَّثُونَ يَُُد ِثُهُمْ رُوحُ الْقُدُسِ وَ لََّ ي َرَوْنَهُ وَ كَانَ عَلِيٌّ ع يَعْرِضُ عَلَى رُوحِ الْقُدُسِ مَا يُسْأَلُ عَنْهُ ف َيُوجِسُ فِِ نْفْسِهِ أَنْ قَدْ أَصَبْتَ الَْْوَابَ ف َيُخْبُِِ بِهِ ف َيَكُونُ كَمَا قَالَ .

I said, ‘And how can that be so and the whole of the Quran had yet to be Revealed, and Rasool-Allah sawww was absent (not there in Al Yemen)?’ He asw said: ‘The Holy Spirit used to cast to him asw with it’.

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‘From Abu Ja’farasws the 2nd having said: ‘Abu Ja’far Al Baqirasws said: ‘The successorsasws are ‘Muhaddasun’ (one narrated to by Allahasw)’. The Holy Spirit narrates to them, and theyasws do not see him. And Aliasws used to present to the Holy Spirit whatever heasws was asked about, and heasws would feel it within himselfasws if the answer was correct, so heasws would inform with it, and it would happened like what heasws would have said’. 227

(4) خص، الاختصاص علیٰ بْنِ إِسََْاعِيلَ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَُْيََ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِِ عَبْدِ
اللََِّّ ع
أَنَّ رَسُولَ اللََِّّ صََِّلِحِيفَةٍ فَلَمَّا بَلَغَ نِصْفَهَا وَضَعَ رَسُولُ اللََِّّ رَأْسَهُ فِِ حِجْرِ عَلِيٍّ ع ثَُُّ كَتََّ امْتَلأََِِ الصَّحِيفَةُ فَلَمَّا رَفَعَ رَأْسَهُ قَالَ مَنْ أَمْلَى عَلَيْكَ يََ عَلِيُّ فَقَالَ أَنْتَ يََ رَسُولَ اللََِّّ قَالَ بَلْ أَمْلَى عَلَيْكَ جَبَِْئِيلُ.’
(5) خص، الاختصاص مَُُمَّدُ بْنُ الُْْسَيِْْ بْنِ أَبِِ الَْْطَّابِ وَ أَحَْْدُ وَ عَبْدُ اللََِّّ اب ْنَا مَُُمَّدِ بْنِ عِيسَى عَ
نِ ابْنِ مَُْبُوبٍ عَنِ ابْنِ سَدِيرٍ عَنْ أَبِِ عَبْدِ اللََِّّ ع
قَالَ سََِعْتُهُ ي َقُولُ دَعَا رَسُولُ اللََِّّ ص عَلِي اً ع وَ دَعَا بِدَفْتٍَّ فَأَمْلَى عَلَيْهِ رَسُولُ اللََِّّ ص بَطْنَهُ وَ أُغْمِيَ عَلَيْهِ فَأَمْلَى عَلَيْهِ جَبَِْئِيلُ ظَهْرَهُ فَان ْتَبَ رَسُولُ اللََِّّ ص
ف َقَالَ مَنْ أَمْلَى عَلَيْكَ هَذَا يََ عَلِيُّ فَقَالَ أَنْتَ يََ رَسُولَ اللََِّّ ف َقَالَ أَنََ أَمْلَ يْتُ عَلَيْكَ بَطْنَهُ وَ جَبَِْئِيلُ أَمْلَى عَلَيْكَ ظَهْرَهُ وَ كَانَ ق ُرْآنًَ يمُْلِي عَلَيْهِ

The book) Al Ikhtisas – Ali Bin Ismail Bin Is, from Safwan Bin Yahya, from Rifa’at Bin Musa,

‘From Abu Abdullahasws: ‘Rasool-Allahsaww was dictating a Parchment (Quran) to Aliasws. When heasaw reached half of it, Rasool-Allahsaww placed hisasaw head in a lap of Alisaw. Then Aliaasw wrote until he filled the Parchment. When Rasool-Allahsaww raised hisasaw head, heasaw said: ‘Who dictated to youasws, O Aliasws?’ Heasws said: ‘Youasww did, O Rasool-Allahsaww!’ Heasww said: ‘But, Jibraeel as dictated to youasws’. 228

(6) خص، الاختصاص الَْْسَنُ بْنُ عَلِي ِ بْنِ الْمُغِيَْةِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ كَرَّامٍ عَنِ ابْنِ أَبِِ ي َعْفُورٍ قَ
قَالَ لَِْبِِ عَبْدِ اللََِّّ ع
إِنََّ ن َقُولُ إِنَّ عَلِي اً ع كَانَ مَُُدَّثًَ فَلَمَّا أَرَانِ قَدْ كَبَُِ عَلَيَّ قَالَ إِنَّ عَلِي اً ي َوْمَ بَنِِ ق ُرَيْظَةَ وَ النَّضِيِْ كَانَ جَبَِْئِيلُ عَنْ يمَِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يَُُد ِثََ نِهِ

228 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 81 H 4
Heasws said: ‘Aliasws was a ‘Muhaddasa’ (one narrated to by Allahazwj’). When heasws saw it was grieveous upon me, heasws said: ‘Aliasws, on the day of the clan of Qureyza and Al Nazeer, Jibraeelas on hisasws right, and Mikaeelas on hisasws left, narrating to himaswsr.

7- بر، بصائر الدرجات أحمد بن محمد عن الأهواري عن الصحابة عن عثمان بن أبي يزيد عن أدم أمي أبي أتيب عن حبان بن أبي غزرة قال فلما لأبي عبد الله ع فجأته فذ رأى لله مالك عليه يعرف تابع بهما جوابين.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym brother of Ayoub, from Humran Bin Ayn who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! It has reached me that Allahazwj the Exalted had Whispered to Aliasws’. Heasws said: ‘Yes, a whispering had happened between the two at Al-Taif. Jibraeelas on hisasws right, and Mikaeelas on hisasws left, narrating to himaswsr ‘.

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The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym brother of Ayoub, from Humran Bin Ayn who said,
"Rasool-Allah saww, in one of his military expeditions at Al-Taif, called Ali asws and whispered to him asws. The people said, and Abu Bakr and Umar said, ‘He saww is whispering to him asws excluding us’.

The Prophet saww stood up. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! You are saying I saww whispered to Ali asws. By Allah azwj! I saww did not whisper to him asws, but Allah azwj Whispered to him asws’.

قَالَ فَقَامَ النَّبُِِّ ص فَحَمِدَ اللَََّّ وَ أَثْنََ عَلَيْهِ ثَُُّ قَ

The Prophet saww stood up. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! You are saying I saww whispered to Ali asws. By Allah azwj! I saww did not whisper to him asws, but Allah azwj Whispered to him asws’.


prolonged. The people said, ‘Ali asws is being whispered to by his asws Lord azwj’. When he remained for a while, he asws instructed with the plunder of the city (Khyber) which he asws had conquered.

Abu Rafie said, ‘I went to Rasool-Allah saww and said, ‘Ali asws paused between the people just as you saww had instructed him asws. A group from them said, ‘Allah azwj Whispered to him asws’. He asws said: ‘Yes, O Rabie! Allah azwj Whispered to him asws on the day of Al-Taif, and day of Uqaba (during military expedition of) Tabuk, and day of Hunayn’.

Rasool-Allah saww sent a message and took the disavowment deed away from him and handed it to Ali asws. Ali asws said to him saww: ‘Advise me asws, O Rasool-Allah saww’. He saww said to him asws: ‘Allah azwj will Advise you asws and Whisper to you asws’.

He (the narrator) said: ‘He asws Whispered to him asws on the day of the disavowment before the first Salat up to the Salat Al-Asr’.  

‘Allah azwj the Exalted Whispered to Ali asws on the day he asws washed Rasool-Allah saww’.  

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'When it was the day of Al-Ta’if, Rasool-Allah\textsuperscript{asws} whispered to him\textsuperscript{asws} excluding us. He\textsuperscript{asww} said: 'I\textsuperscript{asww} did not whisper, but Allah\textsuperscript{azwj} Whispered to him\textsuperscript{asww}'.  

From Abu Abdullah\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{asww} whispered to Ali\textsuperscript{asws} on the day of Al-Taif. His\textsuperscript{asww} companions said, ‘You\textsuperscript{asww} are whispering to Ali\textsuperscript{asws} from between us and although he\textsuperscript{asws} is the youngest of us!’ He\textsuperscript{asww} said: ‘I\textsuperscript{asww} did not whisper to him\textsuperscript{asws}, but Allah\textsuperscript{azwj} Whispered to him\textsuperscript{asws}'. 

From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{asww} said to the people of Al-Taif: ‘I\textsuperscript{asww} shall send to you a man\textsuperscript{asws} like myself\textsuperscript{asww}. Allah\textsuperscript{azwj} will Conquer Khyber through him\textsuperscript{asws}, his\textsuperscript{asww} sword would be (used as) his\textsuperscript{asws} whip, and the people would be ennobled to it’.

When it was morning, and he\textsuperscript{asww} called Ali\textsuperscript{asws}. He\textsuperscript{asww} said: ‘Go to be at Al-Taif’. Then Allah\textsuperscript{azwj} Commanded the Prophet\textsuperscript{asww} he\textsuperscript{asww} should depart to it after Ali\textsuperscript{asws} had departed. When he\textsuperscript{asww} came to it, and he\textsuperscript{asws} was at the top of the mountain. Rasool-Allah\textsuperscript{asww} said to him\textsuperscript{asws}. ‘Stay there!’

We heard like the squeaking of the man. He said, ‘O Rasool-Allah\textsuperscript{azwj}! What is this?’ he\textsuperscript{asww} said: ‘He\textsuperscript{asww} said: ‘Allah\textsuperscript{azwj} is Whispering to All\textsuperscript{asws}’.'
17 - By the grace of the highest degrees, may Allah forgive Muhammad bin Al-Husayn, or from the one reporting it, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Muhammad Bin Aslam, from Ali Bin Abu Hamza, from Abu Baseer who said,

"I said to Abu Abdullah asws, 'The people are saying that Amir Al-Momineen asws was saying: 'Rasool-Allah saww had sent me asws to Al-Yemen and the Revelation descended unto the Prophet saww at Al-Medina, and asws judged between them with the Judgment of Allah azwj until the judgment appeared (later on)'."

He asws said: 'They are speaking the truth'. I said, 'And how can that be so? May I be sacrificed for you asws!' He asws said: 'Amir Al-Momineen asws, whenever a case was referred to him asws for which the Judgment had not yet been Revealed in the Book of Allah azwj, the Holy Spirit cast it to him asws'.

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18 - Kashf, Khash Al Ghumma', from Manaqib of Al Khawarizmi, from Jabir who said,

'Rasool-Allah saww called Ali asws on the day of Al Taif and whispered to him asws. The people said, 'His saww whispering with the son asws of his saww uncle as was prolonged'. Rasool-Allah saww said: 'By Allah asws! I saww was not whispering to him asws, but Allah azwj Whispered to him asws'.

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And it is mentioned by Al Nasaie in his book 'Saheeh', and Al Tirmizi referred to it as well in his book 'Saheeh', and mentioned afterwards: 'But Allah azwj Whispered to him asws - meaning Allah azwj Commanded me asws'.
Khalid, from Mukhawwal Bin Ibrahim, from Abdul Jabbar Bin Abas, from Ammar Bin Khalid Al Duhny, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

‘Rasool-Allah saww whispered to Ali asws on the day of Al Taif and his asws whispering was prolonged. One of the two men (Abu Bakr or Umar) said, ‘His saww whispering to the son asws of his saww uncle as has prolonged’. When that reached the Prophet saww, he saww said: ‘It was not saww who whispered to him asws, but Allah azwj Whispered to him asws, 245

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CHAPTER 82 – HIM\textsuperscript{asws} BEING SHOWN KINGDOMS OF THE SKIES AND THE EARTH AND HIS\textsuperscript{asws} ASCENT TO THE SKY

1. – \textit{al-Bihaar Al-Anwaar} – \textit{Amir Al-Momineen\textsuperscript{asws}}, \textit{V 39, The book of History – Amir Al Momineen\textsuperscript{asws}}, Ch 82 H 1 a

2. – \textit{al-Bihaar Al-Anwaar} – \textit{Amir Al-Momineen\textsuperscript{asws}}, Ch 82 H 1 b
I saww supplicated to Allahazwj, and there youasws were with measaww, and the seven skies were uncovered for measaww and the seven earths to the extent that Isaww saw their dwellers and place of every Angel therein. So, Isaww did not see anything from that except youasws had seen like what Isaww had seen.” 248

(The book) ‘Al Fazaail’ of Ibn Shazan, from Ibn Abbas who said,

‘I heard Rasool-Allahsaww saying: ‘Allahazwj the Exalted has Given measaww five and gave Aliasws five. Heazwj Gave measaww the totality of speech and Gave Alasws totality of knowledge; and Made measaww a Prophetasws and Made himasws a successorasws; and Gave measaww Al-Kawser and Gave himasws Al-Salsabeel; and Gave measaww the Revelation and Gave himasws the Inspiration; and Ascended measaww to Himazwj and Opened for himasws gateways of the skies and the veils until heasws looked at measws and Isaww looked at himasws.

He (Ibn Abbas) said, ‘Then Rasool-Allahsaww wept. I said to himsaww, ‘What makes yousaww cry, O Rasool-Allahsaww? May my father and my mother be sacrificed for youasws!’

Heasws said: ‘O Ibn Abbas! The first of what myasaww Lordazwj Spoke to measaww with, Heazwj Said: ‘O Muhammadasws! Look beneath!’ Isaww looked to the veils to have been torn and to gateways of the sky to have opened, and Isaww looked at Alasws and heasws had raised hisasws head towards measaww. Isaww spoke to himasws and myasaww Lordazwj Mighty and Majestic Spoke to measaww.

He (the narrator) said, ‘O Rasool-Allahsaww! What did youasaww Lordazwj Speak to youasaww with?’ Heasws said: ‘Heazwj Said to measws: “O Muhammadasws! Iazwj have Made Alasws to be yourasaww successorasws, and yourasws Vizier, and yourasws caliph from after youasaww, so let himasws known. There heasws is listening to yourasaww speech!”

So, Iasws let himasws known and Iasww was in front of myasaww Lordazwj Mighty and Majestic, and heasws said to measws: ‘Iasws have accepted and obey!’ Allahazwj the Exalted Commanded the Angels to rejoice with it, and Isaww did not pass by any assembly from the assemblies of the skies except they congratulated measww, and they said, ‘O Muhammadasww! By the Oneazwj

Who Sent you asw with the truth as a Prophet saw! The cheerfulness has entered upon entirety of the Angels due to Allah azwj Mighty and Majestic Making the son asws of your saw uncle a caliph’.

And saw saw bearers of the Throne to have lowered their heads towards the earth. saw said: ‘O Jibraeel as! Why are bearers of the Throne lowering their heads?’ He as said: ‘O Muhammad saw! There is no Angels from the Angels except and he has looked at the face of Ali asws Bin Abu Talib asws, rejoicing with it, apart from bearers of the Throne. So, they sought Permission of Allah azwj Mighty and Majestic in this time, so He asw Permitted for them, and they are looking at Ali asws Bin Abu Talib asws.

When saw came down, saw went on to inform him asw with that, and he asws was informing me saw (instead), so saw came to know that saw did not tread in any place except and it had been uncovered for Ali asws from it, until he asws looked at it’.

Ibn Abbas said, ‘I said, ‘O Rasool-Allah saw! Advise me’. He saw said: ‘Upon you is to be with cordiality of Ali asws Bin Abu Talib asws. By the One azwj Who Sent me saw with the truth as a Prophet saw Allah asw the Exalted will not Accept any good deed from a servant until He asw Asks him about the love of Ali asws Bin Abu Talib asws, and although He asw is more Knowing. So, the one who dies upon his asws Wilayah, his deeds would be Accepted upon whatever would have happened from him, and if he does not come with his asws Wilayah, nothing from his deeds would be Accepted. Then He asw would Command with him to the Fire.

O Ibn Abbas! By the One asw Who Sent me saw with the truth as a Prophet saw! The Fire will be severer upon a hater of Ali asws than it would be upon the one claiming that there is a son for Allah asw.

O Ibn Abbas! Even if the Angels of Proximity, and the Prophets as, and the Messengers as were to unite upon hating Ali asws Bin Abu Talib asws with whatever occurs from their acts of worship in the skies, Allah azwj the Exalted will Punish them in the Fire!’
I said, ‘O Rasool-Allahsaww! And does anyone hate himasws?’ Heasws said: ‘O Ibn Abbas! Yes. A people would hate himasws. They would be mentioning that they are from myasws community. Allahazwj will not Make to be for them any share in Al-Islam.

O Ibn Abbas! From the sings of their hatred for himasws would be their preferring one who is below himasws, to be upon himasws. By the Oneazwj Who Sent measws with the truth as a Prophetasws! Allahazwj has not Sent any Prophetasws more honourable to Himasws, than measws, nor any successorasws more honourable to Himasws than myasws successorasws!

Ibn Abbas said, ‘I did not cease to be for himasws like what Rasool-Allahsaww had instructed me, and heasws had bequeathed me with the Salat, and bequeathed me with having hisasws cordiality, and it was the greatest of my deeds with me’.

O Ibn Abbas! Wheneversaww you in tend to meet Allahazwj the Exalted and Heazwj is Pleased with you, then travel the path of Alitasws Bin Abu Talibasws, and incline with himasws wherever heasws so inclines, and be pleased with himasws as an Imamasws, and be inimical to the one being inimical to himasws, and befriended the one befriending himasws.

I said, ‘O Rasool-Allahsaww! And why do you not order the people with leaving opposing himasws?’ Heasws wept, then said: ‘O Ibn Abbas! The Knowledge of myasws Lordaswj has preceded regarding them. By the Oneaswj Who Sent measaww with the truth as a Prophetaswj! No one who opposes himasws and denying hisasws right will exit from the world until Allahazwj the Exalted Changes whatever bounties there are with him.

O Ibn Abbas! Whenever you intend to meet Allahazwj the Exalted and Heazwj is Pleased with you, then travel the path of Alitasws Bin Abu Talibasws, and incline with himasws wherever heasws so inclines, and be pleased with himasws as an Imamasws, and be inimical to the one being inimical to himasws, and befriended the one befriending himasws.'
O Ibn Abbas! Be cautioned from a doubt regarding him\textit{asws} entering you, for the doubt regarding \textit{Ali}\textit{asws} is Kufr with Allah\textit{azwj} the Exalted'.

From Muhammad\textit{asws} Bin Ali\textit{asws}, from his\textit{asws} forefathers\textit{asws} having said: ‘Jibraeel\textit{as} came down unto the Prophet\textit{aww} and he\textit{aww} was in the house of Umm Salama\textit{ra}. He\textit{as} said: ‘O Muhammad\textit{saww}! An assembly of the Angels of the fourth sky are argued regarding something, until the arguments were numerous between them among them, and they were from the Jinn from the people of Iblees\textit{la}, the one\textit{la} for whom Allah\textit{azwj} Said in His\textit{azwj} Book: \textit{except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. [18:50].}

Allah\textit{azwj} the Exalted Revealed to the Angels, and their arguments had become a lot: “Do you agree with a judgment from the human beings to judge between you all?” They said, ‘We are pleased with a judgment from the community of Muhammad\textit{saww}’. Allah\textit{azwj} Revealed to them: ‘Who from the community of Muhammad\textit{saww} are you pleased with?’ They said, ‘We are pleased with Ali\textit{asws} Bin Abu Talib\textit{asws}’.

Allah\textit{azwj} Sent down an Angel of the sky of the world with a carpet and two sofas. He came down to the Prophet\textit{aww} and informed him\textit{aww} regarding that which he had come for. Then Prophet\textit{aww} called Ali\textit{asws} Bin Abu Talib\textit{asws} and seated him\textit{asws} upon the carpet and a pillow for him\textit{asws} with the two sofas. Then he\textit{aww} applied saliva in his\textit{asws} mouth, then said: ‘O Ali\textit{asws}! May Allah\textit{azwj} Affirm your\textit{asws} heart and radiate your\textit{asws} arguments between your\textit{asws} eyes!’

Then it ascended with him\textit{asws} to the sky. When it descended, he said, ‘O Muhammad\textit{saww}! Allah\textit{azwj} Conveys the greetings to you\textit{aww} and says to you\textit{aww}: \textit{We Raise the levels of the}
one We so Desire, and above every one with knowledge is a more knowledgeable one [12:76]". 250

250 Bihar Al Awaar – V 39, The book of History – Amir Al MomineenASWS, Ch 82 H 4
CHAPTER 83 – WHAT WAS DESCRIBED BY IBLEESLa AND THE JINN OF HISasws VIRTUES AND HISasws SEIZURE UPON THEM AND HISasws FIGHTING WITH THEM

1- ع، علّي المال للصدوق السّيّبَن أُحَْْدَ عَلِيُّ عَنِ السَّنِ بْنِ إِبْرَاهِيمَ الْعَبَّاسِيِّ عَنْ عُمَيِّ بْنِ مِرْدَاسٍ الدَّوْلَقِيِّ عَنْ جَعْفَرِ بْنِ بَشِيٍّ الْمَكَِّيِّ عَنْ وَكِيعٍ عَنِ الْمَسْعُودِيِّ رَفَعَهُ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحََّهُ اللَّهُ قَالَ: مَرَّ إِبْلِيسُ لَعَنَهُ اللَّهُ بِنَفَرٍ يَتَنَاوَلُونَ أَمَيَّ الْمُؤْمِنِيَّ عَفَوُ فَوَقَ أَمَامَهُمْ فَقَالَ الْقَوْمُ مَنِ الَّذِي وَقَفَ أَمَامَنَا فَقَالَ أَنََ أَبُو مُرَّةَ فَقَالُوا يََ أَبََ مُرََّ أَ مَا تَسْمَعُ كَلََ مَا نَّا

They said to himLa, ‘So, youLa are from hisasws Shias and hisasws friends’. HeLa said, ‘ILa am neither from hisasws friends nor from hisasws Shias, but ILa love himasws, and no one will hate himasws except ILa shall participate with him in the wealth and the children’.

They said to himLa, ‘O Abu Murrah! YouLa are saying something about Aliasws. HeLa said to them, ‘Listen from meLa, community of the allegiance-breakers, and the deviants and the renegades! ILa worshipped Allahazwj Mighty and Majestic among the Jaan for twelve thousand years. When Allahazwj Destroyed the Jaan, ILa complained to Allahazwj Mighty and Majestic of the loneliness, so Heazwj Ascended meLa to the sky of the world.

فَعَنَّهُ اللَّهُ في السّمَاءِ الدُّنْيَا عَشْرَةَ أَلْفَ سَنَةٍ أُخْرَى فِِ جَُّْلَةِ الْمَلََائِكَةِ فِِ بَيْنَاء نََْنُ كَذَلِكَ نُسَبُُّ اللَّهَ عَزَّ وَ جَلَّ سُهُ إِذْ مَرَّ بِنَا نُورٌ شَعْشَعَانِ فَخَرَِِّ الْمَلََائِكَةُ لِذَلِكَ النُّورِ سُجَّداً فَقَالُوا سُبُُحٌ قُدُّوسٌ نُورُ مَلَكٍ مُقَرَّبٍ أَوْ نَبِِ ٍ مُرْسَلٍ
I worshipped Allah azwj in the sky of the world for another twelve thousand years among the totality of Angels. While we were like that, we glorified Allah azwj Mighty and Majestic and extolled His Holiness, when a Noor passed by shining. The Angels fell in Sajdah to that Noor. They said, ‘Glorious! Holy! Either Noor of an Angel of Proximity or a Messenger Prophet!’

Then there was a call from direction of Allah azwj Mighty and Majestic: “Neither Noor of an Angel of Proximity nor a Messenger Prophet! This is Noor of the clay (essence) of Ali asws Bin Abu Talib asws”.

(The book) ‘Al Amaali’ of Al Sadouq – Al talaqany, from Muhammad Bin Jareer Al tabari, from Al-Hassan Bin Muhammad, from Al-Hassan Bin Yahya Al Dahhan who said,

‘I was at Baghdad in the presence of the judge of Baghdad, and his name is Sama’at, when a man from the elders of the people of Baghdad entered to see him. He said to him, ‘May Allah azwj Keep the judge well! I have performed Hajj in the past years, and I passed by Al-Kufa. During my return I entered its Masjid. While I was standing in the Masjid intending the Salat when there was a Bedouin woman in front of me, relaxing the riding animal.

Upon her was a robe and she was calling out and saying, ‘O one famous in the skies! O one famous in the earths! O one famous in the Hereafter! O one famous in the world! You fought the tyrants and the kings upon them trying to extinguish your Noor and freezing your mention. But Allah azwj Refused for your mention except loftiness, and for your Noor except illumination and completion, and even though the Polytheists are averse!’

He (the judge) said, ‘I said, ‘O maid of Allah azwj! And who is this one whom you are attributing with these attributes?’ She said, ‘That is Amir Al-Momineen asws’. I said to her, ‘Which Amir Al-Momineen is he?’ She said, ‘Ali asws Bin Abu Talib asws. The Tawheed is not allowed except with him asws and his asws Wilayah’. I turned towards her but could not see anyone’.

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251 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 83 H 1
‘From Abu Ja’far asws having said: ‘While Amir Al-Momineenasws was upon the pulpit when a snake came from a corner of a door from doors of the Masjid. The people thought of killing it. Amir Al-Momineenasws sent a message: ‘Refrain!’ They refrained, and the snake came slithering until it ended up to the pulpit. It elongated (upright) and greeted unto Amir Al-Momineenasws. Amir Al-Momineen asws gestured to it to wait until heasws was free from the sermon.

And when heasws was free from hisasws address, heasws turned toward it and said: ‘Who are you?’ It said, ‘I am Amro Bin Usman, your caliph upon the Jinn, and my father has died and bequeathed me to come to youasws and be notified of yourasws view, and I have come to youasws, O Amir Al-Momineenasws. So, what are youasws instructing me with, and what is yourasws view?’

Amir Al-Momineenasws said to it, ‘asws advise you with fear of Allahazwj and that you should leave and stand in the place of your father among the Jinn, for you are myasws caliph upon them’.

I said to himasws, ‘May I be sacrificed for youasws! Amro came to you and it was an Obligation upon him?’ Heasws said: ‘Yes’.

From Abu Abdullah\textsuperscript{aww} having said: ‘While Rasool-Allah\textsuperscript{saww} was between (mount) Tahama, there was a man upon a crutch. The Prophet\textsuperscript{saww} said to him in a language of the Jinn, and their treading down from mount Tahama, and said: ‘Who is the man?’ He said, ‘(I am) Haama Bin Heem Bin Al-Qays son of Ibleesla\textsuperscript{a}. He\textsuperscript{saww} said: ‘There aren’t between you and Ibleesla\textsuperscript{a} other than two fathers (generations)’. He said, ‘No’.

He said, ‘I have consumed the age of the world’. He\textsuperscript{saww} said: ‘Upon that, how many (years) have come upon you?’ He said, ‘I was a young boy on the day Qabeel\textsuperscript{as} killed Habeel\textsuperscript{as}, his\textsuperscript{as} brother. I piled up the stones and forbade from seeking the refuge and instructed with spoiling the foodstuff’.

Rasool-Allah\textsuperscript{saww} said: ‘Evil is the age (Given by) Allahazwj, you did the world of the old and the hopeful youth’. He said, (Please) ‘Leave it from you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, and the exposing. I have come to you\textsuperscript{saww} repentant, and I seek Refuge with Allahazwj from being from the ignorant ones.

And I have been with Ibrahim\textsuperscript{as} and did not cease to be with him\textsuperscript{as} until he\textsuperscript{as} was thrown into the fire and he\textsuperscript{as} said to me: ‘If you meet Isa\textsuperscript{as}, then convey the greeting from me\textsuperscript{as}.

And I have been with Isa\textsuperscript{as}, and he\textsuperscript{as} said to me: ‘If you meet Muhammad\textsuperscript{as}, may the Salawaat of Allahazwj be upon him\textsuperscript{saww} and the entirety of Hisazwj Prophets\textsuperscript{as} and Hisazwj Rasools\textsuperscript{as}, then convey to him\textsuperscript{saww} the greetings from me\textsuperscript{as}, and he\textsuperscript{as} taught me the Evangel’.

Rasool-Allah\textsuperscript{saww} said: ‘And upon Isa\textsuperscript{as} be the greetings for as long that world exists, and upon you O Haama, due to what you delivered of the entrenchment. Give your need’. He said, ‘Teach me from the Quran’.

He (Abu Abdullah\textsuperscript{aww}) said, ‘He\textsuperscript{saww} instructed Ali\textsuperscript{as} to teach him. He said, ‘O Rasool-Allah\textsuperscript{saww}! Who is this one whom you\textsuperscript{saww} are instructing me than I learn from him\textsuperscript{aww}?’
He saww said: ‘O Haama! Who was the successor as of Adam as?’ He said, ‘It was Shees as’. He saww said: ‘Who was the successor as of Noah as?’ He said, ‘It was Saam as’. He saww said: ‘Who do you find as being the successor as of Hud as?’ He said, ‘That is Yasser Bin Hud as’. He saww said: ‘Who do you find as being the successor as of Isa as?’ He said, ‘Shamoun Bin Hamoun Al-Saffa as, son as of an uncle of Maryam as’.

Then Rasool-Allah saww said to him: ‘O Haam! And why did they as happen to be the successors as of the Prophets as?’ He said, ‘O Rasool-Allah saww! Because they as used to be the most ascetic of the people regarding the world, and the most desirous of the people regarding the Hereafter’.

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

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

Haam greeted unto Rasool-Allah saww and left. Rasool-Allah saww did not meet him (again) until he saww passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen asws during his asws battle and said to him asws, ‘O successor asws of Muhammad saww! We find in the Books of the Prophets as that the short-haired one is the successor asws of Muhammad saww, best of the people. Uncover your asws head’.

He asws uncovered his asws helmet from his asws head and said: ‘By Allah azwj! I asws am that, O Haam!’ 254

254 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 83 H 4
One day Rasool-Allah ﷺ was seated at the door of the house and with him was Ali ﷺ Bin Abu Talib ﷺ, when a sheykh came, greeted unto Rasool-Allah ﷺ, then left. Rasool-Allah ﷺ said to Ali ﷺ: ‘Did you recognise the sheykh?’ Ali ﷺ said to him: ‘I did not recognise him’. He saww said: ‘This is Iblees la’. Ali ﷺ said: ‘If I had known, O Rasool-Allah saww, I would have struck him la with a strike of the sword, and finish off your saww community from him la’.

He (Anas) said, ‘Iblees la turned towards Ali ﷺ and said to him, ‘You saww have been unjust to me’, O Abu Al Hassan saww! Have you saww not heard Allah azwj Mighty and Majestic Saying: and participate in their wealth and their children [17:64]. By Allah azwj la did not participate in the mother of anyone who loves you saww’. 255

A woman from the Jinn came to Rasool-Allah saww and believed in him saww, and her Islam was good. She went on to come to him saww every week. Then she was absent from him saww for forty days, then came. Rasool-Allah saww said to her: ‘What is that which delayed you, O Jinni?’

She said, ‘O Rasool-Allah saww! I went to the ocean which surrounds the world regarding a matter I wanted. Upon the coast of that ocean was a green rock, and there was a man sitting on it having raised his hands towards the sky, and he was saying, ‘O Allah saww! I ask You saww by the right of Muhammad saww, and Ali saww, and (Syeda) Fatima saww, and Al-Hassan saww and Al-Husayn saww, if You saww could only Forgive me!’

I said to him, 'Who are you?' He said, 'I am Iblees'. I said, 'And from where do you know them?' He said, 'I worshipped my Lord in the earth for such and such years, and I worshipped my Lord in the sky for such and such years. I did not see any pillar in the sky except and saw written upon it: “There is no god except Allah, Muhammad is Rasool of Allah, Ali is Emir of the Momineen. Assisted him by him'. 

Abu Hamza was angered and said, 'The Jinn have testified more than the humans that Ali was a successor of Rasool-Allah, and others said, 'He did not happen to be a successor of Muhammad'. Abu Khaysam Al-Tameemi informed me that when it happened between the two judges what happened, I said, 'I will neither be with Ali nor against him'.

I went out intending the land of Rome. While I was passing by on the bank of a river at Mayafarqeen when I heard a voice from behind me, and he was saying (a couplet), 'O you traveller on the separate bank, separating for the truth, religion of the Creator, pursued by a deviant chief! Return to the successor of the truthful Prophet!'

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256 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 83 H 6
I turned around but did not see anyone. I said (a couplet), ‘I am Abu Khaysam Al-Tameemi. When I saw the people in the disputes, I left my family going to Rome, until the community becomes united’.

قَالَ أَبُو خَيْثَمَةَ فُرِجَتْ إِلََ عَلِيٍّ ع

There was the voice, and it was saying (a couplet), ‘Listen to my words and take care of my words, you will be guided. Return to Al/asws, amidst the fishing. Al/asws, he/asws is the successor/asws of Ahmad’.

فَإِذَا بِصَوٍِْ وَ هُوَ يُقُولُ

Abu Khaysama said, ‘So, I returned to Al/asws’. 257

فَقَالُوا أَ تََْذَنُ لَنَا أَنْ نََْرُجَ مَعَكَ قَالَ مَا أَكْرَهُ ذَلِكَ فَلَمَّا صَلَّى بِِِمُ الْعِشَاءَ الَْخِرَةَ انْطَقَ بِِِمْ حَتََّ أَتَى ظَهْرَ الْكُوفَةِ قَبْلَ الْغَرِي ِ فَخَطَّ حَوْلََُمْ خَطَّةً ثَُُّ قَالَ إِيََّكُمْ أَنْ تَخْرُجُوا مِنْ هَذِهِ الَْْطَّةِ فَإِنَّهُ إِنْ يََْرُجْ أَحَدٌ مِنْكُمْ مِنْ هَذِهِ الَْْطَّةِ يَُْتَطَفْ

(The book) ‘Al Khairaj Wa Al Jaraih –

‘While Al/asws was standing upon the pulpit when a snake, being like a large tree, came from the door ‘Al-Feel’. Al/asws called out to them: ‘Make way for it, for this is a messenger of a people from the Jinn!’ It came until it placed its mouth upon his/asws ears, and it was hopping like the hopping of the frog, and he/asws spoke to it with a speech resembling its movements. Then the snake turned around.

فَقَالَ النَّاسُ مَا حَالََُا قَالَ هُوَ رَسُولُ ق َوْمٍ مِنَ الِْْن ِ أَخْبََِنِ أَنَّهُ وَقَعَ بَيَْْ بَنِِ عَامِرٍ وَ غَيِْْهِمْ شَرٌّ وَ قِتَالٌ ف َبَعَثُوهُ لَِتِيَهُمْ فَأُصْلَُِ ب َيْنَهُمْ ف َوَعَدْتُُْمْ أَن ِ آتِيهِمُ اللَّيْلَةَ

The people said, ‘What is its situation?’ He/asws said: ‘He is a messenger of a people from the Jinn. It informed me that evil and fighting has occurred between the clan of Aamir and others, so they sent him for me/asws to go to them and reconcile between them. I/asws promised them and I/asws shall go to them tonight’.

فَقَالُوا أَ تََْذَنُ لَنَا أَنْ نََْرُجَ مَعَكَ قَالَ مَا أَكْرَهُ ذَلِكَ فَلَمَّا صَلَّى بِِِمُ الْعِشَاءَ الَْخِرَةَ انْطَقَ بِِِمْ حَتََّ أَتَى ظَهْرَ الْكُوفَةِ قَبْلَ الْغَرِي ِ فَخَطَّ حَوْلََُمْ خَطَّةً ثَُُّ قَالَ إِيََّكُمْ أَنْ تخْرُجُوا مِنْ هَذِهِ الَْْطَّةِ فَإِنَّهُ إِنْ يََْرُجْ أَحَدٌ مِنْكُمْ مِنْ هَذِهِ الَْْطَّةِ يَُْتَطَفْ

They said, ‘Will you/asws permit us to go out with you/asws?’ He/asws said: ‘I/asws would not dislike that’. When he/asws had prayed Al-Isha Salat with them, he/asws went with them until he/asws came to the outback of Al-Kufa before Al-Ghary. He/asws drew a line (in the sand) around them, then said: ‘Beware of exiting from this line, for if anyone of you exits from this line would be abducted’.

They sat down inside the line awaiting, and a pulpit had been set up for him. He ascended upon it, and addressed such a sermon, the former ones and the latter ones had not heard anything like it. Then he did not depart until he had reconciled whatever was between them, and he freed them from each other by his orders, and the Jinn were most resembling with Al-Zutt (tall people)''.

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‘One day the Prophet was seated at Al-Abtah, and in his presence was a group of his companion, and he was facing towards us with the narration when he looked at a whirlwind to have raised the dust, and it did not cease to approach, and the dust was high until it fell parallel to the Prophet.

There was a person in it who greeted unto Rasool-Allah, then said, ‘O Rasool-Allah! I am a delegate of my people and we have come to be rescued by you, so rescue us and send with me from you, someone who will overlook upon our people, for some of them have rebelled against us, so he would judge between us and them by the Judgment of Allah and His Book, and take the binding pacts and covenants upon us. I shall return him safely to you in the morning unless an event (of death) occurs upon me from the direction of Allah’.

The Prophet said to him: ‘Who are you and who are your people?’

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258 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 83 H 8
He said, 'I am Urfutat Bin Samrakh, one of the clans of Kakh, from the Momineen of the Jinn. I and a group of my family used to steal the hearing. When we were prevented that and Allahazwj Sent a trustworthy Prophet saww, and we ratified your saww word, and some of the people have opposed us, and they have stood upon what they had been. So, differing occurred between us and them, and they are more than we are in numbers and strength, and they have overcome upon the water and the pastures, and they have harmed us and our animals. So, send someone with me, one who can judge between us with the truth’.

فقال للهي ص أكشف لنا عن وجهك حتى نراك على هيئة التي أنت عليهن فكشفنا عن طورك فنظرنا إلى شخصي عليه شعر كبير وإذا رأست طويلة طويلة عندنا في طول رأسه ضعيف الحدقين في فيه أمنان كأشنان البيئاع

The Prophet saww said to him: ‘Uncover for us from your face until we see you upon your appearance which you are upon’. He uncovered for us from his face, and we looked at a person having a lot of hair upon him, and his head was long, long of the eyes. His eyes were the length of his head, small cheeks, having teeth in his mouth like the teeth of the predatory wild animals.

ثم إن اليين ص أخذ عليه العهد واليمين على أن ينزع عليهن من غير ما يبعث معه فلا يفرن من ذلك التلبس إلى أبي بكر وقال مبر مع أبينا

Then the Prophet saww took the pact and the covenant upon him, upon that he will return to him asws the next morning the one he saww would be sending with him. When he saww was free from that, he saww turned towards Abu Bakr and said, ‘Travel with our brother Urfutat and overlook upon his people and look at what they are upon, then judge between them with the truth’.

فقال يا رسول الله وأين هم قال هم تحت الأرض وقال أبو بكر كيف أطيع النزول والرزان وكيف أحكم بينهم وله أحسن كلامهم

He said, ‘O Rasool-Allah saww! And, where are they?’ He saww said: ‘They are beneath the earth’. Abu Bakr said, ‘And how can I endure the descend into the earth, and how can I judge between them and I am not good with their speech?’

قالت إلى عمر بن الخطاب وقال له مثل قوله لأبي بكر فأجاب بما قال جواب أبي بكر

He saww turned towards Umar Bin Al-Khattab and said to him like his saww words to Abu Bakr, and he answered with the like of what Abu Bakr had answered.

ثم استدعى عليًا و قال له يا عليا فإنك مع أبينا عرفتنا و نشرفات على قوله و ننظر إلى ما هم عليه و نحكم بينهم بالحق في حق ع ما غرطية و قد نقلت سبعة أمهات التلميذين و سلمان الفارسي

Then he saww summoned Ali asws and said to him asws: ‘O Ali asws! Travel with our brother Urfutat and overlook upon his people and look at what they are upon, and judge between them with the truth’. Ali asws stood up with Urfutat and he asws had collared his asws sword and was followed by Abu Saeed Al-Khudri and Salman Al-Farsi ra.
They said, 'We followed them until they came to a valley. When they were in the middle of it, Al[asws] looked at us and said: 'I thank Allah[azwj] the Exalted for your efforts. Return!' We stood looking at them and the ground had split up and they entered into it, and it returned to what it had been, and we returned and regret and remorse entered us what Allah[azwj] is more Knowing with it. All that being feeling sorry upon Ali[asws].

And the Prophet[saww] woke up in the morning and prayed the morning Salat with the people. Then he[saww] came and sat upon Al-Safa, and his[saww] companions surrounded him[saww]. And Al[asws] was delayed, and the day rose, and the people frequented the talk, until the sun (started) to decline, and they said, 'The Jinn have played a trick upon the Prophet[saww] and Allah[azwj] has Given us rest from Abu Turab (Ali[asws]), and has Done away his[saww] prideing with the son[asws] of his[saww] uncle upon us!'

And they frequented the talk until the Prophet[saww] prayed the first Salat and returned to his[saww] place and sat upon Al-Safa; and his[saww] companions did not cease to be in the discussion until Salat Al-Asr was Obligated, and the people frequented the talk and manifested the despair from Amir Al-Momineen[asws]. And the Prophet[saww] prayed Salat Al-Asr with us, and he[saww] came and sat upon Al-Safa and manifest the worrying regarding Ali[asws].

And the gloating of the hypocrites with Ali[asws] appeared, and the sun was almost setting, and the people were convinced that he[asws] had died, when Al-Safa split up and Ali[asws] emerged from it and his[asws] sword was dripping blood, and with him[asws] was Urfutat. The Prophet[saww] stood up and kissed what is between his[asws] eyes and his[asws] forehead. He[saww] said to him[asws]: 'What is that which withheld you[asws] from me[saww] up to this time?'

He[asws] said: 'I[asws] came to a lot of creatures who had rebelled against Urfutat and his people, the harmonious ones, and[asws] invited them to three characteristics – to the Eman with Allah[azwj] the Exalted, and the acknowledgment with your[saww] Prophet-hood and your[saww] Message. But, they refused, so I[asws] called them to the taxation. They refused, and I[asws]
asked them to reconcile with Urfutat and his people, so part of the pastures would be for Urfutat and his people, and like that would be the water (sharing).

They refused, so ﷺ placed my ﷺ sword among them and killed from them a group of eight thousand. When the people looked at what had been released with them, they sought the safety and reconciled. Then they believed and became brothers, and the opposition declined. And ﷺ did not cease to be with them until now’.

Urfutat said, ‘O Rasool-Allah ﷺ! May Allah azwj Recompense you ﷺ and Ali ﷺ goodly’, and he left’.

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While we were at the courtyard of the Kabah and Rasool-Allah ﷺ was with us when something mighty emerged to us from what follows the Yemeni corner, as large as could be from the elephants. Rasool-Allah ﷺ spat and said: ‘You are cursed’, or: ‘Despised’ – the doubt is by Sa’ad (the narrator).

Amir Al-Momineen Ali ﷺ Bin Abu Talib ﷺ stood up and said: ‘What is this, O Rasool-Allah ﷺ?’ He ﷺ said: ‘Or what you ﷺ do not recognise him, O Ali ﷺ?’ He ﷺ said: ‘Allah ﷺ and His ﷺ Rasool-Allah ﷺ are more knowing’. He ﷺ said: ‘This is Iblees’. Ali ﷺ leapt from his ﷺ place and grabbed his ﷺ forelock and pulled him ﷺ from his ﷺ place, then said: ‘Shall ﷺ kill him ﷺ, O Rasool-Allah ﷺ?’

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He said: ‘Or do you not know, O Ali, he has been resipped up to the known time?’

So, he pulled himself away from his hand and stood and said, ‘What is it to me and you of Abu Talib. By Allah! No one will hate you except and I have participated with his father regarding him.”

Amir Al-Momineenasws said to them: ‘What is the matter with you all, O people?’ They said, ‘A large snake has entered from the door of the Masjid as it is was a tall palm tree, and we were panicking from it and wanted to killed it, but we were not able upon it. Heasws said: ‘Do not go near it, and make way for it, for it is a messenger to me. It has come to me regarding a need!’

He (Al-Husaynasws) said: ‘During that, they moved aside for it, and it did not cease to go through the rows until it arrived at the receptacle of the knowledge of Rasool-Allahasw. Then it went on to hiss with a hissing, and the Imamhissed like what it had hissed to him. Then hesws descended from the pulpit and it slithered away from the congregation. It disappeared very quickly, and they could not see it. The congregation said, ‘What is this snake?’

Heasws said: ‘This is Durjan Bin Malik, my caliph upon the Momineen Jinn, and that is because they had differed regarding something from the matter of their religion, so they had sent it to me to ask me about it. I answered it, and it learnt its answer, then returned to them’.

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While Rasool-Allah ﷺ was seated when heﷺ looked at a snake as if it was a camel. Allâh ﷺ said to him: ‘it is Iblees', and I have taken a stipulated condition upon him that no hater will hate you except he would participate in the womb of his mother, and that is the Word of the Exalted: and participate in their wealth and their children [17:64].”

Then Abu Abdullah ﷺ said: ‘A flapping of their winds is a repellant of the Satan ﷺ.

‘From Ja’far ﷺ, Bin Muhammad ﷺ having said: ‘Amir Al-Momineen ﷺ was upon the pulpit of Al-Kufa and the people were around him. A snake came puffing among the people and they were moving away from it. Amir Al-Momineen ﷺ said: ‘Make space for it!’ It came until it was by the pulpit, and the people were looking at it.

This is a man from the Jinn. He mentioned that his son had been killed by a man from the Helpers,
his name is Jabir Bin Subie by the slippers, from without him having exposed any evil to him, and had gifted the blood (wergild) of his son’.

A tall man stood up to him<sup>asws</sup> between the people and said, ‘I am the man who killed the snake in the mentioned place, and since I had killed it, I have not been able to settle in any place from the shouting and the screaming. So, I fled to the congregation and I have been over here for seven days’.

Amir Al-Momineen<sup>asws</sup> said: ‘Take your camel and stay it in the place you killed the snake and go, there will be no problems upon you’.<sup>264</sup>

He went near to the Prophet<sup>saww</sup>, and the Prophet<sup>saww</sup> had been leaning his<sup>saww</sup> back upon the Kabah. He said, ‘O Rasool-Allah<sup>saww</sup>! Supplicate for me with the Forgiveness’. Rasool-Allah<sup>saww</sup> said: ‘Your striving is disappointing, and your deeds are strayed’.

When the old man turned around, he<sup>saww</sup> said to me<sup>asws</sup>: ‘O Abu Al-Hassan<sup>asws</sup>! Did you<sup>asws</sup> recognise him?’<sup>asws</sup> said: ‘No’. He<sup>saww</sup> said: ‘That is the accursed Iblees<sup>la</sup>’.

Ali<sup>asws</sup> said: ‘I<sup>asws</sup> ran behind him<sup>la</sup> until I<sup>asws</sup> caught up with him<sup>la</sup> and wrestled him<sup>la</sup> to the ground and sat upon his<sup>la</sup> chest, and placed my<sup>asws</sup> hand in his<sup>la</sup> throat to choke him<sup>la</sup>. He<sup>la</sup> said to me<sup>asws</sup>: ‘O Abu Al-Hassan<sup>asws</sup>! I<sup>asws</sup> am from the respite ones up to the Day of known time. By Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! I<sup>la</sup> love you<sup>asws</sup> very much and no one hates you<sup>asws</sup> except I<sup>la</sup> participate with his father in his mother, so he becomes a child of adultery (bastard)’.

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264 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 83 H 14
Iasws laughed and freed hisla way’. 265

فَضَحِكْتُ وَ خَلَّيْتُ سَبِيلَهُ.

We were at Mina with Rasool-Allahsaww when we sighted a man performing Sajdah and Ruk’u and beseeching. We said, ‘O Rasool-Allahsaww! How excellent is his Salat!’ Heasww said: ‘Heasw is the one had your father expelled from the Paradise’.

Alisws went to himla without a care and shook himla with such a shaking, hisasws right ribs entered the left, and the left into the right. Then hesaww said: ‘Asws shall kill youla, if Allahazwj so Desires!’

Heasws said, ‘Youasws will never be able upon that up to the known term from the Presence of myasws Lordazwj. What is the matter youasws want to kill measws? By Allahasww! No one hates youasws except Iasws preceded myasws seed into the womb of his mother before the seed of his father, and Iasws have participated yourasws hater in the wealth and the children, and it is the Word of Allahasww Mighty and Majestic in the Decisive of Hisazwj Book: and participate in their wealth and their children [17:64]’. 266

A group entered to see Abu Abdullahasws. Heasws said: ‘Rasool-Allahsaww said to Umm Salamaasws: ‘When myasws brotherasws comes, then instruct himasws to fill this pitcher from the water and join up with measws with it between the two mountains, and hisasws word should be with himasws. When Alasws came, sheasws said to himasws, ‘Yourasws brotherasws said to fill this pitcher from the water and join with himasws, with it, between the two mountains’.

Sheªª said, ‘Heªª filled it and went until when heªª entered between the two mountains, two pathways faced himªª. Heªª did not know which of the two heªª should take. Heªª saw a shepherd on the mountain, so heªª said: ‘O shepherd! Has Rasool-Allahªª passed by you?’ The shepherd said, ‘There is no Rasoolªª for Allahªª!'

Aliªª grabbed a rock and the shepherd shrieked, and there the mountain was filled with the cavalry and the infantry. They did not cease to pelt him with the rocks and two white birds circled above him. Heªª did not cease to continue and pelting him until heªª met Rasool-Allahªª.

Heªª said: ‘O Aliªª! What is the matter youªª look tired?’ Heªª said: ‘O Rasool-Allahªª! Such and such happened’. Heªª said: ‘And do youªª know who the shepherd was, and the two birds were?’ Heªª said, ‘No’. Heªª said: ‘As for the shepherd, it was Ibleesªª, and as for the two birds, Jibraeelªª and Mikaeelªª’.

Then Rasool-Allahªª said: ‘O Aliªª! Take this sword of mineªª and go between these two mountains, and do not meet anyone except kill him, and do not be awed by him’. Heªª took a sword of Rasool-Allahªª and entered between the two mountains. Heªª saw a man whose eyes were like the flash of lightning and his teeth were like the sickles, walking in his hair. Heªª was severe upon him and struck him a strike, but it did not achieve anything. Then heªª struck him another and cut him into two.

Then heªª came to Rasool-Allahªª and said, ‘Iªª killed him’. The Prophetªª said: ‘Allahªª is the Greatest!’ – thrice – ‘This is Yagous, and he will not enter into any idol being worshipped besides Allahªª until establishment of the Hour’. 267

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267 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenªª, Ch 83 H 17
(The books) ‘Al-Kharaik Wa Al-Jaraih’, (and) ‘Al-Manaqib’ of Ibn Shehr Ashub’, (and) ‘Al-Irshad’ – From the miracles of Amir Al-Momineen⁸⁷⁷ what the Ahadeeth have revealed, from Rasool-Allah⁸⁷⁸ sending him⁸⁷⁹ to a valley of the Jinn, and Jibraeel⁸⁸⁰ had informed him⁸⁸¹ that a group from them had united to plot against him⁸⁸². So, he⁸⁸³ sufficed about Rasool-Allah⁸⁸⁴ and Allah⁸⁸⁵ Suffice the Momineen by him⁸⁸⁶ of their plots, and defended them from the Muslims by his⁸⁸⁷ strength which had been manifest by it of their community.

It is reported by Muhammad Bin Abu Al Sary Al Tameemi, from Ahmad Bin Al faraj, from Al-Hassan Bin Musa Al Nahdi, from his father, from Wabarah Bin Al Haris, from Ibn Abbas who said,

‘When the Prophet⁸⁸⁸ went out to the clan of Al-Mustaliq, set aside from the road, and the night came up. He⁸⁸⁹ descended near a fearful valley. When it was at the end of the night Jibraeel⁹⁰ came down to him⁹¹ to inform him⁹² that a group of Kafirs of the Jinn had gone into the interior of the valley intending to plot against him⁹³ and inflict evil upon his⁹⁴ companions during their travelling to him⁹⁵.

He⁹⁶ called Amir Al-Momineen⁹⁷ and said to him⁹⁸: ‘Go to this valley, and there will be displayed to you, from the enemies of Allah⁹⁹ (from) the Jinn, one intending (to kill) youⁱ₀⁰. So, repel him with the strength which Allahⁱ₀¹ Mighty and Majestic has Given youⁱ₀², and fortify from them with the Names of Allahⁱ₀³ Mighty and Majestic which youⁱ₀⁴ are specialised with its knowledge’.

And heⁱ₀⁵ enforced himⁱ₀⁶ with one hundred men from a mixture of the people and said to them: ‘Be with himⁱ₀⁷ and obey hisⁱ₀⁸ orders!’ Amir Al-Momineenⁱ₀⁹ headed to the valley. When heⁱ₁₀ was near its edge, heⁱ₁¹ ordered the one hundred, those who had accompanied himⁱ₁², to pause nearby the edge and not to do anything new until heⁱ₁₃ permits for them. Then heⁱ₁₄ went ahead.

Heⁱ₁₅ paused at the end of the valley and sought Refuge with Allahⁱ₁₆ from Hisⁱ₁₇ enemies, and Named Allahⁱ₁₈, Mighty is Hisⁱ₁₉ Name, and gestured towards the people, those that had followed himⁱ₂₀ that they should be drawn near to himⁱ₂₁. They came closer, and
between them and him was a large crevice the distance of an arrow shot. Then he departed descending into the valley.

He was intercepted by a stormy wind, the people almost fell upon their faces due to its intensity, and their feet were not affirmed upon the group from the horror of the adversity and from the horror of what faced them. Amir Al-Momineen asws shouted: 'I am Ali Bin Abu Talib asws, successor of Rasool-Allah saww, and son of his uncle! Stand firm if you so like to!'

There appeared to the people, persons upon the image of the tall palm trees, having flames of fire in their hands, surging, and encircling the sides of the valley. Amir Al-Momineen asws distanced from the interior of the valley and he was reciting the Quran, and he was gesturing with his sword, right and left. It was not long until the persons became like black smoke, and Amir Al-Momineen asws exclaimed Takbeer.

Then he ascended from where he had descended. He stood with the people, those that had followed him, until the place turned yellow from what had happened. The companions of Rasool-Allah saww said to him: 'What did you face, O Abu Al-Hassan asws, for we had almost died of fear and were scared upon you more than what we had faced'.

He said to them: 'When the enemies appeared to me, I was loud among them with the Names of Allah azwj the Exalted, so they were weakened and knew what had been released with them from the panic. So, I moved into the valley without fear from them, and if they had remained upon their forms (appearances), I would have come upon their own selves (to their last ones), and Allah azwj has Suffice of their plots, and Sufficed Amir Al-Momineen asws of their evil, and their remaining ones will come with me to Rasool-Allah saww to believe in him saww'.

And Amir Al-Momineen asws left with the ones with him, to Rasool-Allah saww and informed him the news. He was cheered from it and supplicated for him with goodness and
said to him\textsuperscript{asws}: ‘How come there have preceded you\textsuperscript{asws} (to me\textsuperscript{saww}), O Ali\textsuperscript{asws}, one Allah\textsuperscript{azwj} had Frightened by you\textsuperscript{asws}, and he became a Muslim, and I\textsuperscript{saww} have accepted his Islam, then departed with a group of Muslims until they cut across the valley safely without fear’.

And this Hadeeth has been reported by the general Muslim like what has been reported by the special (Shias) and they are not denying anything from it\textsuperscript{268}.

I (Majlisi) am saying, ‘The day of Al-Neyrouz, it is the day in which Rasool-Allah\textsuperscript{saww} send Ali\textsuperscript{asws} to valley of the Jinn, and he\textsuperscript{asws} took the pacts and the covenants upon them’\textsuperscript{269}.

When it came to the step which Amir Al-Momineen\textsuperscript{asws} was standing upon, he\textsuperscript{asws} bent over to the snake, and the snake elongated towards him\textsuperscript{asws} until it came to his\textsuperscript{asws} ear. And the people were silent and confused to that, and it hissed a hissing, most of them heard it. Then it moved from its place and Amir Al-Momineen\textsuperscript{asws} moved his\textsuperscript{asws} lips and the snake was like the listener to him\textsuperscript{asws}. Then it slithered and as if the ground had swallowed it up, and Amir Al-Momineen\textsuperscript{asws} returned to his\textsuperscript{asws} sermon.

He\textsuperscript{asws} completed it. When he\textsuperscript{asws} was free from it and descended, the people gathered to him\textsuperscript{asws} asking him\textsuperscript{asws} about the situation of the snake and the wonder regarding it. He\textsuperscript{asws} said to them: ‘That isn’t like what you are thinking. But rather, it is a judge from the judges of the Jinn. A judgment had been confusing upon it, so it came to me\textsuperscript{asws} to understand from

\textsuperscript{268} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 83 H 18
\textsuperscript{269} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 83 H 19
me asws about it. I asws made it understand it and it supplicated for me asws with goodness and left". 270

From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! Go to the valley!’ He asws entered the valley, and he asws circled in it but could not see anyone until when he asws came to its entrance, he asws met an old man. He said: ‘What are you asws doing over here?’ He asws said, ‘Rasool-Allah saww sent me asws’. He la said, ‘Do you asws recognise me?’ He asws said: ‘It is appropriate than you la happen to be the accursed’.

He asws stood up to him asws and said, ‘Shall la wrestle you asws once again?’ He asws said: ‘Yes’. Amir Al-Momineen asws wrestled him down once again. He la said, ‘Get up from me la until I la give you asws glad tidings’. He asws stood up from him la. He asws said: ‘What are you la giving me asws glad tidings of, O accursed?’ He la said, ‘When it will be the Day of Qiyamah, Al-Hassan asws would come to be on the right of the Throne, and Al-Husayn asws on the left of the Throne giving their asws Shias the permit to be away from the Fire’.

He asws said, ‘Stand, wrestle me la for a third time!’ He asws said: ‘Yes’. He asws wrestled him la and held his la neck, then wrestled him la. Amir Al-Momineen asws wrestled him la down. He la said, ‘O

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Ali<sup>asws</sup>! Do not knock me<sup>la</sup> down. Arise from me<sup>la</sup> until I<sup>la</sup> give you<sup>asws</sup> glad tidings’. He<sup>asws</sup> said: ‘(Yes), asws disavow from you<sup>la</sup> and curse you<sup>la</sup>!’

قال و الله يا ابن أبي طالب ما أخذني يبغضك إلا شريكك أبّا في رحم أبّا وأبا وأبا مما قرأ كتب الله وشاركك في الأموال والأولاد الأبناء.

He<sup>la</sup> said, ‘By Allah<sup>azwj</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! There is no one hating you<sup>asws</sup> except and I<sup>la</sup> have participated his father in the womb of his mother, and his children and his wealth. Have you<sup>asws</sup> not read the Book of Allah<sup>azwj</sup>: and participate in their wealth and their children<sup>[17:64]</sup> – the Verse”.

قَالَ وَ اللََِّّ يََ ابْنَ أَبِِ طَالِبٍ مَا أَحَدٌ يُبْغِضُكَ إِلََّلَا شَرِكْتُ أَبََهُ فِِ رَحِمِ أُم ِهِ وَ وُلْدِهِ وَ مَالِ
[213x715]هِ أَمَا قَرَأَِْ كِتَابَ اللََِّّ وَ شارِكْهُمْ فِِ الَْْمْوالِ وَ الَْْوْلَّدِ

He<sup>la</sup> said, ‘By Allah<sup>azwj</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! There is no one hating you<sup>asws</sup> except and I<sup>la</sup> have participated his father in the womb of his mother, and his children and his wealth. Have you<sup>asws</sup> not read the Book of Allah<sup>azwj</sup>: and participate in their wealth and their children<sup>[17:64]</sup> – the Verse”.

The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) History of Al Khateeb, and the book of Al Natanzy, by their chains from Ibn Jareeh, from Mujahid, from Ibn Abbas, and by a chain of Al Khateeb, from Al Amsh, from Abu Wail, from Abdullah, from Ali Bin Abu Talib<sup>asws</sup>. And in (the book) ‘Ibanah’ Al Kharkowshi, by his chain from Al Zahhak, from Ibn Abbas. And it has been reported by the judge Abu Al-Hassan Al Ashnany, from Is’hq Al Ahman. And it has been reported from our companions, a group from them, Abu Ja’far Bin babuwayh in (the book) ‘Al Imtihan’, and the wordings of the Hadeeth are of Al Kharkowshy, Ibn Abbas said,

كُنْتُ أَنََ وَ رَسُولُ اللََِّّ ص وَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع بِفِنَاءِ الْكَعْبَةِ إِذْ أَق ْبَلَ شَخْصٌ عَظِيمٌ مَِِّأ يَلِي الرُّكْنَ الْيَمَانَِّ كَفِيلٍ ف َتَفَلَ رَسُولُ اللََِّّ ص وَ قَالَ لُعِنْتَ

I and Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> were at the courtyard of the Kabah when a large person like an elephant came from what follows the Yemeni corner. Rasool-Allah<sup>saww</sup> spat and said: ‘Curse!’ Ali<sup>asws</sup> said: ‘What is this, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘And do you<sup>asws</sup> not recognise him<sup>la</sup>? That is Iblees<sup>la</sup> the accursed’.

ف َوَثَبَ عَلِيٌّ ع وَ أَخَذَ بِنَاصِيَتِهِ وَ خُرْطُومِهِ وَ جَذَبَهُ فَأَزَالَهُ عَنْ مَوْضِعِهِ وَ قَالَ لََْق ْتُ

Ali<sup>asws</sup> leapt and grabbed his<sup>la</sup> forelock and his<sup>la</sup> nose and pulled him<sup>la</sup>, and moved him<sup>la</sup> from his<sup>la</sup> place, and said: ‘Shall I<sup>asws</sup> kill him<sup>la</sup>, O Rasool-Allah<sup>saww</sup>?’ Rasool-Allah<sup>saww</sup> said: ‘And do you<sup>asws</sup> not know, O Ali<sup>asws</sup>, he<sup>la</sup> has been respited up to the day of the known time?’ He<sup>asws</sup> left him<sup>la</sup>.

فَقَالَ النَّبُِِّ ص دَعْهُ يََ عَلِيُّ فَتََّكَهُ.

Iblees<sup>la</sup> leapt and said, ‘O Ali<sup>asws</sup>! Leave me<sup>la</sup>! I<sup>la</sup> shall give you<sup>asws</sup> glad tidings. Neither is there authority for me<sup>la</sup> upon you<sup>asws</sup> nor upon your<sup>asws</sup> Shias. By Allah<sup>azwj</sup>! No one will hate you<sup>asws</sup> except and I<sup>la</sup> have participated with his father regarding him, like what it is in the Quran:

(Iblees<sup>la</sup> leapt and said, ‘O Ali<sup>asws</sup>! Leave me<sup>la</sup>! I<sup>la</sup> shall give you<sup>asws</sup> glad tidings. Neither is there authority for me<sup>la</sup> upon you<sup>asws</sup> nor upon your<sup>asws</sup> Shias. By Allah<sup>azwj</sup>! No one will hate you<sup>asws</sup> except and I<sup>la</sup> have participated with his father regarding him, like what it is in the Quran:

271 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 83 H 21
and participate in their wealth and their children [17:64]’. The Prophet saww said: ‘Leave himla, O Aliasws!’ Heasws left himlast, 272

The book of Ibrahim – It is reported by Abu Sarah Al Shamy, by his chain, and the book of Ibn Fayyaz, reported by Ismail Bin Aban, by his chain, both of them,

‘From Umm Salama ra in a Hadeeth, ‘Aliasws went out and with himasws was Bilal pursuing the tracks of Rasool-Allahsaww until they ended up to the mountain. The tracks were cut off them. While they were like that when a man was raised for them, leaning upon a staff of his, there being a cloak upon his shoulder as if he were a shepherd from these shepherds.

Aliasws said: ‘O Bilal! Be seated until asws come to you with the news’, and heasws headed in the direction of the man, until when heasws was near to him heasws said: ‘And is there any Rasoolas for Allahazwj?’ Aliasws was angered and grabbed a stone and pelted him. It hit him between his eyes. He shouted a shriek, and there the ground, all of it became black between cavalry and infantry, until they kept circling himla.

The Aliasws came back. While heasws was like that when two birds came from the direction of the mountain. One of them took to the right and the other one to the left. They did not cease striking with their wings until that blackness went away and the two birds returned, until they kept to be in the mountain.

Heasws said to Bilal: ‘Go until you follow these two birds’. Aliasws and Bilal climbed the mountain, and there they were with Rasool-Allahsaww and heasws had come from behind the mountain. Heasww smiled in the face of Aliasws. Heasww said: ‘O Aljasws! What is the matter Isaww see youasws scared?’ Heasws narrated the news to himsaww.

272 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 83 H 22 a
He saww said: ‘Do you asws know what the two birds are?’ He asws said: ‘No’. He saww said: ‘That is Jibraeel as and Mikaeel as, the greetings be upon them both. They as were with me saww narrating to me saww. When they as heard the voice, they as recognised it was Iblees la, so they as came to you asws, O Ali asws, to assist you asws’.

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The book) ‘Al Manaqib’ of Ibn Shehr Ashub, in a lengthy Hadeeth from Ali Bin Muhammad Al Sowfy, ‘He met Iblees la and asked him la. He said to him la: ‘Who are you la?’ He la said, ‘I la am from the sons of Adam as. He asws said: ‘There is no god except Allah azwj! You la are from a people claiming they love Allah azwj and are actually hating Him azwj and hating Iblees la and are actually obeying him la’.

ف َقَالَ الصُّوفُِِّ بَِِق ِ اللََِّّ عَلَيْكَ إِلََّّ دَلَلْتَنِِ عَلَى عَمَلٍ أَتََّبَعْ بِهِ إِلََ اللََِّّ وَ أَسْتَعِيُْ بِهِ عَلَى نوائِبِ دَهْرِي

He said, ‘Who are you asws?’ He la said: ‘I la am owner of the branding iron, and the greatest Name, and the mighty drum, and I la am the killer of Habeel as, and I la am the sailor with Noah as in the ship, I la am the slayer of the she-camel of Salih as, I la am ignited of the fire of Ibrahim, I la managed the killing of Yahya as, I la enabled the people of Pharaoh la from the Nile; I la am the imaginer of the sorcery and guided it to Musa as, I la made the calf for the children of Israel, I la was in charge of the saw of Zakariya, I la am the traveller with Abraha to the Kabah with the elephants, I la am the gatherer for fighting against Muhammad saww on the day of Ohad and Hunayn, I la cast the jealousy on the day of Al-Saqeefa into the hearts of the hypocrites;

أَنََ صَاحِبُ الْمِيسَمِ وَ الَِّسْمِ الْكَبِيِْ وَ الطَّبْلِ الْعَظِيمِ وَ أَنََ قَاتِلُ هَابِيلَ وَ أَنََ الرَّاكِبُ مَعَ نُوحٍ فِِ الْفُلْكِ أَنََ عَاقِ

I la am the owner of the carriage (carrying Ayesha) on the day of Al-Basra and the camel, I la was the one standing between soldiers of Siffeen, I la am the gloater with the Momineen on the day of Karbala, I la am the leader of the hypocrites, I la am the destroyer of the former ones, I la am the strayer of the latter ones, I la am the sheyk of the allegiance-breakers, I la am the cornerstone of the deviants, I la am the shade of the renegades, I la am Abu Murrah created from fire not from clay, I la am the one Allah azwj Lord azwj of the worlds is Angered upon’. 

قَالُ الصُّوفُ بِجُعْلِ اللَّهِ عَلَيْكَ إِلَّا ذَلِلْتُني عِنْهُ فَهُمْ أمْرِهِ يَهِىِ إِلَى اللَّهِ وَ أُسْتَعِيْ بِهِ عَلَى نوائِبِ دَهْرِي
Al-Sowfy (the narrator) said, ‘By the right of Allahazwj upon youla, if youla could only point me upon a deed I can draw closer to Allahazwj by it, and be assisted by it upon the crisis of my time’.

He lakho said: ‘Be content with your world with the chastity and the sufficiency and be assisted upon the Hereafter by the love of Alasws Bin Abu Talibasws and hating hisasws enemies, for Iasws have worshipped Allahazwj in Hisazwj seven skies and disobeyed Himazwj in Hisazwj seven earths. Iasws have not found any Angel of Proximity nor a Messengeras, except and he draws closer (to Allahazwj) by having hisasws love’.

Then he lakho disappeared from my sight, so I went to Abu Ja’farasws and informed himasws with hisasws news. Heasws said: ‘The accursed belied by hisasws tongue and disbelieved by hisasws heart’.274

‘We saw an old man crying and he was saying, ‘I was overlooking upon one hundred and I did not see the justice except for a moment’. He was asked about that. He said, ‘I am Hajar Al-

When heasws saw me heasws said: ‘O brother Jew! With usasws there is knowledge of the afflictions and deaths, what has happened or will be happening. Shall Iasws inform you or will you inform measws with what you have come for?’ I said, ‘But, youasws inform me’. Heasws said: ‘You were stolen from by the Jinn. Your wealth is in the dome, so what is your desire’. I said, ‘If youasws could assist me, I shall believe in youasws’.276

Heasws went with me until when heasws came to the dome, heasws prayed two Cycles Salat and supplicated with a supplication, and recited: *Flames of fire and smoke would be Sent upon*
you two, and you will not (be able to) help each other [55:35] – the Verse. Then he asws said:

‘O Ubeydullah! What is this tampering? By Allah asw! It was not upon this that you had pledged allegiance to me asws and covenanted with me asws, O community of Jinn!’

I saw my wealth (donkey) come from the dome. I said, ‘I testify there is no god except Allah azwj, and I testify that Muhammad sallallaahu alaibhi wa sallama is Rasool-Allah sallallaahu alaibhi wa sallama, and I testify that Alasws is Guardian of Allah asw’. Then, when I have arrived here, I found him asws to have been killed’. 275

The book ‘Hawatif Al Jinn’ – Muhammad Bin Is’haq, from Yahya Bin Abdullah Bin Al haris, from his father who said,

‘It is narrated to me by Salman Al-Farsi ra in a Hadeeth, ‘We were with Rasool-Allah sallallaahu alaibhi wa sallama during a rainy day and we were attentive around him sallallaahu alaibhi wa sallama. A caller called out, ‘The greeting be to you sallallaahu alaibhi wa sallama, O Rasool-Allah sallallaahu alaibhi wa sallama!’ He sallallaahu alaibhi wa sallama responded the greeting to him and said: ‘Who are you?’ He said, ‘Urfutat Bin Shamrakh, one of the clans of Najah’. He sallallaahu alaibhi wa sallama said: ‘Reveal to us in your image’.

Calculated the greeting to us, a hairy, thick hair upon his face, bushy (beard). He had covered it up and his eyes were two long slits, and his mouth in his chest wherein were fangs appearing tall, and his nails were like the claws of the predatory wild animals.

The old man said, ‘O Prophet saww of Allah asw! Send someone with me who can call my people to Al-Islam, and I shall return him to you safely’. The Prophet saww said: ‘Which one of you will stand with him and deliver to the Jinn on my saww behalf, and the Paradise would be for him?’ But no one stood up. He saww said it secondly and thirdly.

275 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 83 H 23 b
Ali asws said: ‘I, O Rasool-Allah saww!' The Prophet saww turned to the old man and said, ‘Meet me to Al-Harrah during this night, I saww shall send a man with you who will determine my saww judgment and speak with my saww tongue and deliver to the Jinn on my saww behalf’.

قَالَ فَغَابَ الشَّيْخُ ثَُُّ أَتَى فِِ اللَّيْلِ وَ هُوَ عَلَى بَعِيٍْ كَالشَّاةِ وَ مَعَهُ بَعِيٌْ آخَرُ كَارْتِفَاعِ الْفَرَسِ حََْلَنِِ خَلْفَهُ وَ عَصَبَ عَيْنََِّ وَ قَالَ لََّ ت َفْتَُْ عَيْنَيْكَ حَتََّّ تَسْمَعَ عَلِي اً ي ُؤَذ ِنُ وَ لََّ ي َرُوعُكَ مَا تَسْمَعُ وَ إِنَّكَ آمِنٌ

He (Salman ra) said, ‘The old man disappeared. Then he came during the night and he was upon a camel like the sheep, and with him was another camel like the raised horse. The Prophet saww carried Ali asws upon it and carried me ra behind him asws and blindfolded my ra eyes and said: ‘Do not open your ra eyes until you ra hear Ali asws calling out, and do not let what you hear scare you and you ra will be safe’.

The camel travelled, pushing in its travel like the pushing of the ostrich, and Ali asws was reciting the Quran. We travelled our night until when the dawn emerged, Ali asws proclaimed Azaan and knelt the camel and said: ‘Descend, O Salman ra!’ I ra untied my ra eyes and descended, and there was a vast land. He asws established the Salat and prayed leading us and I ra did not cease to hear the hiss until Ali asws performed Salam.

I ra turned and there was a large creature, and Ali asws stood up glorifying his asws Lord azwj until the sun emerged. Then he asws stood to address and preached to them. The renegades from them objected to him asws. Ali asws came back and said: ‘Is it with the truth you are belying, and hindering from the Quran, and rejecting the Verses of Allah azwj?’

Then he asws raised his asws eyes towards the sky and said: ‘O Allah azwj! By the mighty Phrase, and the beautiful Name, and the great determinations, and the Living, the Eternal, and Reviver of the dead, and Causer of death to the living, and Lord azwj of the earth and the sky! O guards of the Jinn and observers of Satans la, and servants of Allah azwj, the ‘Sharhaleen’, and the ones with clean souls!

اهبطوا بالح저ة الى لا تطفأ، والسوارnię القطب والموشاخ الخراص والنخيل فكيفين، والحبوب والجنود، ومناطق العظام، والمواقع الموقعة، لذا استلموا الإجبار على المدفع المتفوقين المتفوقين اذ ربت العالمين

Come down with the ember which does not extinguish, and the piercing meteorites, and the incinerating flames, and the killer brass! By Kaf Ha Ayn Suad [19:1], and the ‘Al
Tawaseen’ (Chapters 26, 27 & 28), and ‘Al Hawameem’ (Chapters 40, 41, 42, 43, 44, 45 & 46), and ‘Yaseen’ (Surah 36), and Noon and the Pen, and what they will be writing! [68:1], and By the (winds) scattering [51:1], and (I Swear) by the star when it swoops down [53:1], and (I Swear) by the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3] And the Oft-frequented House [52:4], and the swearing of oaths, and places of the stars, when you hastened to roll down to the renegades, the despondent, the arrogant, the rejecters of the traces of Lordazwj of the world!’

Salmanra said, ‘Ira felt the ground under mera trembling and Ira heard a loud roar in the air. Then a fire descended from the sky stunning everyone from the Jinn who saw it and fell upon their faces with unconsciousness upon them, and Ira fell upon myra face. When Ira awoke there was smoke gushing out from the ground. Allasws shouted at them: ‘Raise your heads, for Allahazwj has Destroyed the unjust ones!’

Then heasws returned to hisasws sermon. Heasws said: ‘O community of Jinn and the Satansla and the demons, and clan of Shamrakh, and people of Najah, and inhabitants of the jungle, and the desert and the wastelands, and entirety of Satansla of the cities! Know that the earth has been filled with justice like what it had been filled with tyranny. This, it is the truth: And what is there after the Truth except for the straying? So how come you are turning away? [10:32].’

They said, ‘We believe in Allahazwj and Hisazwj Rasoolasws and the messenger of Hisazwj Rasoolas!’

When we entered Al-Medina, the Prophetasws said to Alasws: ‘What is what which youasws did?’ Heasws said: ‘They answered and complied’, and heasws narrated the news to himasws. Heasws said: ‘They will not cease to be awed like that up to the Day of Qiyamah’.

And heasws took the allegiance upon the Jinn at the valley of Al-Aqeeq that they will not appear among our belongings and the roads of the Muslims, and heasws judged from himasws and from Rasool-Allahasws.
The Jinn complained of their consumption. He\textsuperscript{asws} said: ‘Or hasn’t the fat (marrow) and the bones been made lawful for you all?’ They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Upon a condition that it has not been used as toilet paper’. He\textsuperscript{asws} said: ‘That is for you’. They said, ‘O Amir Al-Momineen\textsuperscript{asws}! The sun tends to harm our children’. So, Amir Al-Momineen\textsuperscript{asws} ordered the sun to return, so it returned, and he\textsuperscript{asws} took the pact that it will not harm the children of the Momineen from the Jinn and the human beings’.\textsuperscript{276}

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The books ‘Al Rowza’, (and) ‘Al Fazaail’ of Ibn Shazan,

‘From Ali\textsuperscript{asws} having said: ‘One night from the nights Rasool-Allah\textsuperscript{saww} called me\textsuperscript{asws}, and it was a pitch-dark night. He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘Take your\textsuperscript{asws} sword and go into the mountain of Abu Qubeys, and everyone you\textsuperscript{asws} see upon its peak, strike him with the sword’.\textsuperscript{277}

\textsuperscript{asws} aimed for the mountain. When \textsuperscript{asws} was high upon it \textsuperscript{asws} found a black man of formidable appearance upon it, as if his eye were two embers. His appearance terrified \textsuperscript{asws}. He said to me\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}!’ So, \textsuperscript{asws} went near him and struck him with the sword and cut him into two halves. \textsuperscript{asws} heard the clamour from houses of Makkah in their entirety.

Then \textsuperscript{asws} came to Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was in the house of Khadeeja\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased with her\textsuperscript{as}. \textsuperscript{asws} informed him\textsuperscript{saww} the news. He\textsuperscript{saww} said: ‘Do you\textsuperscript{asws} know whom you\textsuperscript{asws} have killed?’ \textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’. He\textsuperscript{saww} said: ‘You\textsuperscript{asws} killed Al-Laat and Al-Uzza. By Allah\textsuperscript{azwj}! They will not return to be worshipped after it, ever!’\textsuperscript{277}

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\textsuperscript{276} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 83 H 23 c

\textsuperscript{277} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 83 H 24
‘Rasool-Allahsaww prayed the morning Salat with us and reclined to hissaww prayer niche, and the people were around himsaww, among them being Al-Miqdadra, and Abu Zarrra, and Salmanra, and there was a high voice which had filled the ears. At that, he saw said: ‘O Huzeyfa! Look and what the news is’.

He said, ‘I went out and there, they were forty men upon their rides having the spears in their hands dragging on the ground, and the blades of the spears were by their heard, being of red ruby, and upon each one was a variety of pearls, and upon their heads were helmets studded with gems and jewels. A boy was preceding them having no growth (of hair) on his face, as if he were a segment of the full moon, and he was calling out, ‘The caution! The caution! The haste! The haste to Muhammadsaww, the Chosen, the Sent in the earth!’

Huzyefa said, ‘I informed the Prophetsaww with that. He saww said: ‘O Huzeyfa! Go to the chamber of the remover of worries, knower of the unseen, and the crushing lion, and the grateful tongue, and the pride-worthy lion, and the daring hero, and the patient scholar, the one whose name is in the Torah, and the Evangel, and the Psalms. Go to my saww daughterasws Fatimaasws and come to measws with herasws husband Aliasws Bin Abu Talibasws’.

He said, ‘I went there and I was with him having met me (on the way). Heasws said to me: ‘O Huzeyfa! You are coming to inform measws about a people asws am more knowing with them since they were born, and regarding which thing have they come?’ Huzyefa said, ‘I said, ‘May Allahazwj Increase youasws in knowledge and understanding, O my Master!’

Then heasws came to the Masjid and the people had surrounded the Prophetsaww. When they saw himasws, they got up standing upon their feet. The Prophetsaww said to them: ‘Be upon your seats! So, they sat down.

When the gathering had settled with them, the adolescent boy stood up besides his companions and said, ‘O you people! Which one of you is the monk when the dark night
falls? Which one of you is breaker of the idols? Which one of you is veiler of the bareness of the women? Which one of you is the grateful to what the Benefactor has Placed him first? Which one of you is the striker on the day of striking and stabbing? Which one of you is breaker of the heads of knights? Which one of you is Muhammad saww, mine of the Eman? Which one of you is his asws successor asws who he saww is helped with in his saww religion over rest of the religions? Which one of you is Ali asws Bin Abu Talib asws?'

The Prophet saww said at that: ‘O Ali asws! Answer the boy who in his description is a boy and stand for his need!’ Ali asws said at that: ‘Come near me asws, O boy! I asws shall give you what you ask for, and your purpose, and I asws shall heal the illness for you by the Assistance of Lord asw of the people! So, go with your need, for I asws shall make you reach your wishes for the Muslims to know that I asws am the ship of salvation, and staff of Musa as, and the great Phrase, and the mighty News, and the Straight Path’.

The boy said, ‘With me is my brother, and he was fond of hunting. He went out in one of his days to hunt. Ten wild cows presented to him. He shot at one of them and killed it. Half of him got paralysed during the time and the situation, and his speech is little to the extent that he does not speak to us except by gestures, and it has reached us that your asws companion asws can repel away from him what he is finding. So, if your companion asws were to heal his illness, we shall believe in him asws.

We are the sons of support, and the prowess, and the strength, and the might, and there is gold for us and silver, and the horses and the camels, and high quality stuff, and we are seventy thousand with cavalry horses, and helping forearms, and we are remainder of the people of Aad’.

At that, Amir Al-Momineen asws said: ‘Where is your brother Ajjaj Bin Al-Halalil Bin Abu Al-Gazab Bin Sa’ad Bin Al-Muqnie Bin Imlaq Bin Zahab Bin Sa’ad Al-Ady?’ When the boy heard his lineage he said, ‘Here he is in the carriage. He shall be coming with a group from us, O my Master asws! If you asws were to cure his illness, we shall return from worshiping the idols and follow the son asw of your asws uncle asw, one with the cloak and the staff and the cloud’.
He (the narrator) said, ‘While they were talking when a disabled man came sitting above a camel. Upon it was a carriage. He had knelt it at the door of Al-Mustafa asws. The boy said, ‘My brother has come, O youth!’ Amir Al-Momineen asws got up and went near the carriage, and therein was a boy having a radiant face for him. He opened his eyes and looked at the face of Ali asws and cried, and said in a weak voice and grief-stricken heart, ‘To you asws I bring my complain and my recourse, O People asws of the Household of the Prophet-hood’.

Ali asws said to him: ‘There will be no problems upon you after today’. Then he asws called out: ‘O you people! Come out this night to Al-Baqie, you shall be seeing a wonder from Ali asws!’

Huzeyfa Bin Al-Yamani said, ‘The people gathered from Al-Asr (late afternoon) at Al-Baqie up to calmness of the night. Then Amir Al-Momineen asws came out to them and with him was Zulfiqar (sword). He asws said: ‘Follow me asws until I asws show you a wonder!’ They followed him and there he asws was with two separate fires, a large fire, and a small fire. He asws entered the small fire and faced it towards the large fire.

Huzeyfa said, ‘I heard rumble like the rumbling of thunder, and the fire had transferred into each other. Then he asws entered it and we were at a distance from him asws, and the dread had entered us from the frequency of the rumbling, and we were waiting (to see) what he asws would be doing with the fire. He asws did not cease to be like that until the morning light. Then the fire froze and he asws emerged from it, and we had despaired from him asws.

He asws arrived to us and in his asws hand was a head and in its peak were eleven fingers, and it had one eye for it in his forehead, and he asws was holding it by its hair, and for it there was hair like the bear. We said to him asws, ‘May the Assistance of Allah azwj be for you asws!’ Then he asws came with it to the gathering in which was the (paralysed) boy and said: ‘Arise, by the Permission of Allah azwj, O boy, for there does not remain any problem upon you!’
The boy got up and his hands and his feet were healthy, sound. He devoted to the leg of the Imam\textsuperscript{asws}, kissing it, and he was saying, 'Extend your hand, for I testify there is no god except Allah\textsuperscript{azwj} and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{asws} of Allah\textsuperscript{azwj}, and you\textsuperscript{asws} Ali\textsuperscript{asws} are guardian\textsuperscript{asws} of Allah\textsuperscript{azwj} and helper of His\textsuperscript{azwj} religion'. Then the people became Muslims, those who were with him.

He (the narrator) said, ‘And the people remained mystified having had paled, when they saw the head and its appearance. Ali\textsuperscript{asws} turned towards them and said: 'O you people! This is the head of Amro Bin Al-Akheyl Bin Laqis son of Iblees\textsuperscript{la}, the accursed. He was among legion of twelve thousand from the Jinn, and he is the one did with the boy what you have witnessed.

He said to me, ‘More than one hundred years have come upon me, I have not seen any justice during these, nor any right, nor apparent knowledge except for two hours from a night, and two hours from a day, and I am weeping to that’. I said, ‘And what is that time, and the night and the day in which you saw the justice?’

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\textsuperscript{278} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 83 H 25
He said, ‘I am a man from the Jews and there was an estate for me in the area of Sowra’a, and there was a neighbour for us in the estate from the people of Al-Kufa called Al-Haris Al-Awr Al-Hamdani, and he was a man of afflicted eyes, and there was a friend for me, a mingler. And one day from the days I entered Al-Kufa and there was some food with me upon a donkey of mine, I wanted to sell it at Al-Kufa.

فِي بِينَتِنا أَنَّ أَشُوقَ الْأَحْرَى وَ قَدْ صَرَّ بِي مِنْ بَيْنِي الْكَوْفَةَ وَ ثُلُّ بَعْدُ عِشْرَةِ الْأَحْرَى فَأَفْتَقَدْتُ حَيْرَيْنِ مَكَانَ الْأَرْضِ الْتَّقْلُدَةِ وَ اسْتَغْلَصُهَا وَ كَأَنَّ الْجَذْرَى الْخَطْفَتُهَا وَ طَلَّتْهَا لَيْنا وَ ثُلُّ اسْتَغْلَصُهَا فَأَلْجَأْتُ مَثَلَّ الحَارِثِ الْتَّقْلُدَيْنِ مِنْ سَعَانِي الْشَّكْرِ إِلَى مَا أَصَابَنِي وَ أَخْرَجَتْ بَعْدُ الْحَيْرَيْنِ

While I was ushering the donkey, and had come into salty land of Al-Kufa, and that was after the last Isha, I lost my donkey, and it was as if the ground had swallowed it or the sky had grabbed it, and as if the Jinn had kidnapped it, and I searched right and left but could not find it. I came to the house of Al-Haris Al-Hamdani at that time to complain to him of what had afflicted me, and I informed him with the news.

فَقَالَ الطَّلِيقُ يَا إِبْرَاهِيمُ الْمُؤْمِنِيَّ عِنْدَنَا إِلَّا إِلَّى أَمِيِّ الْمُؤْمِنِيَّ فَانْطَلَقْنَا إِلَيْهِ فَانْطَلَقْتُ إِلَيْهِ فَأَخْبََهُ الْبََِ فَقَالَ أَمِيُّ الْمُؤْمِنِيَّ ع لِلْحَارِثِ انْصَرِفْ إِلََ مَنْزِلِكَ وَ خَلَنِ وَ الْيَهُودِيَّ فَانََ ضَامِنٌ لَِْ مِيِّهِ وَ طَعَامِهِ حَتََّ أَرُدَّهَا لَهُ

Al-Haris went to his house, and Amir Al-Momineenasws held my hand until we came to the place at which I had lost my donkey and my foodstuff. Heasws turned hisasws face away from me and moved hisasws lips and hisasws tongue with a speech I could not understand it. Then heasws raised hisasws head and I heard himasws saying: ‘By Allahazwj! It was not upon this that you had pledged allegiance to measws, O community of Jinn! And Iasws swear by Allahazwj, if you do not return to the Jew his donkey and his foodstuff, Iasws shall break your pact and fight against you all for the Sake of Allahazwj as is the right of Jihad!’

قَالَ قَالَ بَلْ أَسُوقُ حَِْيَْكَ وَ أَقُوِّي عَلَى حَثَِهَا وَ أَنْتَ يََ أَمِيَّ الْمُؤْمِنِيَّ أَمَامَهَا إِلََ الْرَّحْبَةِ فَقَالَ يََ يَهُودِيُّ إِنَّ عَلَيْكَ بَقِيَّةً مِنَ اللَّيْلِ فَاحْفَِْ حَِْيَْكَ حَتََّ تُصْبُُ وَ حُطَّ أَنْتَ عَنْهَا أَوْ أَحُطُّ أَنََ عَنْهَا وَ تََْفَُِ أَنْتَ فَقُلْتُ يََ أَمِيَْ الْمُؤْمِنِيَّ أَنََ قَوِيٌ عَلَى حَطِّهَا وَ أَنْتَ عَلَى حِفْصِهَا حَتََّ يَطْلُعَ الْفَجْرُ

He (the narrator) said, ‘By Allahazwj! Amir Al-Momineenasws had not finished from hisasws speech until I saw my donkey and my foodstuff in front of me. Then Amir Al-Momineenasws said: ‘Choose, O Jews, one of the two characteristics. Either you usher your donkey I urge it to you, or Iasws usher it and you urge it to measws.’
He (the narrator) said, ‘I said, ‘But, I shall usher it and I am strong enough upon urging it, and you\textsuperscript{asws} go ahead in front of it, O Amir Al-Momineen\textsuperscript{asws} to Al-Rahba’. He\textsuperscript{asws} said: ‘O Jew! Upon you is a remainder of the night, so protect your donkey until morning, and you sit with it or I\textsuperscript{asws} sit with it and you protect’. I said, ‘O Amir Al-Momineen\textsuperscript{asws}! I am strong enough upon sitting with it, and you\textsuperscript{asws} upon protecting it until the dawn emerges’.

Amir Al-Momineen\textsuperscript{asws} said: ‘Leave me\textsuperscript{asws} and it, and you sleep until the dawn emerges’. So, when the dawn emerged, I woke up. He\textsuperscript{asws} said: ‘Arise, the dawn has emerged, and protect your donkey and there should be no problem upon you, and do not be heedless from it until I\textsuperscript{asws} come back to you, if Allah\textsuperscript{azwj} Exalted so Desires’.

When I was free from my sale, he\textsuperscript{asws} submitted the price to me and said to me: ‘Is there a need for you?’ I said, ‘Yes, I want to enter the market in buying needed things’. He\textsuperscript{asws} said: ‘Let us go until I\textsuperscript{asws} assist you, for you are in my\textsuperscript{asws} responsibility’. He\textsuperscript{asws} did not cease to be with me until I was free from my (buying) needs, then he\textsuperscript{asws} bade me farewell.
Al-Momineen\textsubscript{asws} has been killed’. I said, ‘We are from Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}', and I prayed a lot of Salat upon him\textsubscript{asws}, and I said during my separation: ‘The knowledge has gone’.

وَكَانَ أَوَّلَ عَدْلٍ رَأَيْتُهُ مِنْهُ تِلْكَ اللَّيْلَةَ وَآخِرَ عَدْلٍ رَأَيْتُهُ مِنْهُ فِِ ذَلِكَ الْيَوْمِ فَمَا لِلَّذِي أَبْكَيْتُ وَكَانَ هَذَا مِنْ دَلََّئِلِهِ عَنْهُ.

And it was the first justice I had seen from him\textsubscript{asws} in that night and the last justice I had seen from him\textsubscript{asws} in that day. So, why should I not cry, and this was from his\textsubscript{asws} evidence?\textsuperscript{279}

فَمَا لَبِثْنَا أَنْ طَلَعَ شَيْخٌ عَظِيمُ الََّالِمَةِ مَدِيدُ الْقَامَةِ لَهُ عَيْنَانِ بَِلطُّولِ فَقَالَ السَّلََمُ عَلَيْكَ يََ أَمِيَْ الْمُؤْمِنِيَْ وَ رَحَْْهُ اللََِّّ وَ بَرَكَاتُهُ قَالُتُ مِنْ أَيْنَ أَق ْبَلْتَ يََ لَعِيُْ قَالَ مِنَ الَْثََمِ فَقُلْتُ وَ أَيْنَ تُرِيدُ قَالَ الَْثََمَ فَمَا بَيْنَنَا ثََلِثٌ فَقُلْتُ يََ لَعِيُْ عَنْكَ عَنِ اللََِّّ مَا بَيْنَكُمَا ثََلِثٌ

We did not wait long until an old man of large body and tall stature, having long eyes for it, emerged. He said, ‘The greeting be unto you\textsubscript{asws}, O Amir Al-Momineen\textsubscript{asws}! Allah\textsuperscript{azwj} has Illuminated for you\textsubscript{asws}, O Amir Al-Momineen\textsubscript{asws}, what He\textsuperscript{azwj} had Blinded my sight from it’.

فَقُلْتُ بِئْسَ الشَّيْخُ أَنْتَ فَقَالَ لََِ ت َقُولُ هَذَا يََ أَمِيَْ الْمُؤْمِنِيَْ فَوَ اللََِّّ لَُْحَد ِث َنَّكَ بَِِدِيثٍ عَنِ ِ عَنِ اللََِّّ عَزَّ وَ جَلَّ مَا بَيْنَنَا ثََلِثٌ فَقُلْتُ يََ لَعِيُْ عَنْكَ عَنِ اللََِّّ مَا بَيْنَكُمَا ثََلِثٌ

\textsubscript{asws} said: ‘O our companions! Are you seeing what \textsubscript{asws} see?’ They said, ‘No, O Amir Al-Momineen\textsuperscript{asws}! Allah\textsuperscript{azwj} has Illuminated for you what He\textsuperscript{azwj} has Blinded our sights from it’. \textsubscript{asws} said: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! You will see it like what \textsubscript{asws} shall see, and you will hear its speech like what \textsubscript{asws} shall hear!’

فَمَا لِيُنَأَيْنَا أَنْ عَلِمْ ضَيْحَ عَظِيمْ عَنْهُمْ مِدْنِيَةٌ عَاصِمَةٌ لَعَنْهَا بَيْنَانِ اللَّهِ فَقَالَ السَّلََلُ عَلَيْكَ يََ أَمِيَْ الْمُؤْمِنِيَْ وَ رَحَْْهُ اللََِّّ وَ بَرَكَاتُهُ قَالُتُ وَ الَّذِي فَلَقَ الَّبَّةَ وَ بَرَأَ النَّسَمَةَ لَتََّوْنَهُ كَمَا أَرَاهُ وَ لَتَسْمَعُنَّ كَلََمَ هُ كَمَا أَسََْعُ

We did not wait long until an old man of large body and tall stature, having long eyes for it, emerged. He said, ‘The greeting be unto you\textsubscript{asws}, O Amir Al-Momineen\textsubscript{asws}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’. \textsubscript{asws} said: ‘Where are you coming from, O accursed?’ He\textsuperscript{la} said, ‘From the sins’. \textsubscript{asws} said: ‘And where are you\textsuperscript{la} intending?’ He\textsuperscript{la} said: ‘The sins’.

فَقُلْتُ بَلَ غَلَبَتِ أَلْتُ فَقَالَ هَذَا يََ أَمِيَْ الْمُؤْمِنِيَْ فَوَ اللََِّّ لَُْحَد ِث َنَّكَ بَِِدِيثٍ عَنِ ِ عَنِ اللََِّّ عَزَّ وَ جَلَّ مَا بَيْنَنَا ثََلِثٌ فَقُلْتُ يََ لَعِيُْ عَنْكَ عَنِ اللََِّّ مَا بَيْنَكُمَا ثََلِثٌ

\textsubscript{asws} said: ‘You are an evil old man!’ He\textsuperscript{la} said, ‘And why are you\textsubscript{asws} saying this, O Amir Al-Momineen\textsubscript{asws}? By Allah\textsuperscript{azwj}! I\textsuperscript{la} shall narrate to you\textsubscript{asws} a Hadeeth from me\textsuperscript{la}, from Allah\textsuperscript{azwj}

\textsuperscript{279} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsubscript{asws}, Ch 83 H 26
Mighty and Majestic, there not being anything between us’. I\textsuperscript{asws} said, ‘O accursed! From you\textsuperscript{azwj}, from Allah\textsuperscript{azwj}, there not being a third between you two?’

He\textsuperscript{la} said, ‘Yes. When I\textsuperscript{la} had to come down to the fourth sky due to my\textsuperscript{la} mistake, my\textsuperscript{la} God\textsuperscript{azwj} and my\textsuperscript{la} Master\textsuperscript{azwj} Called out to me\textsuperscript{la} when I\textsuperscript{la} did not reckon that any creature had been Created more wretched than me\textsuperscript{la}, so Allah\textsuperscript{azwj} Blessed and Exalted Revealed to me\textsuperscript{la}: ‘Yes, I\textsuperscript{azwj} have Created one who is more wretched than you\textsuperscript{la}! Go to Maalik (keeper of Hell), he will show him to you\textsuperscript{la}!’

I\textsuperscript{la} went to Maalik and said, ‘The Salaam (Allah\textsuperscript{azwj}) Conveys the Greetings to you and Says to show me\textsuperscript{la} one who is more wretched than me\textsuperscript{la}!’ Maalik went with me to the Fire and raised the top covering. A dark fire came out, I\textsuperscript{la} thought it would consume me and consume Maalik. He said to it, ‘Calm down!’ So, it calmed down.

Then he went from it to the second covering. A flame came out which was more intense than that black one, and more intensely hotter. He said to it, ‘Subside!’ It subsided, until he went with me\textsuperscript{la} to the seventh, and each flame coming out from a covering was severer than the former. A fire came out, I\textsuperscript{la} thought it would consume me\textsuperscript{la} and consume Maalik and entirety of whatever Allah\textsuperscript{azwj} Mighty and Majestic had Created.

I\textsuperscript{la} placed my\textsuperscript{la} hands upon my\textsuperscript{la} eyes and said, ‘Order it, O Maalik, to subside, otherwise I\textsuperscript{la} will die!’ He said, ‘You\textsuperscript{la} will never die up to the known time’. He ordered it and it subsided.

I\textsuperscript{la} saw two men having chains of fire in their necks, handing by it to above, and upon their heads was a group having rods of fire with them, whipping them both with these. I\textsuperscript{la} said, ‘O Maalik! Who are these two?’

He said, ‘And what did you read upon the Base of the Throne, and before you\textsuperscript{la} were reading it before Allah\textsuperscript{azwj} had Created the world by two thousand years: “There is no god except
Allahazwj, Muhammad saww is Rasool saww of Allahazwj. Iazwj Aided him asws and Helped him saww with Ali asws!" He said, 'These two are enemies of them asws and their asws oppressors'.

CHAPTER 84 – HE\textsuperscript{asws} IS DISTRIBUTOR OF THE PARADISE AND THE FIRE AND PERMIT OF THE BRIDGE

And you\textsuperscript{asws} will be given the keys of Paradise. Then a chair would be placed for you\textsuperscript{asws}, the prestige would be recognised by the chair. You\textsuperscript{asws} shall sit on it. Then the former ones and the latter ones will be gathered for you\textsuperscript{asws} in one plain. You\textsuperscript{asws} will order with your\textsuperscript{asws} Shias to go to the Paradise and your\textsuperscript{asws} enemies to the Fire.

Thus, you\textsuperscript{asws} are distributor of the Paradise and you\textsuperscript{asws} are distributor of the Fire, and he has succeeded – the one who befriends you\textsuperscript{asws}, and he has lost - one who is inimical to you\textsuperscript{asws}. During that Day, you will be a trustee of Allah\textsuperscript{azwj} and a clear Divine Authority of Allah\textsuperscript{azwj}. \textsuperscript{281}

\textsuperscript{281} Bihar Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 84 H 1

\textsuperscript{282} Bihar Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 84 H 2
‘One day Al-Mamoun said to Al-Reza\textsuperscript{asws}, ‘O Abu Al-Hassan\textsuperscript{asws}! Inform me about your\textsuperscript{asws} grandfather Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, by which perspective is he\textsuperscript{asws} distributor of the Paradise and the Fire, and by which meaning, so my thoughts have become a lot regarding that’.

Al-Reza\textsuperscript{asws} said to him: ‘O commander of the faithful! Are you not reporting from your father, from his forefathers, from Abdullah Bin Abbas having said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Love of Ali\textsuperscript{asws} is Eman and hating him\textsuperscript{asws} is Kufr’?’ He said, ‘Yes’.

Al-Reza\textsuperscript{asws} said: ‘Thus the Paradise and the Fire are being distributed when it was upon his\textsuperscript{asws} love and his\textsuperscript{asws} hatred, so he\textsuperscript{asws} is distributor of the Paradise and the Fire’.

Al-Mamoun said, ‘May Allah\textsuperscript{azwj} not Let me live after you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}! I testify that you are an inheritor of the knowledge of Rasool-Allah\textsuperscript{saww}.

Abu Al-Salt Al-Harwy (the narrator) said, ‘When Al-Reza\textsuperscript{asws} left to go to his\textsuperscript{asws} house, I went to him\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! How excellent was what you\textsuperscript{asws} answered the commander of the faithful with!’

Al-Reza\textsuperscript{asws} said to me: ‘But rather \textsuperscript{asws} spoke to him from where he, and he had heard my\textsuperscript{asws} father\textsuperscript{asws} narrating from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be the distributor of the Paradise and the Fire on the Day of Qiyamah. You\textsuperscript{asws} shall be saying: ‘This one is for me, and this one is for you!’’\textsuperscript{283}

\textsuperscript{283} Bihar Al Awaar – V 39, The book of History – Amir Al Mominee\textsuperscript{asws}, Ch 84 H 3
From Amir Al-Momineen

The book 'Al Amaali' of the sheyk Al Tusi - Al Fahham, from his uncle Amro Bin Yahya, from Is'haq Bin Abdous, from Muhammad Bin Bihar, from Zakariya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

From Amir Al-Momineen

He said: 'Shh, O Ayesha! Do not hurt me regarding Ali for he is my brother in the world and my brother in the Hereafter, and he is Emir of the Momineen. Allah will have him to be seated upon the Bridge on the Day of Qiyamah, and he will enter his friend into the Paradise and his enemies into the Fire'.

'I said to Abu Abdullah Ja’far Bin Muhammad Al-Sadiq, ‘Why did Amir Al-Momineen Al Bin Abu Talib become distributor of the Paradise and the Fire?’

He said: ‘Because having his love is Eman and hating him is Kufr, and rather the Paradise has been Created for the people of Eman and the Fire Created for the people of Kufr. Thus he is distributor of the Paradise and the Fire, for this reason. The Paradise no one can enter it except people having his love, and the Fire cannot be entered into except by people hating him'.

Al-Mufazzal (the narrator) said, ‘I said, ‘O son of Rasool-Allah! The Prophets and the successors and their friends were loving him, and their enemies were hating him?’ He said: ‘Yes’. I said, ‘How can that be so?’

284 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 84 H 4
He\textsuperscript{asws} said: ‘Do you not know that the Prophet\textsuperscript{saww} said on the day of Khyber: ‘I\textsuperscript{saww} shall be giving the flag tomorrow to a man who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} tomorrow, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love him\textsuperscript{asws}. He\textsuperscript{asws} will not return until Allah\textsuperscript{azwj} Grants victory upon his\textsuperscript{asws} hands’, and so he\textsuperscript{saww} handed the flag to Ali\textsuperscript{asws}, and Allah\textsuperscript{azwj} Mighty and Majestic Granted victory upon his\textsuperscript{asws} hands?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘And do you not know that when Rasool-Allah\textsuperscript{saww} was brought a (cooked) bird, he\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Bring to me\textsuperscript{saww} the most beloved of Your\textsuperscript{azwj} people to You\textsuperscript{azwj} and to me\textsuperscript{saww} to eat with me\textsuperscript{saww} from this bird’, and he\textsuperscript{saww} meant Ali\textsuperscript{asws} by it?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘So, is it allowed that the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasools\textsuperscript{as} and their\textsuperscript{as} successor\textsuperscript{as} would not love a man whom Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love, and he\textsuperscript{asws} loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}?’ I said to him\textsuperscript{asws}, ‘No’.

He\textsuperscript{asws} said: ‘So, it is allowed that the Momineen who happened to be from their\textsuperscript{as} communities would not be loving a Beloved of Allah\textsuperscript{azwj} and beloved of His\textsuperscript{azwj} Rasools\textsuperscript{as} and His\textsuperscript{azwj} Prophets\textsuperscript{as}? I said, ‘No’.

He\textsuperscript{asws} said: ‘It has been proven that entirety of the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasools\textsuperscript{as}, and entirety of the Angels, and entirety of the Momineen were loving Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and it is proven that their\textsuperscript{as} enemies and that their\textsuperscript{as} opponents were hateful to the people loving them\textsuperscript{as}. I said, ‘Yes’.

He\textsuperscript{asws} said: ‘So no one will enter the Paradise except the one loving him\textsuperscript{asws}, from the former ones and the latter ones, nor enter the Fire except one hating him\textsuperscript{asws}, from the former ones and the latter ones. Thus, then, he\textsuperscript{asws} is distributor of the Paradise and the Fire’.

He\textsuperscript{asws} said: ‘What could be the reason that the Prophet\textsuperscript{saww} did not call out the attributes of the Prophet\textsuperscript{saww}?’ I said: ‘The Prophet\textsuperscript{saww} did not call out the attributes of the Prophet\textsuperscript{saww} because he\textsuperscript{saww} was a Messenger. He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’

He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’

He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’

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He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’

He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’

He\textsuperscript{asws} said: ‘So why did the Prophet\textsuperscript{saww} not call out the attributes of the Prophet\textsuperscript{saww}? I said: ‘He\textsuperscript{saww} was a Messenger.’
Mufazzal Bin Umar (the narrator) said, ‘I said to him asws, ‘O son asws of Rasool-Allah saww! You asws have relieved from me, may Allah aswj Relieve from you asws! Increase for me from what Allah aswj has Taught you asws’. He asws said: ‘Ask, O Mufazzal!’

I said to him asws, ‘O son asws of Rasool-Allah saww! So, Ali Bin Abu Talib asws will be entering his asws friends into the Paradise and his asws haters into the Fire, or would it be Rizwaan (Keeper of Paradise) and Maalik (keeper of Hell)’?

He asws said: ‘O Mufazzal! Don’t you know that Allah azwj Blessed and Exalted Sent Rasool-Allah saww and he saww was a soul, to the Prophet as, and they as were souls, before the creation of the creatures by two thousand years?’ I said, ‘Yes’.

He asws said: ‘Don’t you know that he saww called them to Tawheed of Allah aswj and obeying him saww and following his saww matter and promised the Paradise upon that, and promised the one opposing what they as had answered to, and denied it, the Fire?’ I said, ‘Yes’.

He asws said: ‘Or isn’t the Prophet saww responsible for what he saww has promised and promised on behalf of his saww Lord aswj Mighty and Majestic?’ I said, ‘Yes’.

He asws said: ‘Or isn’t Ali asws Bin Abu Talib asws his saww caliph and Imam asws of his saww community?’ I said, ‘Yes’.

He asws said: ‘Or aren’t Rizwaan and Maalik from the totality of the Angels and the seekers of Forgiveness for his asws Shias, the ones attaining salvation due to having his asws love?’ I said, ‘Yes’.

He asws said: ‘So, Ali asws Bin Abu Talib asws then is distributor of the Paradise and the Fire on behalf of Rasool-Allah saww, and Rizwaan and Maalik are two implementers of his asws orders,'
by the Command of Allahazwj Blessed and Exalted. O Mufazzal! Take this, for it is from the treasured knowledge and it’s hidden. Do not bring it out except to its rightful ones”. 285

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6- ما، الإمامي للشيخ الطوسي المفسر عن محمد بن يحيى الماجي عن أبيه عن محمد بن زكريا الموسوي المفسر عن عبد الله بن الشلف عن قامة بن عبد الله بن أبي مالك عن أبيه عن جده عن النبي ﷺ: إذا كان يوم القيامة ونصب الصراط على جهنم لم يقع عليه إلا من جهة خارجه.

ولادة عقله بن أبي طالب ع، وذلك قوله تعالى وقولهم: إنما مسؤولون يعنون عن ولاية عقله بن أبي طالب ع.

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286 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 6 a
287 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 6 b

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The book) ‘Al Amaali’ of the sheykh Al Tusi – Al fahham, from Muhammad Bin hashim Al Hashimy, from his father, from Muhammad Bin Zakariya Al Jowhari Al Basry, from Abdullah Bin Al Musanna, from Tamama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather, ‘The Prophetsaww said: ‘When it will be the Day of Qiyamah and the Bridge would be set up over Hell, no one will (be able to) cross over it except one having with him a permit wherein is Wilayah of Aliasws Bin Abu Talibasws, and that is the Word of the Exalted: And stop them! They must be Questioned [37:24] – meaning about Wilayah of Aliasws Bin Abu Talibasws.” 286

قائل قال: قال الفحّام، وفِهِدا الْمَعْنََ حَدَّثَنِِ أَبُو الطَّيِبِ مُ‍ُ‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍‍... اذ فِیْهَا فِیْهَا اَللَّهُ ﴿۶﴾. 287

He said, ‘Al Fahham said, ‘And regarding this meaning, it is narrated to me by Abu Al Tayyib Muhammad Bin Al Farhan Al Dowry who said, ‘It is narrate to us by Muhammad Bin Ali Bin Furat Al Dahhan who said, ‘It is narrated to us by Sufyan Bin Wakie, from his father, from Al Amsh, from Ibn Al Mutawakkal Al Najy, from Abu Saeed Al Khudri who said,

‘Rasool-Allahsaww said: ‘On the Day of Qiyamah Allahazwj the Exalted will be Saying to me(saww and to Aliasws Bin Abu Talibasws, “Enter into the Paradise the one who love youasws both, and enter into the Fire one who hates youasws both!” And that is the Word of the Exalted: Both (of you), throw into Hell every stubborn Kafir! [50:24]’.” 287

قائل قال: قال فيه الحمد، علي بن الامام الخيّاميني عن أبيه عن محمد بن زكريا الموسوي عن الدكتور بقوله ﷺ: إنما يحتمل أنه يجب أن وقع عليه إلا من جهة خارجه.

Rasool-Allahsaww said: ‘On the Day of Qiyamah Allahazwj the Exalted will be Saying to me(saww and to Aliasws Bin Abu Talibasws, “Enter into the Paradise the one who love youasws both, and enter into the Fire one who hates youasws both!” And that is the Word of the Exalted: Both (of you), throw into Hell every stubborn Kafir! [50:24]’.” 287

He said, ‘I was present with Al-Amsh in his illness in which he died. While I was with him when Ibn Shubrumah and Ibn Abu Layli (two judges), and Abu Haneefa entered. They asked him about his state. He mentioned it was very weak, and mentioned what he was fearing from his sins, and a resonance had come to him, and he cried.

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286 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 6 a
287 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 6 b
Abu Haneefa faced towards him and said, ‘O Abu Muhammad! Fear Allahazwj and look after yourself, for you are in the last day from the days of the world and the first day from days of the Hereafter, and you used to narrate Ahadeeth regarding Aliasws Bin Abu Talibasws, if only you could retract from it, it would be better for you’.

Al-Amsh said, ‘Like what, O Nu’man?’ He said, ‘Like the Hadeeth of Abayah. ‘I was distributor of the Fire’. He said, ‘And to the like of me you are saying, O Jew? Sit me up and back me with a pillow! Sit me up! By the Oneazwj to Whom is my destination! It is narrated to me by Musa Bin Tareyf, and I have not seen anyone from the clan of Asad better than him. He said, ‘I heard Abayah Bin Rabie, imam of the living saying, ‘I heard Aliasws Amir Al-Momineenasws saying: ‘I was distributor of the Fire! Iasws shall be saying: ‘This is myasws friend, leave him, and this is myasws enemy, seize him!’’”

And it is narrated to me by Abu Al-Mutawakkil Al-Najy during the emirate of Al-Hajjaj, and he used to revile Alasws with obscene reviling, meaning Al-Hajjaj, may Allahazwj Curse himla, from Abu Saeed Al-Khudri, may Allahazwj be Pleased with him. He said, ‘Rasool-Allahsaww said: ‘When it will be the Day of Qiyamah, Allahazwj Mighty and Majestic will Command, so saww and Alasws will sit upon the Bridge. Heazwj will Say to us: “Both of youasws! Enter into the Paradise the one believing in Measw, and loves youasws two, and enter into the Fire the one disbelieving in Measw and hates youasws two!”’

Abu Saeed said, ‘Rasool-Allahsaww said: ‘He has not believed in Allahazwj, one who does not believe in measw, and he does not believe in measw on who does not befriend’ – or said: ‘Does not love Alasws. And heasw recited: Both (of you), throw into Hell every stubborn Kafir! [50:24]’. 

He (the narrator) said, ‘Abu Haneefa went on to wrap around his head and said: ‘Arise with us! Abu Muhammad will not answer us with any more dungs than this’. 

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said, ‘Shareek Bin Abdullah said to me, ‘He did not get to the evening, meaning Al-Amsh, until he separated from the world’’.  

8- ما، الأمامي للشيخ الطوسي الفقيه عن المظفر بن محمّد بن علي بن الشافعي عن حامّد بن الحسن بن كرّم الله ترضي الله عنه عن أبي محمّد

اليبيّ بن النضر عن ابنه مشكان عن النبيّ ﷺ قال: رسول الله ﷺ كتب بي عليّ إذا وقفت على ذمار جهانم وقدمت الصراط وقيل للناس قوموا وقفت جهنم هذا بي وهذا لك

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad Al Warraq, from Muhammad Bin Hammam, from Al-Hassan Bin Zakariya Al Basri, from Umar Bin Al Mukhtar, from Abu Muhammad Al Bursy, from Al Nazr, from Ibn Muskan,  

‘From Al-Baqia’asws having said: ‘Rasool-Allahsaww said: ‘How would it be with youasws, O Aliasws, when youasws stand at the edge of Hell and advance to the Bridge and it is said to the people: ‘Cross over!’ And youasws say to Hell: ‘This one is for measws and this one is for you’?’  

قال عليه ﷺ رُسُولُ اللَّهِ مَنْ أُولِئِكَ فَقَالَ أُولِئِكَ شِيعَتُكَ مَعَكَ حَيْثُ كُنْتَ.  

Aliasws said: ‘O Rasool-Allahsaww! And who are those?’ Heasws said: ‘Those are yourasws Shias. They will be with you wherever youasws will be’.  

9- ما، الأمامي للشيخ الطوسي بإثنا أرّج حادث عن الزهاييم عن أمير المؤمنين ﷺ قال: قال رسول الله ﷺ إذا كان يؤمن المハウス في خانة الجنة عز وجل في حقهم جتنا للناس ﷺ نصرهم ﷺ وأعفوه إلى ذلك ﷺ قال: أهل الجنة ﷺ أهل الجنة ﷺ 

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

‘From Al-Rezaasws, from hisasws forefathersasws, from Amir Al-Momineenasws having said: ‘Rasool-Allahsaww said: ‘When it will be the Day of Qiymah and Allahazwj is Free from Reckoning the people, the Creator Mighty and Majestic will get the keys of Paradise and Fire to be handed over to measws. Isaaww shall hand these over to youasws and say to youasws: ‘Judge!’  

قال علّي ﷺ وَ اللَّهُ إِنَّ لِلْجَنَّةِ إِحْدَى وَ سَبْعِيَّ بََابًَ يَدْخُلُ مِنْ سَبْعِيَّ مِنْهَا شِيعَتِِ وَ أَهْلُ بَيْتِهَا وَ مِنْ بََابٍ واحِدٍ سَائِرُ النَّاسِ.  

Aliasws said: ‘By Allahazwj! There are seventy-one doors for the Paradise. Myasws Shias and Peopleasws of myasws Household shall enter from seventy, and the rest of the people from one door’’.  

قال علّي ﷺ وَ أُولُو الْجَنَّةِ كَفَّارُ الْأَمْوَالِ يَدْخُلُهَا مَنْ شَاءَ.  

288 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 7  

289 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 8  

290 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 9
‘Abu Abdullah\textsuperscript{asws} said: ‘When it will be the Day of Qiyaamah, a pulpit would be installed the entirety of the people would see it. A man would stand upon it, and Angel being of his right and an Angel on his left. The one on his right will call out: ‘O community of people! This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! He\textsuperscript{asws} will enter into the Paradise one he\textsuperscript{asws} so desires to!’ And the one of his\textsuperscript{asws} left will call out: ‘O community of people! This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, in charge of the Fire. He\textsuperscript{asws} will enter it the one he\textsuperscript{asws} so desires to’’.\textsuperscript{291}

291 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 84 H 10
‘From Muhammad Bin Al-Husayn Bin Ali Bin Al-Husayn asws, from his asws father asws, from his asws grandfather Al[asws] Bin Abu Talib asws regarding Hisazwj Words: Both (of you), throw into Hell every stubborn Kafir! [50:24]’.

Heazwj said: ‘Rasool-Allahasww said: ‘Allahazwj Blessed and Exalted, when Heazwj Gathers the people on the Day of Al-Qiyamah in one plain, on that day Iasww and youasws would be on the right of the Throne. Then Allahazwj Blessed and Exalted would Say to measww and to youasws: “Arise youasws both and throw the ones who hate youasws and belied youasws, into the Fire!”’294

(14-15) (The book) ‘Basaair Al Darajaat’ - Musa Bin Umar, from Usman Bin Isra, from Urwah Bin Musa, from Jabir,

‘From Abu Ja’farasws having said: ‘Aliasws said: ‘Iasws am the distributor of the Paradise and the Fire. Iasws shall enter myasws friends into the Paradise and enter myasws enemies into the Fire’.’295

(15-16) (The book) ‘Basaair Al Darajaat’ - Ali Bin Hassan, ‘It is narrated to be my Abu Abdullah Al Rayahi, from Abu Al Samit Al Halwani,

‘From Abu Ja’farasws having said: ‘Amir Al-Momineenasws said: ‘Iasws am the distributor, on behalf of Allahazwj, between the Paradise and the Fire. No entering one can enter except upon the two distributions, and asws are the greatest differentiator’.’296

(16) (The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Al Mufazzal Bin Umar Al Jufy,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘Amir Al-Momineen Alasws Bin Abu Talibasws is the judge of the people on the Day of Qiyamah, and the distributor, on behalf of Allahazwj, between the Paradise and the Fire. No entering one would
enter these two except upon one of the two distributions, and he asws is the greatest differentiator.”

17- BR: Bichair Al-Darajat Anwaar Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Sama’at Bin Mihraan who said:

‘Abu Abdullah asws said: ‘When it will be the Day of Qiyamah, a pulpit would be place, the creatures would see it. A man would ascend it. An Angel would stand on his right and an Angel on his left.

The one on his right would call out, ‘O community of creatures! This is Ali asws Bin Abu Talib asws, Master of the Paradise. He asws will enter into it the ones he asws so desires to!’ And the one on his left would call out: ‘O community of the creatures! This is Ali asws Bin Abu Talib asws, Master of the Fire. He asws will enter it, ones he asws so desires to’.

18- BR: Bichair Al-Darajat – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza, from Al Amsh, from Musa Bin Tareyf, from Abayah Al Asady who said,


19- BR: Bichair Al-Darajat – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Urwah Bin Musa, from Jabir,

‘From Abu Ja’far asws having said: ‘Ali asws said: ‘I asws am distributor of the Fire. I asws shall enter my asws friends into the Paradise and my asws enemies into the Fire’.

20- BR: Bichair Al-Darajat – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Urwah Bin Musa, from Jabir,


297 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 16
298 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 17
299 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 18
300 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 19
From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the distributor between the Paradise and the Fire, and I\textsuperscript{asws} am the greatest distinguisher, and I\textsuperscript{asws} am owner of the staff and the branding iron’.\textsuperscript{301}

\begin{verse}
(21) - Shaykh, kushiful bayyan min kitab Ibrahim Bin Muhammad Al Thaqafi, min Muhammad Bin Sinan, min Al Mufazzal Bin Umar, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the distributor between the Paradise and the Fire, and I\textsuperscript{asws} am the greatest distinguisher, and I\textsuperscript{asws} am owner of the staff and the branding iron’.

\textsuperscript{301} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 84 H 20

The successor\textsuperscript{asws} of the successors\textsuperscript{asws} informed me saying: ‘Ali\textsuperscript{asws} entered to see the Prophet\textsuperscript{aww} and in his\textsuperscript{aww} presence was Ayesha. He\textsuperscript{asws} sat near to her. She said, ‘O son\textsuperscript{asws} of Abu Talib! Couldn’t you\textsuperscript{asws} find any seat except my thigh?’

\begin{verse}
\\textsuperscript{22} - Shaykh, kushiful bayyan min Kitab Al Hassan Bin Shazan, min Muhammad Bin Wahban, min Ahmad Bin Ibrahim Al Saqafi, min Yahya Bin Abdul Qudoos, min Ali Bin Muhammad Al Talyaisi, min Fuzeyl Bin Marzouq, min Ayiyya Al Awfy, min Abu Saeed Al Khudri who said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘When it will be the Day of Qiyamah, Allah\textsuperscript{azwj} will Command two Angels to sit upon the Bridge, so they will not allow anyone to cross except with a freedom pass of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, or else Allah\textsuperscript{azwj} would Fling him upon his nostrils into the Fire. That is the Word of the Exalted: \textbf{And stop them! They must be Questioned [37:24].}

\textsuperscript{302} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 84 H 21
\end{verse}
I said, ‘May my father and my mother be sacrificed for you, O Rasool-Allah! What do you mean by a ‘freedom pass’ of Amir Al-Momineen?’ He said: ‘There is no god except Allah, Muhammad is Rasool-Allah, Ali is Emir of the Momineen is successor of Rasool-Allah. 303

23- قب، المناقب لآين شهاراشوب تفسير شغفاني عن عطاء عن أبي عتامة تقول لا يُعذب الله النبي لا يُعذب أهل البيت أبدا وذلِين آمنا معه لا يُعذب عليهم عطاء عن أبي طالب وعن كعب وعن عمة وعن أمي ابن أبي سفيان وعن عمة وعن أمي عبد أويم وعن عامة وعن أعراف وعن أيمنا عند السراج.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, Tafseer of Muqatil, from Ata’a, from Ibn Abbas,

‘on a Day Allah will not Disgrace the Prophet’ - Allah will not Punish Muhammad, and those who believed in him – not Punish Ali Bin Abu Talib, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn, and Hamza, and Ja’far - Their Light shall run [66:8] – illuminating upon the Bridge for Ali and (Syeda) Fatima like the world seventy times over. Their Noor shall run in front of them and run on their right, and they would be following it.

The People of the Household of Muhammad and his Progeny will continue upon the Bride like the flash of lightning. Then a group, (will cross) like with wind, then a group like the galloping of the horse, then a group will pass like the walking, then a group like the creeping, then a group like the crawling, and Allah would Make to be wide upon the Momineen and thing upon the sinners.

Allah, the Exalted Said: They would be saying, ‘Our Lord! Complete our Light for us [66:8] – until they pass with it upon the Bridge’.

He (the narrator) said, ‘Amir Al-Momineen will cross over in a carriage of green emeralds and with him would be Fatima upon a carriage of red ruby. Around her would be seventy thousand Houries like a brilliant flash’. 304

Ibn Abbas and Anas (well-known fabricator),

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303 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 84 H 22
304 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 84 H 23 a
‘From the Prophet saww having said: ‘When it will be the Day of Qiyamah and the Bridge upon Hell would be installed, no one will (be able to) cross over it except the one having a permit with him wherein is Wilayah of Ali asws Bin Abu Talib asws, and that is Word of the Exalted: And stop them! They must be Questioned [37:24].’ 305

وَ حَدَّثَنِِ أَبِِ شَهْرَآشُوبَ بِِِسْنَادٍ لَهُ إِلََ النَّبِِ ِ ص صلِّيِ لِلنَّاسِ جَوَازٌ وَ جَوَازُ الص ِرَاطِ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ.

And it is narrated to me by my father Shehr Ashub, by a chain of his to,

‘The Prophet saww said: ‘For everything there is a permit, and permit for the Bridge is love of Ali asws Bin Abu Talib asws’. 306

And it is narrated to me by my father Shehr Ashub, by a chain of his to,


And in a Hadeeth of Wakie –

‘Abu Saeed said, ‘O Rasool-Allah saww! What is the meaning of ‘Freedom pass of Ali asws’?’ He saww said: ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww and Ali asws is a Guardian asws of Allah azwj’. 308

And the Prophet saww asked Jibraeel as: ‘How will my saww community cross the Bridge’. So, he as went and came back and said: ‘Allah azwj the Exalted Covesys the Greetings to you saww and Says: “You saww will cross the Bridge through My aswj Noor, and Ali asws Bin Abu Talib asws will cross the Bridge by your saww Noor, and your saww community will cross the Bridge by the Noor of Ali asws!” So, your saww community will be radiated by the Noor of Ali asws, and Noor of Ali asws from your saww Noor, and your saww Noor from Noor of Allah azwj’. 309

305 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 23 b
306 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 23 c

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And in a Hadeeth – ‘And it is the Bridge which Rasool-Allahsaww would be standing on its right and upon its left would be Amir Al-Momineenasws, and a Call from Allahazwj would come to themasws both: Both (of you), throw into Hell every stubborn Kafir! [50:24]’.

Al-Hassan Al Basry, from Abdullah,

‘From the Prophetsaww in a Hadeeth: ‘And he asws would be seated upon a chair of light, meaning Aliasws, the (spring) Al-Tasneem would be flowing in front of himasws. No one will cross the Bridge except and for him is a freedom pass with hisasws Wilayah, and the Wilayah of Peopleasws of hisasws Household. Heasws will overlook upon the Paradise and enter ones loving himasws into the Paradise and ones hating himasws into the Fire’.

Al-Baqirasws: ‘The Prophetsaww was asked about Words of the Exalted: Both (of you), throw into Hell [50:24] – Verse. Heasw said: ‘O Alisasws! When Allahazwj the Exalted Gathers the people on the Day of Qiyamah in one plain, Isaww and youasws would be on the right of the Throne, and Allahazwj would Say: “O Muhammadasws, and O Alisasws! Arise and throw the ones hating youasws and opposing you and belying youasws, into the Fire!”’

Al-Rezaasws, from the Prophetasw: ‘This Verse (50:24) was Revealed regarding measaww and Aliasws’.

Shareek the judge, and Abdullah Bin Hammad Al Ansari, each one of them said,

‘I attended Al-Amsh during his illness in which he dies, and in his presence was Ibn Shubrumah and Ibn Abu Layli (the judges), and Abu Haneefa. Abu Haneefa said, ‘O Abu Muhammad! Fear Allahazwj and look out for yourself, for you are in the last day from the days of the world, and first day from the days of the Hereafter, and you had been narrating Ahadeeth regarding Aliasws, if only you could repent from these, it would be better for you’.

309 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 f
310 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 g
311 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 h
312 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 i
Al Amsh said, ‘Like what?’ He said, ‘Like the Hadeeth of Abayah Al-Asadi that Alasws is distributor of the Fire’. He said, ‘Sit me up! Support me with a pillow! By the Oneazwj to Whom is my destination! It is narrated to me by Musa Bin Tareyf, imam of the clan of Asad, from Abayah Bin Rabie, imam of Al-Hayy who said, ‘I heard Alasws saying: ‘Iasws am distributor of the Fire. Iasws shall say: ‘This is myasws friend, leave him, and this is myasws enemy, seize him!’’

And it is narrated to me by Abu Al-Mutawakkel Al-Najy during the emirate of Al-Hajjaj, from Abu Saeed Al-Khudri, ‘The Prophetasws said: ‘When it will be the Day of Qiyamah, Allahazwj Mighty and Majestic will Command, soasws and Alasws would sit upon the Bridge and Heazwj will Say to usasws: ‘Both of youasws! Enter into the Paradise the one who believes in Meazwj and loves youasws! And enter into the Fire the one who disbelieves in Meeazwj and hates youasws!’’

And in a report: ‘Both of youasws! Throw into the Fire the one who hates youasws and enter into the Paradise one who loves youasws!’

And in a report of someone else, ‘And it is narrated to me by Abu Wail who said, ‘It is narrated to me by Ibn Abbas,’

‘When it will be the Day of Qiyamah, Allahazwj will Command Alasws to distribute between the Paradise and the Fire. Heasws shall say to the Fire: ‘Seize that enemy of mineasws and leave that friend of mineasws!’’

He, ‘Abu Haneefa went on to make his shirt to be upon his head and said, ‘Arise with us! Abu Muhammad (Al-Amsh) will not be coming with anything more grievous than this!’ He said, ‘Al-Amsh did not get to the evening until he died”.

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313 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 j
314 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 k
315 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 84 H 23 l

Al Safwany in (the book) ‘Al Ihan Wa Al Mihan’, in a lengthy Hadeeth,

‘From Is’haq son of Musa asws Bin Ja’far asws, from his asws father asws, from his asws grandfather asws, from his asws forefathers asws having said: ‘The Prophet saww said: The two Angels, meaning Rizwaan and Maalik, will descend. Maalik will say, ‘Allah azwj has Commanded me by His azwj Kindness and His azwj Conferment to inflame the fires, so I shall inflame these, and to close their doors, so I shall close them, and to come to you saww with their keys. So, take these, O Muhammad saww!’

I saww shall say: ‘I saww have accepted that from my saww Lord azwj, for Him azwj is the Praise upon what He azwj has Conferred with upon me saww. Then I saww will hand it to Ali asws.

Then Rizwan would be saying, ‘Allah azwj has Commanded me by His azwj Conferment to decorate the Gardens, so I decorated them, and that I should lock their doors, so I locked them, and to come to you saww with their keys. So, take these, O Muhammad saww!’

I saww shall say: ‘I saww have accepted that from my saww Lord azwj. For Him azwj is the Praise upon what He azwj has Conferred with upon me saww. Then I saww will hand these to Ali asws.

Then Ali asws will descend and in his asws hand would be keys of the Paradise and chains of the Fire. Ali asws would stand by its side and grab hold of its rein, and its sparks would be flying and high would be its exhalation and thunderous would be its waves. The Fire will call out to him asws: ‘Cross past me, O Ali asws, for your asws Noor is extinguishing my flames!’

316 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 23 m
Ali asws will be saying to it: ‘Leave this friend of mine asws and seize this enemy of mine asws!’ And on that day Hell would be more obedient to Ali asws than one of your slaves is to his master’.

And Al-Zamakhshari said in (the book) ‘Al-Fa’aiq’, ‘The meaning of the words of Ali asws: ‘I am distributor of the Fire’ – i.e. Its divider and its apportioner – meaning that the people would be upon two halves, the guided and the strayed. It is as if he asws is distributing the Fire to them, so half is for it and half would be with him asws in the Paradise’.

And Muhammad Bin Sa’ad has compiled a book from the ones who reported regarding Ali asws that he asws is distributor of the Fire’.

Amro Bin Shimr said, ‘Al-Kalby and Al-Amsh gathered. Al-Kalby said, ‘Which thing is the severest of what you have heard regarding the virtues of Ali asws?’ He narrated a Hadeeth of Abayah that he asws is distributor of the Fire.

‘And with me there is something more grievous than what is with you. Rasool Allah saww was Given a book wherein were names of the people of Paradise and names of the people of the Fire’.

Al-Kalby said, ‘And from the Ascension (Mi’raj). Then he asws said: ‘And He Revealed unto His servant what He Revealed [53:10]: ‘Two books was handed to him aswa, meaning the Prophet saww, wherein were names of companions of the right and companions of the left. He saww took the book of the right in his saww right hand and looked into it. Therein were names of the inhabitants of the Paradise, and names of their fathers and their tribes.'
Allah^{azwj} the Exalted Said: “The Rasool believes in what is Revealed unto him from his Lord”. ‘And (so do) the Momineen. They all believe in Allah, [2:285] — the Verse. Then Rasool-Allah^{saww} said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]. The Exalted Said: ‘[azwj] have Done so!” The Prophet^{saww} said: And do not Load upon us what we have no strength for us with it; [2:286] — up to the end of the Chapter. During all that Allah^{azwj} the Exalted Said: “[azwj] have Done so!”

Then he^{saww} folded the parchment and withheld it in his^{saww} right hand and opened the parchment of the left. Therein were names of the inhabitants of the Fire and names of their fathers and their tribes’.

Then Ja’far Al-Sadiq^{asws} continued the speech up to he^{asws} said: ‘Then he^{saww} descended and with him^{saww} were the two parchments. He^{saww} handed these over to Ali^{asws} Bin Abu Talib^{asws}. 321

And in a report of Muhammad Bin Zakariya Al Gallaby, and the Hadeeth is brief,

‘Rizwan will call out, ‘Allah^{azwj} has Commanded me to hand the keys of the Gardens to Muhammad^{saww}, and Muhammad^{saww} has ordered me to hand these to Ali^{asws} Bin Abu Talib^{asws}, so be witnesses for me upon it!’

Then the keeper of Hell would stand and call out, ‘Indeed! Allah^{azwj} Mighty and Majestic has Commanded me to hand the keys of Hell to Muhammad^{saww}, and Muhammad^{saww} has ordered me to hand these to Ali^{asws}. Be witnesses for me upon it!’

So, you^{asws} will take the keys of the Paradise and the Fire, and you^{asws} will grab hold of my^{saww} side, and People^{asws} of your^{asws} Household will be grabbing hold of your^{asws} side, and your^{asws} Shias will be holding to the side of People^{asws} of your^{asws} Household’.

He said: ‘So shall strike with both my hands and said: ‘To the Paradise, O Rasool-Allah?’ He said: ‘Yes, by Lord of the Kabah!’  

Muhammad Al Fattal in (the book) ‘Rowzat Al Waiz’, The Prophet said: ‘The knocker on the door of the Paradise is of gold. When the knocker is knocked upon the plate, it emits a sound and says: ‘O Ali!’’  


(The book) ‘Al Majalis’ of Al Mufeed – Al Sadouq, from his father, from Al Saffar, from Abu Isa, from Ali Bin Al Numan, from Ghanim Bin Mugaffal, from Al Sumali, ‘From Abu Ja’far having said: ‘O Abu Hamza! Do not place Ali below what Allah has Raised him, and do not raise him above what Allah has Made him to be. It suffices Ali that he will fight people of the return and that he will get people of the Paradise to be married’.

The book) ‘Al Majaalis’ of Al Mufeed Al Sadouq, from his father, from Muhammad Al Attar, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from Suleyman Bin Khalid, ‘From Al-Sadiq, from his forefathers having said: ‘Rasool-Allah said to Ali: ‘O Ali! You are from me and I am from you. Your friend is my friend, and my friend is a friend of Allah, and your enemy is my enemy and my enemy is an enemy of Allah.’

O Ali I am at war to the one warring you, and at peace to the one being at peace with you.
O Ali asws! There is a treasure for you asws in the Paradise, and you asws are with its reins.

O Ali asws! You asws are distributor of the Paradise and the Fire. No one will enter the Paradise except the one recognising you asws and you asws recognise him, nor enter the Fire except one denying you asws and you asws deny him asws.

O Ali asws! You asws and the Imams asws from your asws sons asws would be upon the heights on the Day of Qiyamah. You asws will recognise the criminals by their marks, and the Momineen by their signs.

O Ali asws! Had it not been for you asws, the Momineen would not be recognised after me asww326.

(The book) ‘Basharat Al-Mustafa asws’—My father Abu Al Qasim the jurist, and Ammar Bin Yasser, and his son Sa’ad Bin Ammar, altogether from Ibrahim Bin Nasr Al Jurjany, from Muhammad Bin Hamza Al Alawy from his book in his handwriting from Muhammad Bin Ja’far, from Hamza Bin Ismail, from Ahmad Bin Al Khaleel, from Yahya Bin Abdul Hameed, from Shareek, from Lays Bin Abu Suleym, from Mujahid, from Ibn Abbas who said,

‘When Rasool Allah asww conquered the city of Khyber, Ja’far asws arrived from Ethiopia. The Prophet asww said: ‘We don’t know with which of the two I am happier, with the conquest of Khyber or the arrival of Ja’far asws.’

And there was a slave girl with Ja’far asws and he asws gifted it to Ali asws. (Syeda) Fatima asws entered her asws house and there the head of Ali asws was in a lap of the slave girl. There came upon her asws the sense of pride what tends to come upon the woman upon her husband. She asws wore her asws outer garment and placed a scarf upon her asws head intending the Prophet asww to complain to him asww about Ali asws.
Jibraeel ascended unto the Prophet saw and said to him saw: ‘O Muhammad saw! Allah azwj Conveys the Greeting to you saw and Says to you saw: “This is Fatima saw, coming to complain about Ali saw, so do not accept from her!”

When Fatima asws entered, the Prophet saw said to her asws: ‘Return to your husband and say to him asws: ‘My asws nose is rubbed to your asws pleasure’. Fatima asws returned and said: ‘O son of an uncle! My asws nose is rubbed to your asws pleasure! My asws nose is rubbed to your asws pleasure! My asws nose is rubbed to your asws pleasure!’

Jibraeel ascended unto the Prophet saw. He as said: ‘O Muhammad saw! Allah azwj Conveys the Greeting unto you as and Says: “Give glad tidings to Ali bin Abu Talib asws that I azwj have Gifted the Paradise to him asws with all its contents due to his asws freeing the slave girl regarding the pleasure of Fatima asws! When it will be the Day of Qiyamah, Ali asws would stand at the door of Paradise by My azwj Mercy and prevent from it the one he asws so desires to by My azwj Wrath.

And with Ali asws there were five hundred Dirhams. He asws said: ‘And these five hundred Dirhams are a charity upon the poor Emigrants and Helpers in your asws pleasure’.

And I azwj Gifted the Fire to him asws with its contents due to his asws charity of the five hundred Dirhams upon the poor regarding the pleasure of Fatima asws! So, when it will be the Day of Qiyamah, Ali asws would stand at the door of the Fire and enter the ones he asws so desires to, with My azwj Wrath, and prevent from it the one he asws so desires to from it, by My azwj Mercy!’
The Prophet ﷺ said: ‘Congratulations! Congratulations! Who is like you ﷺ, O Ali ﷺ, and you ﷺ are the distributor of the Paradise and the Fire?’

27- من بشريت المسبحة يثني ويثنى خالد بن أحمد الباجي عن علي بن المهاجر بن علاء عن أحمد بن محمد بن إبراهيم عن

بقوله ﷺ: وفائدة في من زاد على عهده ﷺ، وإن كان يؤمن القيامة أعلم الله جزيلين ﷺ وهمدا و لا ينكر أحد إلا كان معه بزادة من علي بن أبي طالب ﷺ.

(The book) ‘Basharat Al Mustafa ﷺ’ – Yahya Bin Muhammad Al Jawwani, from Jamie Bin Ahmad Al Dihistany, from Ali Bin Al Husayn Bin Al Abbas, from Ahmad Bin Muhammad Bin Ibrahim, from Yaqoub Bin Ahmad, from Muhammad Bin Abdullah Bin Muhammad, from Ubeyd Bin Kaseer Al Aasmiry, from Ismail Bin Musa, from Muhammad Bin Al Fuzeyl, from Yazeed Bin Abu Ziyad, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah ﷺ said: ‘When it will be the ‘Day of Qiyamah, Allah ﷺ Mighty and Majestic would Command me ﷺ and Jibraeel ﷺ, so we would pause upon the Bridge and no one would be permitted to cross except by a freedom pass from Ali ﷺ’.

28- من بشريت المسبحة يثني ويثنى خالد بن أحمد الباجي عن علي بن المهاجر بن علاء عن أحمد بن محمد بن إبراهيم عن

المورضي عن محمد بن علي بن عبد الملك عن أبيه عن أحمد بن مسلم بن علي بن محمد بن علي بن محمد بن علي بن المهاجر بن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد عن علي ﷺ.

علني ﷺ: قال ﷺ: إذا كان يوم القيامة أعلم الله جزيلين ﷺ وهمدا و لا ينكر أحد إلا كان معه بزادة من علي بن أبي طالب ﷺ.

(The book) ‘Basharat Al Mustafa ﷺ’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from Muhammad Bin Al Qasim Al Farsi, from Abdullah Bin Ahmad Bin Muhammad, from Ibrahim Bin Muhammad Al Marouzy, from Muhammad Bin Umeyr, from Umar Bin Haroun, from Al Haysam Bin Ahmad Al Misry, from Zil Noon, from Malik Bin Anas,

‘From Ja'far ﷺ, from his ﷺ father ﷺ, from his ﷺ grandfather ﷺ, Ali ﷺ having said: ‘Rasool-Allah ﷺ said: ‘When it will be the Day of Qiyamah, the Bridge would be installed upon the edge of Hell, so no one will cross except one who has with him a freedom pass with the Wilayah of Ali ﷺ Bin Abu Talib ﷺ’.

29- من بشريت المسبحة يثني ويثنى خالد بن أحمد الباجي عن علي بن المهاجر بن علاء عن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد بن محمد بن علي بن أحمد عن علي ﷺ.

علني ﷺ: قال ﷺ: إذا كان يوم القيامة أعلم الله جزيلين ﷺ وهمدا و لا ينكر أحد إلا كان معه بزادة من علي بن أبي طالب ﷺ.

(The book) ‘Basharat Al Mustafa ﷺ’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Ahmad Bin Muhammad Bin Abu Al Sameydi, from Ali Bin Salama, from Al-Husayn Bin Al-Hassan Al Qurshy, from Muaz Al Himmany, from Jabir Al Jufy, from Is'haq Bin Abdullah Bin Al Haris Bin Al Nowfal, from his father,

‘From Ali ﷺ having said: ‘I ﷺ entered to see Rasool-Allah ﷺ and with him ﷺ were Abu Bakr and Umar and Ayesha. I ﷺ sat down between the two. Ayesha said, ‘You ﷺ could not find any place apart from this?’

327 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 84 H 26
328 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 84 H 27
Rasool-Allah saww struck her thigh and said: ‘Do not hurt me regarding my brother asws, for he asws is chief of the Muslims, and Imam asws of the pious, and guide of the resplendent. Allah azwj Mighty and Majestic would Make him asws to be seated upon the Bridge on the Day of Qiyamah, so he asws will enter his friends into the Paradise and his enemies into the Fire’. 330

And from him, from his father, from his grandfather, from Abu Al-Husayn Bin Abu Al Tayyib, from Muhammad Bin Fuzeyl, from Ali Bin Aasim, from Al Mugheira, from Ibrahim, from Al Aswad, from Ibn Masoud, ‘From the Prophet saww having said: ‘O Ali asws! You asws are distributor of the Paradises and the Fire, and you asws are leader of the Momineen’. 331

‘Rasool-Allah saww said to Ali asws, ‘You asws are distributor of the Paradise and the Fire, and you asws will knock the door of Paradise and enter it without any Reckoning’. 332

When it will be the Day of Qiyamah, Allah azwj will Command Maalik to inflame the Fire and Command Rizwaan to decorate the Paradise. Then the Bridge would be extended, and the Scale of justice would be set up beneath the Throne, and a caller would call out: ‘O Muhammad saww! Bring your community closer to the Reckoning!’

Then, seven archways would be set up upon the Bridge, after each archway being seven thousand years (of travel distance), and upon each archway would be Angels watching the people. So, no one will pass upon these archways except one befriending Ali asws and People asws of his asws Household and recognises them asws and they asws recognise him. And one
who does not recognise them would fall into the Fire upon the top of his head, and even if there were with him deeds of seventy thousand worshippers”.333

و قال عبد الحميد بن أبي الحديد في شرح قول أمير المؤمنين ع عبرت الشجاع و الأصحاب و الحزنة و الأئزاب.

And Abdul Hameed Abu Al-Hadeed said in the commentary, the words of Amir Al-Momineen asws: 'We asws are the Monuments, and the companions, and the treasurers, and the gateways”.334

333 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 32 a
334 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 84 H 32 b
CHAPTER 85 – HEasws IS THE QUENCHER OF THE FOUNTAIN, AND BEARER OF THE FLAG, AND IN IT, HEasws WOULD BE THE FIRST ONE TO ENTER THE PARADISE

1 - ن، عيون أخبار الرضا عليه السلام: "أَنَّهُ عِسَارُ الحَوْضِ وِحَامِلُ اللَّواءَ وِهِنَّ، أَنْ-he asws WOULD BE THE FIRST ONE TO ENTER THE PARADISE

2 - ن، عيون أخبار الرضا عليه السلام: "أَنَّهُ عِسَارُ الحَوْضِ وِحَامِلُ اللَّواءَ وِهِنَّ، أَنْ-النبي عليه السلام أَنْهُ عِسَارُ الحَوْضِ وِحَامِلُ اللَّواءَ وِهِنَّ، أَنْ-النبي عليه السلام

335 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 85 H 1
Day of Qiyamah, and one who would be with you asws would be with me saww of the Day of Qiyamah.

يََ عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِِ وَ صَدَّقَنِِ وَ أَنْتَ أَوَّلُ مَنْ أَعَانَنِِ عَلَى أَمْرِي وَ جَاهَدَ مَعِي عَدُو ِي وَ أَنْتَ أَوَّلُ مَنْ صَلَّى مَعِي وَ النَّاسُ ي َوْمَئِذٍ فِِ غَفْلَةِ

O Ali asws! You asws are the first one to believe in me saww and ratify me asws, and you asws are the first one to assist me saww upon my saww affairs and fight against my saww enemies with me saww, and you asws are the first one to pray Salat with me saww, and one that day the people were in heedlessness of the ignorance.

َّيََ عَلِيُّ أَنْتَ أَوَّلُ مَنْ ت َنْشَقُّ عَنْهُ الَْْرْضُ مَعِي وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِي وَ أَنْتَ أَوَّلُ مَنْ يُوزُ الص ِرَاطَ مَعِي وَ إِنَّ رَبِ ِ عَزَّ وَ جَلَّ أَقْسَمَ بِعِزَّتِهِ أَنَّهُ لََّ

And you asws will be the first one to return to my saww Fountain to quench your asws friends from it and impeded your asws enemies from it; and you asws will be my saww companions when I saww stand at the ‘Maqam Al-Mahmoud’ (The Praiseworthy Position), and we asws shall interceded for ones loving us asws and we asws would be Interceded (by Allah aswj) for them.

وَ أَنْتَ أَوَّلُ مِنْ يَدْخُلُ الَْْنَّةَ وَ بِيَدِكَ لِوَائِي وَ هُوَ لِوَاءُ الَْْمْدِ وَ هُوَ سَبْعُونَ شِقَّةً الش ِقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَ فِِ

And you asws will be the first one to enter the Paradise and in your asws hand would be my saww, and it is the flag of Praise, and it is of seventy strips. The (one) strip from it is more expansive that the sun and the moon. And you asws are owner of the tree of Tooba in the Paradise. Its roots are in your asws house and its branches are in the houses of your asws Shias and ones loving you asws’, 336

And the book ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Al Alhassan Bin Al Qasim, from Ali Bin Ibrahim Bin Va’la, from Ali Bin Sayf Bin Ameyra, from his father, from Aban Bin Usman, from Ibn Sayaba, from Humran, from Abu harb Bin Abu Al Aswad Al Dowly, from his father who said,

‘I heard Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will be impeding by these two short hands of mine\textsuperscript{asws}, our\textsuperscript{asws} enemies away from the Fountain of Rasool-Allah\textsuperscript{saww} and will be welcoming ones loving us\textsuperscript{asws}’.

And it has come in interpretation of Words of the Exalted: \textit{and their Lord would Quench them} \footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 85 H 3} – meaning their chief is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and the evidence upon that (the word) ‘Lord’ is in the meaning of chief are Words of the Exalted: ‘\textit{Mention me to your master}. [12:42]’.

‘The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will return to my\textsuperscript{saww} Fountain, you\textsuperscript{asws} and your\textsuperscript{asws} Shias, saturated, remaining saturated, and your\textsuperscript{asws} enemies shall return to you\textsuperscript{asws} thirsty, remaining thirsty’\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 85 H 4 a}.

(Regarding Words of the Exalted: \textit{And from them} - i.e. from the hypocrites - \textit{are ones who listen intently to you} - and you\textsuperscript{saww} are addressing upon your\textsuperscript{saww} pulpit, and you\textsuperscript{saww} are saying: ‘The bearer of the flag of Praise on the Day of Qiyamah would be Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’ - \textit{until when they exit from your presence}, - dispersing away from you\textsuperscript{saww}, and they are saying - ‘\textit{What is that he said just now}?’ – upon the Pulpit, mocking with that as if...
they had not heard it. Then Heazwj Said: They are those Allah has Sealed upon their hearts, [47:16]’. 341

أَبُو الْفَتُِْ الَْْفَّارُ بَِلِْْسْنَا دِ عَنْ جَابِرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ النَّبُِِّ ص عَنْ ق َوْلِهِ ت َعَالََ 
وَعَدَ اللََُّّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِِِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً

قَالَ إِذَا كَانَ ي َوْمُ الْقِيَامَةِ عُقِدَ لِوَاءٌ مِنْ نُورٍ أَب ْيَ 
َ وَ نََدَى مُنَادٍ لِيَقُمْ سَي ِدُ الْمُؤْمِنِيَْ وَ مَعَهُ الَّذِينَ آمَنُوا ب َعْدَ ب َعْثِ مَُُمَّدٍ ص

Abu Al Fatah Al Haffar, by the chain from Jabir, from Ibn Abbas,'The Prophet saww was asked about Words of the Exalted: Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]. He saww said: ‘When it will be the Day of Qiyamah, a flag of white light would be tied and a caller will call out: ‘Let chief of the Momineenasws stand up, and with himasws those who believed after the Sending of Prophet saww!’

فَيْقُومُ عِنْهَ ع ف َيُعْطَى لِوَاءٌ مِنْ نُورِ الَْْب ْيَ ِ بِيَدِهِ تََْتَهُ جََِيعُ السَّابِقِيَْ الَْْوَّلِيَْ مِنَ الْ

Al Muntaha in (the book) ‘Al Kamil’, from Ibn Tabataba,

‘The Prophet saww: ‘Adamas and the ones besides himas would be beneath mysaww flag on the Day of Qiyamah. When Allahazwj would have Judged the servants, Amir Al-Momineenasws would grab the flag, and heasws would be upon a camel from the camels of Paradise, calling out: ‘There is no god except Allahazwj, Muhammadas is Rasool-Allahasww!’ And the people would be under the flag until they enter the Paradise’. 343

احتفاق أهل السّة جاير من مَّرةٍ فَّلَان: يا رَسُولُ اللَّهِ يَمِّلُ رَبَّنَاهُ يَوْمَ الْقَيْمَةِ. فَأَنْفَقَ مِنْ دُنْيَتِهِ إِلَّا مَنْ كَانَ يَمِّلُهَا فَأَنْفَقَ وَهُوَ عَلَى

(O Rasool-Allahasww) ‘Who will carry your saww flag on the Day of Qiyamah?’ He saww said: ‘And who else would be carrying in on the Day of Qiyamah except one who had been carrying it in the world? Alasws Bin Abu Talibasws’. 344

341 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 85 H 5 a
342 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 85 H 5 b
343 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 85 H 5 c
344 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 85 H 5 d
'The Prophet saww said: ‘Adam as and entirety of the creatures of Allah azwj would be shaded until the shade of my saww flag on the Day of Qiyamah. 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 jewels, its tails are from gems, a tail in the east and a tail in the west, and the third in the middle of the world.

And he asws meaning Ali asws, will travel, and on his asws right would be Al-Hassan asws and Al-Husayn asws being on his asws left until he asws pauses between me saww and Ibrahim as in the shade of the Throne. Then he asws would be clothed in a green garment from the Paradise. Then a caller will call out from beneath the Throne: ‘Best of the fathers is your saww father as Ibrahim as and best of the brothers is your saww brother asws Ali asws’.

And it is informed to me by Abu Al Razy Al-Husayn Al Rawandy, by his chain,

‘From the Prophet saww: ‘When it will be the Day of Qiyamah, Jibraeel as will bring me saww and with him as would be the flag of Praise, and it is of seventy tails. The tail from it is more expansive than the sun and the moon, and I saww shall be upon my saww chain from the chairs of the Pleasure, above a pulpit from the Holy Pulpits. I saww shall take it (the flag) and hand it to Ali asws Bin Abu Talib asws.’

So, Umar leapt and said, ‘O Rasool-Allah saww! And how can Ali asws endure carrying the flag (so big)’

345 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 85 H 5 e
He said: ‘When it will be the Day of Qiyamah, Allah will Give Ali from the strength like the strength of Jibraeel, and from the Noor like the Noor of Adam, and from the forbearance like the forbearance of Rizwaan, and from the beauty like the beauty of Yusuf’ – the Hadeeth’.

And I was informed by Abu Al A’ala Al Hamdany, by the chain from Jabir Bin Abdullah who said,

‘I heard Rasool-Allah saying: ‘The first one to enter the Paradise in front of the Prophets and the truthful would be Ali Bin Abu Talib’.

Abu Dajanah stood up to him and said to him, ‘Did you not inform us that the Paradise is Prohibited unto the Prophets until you enter it, and (Prohibited) unto the communities until your community enter into it?’

He said: ‘Yes, but don’t you know that the bearer of the flag of Praise would be in front of them, and Ali Bin Abu Talib is the bearer of the flag of Praise on the Day of Qiyamah in front. He will enter the Paradise with it and I would be upon his tracks’ – the Hadeeth’.

Abu Hureyra (well-known fabricator),

‘From the Prophet having said: ‘Ali Bin Abu Talib would be coming upon a camel of light on the Day of Qiyamah. In his hand would be the flag of Praise. The people at the pausing will be saying, 'This is an Angel of Proximity, or a Messenger of Prophet'. A caller will call out: “This is the greatest truthful Ali Bin Abu Talib”’.
And it has come (in the book) ‘Fi Ma Nazal Min Al-Quran Fi A’da Aal Muhammad saww’, from Abu Abdullah asws: ‘When Abu So and so (Abu Bakr), and so and so (Umar) see the status of Ali asws on the Day of Qiyamah when Allah azwj would Hand the flag of Praise to Rasool-Allah saww, beneath it would be every Angel of Proximity and every Messenger as Prophet, until he saww hands it to Ali asws: the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27], i.e., by his asws name calling themselves as ‘Amir Al-Momineen’.

Abdul Razzaq, from Ma’mar Bin Qatadah, from Anas (well-known fabricator),

‘The Prophet saww was asked about Words of the Exalted: One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].’ He saww said to me: ‘O Anas! I saww am the first one the group would be split from on the Day of Qiyamah, and I saww shall come out and Jibraeel as would clothe me saww with a garment from the garments of Paradise, the length of the garment being what is between the east to the west, and place a crown of prestige upon my saww head, and a robe of beauty.

And he as would make me saww to be seated upon Al-Buraq (a ride), and give me the flag of Praise, its length is a travel distance of one hundred years, in it are three hundred and sixty garments of while silk. There would be written upon it: “There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww, Ali asws Bin Abu Talib asws is Guardian asws of Allah azwj!”

I saww shall take it in my saww hand and look right and left, but I saww will not see anyone, so I saww shall cry and say: ‘O Jibraeel as! What happened to the People asws of my saww Household and my saww companions?’

He as would say: ‘O Muhammad saww! Allah azwj the Exalted has Revived you saww as being the first one from the people of the earth, so (now) look at how Allah azwj Revives after you asws, People asws of your saww Household and your saww companions’.

349 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 85 H 5 i
وَأَوَّلُ مَنْ يُقُومُ مِنْ قَبِلِهِ أَمِيُّ الْمُؤْمِنِيَّ وَيَكْسُوهُ جَبَّةً مِنَ النَّارِ وَيُضَعُّ عَلَى رَأْسِهِ تَّاجَ الْوَقَارِ وَرِدَاءَ الْكَرَامَةَ وَيُلِسُهُ عَلَى نََّقَتَِِ

وَمِنْهُ الْمَتَاحٌ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الَّذِينَ بَعْدَيْكُمْ بِعَذَابٍ قَضَیٌّ يَقُولُ الْوَارِدُ}

وَ قَالَ صِلِّي عَلِيُّ وَ الَّذِي نَبَأَ مَُُمَّداً وَ أَكْرَمَهُ إِنَّكَ الذَّائِدُ عَنْ حَوْضِي تَذُودُ عَنْهُ رِجَالًَّ كَمَ

وَ عَنْ طَارِقٍ عَنْ عَلِيٍّ قَالَ وَ رَبِّ الْعِبَادِ وَ الْبِلََّادِ وَ السَّبْعِ الشِّدَادِ لََْذُودُنَّ يَوْمَ الْقِيَامَةِ عَنِ الَْْوْضِ بِيَدَيَّ هَاتَيِْْ الْقَصِيَْتَيِْْ قَ أَنَّكَيْنَ بِيَدِيِّكَ حَيَّيْنَ وَ بَسَطَ يَدَيْهِ.

وَ وَ هَا رَبِّ الْعِبَادِ وَ الْبِلََّادِ وَ السَّبْعِ الشِّدَادِ لََْذُودُنَّ يَوْمَ الْقِيَامَةِ عَنِ الَْْوْضِ بِيَدَيَّ هَاتَيِْْ الْقَصِيَْتَيِْْ قَ أَنَّكَيْنَ بِيَدِيِّكَ حَيَّيْنَ وَ بَسَطَ يَدَيْهِ.

وَ فِِ رِوَايَةٍ أُخْرَى وَ الَّذِي فَلَقَ الَّبَّةَ وَ بَرَأَ النَّسَمَةَ لَُْقْمَعَنَّ بِيَدَيَّ هَاتَيِْْ الْقَصِيَْتَيِْْ قَ أَنَّكَيْنَ بِيَدِيِّكَ حَيَّيْنَ وَ بَسَطَ يَدَيْهِ.
And in another report – ‘By the One azwj Who Split the seed and Formed the person! [asws] will be suppressing our [asws] enemies with these two hands of mine [asws] from the Fountain, and welcome ones who love [asws].’

7 –بِشَاءِ بَشَارَةَ المُصْطَفِي مَُُمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِهِ عَنْ مَُُمَّدِ بْنِ إِسََْاعِيلَ الْعَلَوِيِّ عَنْ أَحَْْدَ بْنِ عَلِيِّ بْنِ مَهْدِي ٍ عَنِ الرَِضَا عَنْ آبََئِهِ قَالَ:
قَالَ روَسُولُ اللََِّّ ص لِعَلِيٍّ إِنَّ اللَََّّ اطَّلَعَ إِلََ الَْْرْضِ فَاخْتَارَنِ ثَُُّ اطَّلَعَ إِلَيْهَا فَاخْتَارَكَ أَنْتَ أَبُو وُلْدِي وَ قَاضِي دَيْنِِ وَ الْمُنْجِزُ عِدَاتِِ وَ أَنْتَ غَداً عَلَى حَوْضِي طُوبَ لِمَنْ أَحَبَّكَ وَ وَيْلٌ لِمَنْ أَبَْْكَ.

(The book) ‘Basharat Al Mustafa saww’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Ismail Al Alawy, from Ahmad Bin Ali Bin Mahdy, from his father,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said to Ali asws:

‘Allah azwj Noticed to the earth and Chose me saww, then Noticed to it and Chose you saww.
Your asws are father asws of my saww (grand) children, and payer of my saww debts, and the fulfiller of my saww promises, and tomorrow you asws will be at my saww Fountain. Beatitude is for one loving you asws and woe be for the one hating you asws.’

Tafseer Furaat Bin Ibrahim – Abu Ahmad Yahya Bin Ubeyd Bin Al Qasim Al Qazwiny transmitting from Abu Waqqas who said,

‘The Prophet saww prayed Salat Al-Fajr with us on the day of Friday, then he saww faced towards us with his saww honourable face, the handsome, and he saww extolled upon Allah azwj the Exalted. He saww said: ‘I saww shall emerge on the Day of Qiyamah and Ali asws Bin Abu Talib asws would be in front of me saww and in his asws hand would be the flag of Praise, and on that day, it would be of two tails, a tail of silk and a tail of brocade’.

A Bedouin man from Najd, from the sons of Ja’far Bin Kilab Bin Rabie leapt to him saww. He said, ‘They have sent me to you saww to ask you saww. He saww said: ‘Say it, O brother of the valleys’. He said, ‘What are you saww saying regarding Ali asws Bin Abu Talib asws, for there has been a lot of differing regarding him asws?’

Rasool-Allah saww smiled chuckling. He saww said: ‘O Bedouin! And why is there a lot of differing regarding him asws? Ali asws is from me saww like my saww head from my saww body, and my saww seam from my saww shirt’.

353 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 85 H 6 c
The Bedouin leapt angrily, then said, ‘O Muhammad\(^{saww}\) I am stronger than Ali\(^{asws}\) of valour, so does Ali\(^{asws}\) have the capacity of carrying the flag of Praise?’

The Prophet\(^{saww}\) said: ‘Shh no, O Bedouin! On the Day of Qiyamah, Allah\(^{azwj}\) will Give him\(^{asws}\) various qualities – handsomeness of Yusuf\(^{as}\), and ascetism of Yahya\(^{as}\), and patience of Ayoub\(^{as}\), and forbearance of Adam\(^{as}\), and strength of Jibraeel\(^{as}\), upon them\(^{as}\) be the Salawaat and the greetings, and in his\(^{asws}\) hand would be the flag of Praise, and every creature would be under the flag, and the Imams\(^{asws}\) and the proclaimers would be surrounding it, reciting the Quran and the Azaan, and they are those who would not have been dispersed (decayed) in their graves’.

The Bedouin leapt angrily and said, ‘O Allah\(^{azwj}\)! If what Muhammad\(^{saww}\) is saying is true, then Send down a stone upon me!’ Allah\(^{azwj}\) Revealed regarding him:

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(70:1) For the Kafirs, there wouldn’t be a dispeller for it
(70:2) (It is) from Allah, One with the ways of ascent
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‘From Muhammad Bin Al-Hassan Bin Ali Al-Husayn\(^{asws}\), from his father\(^{asws}\), from his\(^{asws}\) grandfather\(^{asws}\), from Al-Husayn\(^{asws}\), Bin Ali\(^{asws}\), from his\(^{asws}\) father Al\(^{asws}\) Bin Abu Talib\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) said to me\(^{asws}\), ‘(You\(^{asws}\) will be the) first one to enter the Paradise’. I\(^{asws}\) said: ‘O Rasool-Allah\(^{saww}\)! Will I\(^{asws}\) enter it before you\(^{saww}\?’

He\(^{saww}\) said: ‘Yes, because you\(^{asws}\) would be bearer of my\(^{saww}\) flag in the Hereafter like what you\(^{asws}\) are bearer of my\(^{saww}\) flag in the world, and a bearer of the flag, he is at the forefront’. 

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355 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{asws}\), Ch 85 H 8
Then he saww said: ‘O Ali! It is as if I am with you and you have entered the Paradise and in your hand is my flag, and it is the flag of Praise, and beneath it is Adam and the ones besides him."

(The book) ‘Al Khisaal’ – Ali Bin Muhammad Bin Al-Hassan Al Qazwiny, from Abdullah Bin Zaydan, from Al-Hassan Bin Muhammad, from Hassan Bin Husayn, from Yahya Bin Musawir, from Abu Khalid,

‘From Zayd son of Ali (Bin Al-Husayn), from his forefather, from Ali having said: ‘I complained to Rasool-Allah saww of the envy of the ones envying me. He saww said: ‘O Ali! Are you not pleased that you will happen to be the first four to be entering the Paradise, and our offspring would be behind our backs, and our Shias would be on our right and our left.’ 357

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al-Husayn transmitting,

‘From Jabir Bin Abdullah, may Allah be Pleased with him, said, ‘Our companions mentioned the Paradise in the presence of the Prophet. The Prophet saww said: ‘The first people of Paradise to enter into the Paradise would be Ali Bin Abu Talib.’

He saww said: ‘Yes, O Abu Dajana! Don’t you know that for Allah there is a flag of light and its stick is from ruby. Upon that it is written, ‘There is no god except Allah, Muhammad is Rasool-Allah, and Progeny of Muhammad are best of created beings’, and the bearer of the flag is at the forefront of the people’. 356
He (the narrator) said, ‘Ali asws was cheered with that. He asws said: ‘The Praise is for Allah azwj, O Rasool-Allah saww, Who Honoured us asws and Ennobled us asws with you saww’. 

He (the narrator) said, ‘The Prophet saww said: ‘Receive glad tidings, O Ali asws! There is none from a servant who loves you asws and claims your cordiality except Allah azwj would Resurrect him with us asws on the Day of Qiyamah’. Then the Prophet saww recited this Verse: 

Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]

‘Rasool-Allah saww established brotherhood between the Muslims, then said: ‘O Ali asws! You asws are my saww brother asws being at the status of Haroun as from Musa as apart from that there will be no Prophet saww after me saww’. 

Then he saww said after a speech mentioning in it a description of the state of the Prophets as on the Day of Qiyamah: ‘Indeed! And I saww am informing you asws, O Ali asws, that my saww community would be the first of the communities to be Reckoned on the Day of Qiyamah.

Then you asws will be the first one to be called, due to your asws kinship and status with me saww, and my saww flag would be handed to you asws, and it is the flag of Praise. You asws travel between the two groups, Adam as and entirety of the creatures of Allah azwj the Exalted. They would be shaded by it’. 

Then he saww mentioned a description of the flag, then said: ‘You asws will travel with the flag and Al-Hassan asws would be on your asws right, and Al-Husayn asws on your asws left, until you asws pause between me saww and Ibrahim as in the shade of the Throne. Then you asws will be clothed a green garment from the Paradise. Then a caller would call out from beneath the
Throne: “Best of the fathers is your father Ibrahim, and best of the brothers is your brother Ali”

Receive glad tidings, O Ali! You will be clothed when you would be clothed, and you will be called when you would be called, and you will be revived when I am revived”.  

(The book) ‘Al Amdah’ – By the chain from Abdullah Bin Ahmad Bin Hanbal, from Muhammad Bin Hisham, from Al Fazl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed who said,  

‘Rasool Allah said: ‘I have been Given five characteristics regarding Ali which are more beloved to me than the world and whatever is in it. As for the first, he would be the fearful in front of Allah Mighty and Majestic until he is free from the Reckoning; and as for the second, the flag of Praise would be in his hand, and Adam and the ones born would be under it;  

And as for the third, he would pause at the entrance of my Fountain quenching the one from my community he recognises; and as for the fourth, he would veil my bareness and submit me to my Lord Mighty and Majestic; and as for the fifth, I have no fear upon him returning to be an adulterer after chastity, nor to be a Kafir after Eman’.

CHAPTER 86 – REST OF WHAT WAS WITNESSED FROM HIS\textsuperscript{asws} MERITS, AND THE LOFTINESS OF HIS\textsuperscript{asws} RANK AT THE DEATH, AND IN THE GRAVE, AND BEFORE THE RESURRECTION AND AFTER IT

1- فب، شهد أبا شهريار أن الحسن السليماني و تاريخ الحضرة و إطاعة الفلكيي بن سليمان، و عثمان بن الخطاب شهد في الموت و في القبر و في الجنة. 

2- مثقال بن عبد الله بن عبد الرحمن بن سفيان بن سفيان أبو عبيدة بن الحارث بن مالك بن عبيد بن عبد الله، عن أبيه، عن أبي بكر بن عبد المطلب بفظ له قال: أول هذه الأحاديц تعود على النبي صلى الله عليه وسلم

3- في، سمعت رسول الله صلى الله عليه وسلم قال: "أول من يُصافح في يوم القيامة هو أول من يُنصب في الجنة"

4- و روي أن النبي صلى الله عليه وسلم قال: "أول من يُصافح في يوم القيامة هو أول من يُنصب في الجنة"

5- و روي أن النبي صلى الله عليه وسلم قال: "أول من يُصافح في يوم القيامة هو أول من يُنصب في الجنة"

6- And it is reported that the Prophet would come on the Day of Qiyanah leaning upon \textsuperscript{asws}. 363

7- جلبة الأولياء سلمان بن عبد الله بن عبد الرازي، عن الخضر، قال: قال النبي صلى الله عليه وسلم: "أول من يُصافح في يوم القيامة هو أول من يُنصب في الجنة"

8- 'The Prophet\textsuperscript{saww} said: \textsuperscript{asl} have been given five regarding \textsuperscript{asws}. As for one of these, \textsuperscript{asl} will be covering my\textsuperscript{saww} bareness; and the second, \textsuperscript{asl} will pay off my\textsuperscript{saww} debts; and as for the third, \textsuperscript{asl} would be my\textsuperscript{saww} reliance during the length of Al-Qiyanah; and as for the fourth, \textsuperscript{asl} will be assisting me\textsuperscript{saww} at my\textsuperscript{saww} Fountain; and as for the fifth, \textsuperscript{saww} have no

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361 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 1 a
362 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 1 b
363 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 1 c
fear upon him<sup>364</sup> returning to be a Kafir after Eman, nor to be an adulterer after chastity<sup>364</sup>.

Al Tabari the historian, by his chain from Ibn Abbas,

‘The Prophet<sup>saww</sup> said: ‘The first one to be clothed on the Day of Qiyamah would be Ibrahim<sup>as</sup> due to his<sup>as</sup> being a friend (of the Beneficent), and I<sup>saww</sup> due to my<sup>saww</sup> being an elite, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be a leader between me<sup>saww</sup> and Ibrahim<sup>as</sup>, leading to the Paradise’. 365

Saeed Bin Jubeyr, from Ibn Abbas,

‘The first one to be clothed from the garments of the Paradise would be Ibrahim<sup>as</sup> due to his<sup>as</sup> being a friend (of the Beneficent), then Muhammad<sup>saww</sup> because he<sup>asws</sup> is an elite of Allah<sup>azwj</sup>, then Ali<sup>asws</sup> would be leading between the two to the Gardens’. Then Ibn Abbas recited: <i>on a Day Allah will not Disgrace the Prophet and those who believed in him. [66:8] </i> He said, ‘Ali<sup>asws</sup> and his<sup>asws</sup> companions’. 366

The book) ‘Sharaf Al Mustafa<sup>saww</sup>’, from Al Kharkowshi Zazan,

‘From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘Rasool-Allah<sup>saww</sup> said: ‘Are you<sup>asws</sup> not pleased that Ibrahim<sup>as</sup>, friend of Allah<sup>azwj</sup>, would be called on the Day of Qiyamah on the right of the Throne and he<sup>saww</sup> would be clothed, then I<sup>saww</sup> would be called, and clothed, then you<sup>asws</sup> will be called, and clothed?’’ 367

And from him<sup>saww</sup> is the Hadeeth – ‘He<sup>asws</sup> will be the first one to be clothed, along with me<sup>saww</sup>’. 368

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364 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>saww</sup>, Ch 86 H 1 d
365 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>saww</sup>, Ch 86 H 1 e
366 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>saww</sup>, Ch 86 H 1 f
367 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>saww</sup>, Ch 86 H 1 g
368 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>saww</sup>, Ch 86 H 1 h
And the Prophet saws said: ‘When it will be the Day of Qiyamah, they will come with you asws, O Ali asws, upon a platform of light, and there would be a crown upon your asws head, its radiance would be illuminating and it would almost stun the sights of the people of the pausing.

The call will come from the Presence of Allah azwj: “Where is the caliph of Muhammad saww Rasool-Allah saww?” Ali asws would say: ‘Here I asws am, that one!’ The caller will call out: “Enter into Paradise the ones who love you asws, and into the Fire the ones inimical to you asws, and you asws are distributor of the Paradise and you asws are distributor of the Fire!”

And in a Hadeeth from Ja’far Al-Sadiq asws: ‘The call will come from the Direction of Allah azwj: “O community of creatures! This is Ali asws Bin Abu Talib asws, caliph of Allah azwj in His azwj earth, and His azwj Divine Authority upon His azwj creatures. So, the one who had attached with his asws rope in the house of the world, let him attach with his asws rope in this day to be illuminated by his asws light, and him follow him asws to the high ranks of the Gardens!” – the Hadeeth’.

Al Falaky the interpreter,

‘Ali asws said regarding Words of the Exalted: as brethren upon couches face to face [15:47]: ‘By Allah azwj! It was Revealed regarding us, people of Badr, and regarding it were Revealed His azwj Words: reclining therein upon the couches. [18:31]’.

Al Tabari and Al Kharkowshi in their books, by the chain,

‘From Salman’ra, ‘The Prophet saww said: ‘When it will be the Day of Qiyamah, a dome of ruby would be installed for me saww at the right of the Throne, and a green dome would he installed for Ibrahim as at the left of the Throne, and a dome of white pearls would be installed for Ali asws Bin Abu Talib asws between the two. So, what are your thoughts with a beloved between the two friends?’’
Abu Al-Hassan Al Daraqtuny, and Abu Nueym Al Asfahani in ‘Al Saheeh’, and ‘Al Hilyat’, by the chain from Sufyan Bin Uyayna, from Al Zuhry, from Anas (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘When it will be the Day of Qiyamah, a pulpit would be set up for me, its length is of thirty miles. Then a caller will call out from interior of the Throne: “Where is Muhammadasww!” I shall answer. He would say to me: “Ascend!” So, I would be at its top.

Then he would call out secondly: “Where is Aliasws Bin Abu Talibasws?” So, heasws would come to be below me by a step. The entirety of the creatures would know that Muhammadasww is chief of the Messengersas and that Aliasws is chief of the successorsas.

A man stood up to himasww and said, ‘O Rasool-Allahsaww! So, who would hate Aliasws after this?’ Heasww said: ‘O brother Helper! No one from Quraysh would hate himasws except a bastard, nor from the Helpers except a Jew, nor from the Arabs except one accused in lineage, nor from rest of the people except a wretch’.

And in a report of Ibn Masoud – ‘And from the women except a ‘Salaqlaqiya’ (one menstruating from behind). Words of the Exalted: 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]’

Abdullah Bin Hakeem Bin Jubeyr,

‘From Aliasws having said to the Prophetas: ‘Will we be able upon seeing youasws in the Paradise every time we intend to?’ Rasool-Allahasww said: ‘For every Prophetas there is a friend, and he is the first one to believe in himas from hisas community’. So, the Verse was Revealed”.

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373 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 1 m
374 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 1 n
375 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 1 o
Abbad Bin Suheyb,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from the Prophet saww in a Hadeeth. It was said, ‘O Rasool-Allah saww! How much (distance) would there be between you asws and Ali asws in the high Firdows?’

He saww said: ‘A ‘Fitr’ (between an end of the thumb and an end of the finger when they are opened apart), of less than a ‘Fitr’. I saww would be upon a throne of Noor of the Throne of our Lord azwj, and Ali asws would be upon a chair from the Noor of the Chair of our Lord azwj. It is not known which of us asws would be closer to his asws Lord azwj Mighty and Majestic’.

Al Sudy, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: So if he would be from the ones of proximity [56:88] – was Revealed regarding Ali asws and his asws companions’.

And it is reported by Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas, and it is reported by Al Khaiteeb in his history, by the chain from Abu Lahiya, from Ja’far Bin Rabie, from Ibn Abbas,

‘And it is reported by Al-Reza asws, from his asws forefathers asws, and the wording for it, all of them asws from the Prophet saww having said: ‘There wouldn’t be any riders during Qiyamah apart from us, and we would be four – saww would be upon an animal of Allah aswj, Al Buraq, and my saww brother Salih asws would be upon a camel of Allah aswj which was hamstrung, and my saww uncle Hamza asws would be upon my saww camel Al-Azba’a, and my saww brother Ali asws Bin Abu Talib asws would be upon a camel from the camels of the Paradise.

In his asws hand would be the flag of Praise. He asws will pause in front of the Throne calling out: ‘There is no god except Allah aswj, Muhammad saww is Rasool-Allah saww!’ The human beings will say, ‘This is not except an Angel of Proximity, or a Messenger as Prophet as, or a bearer of the Throne of Lord aswj of the worlds!’

376 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 p
377 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 q
He\textsuperscript{asws} said: ‘An Angel would answer them from beneath the interior of the Throne: ‘This is neither an Angel of Proximity, nor a Messenger\textsuperscript{saww}, nor a bearer of the Throne! This is the greatest truthful, this is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

And it is reported by Al Khatib in his history, by his chain from Abu Hureyra (well-known fabricator), and Abu Ja'far Al Tusi in his 'Amaali', by his chain to Haroun Al Rasheed, from Al Mahdy, from Al Mansour,

‘From Muhammad Bin Ali Bin Abdullah Bin Abbas, except that they did not mention Hamza\textsuperscript{asws} and said ‘Fatima\textsuperscript{asws} in its place – Words of the Exalted: \textit{Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6].}

And Words of the Exalted: \textit{And they (servants) would circle around them with vessels of silvers [76:15] – up to His\textsuperscript{aw} Words: Salsabeel [76:18]. The Prophet\textsuperscript{saww} said in a Hadeeth: ‘Ali\textsuperscript{asws} will be the first one to drink (from) Salsabeel, and Zanjabeel, and that for Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias, there is a place from Allah\textsuperscript{aw} the Exalted, envied by the former ones and the latter ones’’.\textsuperscript{379}

Jabir Al-Jufy – ‘From Al-Baqi\textsuperscript{asws}: ‘The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! On the right of the Throne there are pulpits of light and table-spreads of light. So, when it will be the Day of Qiymah, you\textsuperscript{asws} and your\textsuperscript{asws} Shias would come and sit upon those pulpits, eating and drinking while the people would be Reckoned in the pausing station’’.\textsuperscript{380}

Tafseer of Abu Salih – ‘Ibn Abbas said regarding Words of the Exalted: \textit{Surely the righteous would be in Bliss [83:22] Upon the couches they would be gazing [83:23] – up to His\textsuperscript{aw} Words: the ones of Proximity would be drinking from [83:28], ‘Were Revealed regarding  

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378 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 1 r 
379 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 1 s 
380 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 1 t
Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Hamza asws, and Ja’far as. Their asws merits in this are dazzling”.381

‘Ali asws came among a number of Muslim towards Salman ra, and Abu Zarr ra, and Al-Miqdad ra, and Bilal, and Khabbab, and Suheyb to Rasool Allah saww. Abu Jahl la and the hypocrites mocked with them, and they laughed and winked at each other, then they said to their companions, ‘We have seen the short-haired one today, so we laughed at him asws’.

Allah azwj the Exalted Revealed: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29] – the Chapter. So today, those who believe – meaning Ali asws and his asws companions - shall be laughing at the Kafirs [83:34] – meaning Abu Jahl la and his companions, when they (Ali asws and his asws companions) see them in the Fire while they would be Upon the couches they would be gazing [83:23]”.382

The book of Abu Abdullah al Marzbany –


Al-Asbagh Bin Nubata and Zayd son of Ali (Bin Al-Husayn asws), he asked Amir Al-Momineen asws about His azwj Words: And upon the heights would be men [7:46], and Al-Sadiq asws was (also) asked, and the words are his asws. He asws said: ‘We asws would be those men upon the Bridge what is between the Paradise and the Fire. So, the one we asws recognise and he recognises us asws would enter the Paradise, and one who does not recognise us asws and we asws do not recognise him would enter the Fire’”.384
The heights, is a place higher than the Bridge. Upon it would be Al-Abbas, and Hamza, and Ali asws, and Ja’far asws with the two wings. They would recognise ones loving them with their bright faces, and their haters with their dark faces”.

And we are reported from Rasool-Allah saww that he saww said to Ali asws: ‘O Ali asws! You and the successors asws from your asws sons are recognisers of Allah azwj between the Paradise and the Fire. No one will enter the Paradise except one recognising you asws all and you asws recognise him, nor enter that Fire except one denying you asws and you asws deny him’.

And Sufyan Bin Mus’ab Al-Abdy asked Al-Sadiq asws about it. He asws said: ‘They are the twelve successors asws from Progeny asws of Muhammad saww. Allah azwj will not Recognise anyone except the one recognising them asws’.

He said, ‘So, what are the heights? May I be sacrificed for you asws!’ He saww said: ‘Dunes of musk. Upon these would be Rasool-Allah saww and the successors asws, recognising all by their marks, [7:46]’.

Sufyan prosed saying, ‘And you asws are rulers of the Resurrection and the Publicising and the Recompense, and you asws are a shelter for a day of terrifying panic, and you asws will be upon the heights and these are dunes of musk. Its aroma is placed due to you asws all – eight being with the Throne when they asws bear it, and four being after them in the earth guiding’.

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385 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 y
386 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z
387 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z a
‘From Al-Sadiq SW having said: ‘The Prophet saw was asked about Words of the Exalted: *(the tree of) Tooba would be for them and an excellent resort [13:29].* He saw said: ‘It was Revealed regarding Ali SW Bin Abu Talib SW. And Tooba is a tree, its roots are in the house of Ali SW in the Paradise, and there isn’t anything from the Paradise except and it is therein’’. 388

And from Ibn Abbas, ‘And in the house of every Momin would be a branch from it’’. 389

Then they asked him saw about it secondly. He saw said: ‘A tree. Its roots are in the house of Ali SW and its branches are upon the inhabitants of Paradise’. So, it was said to him saw regarding that. He saw said: ‘Surely, tomorrow, my saw house and house of Ali SW would be one’’. 390

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388 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen SW, Ch 86 H 1 z b
389 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen SW, Ch 86 H 1 z c
390 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen SW, Ch 86 H 1 z d
‘One day Rasool-Allah saww said to Umar Bin Al-Khattab: ‘O Umar! There is such a tree in Paradise, there is neither any castle, nor a house, nor a room, nor a seat except an it is a branch from the branches of that tree. The roots of that tree are in my saww house’.

Then three days passed upon that, then he saww said: ‘O Umar! There is such a tree in the Paradise, there is neither any castle, nor a house, nor a room, nor a seat except and in it is a branch from the branches of that tree, and the roots of that tree are in the house of Ali asws Bin Abu Talib asws’.

Umar said regarding that. He saww said: ‘O Umar! Don’t you know that my saww house and house of Ali asws Bin Abu Talib asws in the Paradise, is one?’

Al Falaky Al Mufassir, ‘Ibn Sirreen said,

‘Tooba is a tree in the Paradise. Its roots are in the house of Ali asws, and rest of its branches are in rest of the Paradise’.

Al Sam’any in (the book) ‘Fazail Al Sahaba’ – From Al Fazl Bin Marzouq, from Atiya, from Abu Saeed who said,

‘The Prophet saww said: ‘The first one to eat from the Tooba tree would be Ali asws’.

Umm Ayman said, ‘The Prophet saww said: ‘And Allah azwj Gifted (the tree of) Tooba in the dower of Fatima asws, so He azwj Made it to be in the house of Ali asws’.

Abu Al Qasim, by his chain from Muhammad Bin Al Hanafiyya,

‘From Ali asws having said: ‘I asws am that proclaimer’’.

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391 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z e
392 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z f
393 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z g
394 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z h
395 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z i
And by his chain from Abu Salih, from Ibn Abbas,

‘There is a Verse for Ali asws in the Book of Allahazwj the people don’t know it. Hisazwj Words: Then a proclaimer would proclaim among them: [7:44], saying: ‘Curse of Allahazwj is upon those who belied myasws Wilayah and considered myasws rights lightly’.


And in the sermon ‘Al-Iftikhar’: ‘And asws am the proclamation of Allahazwj in the world, and Hisazwj proclaimer in the Hereafter’ – meaning Words of the Exalted: And a proclamation from Allah and His Rasool [9:3] in a Hadeeth of (Surah) Bara’at.

And Hisazwj Words: Then a proclaimer would proclaim [7:44]. And when heasws became a caller of Rasool-Allahsaww in the world upon hissaww enemies, heasws became a caller of Allahazwj in the Hereafter upon Hisazwj enemies.

Zurara,

‘From Abu Ja’farasws regarding Hisazwj Words: So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27] – The Verse: ‘This was Revealed regarding Amir Al-Momineenasws and hisasws companions, those who had done what they had done, seeing Amir Al-Momineenasws in the most enviable of the places, their faces would despair and it would be said to them: This one is what you had been calling (yourselves) with! [67:27], hisasws name (Amir Al-Momineen) which they had arrogated’. 
And in a report from them\textsuperscript{400}: ‘This is which you have been belying’ – meaning Amir Al-Momineen\textsuperscript{400}. 

أُبُو حَْْزَةَ الثُّمَالُِّ عَنْهُ ع عَنِ النَّبِِ ِ صِ فِِ قْولِهِ لَّ يَُْزُنَُُّمُ الْفَزَعُ الَْْكْبَُِ

And in a report from them\textsuperscript{400}: ‘This is which you have been belying’ – meaning Amir Al-Momineen\textsuperscript{400}. 

From him\textsuperscript{400}, from the Prophet\textsuperscript{aww} regarding His\textsuperscript{azwj} Words: \textit{The great terror shall not grieve them [21:103]} – the Verses. He\textsuperscript{aww} said: ‘A camel would be give (to someone), and it would be said: ‘Go in the (plains of) Qiyamah wherever you so desire to. If you like, you can pause in the Reckoning, and if you like pass upon the edge of Hell, and if you like, enter the Paradise’.

وَ إِنْ خَازِنَ النَّارِ يََ هَذَا مَنْ أَنْتَ أَنْبٌِِّ أَمْ وَصِيٌّ فََيُعْطَى نََقَةً فََيُقَا

And the keeper of the Fire would be saying: ‘O you! Who are you\textsuperscript{asws}? Are you a Prophet\textsuperscript{as}, or a successor\textsuperscript{as}? He would say, ‘I am a Shia of Muhammad\textsuperscript{aww} and People\textsuperscript{sws} of his\textsuperscript{aww} Household’. It would be said, ‘That is for you’\textsuperscript{401}.

The book) ‘Amaali of Al Tusi’ – Al Haris Al Awr,

Al-Sadiq\textsuperscript{asws}: ‘The Prophet\textsuperscript{aww} said: ‘One loving me\textsuperscript{aww} and he loves my\textsuperscript{aww} offspring, Jibraeel\textsuperscript{as} would come to him when he comes out from his grave. So, he will not pass by any horror except he\textsuperscript{as} would make him cross it’ – the Hadeeth’\textsuperscript{402}.

The book) ‘Amaali of Al Tusi’ – Al Haris Al Awr,

The Prophet\textsuperscript{aww} said to Ali\textsuperscript{asws}: ‘It suffices you\textsuperscript{asws} what is for the one loving you at his death and there would neither be loneliness in his grave nor any panic on the Day of Qiyamah’\textsuperscript{403}.

The book) ‘Amaali of Al Tusi’ – Al Haris Al Awr,
hold with my saww side, and your asws offspring will hold your asws side, and your asws Shias will hold with your asws sides.

فَمَا ذَا يَصْنَعُ اللَّهُ بِنَبِيِّهِ وَ مَا يَصْنَعُ نَبِيُّهُ بِوَصِيِّهِ خَذْهَا إِلَيْكَ يََ حَارِ قَصِيَْةً مِنْ طَوِيلَةٍ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ.

So, what is that which Allahazwj will Do with His asw Prophet saww, and what will His aswj Prophet saww do with his asw successor asws? Take it (this Hadeeth) to you, O Haar (Haris), its short from its long. You will be with the one you love, and for you would be what you earn”.

Words of the Exalted: Therefore, Allah will Save them for the evil of that Day and cast freshness and happiness to them [76:11]. Zayd son of Ali (Bin Al-Husayn asws), and Ja’far Al-Sadiq having said: ‘Rasool-Allah saww said: ‘When it will be the Day of Qiyamah and the people are gathered in the plains, you will find Ali asws Bin Abu Talib asws as a shining light like the brightly shining star’’.404

Sheyrawiya in (the book) ‘Al Firdows’, and Yahya Bin Al-Husayn, by his chain from Anas (well-known fabricator),

‘The Prophet saww said: ‘Ali asws Bin Abu Talib asws will blossom in the Paradise like the morning star does for the people of the world’’.405

And Al-Qarouny was asked one day about Words of the Exalted: And stop them! They have to be Questioned [37:24]. He said, ‘Be seated, this is not the place for this question’. He said to him, ‘There is no escape from the interpretation of this Verse, and an enthrainment has to be fulfilled regarding it’.

He said to him, ‘Know that when it will be the Day of Qiyamah, the creatures would be gathered around the Chair, each being upon their layers (ranks) – the Prophets as, and the Angels of Proximity, and rest of the successors asws. The creatures would be Commanded with the Reckoning, so Allahazwj Mighty and Majestic will Call out: “And stop them! They have to be Questioned [37:24] about the Wilayah of Ali asws Bin Abu Talib asws!”

404 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z r
405 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 86 H 1 z s
The questioner said to him, ‘And will Muhammad\textsuperscript{saww} be questioned about Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’ He said to him, ‘Yes, and Muhammad\textsuperscript{saww} will (also) be questioned about Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

And it is reported by Anas (well-known fabricator) who said,

‘I heard by these two ears of mine, or else may I be deafened that Rasool-Allah\textsuperscript{saww} said in a right of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, ‘The heading of a parchment of the Momin on the Day of Qiyamah would be ‘Love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.”

She said, ‘The greeting be unto you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}!’ I\textsuperscript{saww} said: ‘Who are you?’ She said, ‘I am the pleasing, the pleased. The Subduer Created me from three types. My lower part is from musk, and my middle is from camphor, and my top part is from Amber. He\textsuperscript{azwj} Kneaded me from the water of (the river) Al-Haywaan. The Subduer Said: “Be!” And I came into being. He\textsuperscript{azwj} Created me for your\textsuperscript{saww} brother\textsuperscript{asws}, and son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{asws}, Ali\textsuperscript{asws}, may the Salawat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.’

‘Rasool-Allah\textsuperscript{saww} said: ‘When it will be the Day of Qiyamah, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} would sit upon Al-Firdows, and it is a mountain which towers high upon the Paradise, and above it is

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406 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 2
407 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 3
408 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 4
the Throne of Lord\textsuperscript{azwj} of the worlds, and from its bottom burst out the rivers and disperse into the Paradise.

و هو خالسٌ علَى كَرْسِيٍّ مِنْ نُورٍ تََْرِي بَيْدَيْهِ التَّسْنِيمُ لََّ يَُوزُ أَحَدٌ الصَّرَاطَ إِلََّ وَ مَعَهُ بِرَاءَةٌ بِوَلََّيَتِهِ وَ وَلََّيَةِ أَهْلِ بَيْتِهِ يُشْرِفُ عَلَى الَْْنَّةِ فَيُدْخِلُ مُُِب ِيهِ النَّةَ وَ مُبْغِضِيهِ النَّارَ.

And he\textsuperscript{asws} would be seated upon a chair of light. (The river) Al-Tasneem would be flowing in front of him\textsuperscript{asws}. No one will cross the Bridge except and with him would be a freedom pass with his\textsuperscript{asws} Wilayah and Wilayah of People\textsuperscript{asws} of his\textsuperscript{asws} Household. He\textsuperscript{asws} would overlook upon the Paradise and enter into the Paradise, ones loving him\textsuperscript{asws}, and ones hating him\textsuperscript{asws} into the Fire’’.

409 (The book) ‘Al Fazaail’ of Ibn Shazaan, and Kitab Al Rowza, by the chain, raising it to Abu Al Hamra’a who said,

‘I heard Rasool-Allah\textsuperscript{saaww} saying: ‘The face of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} will blossom in the Paradise like what the morning star blossoms for the people of the world’’. 410

(6) - It is narrated from Shadhan, as one of the sources of Kitab Al Rowza, from Al-Abbas by the chain, raising it to Abu Al Hamra’a who said,

‘Rasool-Allah\textsuperscript{saaww} stood among us and grabbed a forearm of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} until the whiteness of his\textsuperscript{asaw} armpits were seen, and said to him\textsuperscript{asws}: ‘Allah\textsuperscript{azwj} has Begun me\textsuperscript{asaww} regarding you\textsuperscript{asws} with seven characteristics’.

Jabir said, ‘I said, ‘May my father and my mother be (sacrificed for) you\textsuperscript{saaww}, O Rasool-Allah\textsuperscript{saaww}! What are the seven which Allah\textsuperscript{azwj} had Begun you\textsuperscript{saaww} with?’

He\textsuperscript{saaww} said: ‘\textsuperscript{Isaww} would be the first one to come out from his\textsuperscript{saww} grave and Ali\textsuperscript{asws} would be with me\textsuperscript{saaww}, and \textsuperscript{Jsaww} would be the first one to cross the Bridge and Ali\textsuperscript{asws} would be with me\textsuperscript{asws}; and I\textsuperscript{saww} would be the first one to knock the door of Paradise and Ali\textsuperscript{asws} would be

\textsuperscript{409} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 5
\textsuperscript{410} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 6
with me asws, and I saww would be the first one to dwell in Illiyeen and Ali asws would be with me asws, and I saww would be the first one to marry the Maiden Hourie and Ali asws would be with me asws, and I saww would be the first one to quench from the sealed nectar the sealing of which is musk, and Ali asws would be with me saww. 411

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Ali Bin Bazie transmitting,

‘From Abu Ja’far asws having said: ‘And the dwellers of the paradise will call out to the inmates of the Fire [7:44] – up to the end of the Verse. Then a proclaimer would proclaim between them [7:44] – Ali asws Bin Abu Talib asws. 412

Tafseer Furaat Bin Ibrahim – Abu Amro Al Zuhry, transmitting,

From Zayd son of Ali (Bin Al-Husayn asws) said, ‘A man from his saww companions entered to see the Prophet saww, and there was a group with him saww. He said, ‘O Rasool-Allah saww! Where is the tree of Tooba?’ He saww said: ‘In my saww house in the Paradise’. Then another one asked him saww. He saww said: ‘In the house of Ali asws Bin Abu Talib asws in the Paradise’. The first one said, ‘O Rasool-Allah saww! I had asked you saww just now and you saww said: ‘In my saww house’. Then you saww said: ‘In the house of Ali asws’. 413

He saww said to him: ‘My saww house and his asws house in the world and the Hereafter is in one place, except when we asws think of (going to) the women, we asws are veiled by the rooms’. 414

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

‘From Rasool-Allah saww regarding Words of the Exalted: (the tree of) Tooba would be for them and an excellent resort [13:29]: ‘A tree in the Paradise Allahazwj planted it with Hisazwj Hand and Blew into it from Hisazwj Spirit. It grows the garments and the ornaments, and the
fruits, dangling to the mouths of the inhabitants of Paradise, and that its branches would be seen from behind the wall of Paradise and in the house of Ali Bin Abu Talibasws. Hisasws friend will never be deprived of it and hisasws enemy will never attain it”.

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Al Hakam, transmitting from Ibn Abbas,

‘Regarding Words of Allahazwj: Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]: ‘A tree, its roots are in the house of Amir Al Momineen Aliasws Bin Abu Talibasws in the Paradise, and in the house of every Momin would be a branch from it called Tooba. That is Hisazwj Word: (the tree of) Tooba would be for them and an excellent resort [13:29], with an excellent return’.

Tafseer Furaat Bin Ibrahim – Furaat Bin Ibrahim Al Kufi, transmitting,

‘From Aliaws Bin Al-Husaynasws regarding Words of the Exalted: ‘O regret, upon what I wasted regarding the Side of Allah [39:56]. Heasws said: ‘Side of Allahazwj is Aliaws, and heasws would be a Divine Authority of Allahazwj upon the creatures on the Day of Qiyamah. When it will be the Day of Qiyamah, Allahazwj will Command the keeper of Hell to hand the keys of Hell to Aliaws.

So, heasws will enter into Hell the one heasws wants and rescue the one heasws wants, and that is because Rasool-Allahsaww said; ‘One who loves youasws, so he has loved measw, and the one who hates youasws, so he has hated measw. O Aliasws! Youasws are myasw brotherasws and Iasw am yourasws brotherasw. O Aliasws! The flag of Praise would be with youasws on the Day of Qiyamah. Youasws will proceed with it at the forefront of myasw community, and the proclaimers would be on yourasws right and on yourasws left’.

Tafseer Furaat Bin Ibrahim – Zayd Bin Hamza transmitting from Salim Bin Abdullah Bin Umar, from his father who said,

414 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 10
415 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 11
I heard Rasool-Allahsaww saying: ‘Community of people! Know that Amir Al-Momineen Alisws Bin Abu Talibasws among you all is an example of the blossoming star in the sky. When it emerges, it illuminates whatever is around it.

Community of people! Know that rather Isaww said this for the coming to you the Promised day.

Community of people! Surely when it will be the Day of Qiyamah, the people would be gathered in one plain, and Amir Al-Momineen Alisws Bin Abu Talibasws would be gather in middle of the crowd, and Isaww would be at its front and the sonsasws of Alisws Bin Abu Talibasws would be at the end of the crowd.

Community of people! Have youasws seen any slave precede his master?

Community of people! No one will be rescued in that pausing except everything weakling (God-fearing one).

Community of people! Know that the Wilayah of Amir Al-Momineen Alisws Bin Abu Talibasws is Obligated upon you all. May Allahazwj Protect it upon you, and it is the word of Jibraeelas heas came down with it to measaww from Lordazwj of the worlds.

Community of people! Know that it is the Word of Allahaswj the Exalted in Hisazwj Book: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

Ibn Abbas said, ‘By Allahaswj! I did not participate anyone else in the love of Amir Al-Momineen Alisws Bin Abu Talibasws with himasws. Then Rasool-Allahsaww said: ‘Know that this is the Paradise and the Fire. On the right of Alisws Bin Abu Talibasws and upon the left, there

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417 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 13 a
is a Satan. If you were to follow him, he would stray you, and if you were to obey him, he would enter you into the Fire.

وَ عِلِّيُ بْنُ أَبِِ طَالِبٍ إِنِ اتَّبَعْتُوهُ هَدَاكُمْ وَ إِنْ أَطَعْتُوهُ أَدْخَلَكُمُ الَْْنَّةَ

And Ali, if you were to follow him, he would guide you, and if you were to obey him, he would enter you into the Paradise.

فَوْلَتْ إِلَيْهِ إِبُو ذَارِ الْغِفَارِيُّ رَضِيَ اللََُّّ ت َعَالََ عَنْهُ ف َقَالَ يََ رَسُولَ اللََِّّ فَكَيْفَ ق ُلْتَ ذَا قَ لَْ

Abu Zarr Al-Ghifari, may Allah be Pleased with him, leapt and said, ‘O Rasool-Allah! How did you say that?’ He said: ‘Because instructs with the piety and acting in accordance with it, and the Satan instruct with the evil and acting with the immoralities’.

وَ عَلِيٌّ لَهُ فِِ الَْْنَّةِ قَصْرٌ مِنْ يََقُوتَةٍ حَْْرَاءَ أَسْفَلُهَا مِنْ زَب َرْجَدٍ أَخْ

And it is upon me for there to be a castle for him in the Paradise of red ruby, its bottom part being of green emeralds, and its top part of red ruby, and its middle being red, and two-thirds of the castle is studded with a variety of rubies and jewels. Upon it is a terrace recognised by Glorifying Him, and extolling His Holiness, and praising Him for him, O Abu Hureyra, what is it?’

وَ عِلِّيُ بْنُ أَبِِ طَالِبٍ إِنِ اتَّبَعْتُوهُ هَدَاكُمْ وَ إِنْ أَطَعْتُوهُ أَدْخَلَكُمُ الَْْنَّةَ

Abu Hureyra said, ‘I do not know, O Rasool-Allah!’ He said: ‘It is the Throne, and its land is of saffron. The Beneficent Said to it: “Bel!” So, it came into being. No one will settle in

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418 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 86 H 13 b
it except Ali\textsuperscript{asws} and his\textsuperscript{asws} companions; and I\textsuperscript{saww} and Ali\textsuperscript{asws} would be in one house, and Ali\textsuperscript{asws} is with the truth and others are with the falsehood'.\textsuperscript{419}

15- يـف، الطرائف ابْنُ الْمَغَازِلِ ِ فِِ مَنَاقِبِهِ قَالَ قَالَ رَسُولُ اللََِّّ ص
يُضْرَبُ لِ عَنْ يمَِيِْ الْعَرْشِ ق ُبَّةٌ مِنْ ذَهََََْْْْرَاهَةَ وَ يُضْرَبُ لِِْبَْ رَاهِيمَ ق ُبَّةٌ مِنْ ذَهََََْْْْرَاهَةَ وَ يُضْرَبُ لِِْبَْ رَاهِيمَ

16- ما، الأمالى للشيخ الطوسي المفيد عن عُمَرَ بْنِ مَُُمَّدٍ عَنْ أَحَْْدَ بْنِ إِسََْاعِيلَ بْنِ مَاهَانَ عَنْ أَبِيهِ عَنْ مُسْلِمٍ عَنْ عُرْوَةَ بْنِ خَالِدٍ عَنْ سُلَيْمَانَ التَّمِيمِي ِ عَنْ أَبِِ مََْلَدٍ عَنْ ق َيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ قَالَ سََِعْتُ عَلِيَّ بْنَ أَبِِ طَالِبٍ ع ي َقُولُ أَنََ أَوَّلُ مَنْ يَْثُو بَيَْْ يَدَيِ اللََِّّ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ لِلْخُصُومَةِ.


‘Rasool-Allah\textsuperscript{saww} said: ‘A dome of red gold would be struck for me\textsuperscript{saww} on right of the Throne, and a dome of red gold would be struck for Ibrahim\textsuperscript{saww}, and a dome of green topaz would be struck for Ali\textsuperscript{asws}. So, what are your thought regarding the beloved between two friends?’\textsuperscript{420}

And it is reported as well from a number of ways, by their chains,

‘From the Prophet\textsuperscript{saww} and the meaning is near in these that the Prophet\textsuperscript{saww} said: ‘When it will be the Day of Qiyamah and the Bridge is installed upon the edge of Hell, no one will cross it except the one having a letter with him with the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

And in one of their report from a number of ways, by their chains to,

‘The Prophet\textsuperscript{saww}: ‘No one will cross over the Bridge except one having with him a permit from Ali\textsuperscript{asws}’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad, from Ahmad Bin Ismail Bin Mahan, from his father, from Muslim, from Urwah Bin Khalid, from Suleyman Al Tameemi, from Abu Makhlad, from Qays Bin Sa’ad Bin Ubada who said,

‘I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘\textsuperscript{asws} would be the first one to kneel in front of Allah\textsuperscript{azwj} Mighty and Majestic on the Day of Qiyamah, asking for justice’.\textsuperscript{423}

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\textsuperscript{419} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 14
\textsuperscript{420} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 15 a
\textsuperscript{421} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 15 b
\textsuperscript{422} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 15 c
\textsuperscript{423} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 86 H 16
The book ‘Al Taraaif’ – Al Khateeb mentioned in his history, by his chain to Abu Ja’far Bin Rabie, from Ikrimah, from Abdullah Bin Abbas who said,

‘Rasool-Allahsaww said: ‘There would be no rider during the Qiyamah apart from us four’. Hissaww uncle Al-Abbas said to himsaww, ‘And who are they, O Rasool-Allahsaww?’

He said: ‘As for Isaww, Isaww would be upon Al-Buraq – and Isaww described it with a lengthy description. Al-Abbas said, ‘Then who, O Rasool-Allahsaww?’ He said: ‘And mysaww brother Salihas would be upon a camel of Allahazwj the Exalted which its people had hamstrung’.

Al-Abbas said, ‘And who, O Rasool-Allahsaww?’ He said: ‘And mysaww uncleas Hamzaasws, lion of Allahazwj and lion of Hisazwj Rasoolasaww, chief of the Martyrs, would be upon mysaww camel’.

Al-Abbas said, ‘And who, O Rasool-Allahsaww?’ He said: ‘And mysaww brotherasws Aliasws would be upon a camel from the camels of Paradise. Its reins would be of wet pearls, upon it would be a carriage of red ruby. Its wood from white gems, upon hisasws head would be a crown of light. There are seventy corners for that crown. There is none from a corner except and in it is a red ruby. Upon himasws would be two green garments, in hisasws hand would be the flag of Praise, and heasws would be calling out: ‘Isaws testify that there is no god except Allahazwj and that Muhammadasws is Rasool-Allahsaww’.

The creatures would say, ‘This is not except either a Messengeras Prophetas, or an Angel of Proximity, or a bearer of the Throne’. A caller would call out from interior of the Throne: ‘This is neither an Angel of Proximity, nor a Messengeras Prophetas, nor a bearer of the Throne! This is Alisws Bin Abu Talibasws, successorasws of Rasoolasaww of Lordazwj of the worlds, and Imamasws of the pious, and guide of the resplendent’.424

424 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 17
18– نبأ الأمالي للصدوق: أن ابن محمد بن علي عن ابن حذيفة بن سعد بن زيد نقل عن أبي عبيدة عن أبي الحازم عن نسيب بن جعفر عن ابن عطاء عن النبي صلى الله عليه وسلم قال: إن حلقة باب النعيم من بأسورة فلما كانت على سطحها خطرت جميعة على صفائح الذهب فإذا ذَُفَّت حلقة على سطحها خطرت جميعة على سطحها.

19– قال: منافق لابن شهرآشوب عن النبي صلى الله عليه وسلم: "علي بن أبي طالب، أول من يدخل الْنَّةَ.

(The book) ‘Al Amaali’ of Al Sadouq

‘From the Prophet ﷺ having said: ‘The knocker on the door of the Paradise is of red ruby, upon a plate of gold. So, when the knocker is knocked on the plate, it would make the sound and say: ’O Ali ﷺ!’’

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

‘From the Prophet ﷺ: ‘Ali ﷺ would be the first one to enter the Paradise’.

And from him ﷺ: ‘And your ﷺ house in the Paradise is parallel to my ﷺ house like the houses of two brothers’.

And from him ﷺ in a Hadeeth, he ﷺ said to Al-Abbas: ‘I saw the Houries of Ali ﷺ being more than the leaves of a tree, and castles of Ali ﷺ being the number of the human beings’.

(The book) ‘Kashf Al Yaqeen’ – Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from Ahmad Bin Maysour Al Khadim, from Al-Husayn Bin Muhammad, from Ibrahim Bin Muhammad Bin Bilal, from Ibrahim Bin Salih Al Anmaty, from Abdul Samad,

‘From Ja’far ﷺ Bin Muhammad ﷺ, from his ﷺ father ﷺ, from Ali ﷺ Bin Al-Husayn ﷺ, from his ﷺ father ﷺ having said: ‘The Prophet ﷺ was asked about Words of the Exalted: (the tree of) Tooba would be for them and an excellent resort [13:29], he ﷺ said: ’It was Revealed regarding Amir Al-Momineen Ali ﷺ Bin Abu Talib ﷺ, and Tooba is a tree in the

425 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 86 H 18
426 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 86 H 19 a
427 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 86 H 19 b
428 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 86 H 19 c
house of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in the Paradise. There isn’t anything in the Paradise except it is in it”.

I heard Rasool-Allah\textsuperscript{saww} saying: ‘On the night there was an ascension with me\textsuperscript{saww} to the sky, \textsuperscript{saww} entered the Paradise and saw a light striking my\textsuperscript{saww} face. \textsuperscript{saww} said to Jibraeel\textsuperscript{as}: ‘What is this light which \textsuperscript{saww} saw?’

He\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! This is neither light of the sun nor light of the moon, but it is a maid from the maids of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having emerged from her castle. She looked at you\textsuperscript{saww} and smiled. So, this is the radiance which emerged from her mouth, and she keeps going around in the Paradise until Amir Al-Momineen\textsuperscript{asws} enters it’.”

‘From the Prophet\textsuperscript{saww} having said: ‘When it will be the Day of Qiymah, a dome of red ruby would be struck for me\textsuperscript{saww} on right of the Throne, and on the other side a dome of white gems for Ibrahim\textsuperscript{as}, and between the two a dome of green emeralds for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. So, what are your thought with the beloved between the two friends?’”

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\textsuperscript{429} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 20
\textsuperscript{430} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 21
\textsuperscript{431} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 22
‘From Abu Abdullahasws having said: ‘No soul of a believing woman will die until she sees Rasool-Allahsaww and Aliasws. Theyasws both come together to the Momin. Rasool-Allahsaww sits by his head and Aliasws by his legs. Rasool-Allahsaww devotes to him and says: ‘O friend of Allahazwj! Receive glad tiding, Iasws am Rasool-Allahsaww. Iasws am better for you than what you have left behind from the world’.

Then Rasool-Allahsaww gets up and Aliasws stands up until devotes to him. Heasws says: ‘O friend of Allahazwj! Receive glad tiding, Iasws am Aliasws Bin Abu Talibasws, the one whom you used to love. As for Iasws, Iasws shall benefit you’.

Then heasws said: ‘This is in the Book of Allahazwj’. I said, ‘Where? May Allahazwj Make me to be sacrificed for youasws’! Heasws said: ‘In (Surah) Yunusas: Those who are believing, and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]’.

(Then the book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaqoub, from Saeed Bin Yasaar,

‘He was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. One of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, ‘I was present with him during his death, and he extended his hand, then said, ‘My hands have whitened, O Ali’.

He (the narrator) said, ‘I went over to Abu Abdullahasws, and in hisasws presence was Muhammad Bin Muslim. When I arose from hisasws presence, I think that Muhammad informed himasws with the news of the man. A messenger pursued me, and I returned back to himasws. Heasws said: ‘Inform me about this man whom you were present with during his death. Which thing did you hear him saying?’

432 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 23
I said, ‘He extended his hand, then said, ‘My hands have whitened, O Ali’. Abu Abdullah\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, he saw him\textsuperscript{saww}! By Allah\textsuperscript{azwj}, he saw him\textsuperscript{saww}! By Allah\textsuperscript{azwj}, he saw him\textsuperscript{saww}!’\textsuperscript{433}

433 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 24

I said to Abu Ja’far\textsuperscript{asws}, ‘Salih Bin Maysam narrated to me from Abayat Al-Asady, that he heard Al\textsuperscript{saww} saying: ‘By Allah\textsuperscript{azwj}! No servant would hate me\textsuperscript{saww} ever, dying on hatred, except that he would see me\textsuperscript{saww} during his death abhorring it, and no servant would love me\textsuperscript{saww} ever, dying upon my\textsuperscript{saww} love, except that he would see me\textsuperscript{saww} during his death loving it’. Abu Ja’far\textsuperscript{asws} said: ‘Yes, and with Rasool-Allah\textsuperscript{saww} by his right’\textsuperscript{434}.

434 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 25

(Khatab Al-Juhny) used to blend in with us and he was extremely hostile to the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and he was a companion of Najdat Al-Harouriyya. I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation. When he was gloomy upon it during a limit of the death, I heard him saying, ‘What is the matter with me and you, (i.e., ‘Why am I against you’) O Ali?’

435 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 26

I informed Abu Abdullah\textsuperscript{asws} about that. Abu Abdullah\textsuperscript{asws} said: ‘He saw him\textsuperscript{saww}, by the Lord\textsuperscript{azwj} of the Kabah! He saw him\textsuperscript{saww}, by the Lord\textsuperscript{azwj} of the Kabah!’\textsuperscript{435}

435 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 86 H 26
‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! There is a Hadeeth which I heard from one of your asws Shia and the one in your asws Wilayah, reporting it from your asws father asws. He asws said: ‘And what is it?’ I said, ‘He was claiming that he asws had said: ‘Overjoyed is what a person would happen due to what we asws are upon, when the soul was in this (point)’.

He asws said: ‘Yes. When it would be that, the Prophet asws of Allah azwj would come to him, and Ali asws would come to him, and Jibraeel as would come to him, and the Angel of death would come to him. That Angel would be saying to Ali asws: ‘O Ali asws! Was so and so in your asws Wilayah and of the People asws of your asws Household?’

He asws would be saying: ‘Yes, he used to be with our asws Wilayah, and used to disavow from our asws enemies’. And Rasool-Allah aswj would be saying that to Jibraeel as, and Jibraeel as would raise that to Allah aswj Mighty and Majestic’.436

Heasws said: ‘It suffices you, O brother of Hamdan. Indeed! The best of myasws Shias are the ones staying in the middle. The exaggerator should return to them and the lagers should catch up with them’.

He said, ‘May my father and my mother be sacrificed for youasws If youasws could remove the rust from our hearts and make us to be upon an insight of yourasws matter regarding that’.

Heasws said: ‘It suffices you, for the matters are confusing to you. The religion of Allahazwj cannot be recognised by the men, but by the Signs of truth. Recognise the truth, you will recognise its people.

O Haar! The truth is the excellent Hadeeth, and a Mujahid proclaims with it, and Iasws shall inform you the truth, so lend measws your ears, then inform with it the ones from your companions who has piety for him. Indeed! Asws am a servant of Allahazwj, and brotherasws of Hisazwj Rasoolas and hisasww friend, the first one to ratify himasww while Adamas remained between the soul and the body. Then Iasws was hisasww first friend in your community, truly. So, weasws are the former ones and weasws are the latter ones.

Indeed! And Iasws was hisasww special one, O Haar, and hisasww sincere one, and hisasww son-in-law, and companion of hisasww whispering, and hisasww secrets. Iasws have been given understanding of the Book and the decisive address, and knowledge of the Quran, and the means, and have been entrusted with a thousand keys, each key opening a thousand doors, each door leading to a thousand, thousand pacts.

And Iasws am aided’ – or said: ‘Iasws am helped by Laylat Al-Qadr (Night of pre-determination) by gains, and that flows for measws and (for) the ones from myasws protected offspring for as long as the night and day flows until Allahazwj Causes the earth and the ones upon it to be inherited, and Iasws give you glad tidings, O Haar! By the Oneazwj Who Split the seed and Formed the person! Myasws friends and myasws enemies would be in various places. They would recognise measws during the death, and at the Bridge, and at the distribution’.
He said, ‘And what is the distribution, O my Master asws?’ He asws said: ‘Distribution of the Fire. asws shall distribute it with a correct distribution. asws shall say: ‘This is my asws friend, and this is my asws enemy!’

Then Amir Al-Momineen asws held a hand of Al-Haris and said: ‘O Haar! Rasool-Allah saww had held my asws hand and said to me asws, and asws had complained to him saww of the envy of Quraysh and the hypocrites towards me asws: ‘Surely, when it will be the Day of Qiyamah, asww shall hold to a rope, or a side, meaning a fortification from the One azwj with the Throne, and you asws, O Ali asws will hold to my asww side, and your asws offspring would hold with your asws side, and your asws Shias would hold with your (Imams asws) sides. So, what is that His azwj Prophet saww would do with his asww successor asws?

Take it O Haar, its short from its long. You asws will be with the one you love, and for you would be whatever you anticipate’ – or said: ‘Whatever you had earned’. Saying it thrice. Al-Haris said, and he stood up pulling his robe happily, ‘By my Lord aswj! I don’t care after this when I meet the death, or it meets me!’

Jameel Bin Salih said, ‘They seyyid Bin Muhammad prosed for me in his book, ‘The words of Al asws to Al-Haris are strange. How many then are the wonders for him asws to be carried. O Haar of Hamdan! One who dies would see me asws, from a Momin or a hypocrite, face to face. His eyes would recognise me asws and I asws would recognise him by his attributes, and his name, and what he had done.'
And you will recognise me asws at the Bridge, so neither fear a stumble nor a slip. Iasws shall quench you from a cool (drink) upon thirst, you will think it to be the sweetness of honey. Iasws shall say to the Fire when it is presented with a presented one: ‘Leave him and do not accept the man! Leave him and do not go near him, there is a rope for him, the rope connected to the successorasws’.

The ones present from the Shias were gloomy at that and happiness and gloatling was manifested from the Nasibis. He was wait with that except a little while until there appeared a white luminance in that place from his face. It did not cease to increase as well and grow until his face turned yellow and shone.

And the Seyyid showed his teeth laughing and prosed saying, ‘The leaders are lying that Aliasws will never rescue ones loving himasws, from trouble. By my Lordazwj, and I have entered the Garden of Eden and its Godazwj has Pardoned me from the evil deeds. So, today the friends of Aliasws are joyful, and they had befriended Aliasws until death, then after himasws they had befriended hisasws sonsasws, one after one, with the attributes’.

Then he followed up his words with this, ‘I testify that there is no god except Allahazwj, truly, truly. I testify that Muhammadasws is Rasool-Allahsaww, truly, truly. I testify that Aliasws is Emir of the Momineen truly, truly, and I testify that there is no god except Allahazwj!’ Then he shut his eyes for himself, and rather it was as if his soul was an extinguished drop or a falling pebble’.438

Ali Bin Al-Husayn said, ‘My father Al-Husayn Bin Awn said to me, and his listeners were present, and he said, ‘Allahazwj is the Greatest! There is no witness like the one who does not witness. It was informed to me by Al Fuzeyl Bin Yasaar, or else I be mute,

‘From Abu Ja’farasws, and from Ja’farasws, theyasws both said: ‘It is Prohibited unto a soul that is separates from its body until it sees five – Until it sees Muhammadasww, and Alasws, and (Syeda) Fatimaasws, and Hassanasws and Husaynasws where it would delight its eyes, or warms his eyes. Spread this word among the people. Attend his funeral, and Allahazwj is the Harmoniser, and the Separator’’.439

Tafseer Al Qummi –

‘Abu Abdullahasws said: ‘A man said to Ammar Bin Yasserra, ‘O Abu Al Yaqzan! There is a Verse in the Book of Allahazwj which has spoilt my heart and made me doubt’. Ammarra said, ‘And which Verse is it?’ He said, ‘Words of Allahazwj: And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82], which walker is it?’

Ammarra said, ‘By Allahazwj! Ira will neither sit down, nor eat, nor drink until Isws show him to you’. Ammarra came with the man to Amir Al-Momineenasws, and heasws was eating dates and butter. Heasws said to him: ‘O Abu Yaqzan! Come’. Ammar sat down and went on to eat with himasws. The man was astounded from it.
When Ammarra stood up, the man said to him, ‘Glory be to Allahazwj, O Abu Al-Yaqzanal; Youra had sworn that you will neither eat nor drink, nor sit down until you show him to me’. Ammarra said, ‘Ira have already shown him to you, if only you would use your intellect’.

A man from hissaww companions said, ‘O Rasool-Allahsaww! Can we call each other with this name?’

He said: ‘No. By Allahazwj! It is not except for himasws in particular, and heasws is the water of the earth which Allahazwj has Mentioned in Hisazwj Book: And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]’.

Then heasws said: ‘O Ali asws! When it will be the end of times, Allahazwj will Bring youasws out in an excellent image, and with youasws would be a branding iron youasws will be branding yourasws enemies with’.

The man said to Abu Abdullahasws, ‘The general Muslims are saying this Verse is rather speaking to them!’ Abu Abdullahasws said: ‘Allahazwj will Speak to them in the Fire of Hell. But rather, heasws will be Speaking to them from the speech’.441

441 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 86 H 31
(The books) ‘Kanz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja;far Bin Muhammad Bin Al-Husayn, from Abdullah, from Muhammad Bin Abdul Hameed, from Mufazzal Bin Salih, from Jabir, from Abu Abdullah Al Jadaly who said,

‘I entered to see Alisws on day, and heasws said: ‘Iasws am walker of the earth’.442

وَ قَالَ حَدَّثَنَا عَلِيُّ بْنُ أَحَْْدَ بْنِ حَامٍِِ عَنْ إِسََْاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِ عَنْ خَالِدِ بْنِ مَُُمَّدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ ي َعْقُ، وبَ الُْْعْفِيِ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِِ عَبْدِ اللََِّّ الَْْدَلِ ِ قَالَ:

And he said, ‘It is narrated to us by Ali Bin Ahmad Bin Hatim, from Ismail Bin Is’haq Al Rashidy, from Khalid Bin Muhammad, from Abdul Kareem Bin Yaqoub Al Jufy, from Jabir Bin Yazeed, from Abu Abdullah Al Jadaly who said,

‘I entered to see Alisws Bin Abu Talibasws. Heasws said: ‘Shall Iasws narrate to you before you enter to see measws and there is another one comes entering on top of you?’ I said, ‘Yes’.

فَ قُلْتُ بِلَى، قَالَ فَضَرَبَ بِيَدِهِ إِلََ صَدْرِهِ وَ قَالَ

And Ubeyd Bin Nashid said, from Al-Husayn Bin Ulwan, from Sa’ad Bin Tareyf, from Ibn Nubata who said,

‘I entered to see Amir Al-Momineenasws and heasws was eating bread and vinegar and oil. I said, ‘O Amir Al-Momineenasws! Allahazwj Mighty and Majestic Says: And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]. So, what is this walker?’ Heasws said: ‘It is the walker eating bread, and vinegar, and oil”.444

وَ قَالَ أَيْضاً حَدَّثَنَا الَْْسَنُ بْنُ أَحَْْدَ عَنْ مَُُمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الر

And he said as well, ‘It is narrated to us by Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sama’at Bin Mihran, from Al Fazl Bin Zayd, from Ibn Nubata who said,

‘Muawiya said to me, ‘O community of Shias! You are claiming that Aliasws is walker of the earth?’ I said, ‘We are saying, and the Jews are saying (as well)’.

442 Bihar Al Awaar – V 39, The book of History – Amir Al Momineensws, Ch 86 H 32 a
443 Bihar Al Awaar – V 39, The book of History – Amir Al Momineensws, Ch 86 H 32 b
444 Bihar Al Awaar – V 39, The book of History – Amir Al Momineensws, Ch 86 H 32 c
He (the narrator) said, ‘He sent for Ra’as Al-Jalut (Rabbi). He said, ‘Woe be unto you! Are you finding walker of the earth written with you?’ He said, ‘Yes’. He said, ‘So what is it, do you know what its name is?’ He said, ‘Yes, its name is Eliah’.

He (the narrator) said, ‘He turned towards me and said, ‘Woe be unto you, O Asbagh! How close is ‘Eliah’ to ‘Ali’’’. 445

(Al Manaqib) said regarding Words of the Exalted: We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]. He saww said: ‘Ali saww’. 446

Abu Abdullah Al-Jadaly – Amir Al-Momineen saws said: ‘I saws am walker of the earth’’. 447

And Ibn Abu Al-Hadeed said in commentary, ‘Words of Amir Al-Momineen saws: ‘If you were to witness what the ones from you who died have witnessed, you would panic, and be astonished, and hear and obey, but it is veiled from you what they had witnessed, and very soon the veils would be dropped’’. 448

I (Majlisi) am saying, ‘And it is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh Al Tirmizi’, from Anas (well known fabricator) having said,

‘Rasool-Allah saww said: ‘The Paradise is desirous to three – Ali saws and Ammarra and Salmanra’. 449

446 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 86 H 33 a
447 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 86 H 33 b
448 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 86 H 33 c
449 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 86 H 33 d
And it is reported from (the book) ‘Sunan’ of Abu Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, by chains from Saeed Bin Zayd,


⁴⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen¹⁶⁸, Ch 86 H 33 e
CHAPTER 87 – LOVING HIM \(\text{asws}\) AND HATING HIM \(\text{asws}\), AND THAT LOVING HIM \(\text{asws}\) IS EMAN AND HATING HIM \(\text{asws}\) IS KUFR AND HYPOCRISY, AND HIS \(\text{asws}\) WILAYAH IS WILAYAH OF ALLAH \(\text{azwj}\) AND OF HIS \(\text{aswj}\) RASOOL \(\text{saww}\), AND ENMITY TO HIM \(\text{asws}\) IS ENMITY TO ALLAH \(\text{azwj}\) AND TO HIS \(\text{aswj}\) RASOOL \(\text{saww}\), AND HIS \(\text{asws}\) WILAYAH IS A FORTRESS FROM BEING PUNISHED BY THE SUBDUIER, AND THAT IF THE PEOPLE HAD UNITED UPON LOVING HIM \(\text{asws}\), ALLAH \(\text{azwj}\) WOULD NOT HAVE CREATED THE FIRE (HELL)

1. (The books) 'Jamie Al Akhbar', (and) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al-Reza\(\text{asws}\)', (and) 'Ma’any Al Akhbar' – Al Qattan, from Abdul Rahman Bin Muhammad Al Husayni, from Muhammad Bin Ibrahim Al Fazary, from Abdullah Bin Bahr Al Ahwazy, from Ali Bin Amro, from Al-Hassan Bin Muhammad Bin Jamhour, from Ali Bin Bilal,

2. From Al\(\text{asws}\) Bin Musa Al-Reza\(\text{asws}\), from Musa\(\text{asws}\) Bin Ja’far\(\text{asws}\), from Ja’far\(\text{asws}\) Bin Muhammad\(\text{asws}\), from Muhammad\(\text{asws}\) Bin Ali\(\text{asws}\), from Ali\(\text{asws}\) Bin Al-Husayn\(\text{asws}\), from Al-Husaya\(\text{asws}\) Bin Ali\(\text{asws}\), from Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\), from the Prophet\(\text{asaww}\), from Jibraeel\(\text{as}\), from Mikaeel\(\text{as}\), from Israfeel\(\text{as}\), from the (Guarded) Tablet, from the Pen: ‘Allah \(\text{azwj}\) Mighty and Majestic is Saying: “Wilayah of Al\(\text{asws}\) Bin Abu Talib\(\text{asws}\) is My \(\text{azwj}\) Fortress, so the one who enters My \(\text{azwj}\) Fortress would be safe from My \(\text{azwj}\) Punishment!’”

451 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(\text{asws}\), Ch 87 H 1
'I heard Rasool-Allahsaww saying: ‘There is neither any servant nor maid dying and in his heart is the weight of a mustard seed of love for Aliasws Bin Abu Talibasws, except Allahazwj Mighty and Majestic would enter him/her into the Paradise’.”452

3 - The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Abdullah Bin Muhammad Bin Usman, from Muhammad Bin Ali Bin Ma’mar, from Ahmad Bin Al Muafa,

452 Bihar Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 2

From Alasws Bin Musa Al-Rezaasws, from hisasws forefathersasws, from Amir Al-Momineenasws, from the Prophetsaww, from Jibraeelas, from Mikaeelas, from Israeelas, from the (Guarded) Tablet, from the Pen, from Allahazwj the Exalted having Said: “Wilayah of Aliasws is Myasww Fortress. One who enters it, is safe from Myazwj Fire!”453

4 - The book) ‘Al Amaali’ of Al Sadouq – Al Sinany, from Al Asady, from Al Nahaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahlas), from Ibn Abbas who said,


Rasool-Allahsaww said: ‘Allahazwj, Majestic is Hisazwj Majesty Said: “If the people had united, all of them, upon the Wilayah of Aliasws, azwj would not have Created the Fire (Hell)”’.454

454 Bihar Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 4

5 - The book) ‘Al Amaali’ of Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father,


And by the chain from Jabir Bin Abdullah Al Ansari who said,
'I heard the Prophet ﷺ saying: ‘One who loves to be in the vicinity of the Majestic in his house, and be safe from the heat of His ﷺ Fire, then let him befriend Ali ﷺ Bin Abu Talib ﷺ.’  

From Al-Reza ﷺ, from his ﷺ forefathers having said: ‘Rasool-Allah ﷺ said: ‘Allah ﷺ Mighty and Majestic Says: “One who believes in Me ﷺ and My ﷺ Prophet ﷺ, and befriends Ali ﷺ, I ﷺ will Enter him into the Paradise upon whatever had been from his deeds”.’

The people, had they united upon the love of Ali ﷺ Bin Abu Talib ﷺ, Allah ﷺ would not have Created the Fire (Hell)’.

‘Rasool-Allah ﷺ said to Amir Al-Momineen ﷺ: ‘If the people had united upon your Wilayah, Allah ﷺ would not have Created the Fire, but you and your Shias would be the successful ones on the Day of Qiyamah’.

From the Prophet ﷺ having said: ‘Love of Ali ﷺ Bin Abu Talib ﷺ is such a good deed, no evil deed harm being with it; and hating him is such an evil deed, no good deed benefits being with it’.  

457 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 87 H 7  
458 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 87 H 8  
460 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 87 H 10 a
And from (the book) ‘Manaqib’ of Al Khawarizmi who said,

‘Rasool-Allahsaww said: ‘If the people had gathered upon the love of Aliasws Bin Abu Talibasws, Allahazwj would not have Created the Fire (Hell)’”.

(The book) ‘Al Fazaail’ of Ibn Shazaan, (and) ‘Kitab Al Rowza’, by the chain raising it to Sa’ad Bin Ubada who said,

‘Rasool-Allahsaww said: ‘When there was an ascension with measw to the sky, asws paused from myasw Lordazwj like (at a distance of) two bows or nearer [53:9], asw heard the call from the Direction of Allahazwj: “O Muhammadasws! Who is the one youasws love, from the ones with youasws in the earth?”

asw said: ‘O Lordazwj! Love one Youasws Love and have Commanded measw with loving himasws’. Heazwj Said: “O Muhammadasws! Love Aliasws, for Iasws Love himasws, and Iazwj Love the one who loves himasws!”

When asw returned to the fourth sky, Jibraeeasmet measw. Heas said to measw: ‘What did the Lordazwj of Might Say to youasw and what did youasw say to Himazwj? ’ asw said: ‘Myasw beloved Jibraeeas! Heazwj Said to measw such and such, and Iasw said such and such to Himazwj’.

قَالَ فَبَكَى جَبَِْئِيلُ وَ قَالَ يََ مَُُمَّدُ وَ الَّذِي ب َعَثَكَ بَِلَْْق ِ نَبِي اً لَوْ أَنَّ أَهْلَ الَْْرْضِ يُُِبُّونَ عَلِي اً كَمَا يُُِبُّهُ أَهْلُ السَّمَاوَاِِ لَمَا خَلَقَ اللََُّّ نََراً ي ُعَذَّبَ بِهِ أَحَداً.

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‘Rasool-Allahsaww said: ‘If the people had united upon the love of Aliasws Bin Abu Talibasws, Allahswt would not have Created the Fire (Hell)’".463

रहस्य के रूप में बालू, बशारत अल्लाह के संबंध में लाये, उनके पिता, उनके गृहपालक अबु तालीब के संबंध में, और उनके दादा अबदुल्लाह के संबंध में, और इब्न-अब्बास, उनके पिता ने कहा, ‘रसूल-अल्लाह अल्लाह के संबंध में हमारी भावना के लिए अबु तालीब के संबंध में भी हमारी भावना नहीं थी।’

(The book) ‘Basharat Al Mustafa sAWW’ – By the chain from Al Sadouq, from a group, from Al Marziya, from Al Abbas Bin Muhammad, from Sallam Bin Saalim, from Jabir Al Jufy,

‘From Alfahasws Bin Muhammadasws having said: ‘While Aliasws Bin Abu Talibasws was upon the pulpit of Al-Kufa, a serpent came over to himasws from the end of the gathering. The people leapt upon it with their slippers, but Aliasws said to them: ‘Wait! May Allahasws have Mercy on you, for it is under instructions’. The people refrained from it, and the serpent came towards Alasws until it placed its mouth upon an ear of Aliasws. Heasws said to it: ‘Whatever Allahasws so Desires, Iasws shall be saying’.465

Then the serpent descended and Aliasws followed it. The people said, ‘O Amir Al-Momineenasws! Will youasws inform us with the speech of this serpent?’ Heasws said: ‘Yes. It is a messenger of the Jinn. It said, ‘I am a successor of the Jinn, and their messenger to youasws. The Jinn are saying, ‘If only the humans would love youasws like ourasws love for youasws, and

be obedient to you asws just like our obedience, Allahazwj would not Punish anyone from the humans with the Fire’.465

15 – قب، المنافق لابن شهرآشوب النَّبُِِّ ص فِِ خَبٍَِ يََ ابْنَ عَبَّاسٍ وَ الَّذِي ب َعَثَنِِ بَِلَْْق ِ نَبِي اً

An Omar, are you obeying me, then Allahazwj would not Punish anyone from the humans with the Fire”.


‘The Prophetsaww in a Hadeeth: ‘O Ibn Abbas! By the Oneazwj Who Sent me saww with the truth as a Prophet saww! The Fire would be of severer fury upon a hater of Ali asws than it would be upon the one who claims that Allahazwj has a son’’.466

أَبُو حَْْزَةَ عَنِ ابْنِ عَبَّاسِ وَ الَّذِي بَعَثَنِِ بَِلَْْق ِ نَبِي اً

Abu Hamza,

‘From Abu Ja’farasws regarding Hisazwj Words: These are two disputants disputing regarding their Lord. As for those who disbelieve – the Wilayah of Aliasws - there would be cut out for them clothes of fire, [22:19]’.467

تََرِيخُ بَغْدَادَ وَ شَرَافُ الْمُصْطَفَى وَ شَرْحُ الْلكان عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِي ِ عَنِ عَبْدِ اللََِّّ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِِ ِ ص

(The books) ‘Tareekh Baghdad’ and ‘Sharaf Al Mustafa saww’ and the commentary of Al Alkany – Abdul Razzaq, from Ma’mar, from Al Zuhry, from Abdullah, from Ibn Abbas,

‘From the Prophet saww having looked at Aliasws Bin Abu Talibasws, and hesaww said: ‘You asws are a chief in the world, and chief in the Hereafter. One who loves you asws so he has loved me asaww, and one who loves me asaww so he has loved Allahazwj; and one who hates you asws so he has hated me asaww, and one who hates me asaww, so he has hated Allahazwj’’.468

أَبُو حَْْزَةَ عَنِ ابْنِ عَبَّاسِ وَ الَّذِي بَعَثَنِِ بَِلَْْق ِ نَبِي اً

(467) The book) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitaab Al Rawza’ – It is reported from Umar Bin Al Khattab having said,

‘We were in front of Rasool-Allahsaww in hissaww Masjid, and hesaww had already prayed Salat Al-Zohr with the people, and hesaww leant to hissaww prayer niche, as if hesaww was a full moon in its completion and hissaww companions were around himsaww, when hesaww looked at the

466 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 15 a
467 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 15 b
468 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 15 c
sky, and prolonged the looking towards it, and he saww looked into the ground and prolonged the looking towards it, then he saww looked at a coast and mountain and said: ‘Be silent! May Allah azwj have Mercy on you all.

And know that there is a valley in Hell known as the valley of Al-Ziba’a (Heynas), and in that valley there is a well, and in that well there is a serpent. Hell complains of that valley to Allah azwj Mighty and Majestic, and the valley complains of that well, and that well complains of that serpent to Allah azwj the Exalted, seventy times during every day’.

It was said, ‘O Rasool-Allah saww! And who is that multiple punishment for, part of which complains of a part?’ He saww said: ‘It is for the one who comes on the Day of Qiyamah, and he is without commitment with the Wilayah of Ali asws Bin Abu Talib asws’.

17 – And the book ‘Kitab Al Rawza’ – From Ahmad Bin Al Muzaffar Al Attar, raising it, ‘From the Prophet saww having said to Ali asws: ‘O Ali asws! Don’t care of the one who dies while being hateful to you asws. The one who dies upon hating you asws either dies a Jew or a Christian’.

And from him, by his chain from Anas (well-known fabricator) who said, ‘We were in the presence of Rasool-Allah saww and with him saww was a group from his saww companions. They said, ‘O Rasool-Allah saww! You saww are more beloved to us than our children, and our own selves’.

Al asws entered, so he saww said: ‘Towards me saww, O Abu Al-Hassan asws! He has lied, the one who claims that he loves me saww and hates you asws’.

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469 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 16
470 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 17 a
471 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 17 b
And from Anas (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘Allahazwj Created creatures, neither are they from the Jinn nor from the human beings. They are cursing the haters of Aliasws. It was said, ‘O Rasool-Allahsaww! Who are they?’ Heasws said: ‘The larks are calling out during the pre-dawn from the top of the trees, ‘Indeed! The Curse of Allahazwj is upon the haters of Aliasws Bin Abu Talibasws!’

(472)

(473)

(474)
Covenant of your\textsuperscript{asws} father\textsuperscript{asws} upon the hatred of every hypocrite and mischief-maker, and Took a Covenant of every hypocrite and mischief-maker upon the hatred of your\textsuperscript{asws} father\textsuperscript{asws}. \textsuperscript{475}

(6) \textcircled{21}– \text{The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Abdul Rahman, from his father, from Jabir, from Abdullah Bin Yahya who said, 

‘I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘I\textsuperscript{asws} prayed Salat with Rasool-Allah\textsuperscript{saww} before anyone from the people did, by three years. It was from what he\textsuperscript{saww} had covenanted to me\textsuperscript{saww} that no Momin would hate me\textsuperscript{saww} nor would any Kafir or hypocrite love me\textsuperscript{saww}. By Allah\textsuperscript{azwj}! Neither did he\textsuperscript{saww} lie, nor do I\textsuperscript{saww} lie, nor had I\textsuperscript{saww} been strayed, nor am I\textsuperscript{saww} straying, nor have I\textsuperscript{saww} forgotten from what he\textsuperscript{saww} had covenanted to me\textsuperscript{saww}’\textsuperscript{.} \textsuperscript{476}

(6) \textcircled{22}– \text{The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Muhammad Bin Yahya Al Jufy, from his father, from Ziyad Bin Khaysama and Zuheyr Bin Muawiya, both together from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysh, 

‘From Ali\textsuperscript{asws} having said: ‘Among what Rasool-Allah\textsuperscript{saww} had covenanted to me\textsuperscript{saww}: ‘No one will love you\textsuperscript{saww} except a Momin, nor hate you\textsuperscript{saww} except a hypocrite’\textsuperscript{.’} \textsuperscript{477}

(6) \textcircled{23}– \text{The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Bazie, from Amro Bin Ibrahim, from Sawwar Bin Mus’ab, from Al Hakam Bin Uteyba, from Yahya Bin Al Khazzaz, from Abdullah Bin Masoud who said, 

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘One who claims that he believes in me\textsuperscript{saww} and with whatever I\textsuperscript{saww} have come with, and he hates Ali\textsuperscript{asws}, so he is a liar. He isn’t a Momin’\textsuperscript{.’} \textsuperscript{478}

\textsuperscript{475} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 20
\textsuperscript{476} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 21
\textsuperscript{477} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 22
\textsuperscript{478} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 23
(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Gazairy, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Husayn Bin Ahmad Al Maliky, from Al Yaqteeni, from Yahya Bin Zakariya, from Dawood Bin Kaseere Abu Khalid Al Raqqy,


أَلََّ وَ قَدْ جَعَلْتُ عَلِي اً عَلِماً لِلنَّاسِ فَمَنْ تَبِعَهُ كَانَ هَادِيًَ وَ مَنْ تَرَكَهُ كَانَ ضَالَّا لََّ يُُِبُّهُ إِلََّّ مُؤْمِنٌ وَ لََّ يُبْغِضُهُ إِلََّّ مُنَافِقٌ

Indeed! And [azwj] had Made Aliasws to be a flag for the people. So, the one who follows himasws would be guided, and one who neglects himasws would stray. No one will love himasws except a Momin nor hate himasws except a hypocrite’’.

Then Heazwj would Say to measww and to youasws, O Aliasws: “Both (of you), throw into Hell [50:24] every one hating youasws two, and enter into the Paradise everyone who loves youasws both, for that one, he is the Momin”.

(0) 25- م- ما، الْمال للشيخ الطوسي بِِِسْنَادِ أَخِي دِعْبِلٍ عَنِ الر ِضَا عَنْ آبََئِهِ ع قَالَ قَالَ رَسُولُ اللََِّّ ص فِِ ق َوْلِ هِ عَ زَّ وَ جَ لَ أَلْقِي ا فِِ جَهَ نَّمَ كُلَّ مَنْ أَب ْغَضَكُمَا وَ أَدْخِلََ فِِ الَْْنَّةِ كُلَّ مَنْ أَحَبَّكُمَا فَإِنَّ ذَلِكَ هُوَ الْمُؤْمِنُ

(0) 26- م- ما، الْلم للشيخ الطوسي بِِِسْنَادِ أَخِي دِعْبِلٍ عَنِ الر ِضَا عَنْ آبََئِهِ ع قَالَ قَالَ رَسُولُ اللََِّّ ص فِِ ق َوْلِ هِ عَ زَّ وَ جَ لَ أَلْقِي ا فِِ جَهَ نَّمَ كُلَّ مَنْ أَب ْغَضَكُمَا وَ أَدْخِلََ فِِ الَْْنَّةِ كُلَّ مَنْ أَحَبَّكُمَا فَإِنَّ ذَلِكَ هُوَ الْمُؤْمِنُ

(0) 479 Bhair Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 24
(0) 480 Bhair Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 25
(0) 481 Bhair Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 26
I heard Abu Abdullah\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 27} saying: ‘Rasool-Allah\textsuperscript{saww} was seated in an assembly of his\textsuperscript{saww} companions when he\textsuperscript{saww} stood up alarmed, and there was a funeral bier coming carried by four men from the Ethiopians. He\textsuperscript{saww} said: ‘Place him down!’ Then he\textsuperscript{saww} uncovered from his face and said: ‘Which one of you recognises this one?’

He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} said: ‘Be witness! No one will love you\textsuperscript{asws} except a Momin, nor hate you\textsuperscript{asws} except a Kafir, and he is being escorted by seventy thousand types of Angels, each type being upon seventy thousand types’.

He (the narrator) said, ‘Then he\textsuperscript{saww} removed his clothes, and washed him, and shrouded him, and prayed Salat upon him, and said: ‘The street is too narrow with the Angels, and rather this is being done with him due to his loving you\textsuperscript{asws}, O Ali\textsuperscript{asws}!’

He (Abu Ja'far\textsuperscript{asws}) said: ‘Two men from the hypocrites said, ‘Rasool-Allah\textsuperscript{saww} has been bewitched by this boy!’ So, Allah\textsuperscript{azwj} Blessed and Exalted Revealed: \textit{So you shall be seeing,}’
and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] They wish that you should be pliant so they (too) would be pliant [68:9] And do not heed a despicable oath-monger [68:10]. He\textsuperscript{asws} said: ‘It was Revealed regarding them both, up to the last Verse’\textsuperscript{483}. 

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Abu Jameela, from Jabir Bin Yazeed, from Abdullah Bin Yahya who said,

‘I heard Amir Al-Momineen\textsuperscript{asws} saying: ‘The two sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}, the righteous and the immoral participate in loving them\textsuperscript{asws}, and it has been Decreed for me\textsuperscript{asws} that a Kafir will not love me\textsuperscript{asws} nor will a Momin hate me\textsuperscript{asws} and the one who fabricates would be disappointed’ [20:61]’\textsuperscript{484}.

(The book) ‘Al Irshad’ – Muhammad Bin Umar Al Jiany, from Muhammad Bin Sahl, from Ahmad Bin Umar Al Dihqan, from Muhammad Bin Kaseer, from Ismail Bin Muslim, from Al Amsh, from Aday Bin Sabit, from Zirr Bin Hubeysah who said,

‘I saw Amir Al-Momineen Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} upon the pulpit and I heard him\textsuperscript{asws} saying: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! It is a pact of the Prophet\textsuperscript{saww} to me\textsuperscript{asws}: ‘No one will love you\textsuperscript{asws} except a Momin, nor hate you\textsuperscript{asws} except a wretched hypocrite’’.\textsuperscript{485}

(The book) ‘Al Irshad’ – Muhammad Bin Imran Al Murzabani, from Abdullah Bin Muhammad Bin Abdul Aziz Al Baghawy, from Ubeydullah Bin Umar Al Qawariry, from Ja’far Bin Suleyman, from Al Nazr Bin Humeyd, from Al Haris Al Hamdany who said,

‘I saw Al\textsuperscript{asws}, and he\textsuperscript{asws} had come one day and ascended the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘It is a Decree Allah\textsuperscript{azwj} the Exalted has Decreed upon the tongue of the Ummey Prophet\textsuperscript{saww} that no one will love me\textsuperscript{asws} except a Momin, nor hate me\textsuperscript{asws} except a hypocrite and the one who fabricates would be disappointed’ [20:61]’\textsuperscript{486}.

\textsuperscript{483} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 28

\textsuperscript{484} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 29

\textsuperscript{485} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 30

\textsuperscript{486} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 31
From Amir Al-Momineen<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> covenanted to me<sup>asws</sup>: ‘No one will love you<sup>asws</sup> except a Momin, nor hate you<sup>asws</sup> except a hypocrite’”.<sup>487</sup>

Words of the Exalted: <i>and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen</i>; [9:16] – regarding Amir Al-Momineen<sup>asws</sup>.<sup>488</sup>

Regarding His<sup>azwj</sup> Words: <i>And one who earns good, We will Increase the good for him therein</i> [42:23], he said, ‘The cordiality is for Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>’.<sup>489</sup>

The good deed (earned) is the love of People<sup>asws</sup> of the Household’<sup>490</sup>

‘The Prophet<sup>saww</sup> said: ‘Love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is such a good deed, no evil deed harms being with it, and hating him<sup>asws</sup> is such an evil deed that no good deed benefits while being with it’’.<sup>491</sup>

487 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 87 H 32
488 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 87 H 33 a
489 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 87 H 33 b
490 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 87 H 33 c
491 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 87 H 33 d
‘From the Prophet saww having said: ‘O Ali asws! Even if a servant were to worship Allah azwj like what Noah as had stayed among his as people, and he had gold for him like mount Ohad and he spends it in the Way of Allah azwj, and an extension in his age until he performs Hajj for a thousand years upon his feet, then is killed unjustly between Al-Safa and Al-Marwa, then does not have your asws Wilayah, O Ali asws, he will not even smell the aroma of Paradise and will not enter it’.” 492

The books ‘Al Manaqib’ of Ibn Shehr Ashub, in the history by Al Nasaie, and ‘Sharaf Al Mustafa saww’, and the wordings are his,

‘The Prophet saww said: ‘Even if a servant were to worship Allah azwj the Exalted between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim as) for a thousand years, then a thousand years, then a thousand years, and does not happen to love us asws, People asws of the Household, Allahazwj would Fling him upon his nostrils into the Fire’.” 493

Hanan Bin Sadeyr,

‘From Al-Baqir asws having said: ‘Allahazwj does not Affirm the love of Ali asws in the heart of anyone, so a foot of his slips, except Allahazwj Affirms the other foot for him’”. 494

The books ‘Al Firdows’, and ‘Al Risalat Al Qawamiya’ – Abu Salih, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Love of Ali asws Bin Abu Talib asws consumes the sins like the fire consumes the firewood’”. 495

The book of Khateeb Al Khawarizmi and Sheyrawiya Al Daylami – Jabir Bin Abdullah,

‘The Prophet saww said: ‘Jibraeel as came to me saww from the Presence of Allahazwj with a green myrtle leaf. There was written in it in white: “Iazwj have Obligated the love of Ali asws Bin Abu Talib asws upon Myazwj creatures, so deliver than on Myazwj behalf!”’”. 496
Mu'jam Al Tabrani, by his chain to,

‘Fatima asws said: ‘Rasool-Allah saww said: ‘Allah azwj the Exalted Boasts with you all and Forgives for you all in general and for Ali asws in particular, and I saww am a Rasool saww of Allah azwj to you, neither frightened of my saww people nor prejudicial towards my saww relatives. This is Jibraeel as informing me saww that the fortunate of all fortunate is the one loving Ali asws during his lifetime and after his asws expiry, and that the wretched of all wretches is one hating Ali asws during his asws lifetime and after his asws expiry’.

Huzeyfa Bin Al Yamani,

‘From the Prophet saww in a Hadeeth: ‘Allah azwj has Obligated five upon the creatures. They took four and neglected one’. He saww was asked about that. He saww said: ‘The Salat, and the Zakat, and the Fasting, and the Hajj’.

They said, ‘So, what is the one which they have neglected?’ He saww said: ‘Wilayah of Ali asws Bin Abu Talib’. They said, ‘It is an Obligation from Allah azwj?’ He saww said: ‘Yes. Allah azwj the Exalted Said: So who is more unjust than the one who fabricates a lie upon Allah [7:37] – the Verse’.

(The book) ‘Rowzat A Waizeen’ – In a Hadeeth,

‘The Prophet saww said to his saww companions one day: ‘Which one of you Fasts all the time, and revives the night (praying Salat), and completes the Quran?’ Salman ra said, ‘I ra do, O Rasool-Allah saww!’

He (the narrator) said, ‘One of them was angered and said, ‘Salman ra is a man from Persia intending to pride upon us community of Quraysh, and he asws is lying in entirety of that!’
The Prophet said: ‘Shh, O so and so! Where is for you the like of Luqman as the wise? Ask him, he will inform you’. He said, ‘I have seen you eating in most of your days, and sleeping most of your night, and being silent most of your days’.

He said: ‘It isn’t where you are going (with it). I am Fasting the three during the month, and Allah has Said: One who comes with the good deed, then for him would be ten the likes of it, [6:160], and I connect Rajab and Shaban with the Month of Ramazan, and that is Fasting all the time, and I have heard Rasool-Allah saww saying: ‘One who spends the night upon cleanliness it is as if he revives the night, and I tend to be upon cleanliness.

And I have heard Rasool-Allah saww saying to Ali asws: ‘O Abu Al-Hassan asws! Your example in my community is an example of Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). The one who recites it once, so he has recited a third of the Quran, and one reciting it twice has recited two-thirds of the Quran, and one reciting it three times has completed the Quran, all of it.

The one who loves you by his tongue, a third of the Eman would have been perfected for him, and one loving you by his tongue and his heart, two-thirds of the Eman is perfected for him, and one loving you by his tongue, and his heart, and helps you by his hand, so he has perfected the Eman.

By the One Who Sent me with the truth as a Prophet! If the inhabitants of the earth were to love you like the inhabitants of the sky, no one would be Punished with the Fire’. And said: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) three times every day’. He (the man) stood up as if he had swallowed a stone’.

And Ibn Abbas said, ‘A Jew used to love Ali asws with intense love. He died and had not become a Muslim’. Ibn Abbas said, ‘The Subduer Blessed and Exalted Said: “As for My”

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498 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 34 f
Paradise, there isn’t any share for him in it, but O Fire, do not threaten him!” – i.e. do not bother him”.499 (How can Ibn Abbas quote Allahazwj I shall never know)

And in (the book) ‘Firdows’ of Al-Daylami – Abu Salih said, ‘When the death presented to Abdullah Bin Abbas he said, ‘O Allahazwj! I draw closer to you with the Wilayah of Aliasws Bin Abu Talibasws’.501

And Jibraeelas descended unto the Prophetasw and said: ‘O Muhammadasw! The most Exalted Conveys the Greeting to youasws and Says: “Muhammadasw is Myasw Prophetasw of Myasw Mercy, and Aliasws is establisher of Myasw Arguments. Iasw will not Punish the one befriending himasws and even if he disobeys Measw, not will Iasw have Mercy on the one being inimical to himasws and even if he obeys Measw’.503

499 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 g
500 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 h
501 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 i
502 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 j
503 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 k
‘From the Prophet saww having said: ‘One who loves to live my saww life, and die my saww passing away, and settle in the eternal Paradise which my saww Lord azwj Mighty and Majestic Planted its branches by His azwj Hand, then let him befriend Ali asws Bin Abu Talib asws, for he asws will not exit you from guidance and will never enter you into straying’.

And in a report of Ibn Abbas and Abu Hureyra –

‘One whom it cheers that he lives my saww life, and die my saww passing away, and enter the Garden of Eden, my saww house being from it Planted by my saww Lord azwj, then Said to it: “Bel”, so it came into being, then let him befriend Ali asws Bin Abu Talib asws as a friend, then the successor asws from his asws sons asws, for they asws are my saww family asws, having been Created from my saww essence’ – the Hadeeth’.

And Abdullah Bin Musa said,

‘Two men quarrelled regarding the Imamate, and they agreed with Shareek Bin Abdullah (as judge), so they came to him. Shareek said, “It is narrated to me by Al-Amsh, from Shaqeeq, from Salama, from Huzeyfa Bin Al-Yamani who said, ‘The Prophet saww said: ‘Allah azwj Mighty and Majestic Created Ali asws to be a pole from the Paradise. So, the one who adheres with him would be from the inhabitants of Paradise’. That was grievous to the man and he said, ‘This is a Hadeeth we have not heard. We shall go to Ibn Darraj. They came to him and informed him with their stories. He said, ‘Are you both astounded from this? It is narrated to me by Al-Amsh, from Abu Haroun Al-Abdy, from Abu Saeed Al-Khudri who said, ‘Rasool-Allah saww said: ‘Allah azwj Created a pole of light and Suspended it in the interior of His azwj Throne. No one can take it except Ali asws and the ones from his asws Shias befriending him asws’.

504 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 34 l
505 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 34 m
The man said, ‘This is a sister of that! We shall go to Wakie’. They went to him and informed him the story. Wakie said, ‘Are you two astounded from this? It is narrated to me by Al Amsh, from Abu Salih, from Abu Saeed Al Khudri who said, ‘Rasool-Allahsaww said: ‘The elements of the Throne, no one can take these except Aliasws and the ones from his asws Shias befriending himasws’. The man acknowledged with the Wilayah of Aliasws’.

Ibn Battah in (the book) ‘Al Ibanah’, and Al Khateeb in ‘Al Arbaeen’, by their chain from Al Sudy, from Abdul Rahman Bin Abu Layli, and from Zayd Bin Arqam, and by their chains from Shareek, from Al Mash, from Habeeb Bin Sabit, from Zayd Bin Arqam, and Al Sa'alby in (Al Rabie Al Mazkureyn’, by his chain from Abu Hureyra, and the wordings are of Zayd,

‘The Prophet saww said: ‘One who loves to adhere with the red people which Allahazwj has Installed in the Garden of Eden, then let him adhere with the love of Aliasws Bin Abu Talibasws.’

35- He said, ‘I was at Al-Kufa and I passed by a madman. I recited to him: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]. He said, ‘They did not fabricate upon Allahasws, but they hated Aliasws Bin Abu Talibasws.’

Al Rabie Bin Suleyman said,

‘Regarding Words of the Exalted: and you can (already) recognise them by their tone of speech, [47:30] – due to their hatred of Aliasws Bin Abu Talibasws.’

قال الربع بن سلامة كنت بالكوفة فمررت بمجنون فقرأ عليه الله أذن لكم أمل على الله فلقول قال ما على الله بلداً و لكن يغص عليه بن أبي طالب.

Al Rabie Bin Suleyman said,

‘I was at Al-Kufa and I passed by a madman. I recited to him: ‘Did Allah Permit for you, or are you fabricating upon Allah?’ [10:59]. He said, ‘They did not fabricate upon Allahasws, but they hated Aliasws Bin Abu Talibasws.’

جابر سأله أبا جعفر فقلت لم يفترون بالجنة فلقول وهم مستكبرون فقال عقولكم عن ولاية علي عليه السلام فقول ذلك ويعبرا بك و لا جرم أن الله يعلم ما ليسون و ما يفترون إلا أن يبتهج المستكبرون عن ولاية علي عليه السلام.’

506 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 n
507 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 34 o
508 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 35 a
509 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 35 b
Jabir asked Abu Ja’far asws about Words of the Exalted: so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:22]. He asws said: ‘They are being arrogant about the Wilayah of Ali asws. Allah azwj Said threatening to the one does that: There is no doubt that Allah Knows what they are keeping as a secret and what they are making public. Surely, He does not Love the arrogant [16:23], about Wilayah of Ali asws.

Al-Baqir asws regarding Words of the Exalted: We will Suffice you against the scoffers [15:95], his enemies and his friends, and the ones who used to mock Amir Al-Momineen asws, and they are those who said, ‘This is an elite of Muhammad swww from between his family, and they were winking at each other referring to Amir Al-Momineen asws. So, Allahazwj the Exalted Revealed: And We have Known that you tend to constrict your chest due to what they are saying [15:97].

Al-Baqir asws regarding Words of the Exalted: Say (O Rasool): ‘If you love Allah, then follow me. Allah will Love you [3:31] – the Verse: ‘It was Revealed regarding them, and that is when they gathered and said, ‘If Muhammad swww were to die, we will not listen to Ali asws nor to anyone from the People asws of his Households’.

Ibn Battah mentioned in (the book) ‘Al Ibanah’, by his chain from Jabir,

‘The Prophet swww said: ‘If my community were to hate you asws, Allah aswj would Fling them upon their nostrils into the Fire!’

Atiyya, from Abu Saeed,

‘The Prophet swww, ‘One who hates us asws, People asws of the Household, so he is a hypocrite’.

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510 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 c
513 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 f
514 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 g
Ibn Masoud –

The Prophet\textsuperscript{saww} said: ‘One who claims that he believes in what I\textsuperscript{saww} have come with and he hates Ali\textsuperscript{asws}, so he is a liar. He isn’t a Momin’’.\textsuperscript{515}

The Prophet\textsuperscript{saww}: ‘One who meets Allah\textsuperscript{azwj} Mighty and Majestic, and in his heart, there is hatred of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, would be meeting Allah\textsuperscript{azwj} while being a Jew’.\textsuperscript{516}

Ibn Abbas, and Umm Salama\textsuperscript{ra}, and Salman\textsuperscript{ra}, ‘The Prophet\textsuperscript{saww} said: ‘One who loves Ali\textsuperscript{asws}, so he has loved me\textsuperscript{saww}, and one hating Ali\textsuperscript{asws} has hated me\textsuperscript{saww}’’.\textsuperscript{517}

Umm Salama\textsuperscript{ra} and Anas (well-known fabricator),

The Prophet\textsuperscript{saww} said and he\textsuperscript{saww} looked at Ali\textsuperscript{asws}: ‘He is lying, one claiming that he loves me\textsuperscript{saww} and hates this one!’\textsuperscript{518}

Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{Is it not so that every time the Rasools came to you with what your souls did not desire, - the Wilayah of Ali\textsuperscript{asws} - so a group – from the Progeny\textsuperscript{asws} of Muhammed\textsuperscript{saww} - you belied and a group you are killing [2:87]’’.\textsuperscript{519}

Al-Sadiq\textsuperscript{asws} was asked about Words of the Exalted: \textit{Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21].} He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} called the people to the Wilayah of Ali\textsuperscript{asws}. A group disliked that and said regarding it. So, Allah\textsuperscript{azwj} Revealed: \textit{Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21] Say: ‘Surely no one can ever protect me from Allah, [72:22] – if I\textsuperscript{saww} were to disobey Him\textsuperscript{azwj} in what He\textsuperscript{azwj} has Commanded me\textsuperscript{saww} with’ – the Verses’’.\textsuperscript{520}

\textsuperscript{515} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 h
\textsuperscript{516} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 i
\textsuperscript{517} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 j
\textsuperscript{518} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 k
\textsuperscript{519} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 l
\textsuperscript{520} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 m
Hilqam, ‘From Abu Ja’far asws regarding His aswj Words: Therefore, be patient upon what they are saying, [20:130]. He asww said: ‘He saww shoved to them the Wilayah of Amir Al Momineen asws’.  521

ابن بطة من شرط المأجدة على الزماد والمسلم والبخاري وأحمد وأبو الفضل الأصفهاني وأبو بكير بن أبي شبابة عن وكيج وأبو معاوية عن الأحمر باحتجاجهم عن رضي الله عن مطيع قال علي بن أبي طالب: بل إنهم كتبوا إلى النبي صلى الله عليه وسلم ولم يعتذروا للنبي صلى الله عليه وسلم.  

Ibn Batta, from six ways, and Ibn Maja, and Al Tirmizi, and Muslim, and al Bukhari, and Ahmad, and Ibn Al Bay’a, and Abu Al Qasim Al Asfahany, and Abu Bakr Bin Abu Shayba, from Wakiie, and Abu Muawiya, from Al Amsh, by their chains, from Zirr Bin Hubeysh,

‘Ali asws said: ‘By the One azwj Who Split the seed and Formed the person! It is a pact of the Ummy Prophet asaww that no one will love me asws except a Momin, nor hate me asws except a hypocrite’”.  522

الملكي و فضائل السمعان و الحكمي و شرح الألكاني (الألكاني) و تاريخ بغداد عن وريثه صلى الله عليه وسلم أن النبي صلى الله عليه وسلم لم يجعله إلا مؤمن ولا يحبسون إلا منافق.

(The books) ‘Al Hilyat’, and ‘Fazaail’ of Al Sam’any, and Al Ukbary, and commentary of Al Alkany, and history of Baghdad, from Zirr Bin Hubeysh who said,

‘I heard Ali asws saying: ‘The Prophet asaww covenanted to me asws: ‘Surely no one will love you asws except a Momin, nor hate you asws except a hypocrite’”.  523

جامع الزماد و شئتند المؤسفين و فضائل أحمد عن أم سلمة قال النبي صلى الله عليه وسلم أن النبي صلى الله عليه وسلم لم يجعله إلا مؤمن ولا يحبسون إلا منافق.

(The books) ‘Jamie’ of Al Tirmizi, and ‘Musnad’ of Al Mowsily, and ‘Fazaail’ of Ahmad,

‘From Umm Salama ra, ‘The Prophet asaww said to Ali asws: ‘Neither will a hypocrite love you asws nor will a Momin hate you asws’.  524

أحدهما في شئتند الصحابة عن أم سلمة و كتابة إبراهيم الطفيقي عن أنس قال رسول الله صلى الله عليه وسلم إن لا يحبس منافق ولا يحبس مؤمن ولا يحبس منافق ولا يحبس الله.

Ahmad in ‘Musnad Al Nisa Al Sahabiyat’, from Umm Salama ra, and the book of Ibrahim Al Saqafi, from Anas (well-known fabricator),

‘Receive glad tidings, for surely neither will a Momin hate you asws nor will a hypocrite love you asws, and had it not been for you asws, the party of Allah aswj would not be recognised’”.  525

و في الحلم نا علي بن أبي طالب عن أبي إبان و بعضا من كل مر و بلقاء.

521 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 n
522 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 o
524 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 q
525 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 35 r
And in the Hadeeth: ‘O Ali\textsuperscript{asws}! Having your\textsuperscript{asws} love is piety and Eman and hating you\textsuperscript{asws} is Kufr and hypocrisy’\textsuperscript{526}.

Al-Sadiq\textsuperscript{asws}: \textit{And Allah will Make known those who believe} - meaning Wilayah of Ali\textsuperscript{asws} - \textit{and He will (also) Make known the hypocrites} [29:11] – meaning those who denied his\textsuperscript{asws} Wilayah’.

(The book) ‘Rabie Al-Mazkureen’ – The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Had it not been for you\textsuperscript{asws}, the Momineen would not be recognised after me\textsuperscript{saww}’\textsuperscript{527}.

Al Balazury, and Al Tirmizi, and Al Sam’any, from Abu Haroun Al Abdy, ‘Abu Saeed Al Khudri said,

‘We the community of Helpers used to recognise the hypocrites, due to their hatred of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{528}.

(The books) ‘Ibanah’ of Al Ukbary, and the book of Ibn Uqdah, and ‘Fazaail’ of Ahmad, by their chains, ‘Jabir and Al Khudri both said,

‘In the era of Rasool-Allah\textsuperscript{saww}, we used to recognise the hypocrites due to their hatred of Ali\textsuperscript{asws}’\textsuperscript{529}.

(The book) ‘Ibanah of Al Ukbary, and commentary of Al Alkany – Jabir and Zayd Bin Arqam said,

‘We could not recognise the hypocrites, and (although) we were with the Prophet\textsuperscript{saww}, except by their hatred for Ali\textsuperscript{asws}’\textsuperscript{530}.

Al-Baqir\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{and cast not yourselves to destruction with your own hands}, [2:195], he\textsuperscript{asws} said: ‘Do not deviate away from our\textsuperscript{asws} Wilayah, for you will be destroyed in the world and the Hereafter’\textsuperscript{531}.

\textsuperscript{526} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 s
\textsuperscript{527} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 t
\textsuperscript{528} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 u
\textsuperscript{529} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 v
\textsuperscript{530} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 w
Abu Bakr Bin Mardawayh, from Ahmad Bin Muhammad Bin Al Sabbah Al Neshapuri, from Abdullah Bin Ahmad Bin Hanbal, from Ahmad who said, ‘I heard Al Shafie saying, ‘I heard Malik Bin Anas saying, ‘Anas Bin Malik (well-known fabricator) said,

‘We could not recognise the man as being for other than his father, except by his hatred of Ali asws Bin Abu Talibasws.’

Anas (well-known fabricator) in a lengthy Hadeeth – ‘After the day of Khyber, the man would tend to carry his son upon his shoulders, then he would pause in the path of Ali asws. Then he would look at him, gesturing by his fingers, ‘O my son! Do you love this man asws?’ If he said yes, he would accept him, and if he said no, he would drop him on the ground and say to him, ‘Join up with your mother!’’

Al Harwy in (the book) ‘Al Garibeyn’, ‘Ubadah Bin Al Samit said,

‘We used to test our children by the love of Aliasws Bin Abu Talibasws. When we saw one of them not loving him, we would know that he is without maturity (rightful guidance).’

Al Tabary in (the book) ‘Al Wilayah’, by a chain of his, from Al Asbagh Bin Nubata,

‘Aliasws said: ‘Three will not love measws – a child of adultery, and a hypocrite, and a man whose mother had borne (conceived) him in one of her menstrual cycles.”

And it is reported by Ubahah Bin Yaqoub, by his chain from Ya’la Bin Murrah,

‘He was seated in the presence of the Prophet saww when Aliasws Bin Abu Talibasws entered. The Prophet saww said: ‘He is lying, the one who claims he befriends me saww and loves me saww.”
while he is being inimical to him\textsuperscript{asws} and hates him\textsuperscript{asws}. By Allah\textsuperscript{azwj}! None will hate him\textsuperscript{asws} and be inimical to him\textsuperscript{asws} except a Kafir or a hypocrite or a child of adultery (bastard)\textsuperscript{536}. 

Sheyrawiya in (the book) ‘Al Firdows’ – Ibn Abbas said,

‘The Prophet\textsuperscript{aww} said: ‘But rather, Allah\textsuperscript{azwj} Raised the drops (of rain) away from the children of Israel due to their evil views regarding their Prophets\textsuperscript{as}, and Allah\textsuperscript{azwj} will Raise the drops (of rain) away from this community due to their hatred of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{537}

And in a report – ‘A man stood up and said, ‘O Rasool-Allah\textsuperscript{saww}! And does anyone hate Ali\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘Yes, the one sitting back from helping him\textsuperscript{asws} due to hatred’\textsuperscript{538}

‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{aww} held my\textsuperscript{asws} hand and said: ‘One who follows these five then dies and he loves you\textsuperscript{asws}, so he has \textit{fulfilled his vow, [33:23]}, and one who dies while he hates you\textsuperscript{asws} so he had died a death of the pre-Islamic period. He will be Reckoned with whatever he would have done in Al-Islam, and one who lives after you\textsuperscript{asws} while he loves you\textsuperscript{asws}, Allah\textsuperscript{azwj} would End for him with the security and the Eman, until he arrives to me\textsuperscript{saww} at the Fountain’\textsuperscript{539}

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\textsuperscript{536} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 z c
\textsuperscript{537} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 z d
\textsuperscript{538} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 35 z e
\textsuperscript{539} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 36
‘Jabir Bin Abdullah Al-Ansari was asked, and his eyebrows had fallen upon his eyes (due to old age), it was said to him, ‘Inform us about Ali asws Bin Abu Talib asws’. He raised his eyebrows by his hands, then said, ‘That is best of the Created beings. No one will hate him asws except a hypocrite nor doubt in him asws except a Kafir’.”

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Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 38

‘Rasool-Allah’saww said: ‘Community of people! Love Aliasws, for hisasws flesh is myasaww flesh, and hisasws blood is myasaww blood! May Allahazwj Curse a group of myasaww community who waste myasaww pact regarding himasws, and they forget myasaww bequest regarding himasws! There will be no share for them in the Presence of Allahazwj’.

There will be no share for them in the Presence of Allahazwj''.

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Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 40

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Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 41 a

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Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 41 b

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‘Rasool-Allah⁷⁴⁶ said: ‘Love of Ali⁷⁴⁶ Bin Abu Talib⁷⁴⁶ incinerates the sins like the fire incinerates the firewood’.

And from him, said, ‘Rasool-Allah⁷⁴⁶ said: ‘Love of Ali⁷⁴⁶ Bin Abu Talib⁷⁴⁶ is such a good deed, no evil deed harms while being with it, and hating him⁷⁴⁶ is such an evil deed, no good deed benefits being with it’.

And from him⁷⁴⁶ having said; ‘I⁷⁴⁶ and Ali⁷⁴⁶ have been Created from one Noor, so the one loving me⁷⁴⁶ loves Ali⁷⁴⁶, and my⁷⁴⁶ hater is hater of Ali⁷⁴⁶’.


‘From what is raised to Rasool-Allah⁷⁴⁶ having said: ‘If the people of the world had united upon the love of Ali⁷⁴⁶ Bin Abu Talib⁷⁴⁶, Allah⁷⁴⁶ would not have Created the Fire’.

And from him⁷⁴⁶ having said: ‘One who wants to adhere with the red pole, the installed in the Garden of Eden, then let him adhere with the love of Ali⁷⁴⁶ Bin Abu Talib⁷⁴⁶’.

(‘The book) ‘Kashf Al Ghumma’, from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Zirr Bin Hubeysh who said,

‘By Allah⁷⁵¹! Surely it is from what Rasool-Allah⁷⁵¹ had covenanted to me⁷⁵¹ that no one will hate me⁷⁵¹ except a hypocrite, nor love me⁷⁵¹ except a Momin’.

And from the book ‘Al Aal’ of Ibn Khalwayh, from Huzeyfa who said,

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⁷⁴⁶ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 42 a
⁷⁴⁷ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 42 b
⁷⁴⁸ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 42 c
⁷⁴⁹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 43 a
⁷⁵⁰ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 43 b
⁷⁵¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen⁷⁴⁶, Ch 87 H 44 a
'Rasool-Allahu saww said: ‘One who loves to adhere with the pole of ruby which Allah azwj Created by His azwj Hand, then said to it: “Be!”, so it came into being, then let him befriend Ali asws Bin Abu Talib asws from after me saww. 552

و مثله عن حذيفة بن اليمان قال فان رسول الله ﷺ من ميزة أن يحب خيام و تموتيمني و ينسدني بالنفسية الباولية أي أنه خلقه فان قال ها كريم

فكان فيدهن علي ن ن أي طالب من بعدي.

And like it from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allahu saww said: ‘One who cheers him to live my saww life and die my saww passing away and adhere with the pole of ruby which Allah azwj has Created it, then Said to it: “Be!”, so it came into being, then let him befriend Ali asws Bin Abu Talib asws from after me saww. 553

و مثله عن كتب من حذيفة بن اليمان قال قال رسل الله ﷺ من سرحه أن يحب قطان فان وجهي علي و يفتشني و أقرب من يدهن الحلة مجنب و أول من يدهن الكرة عقاضات و قد جعل الله ﷺ أهلها فان ذلك متي و أنا متك و لا يتفادي.

And from the book of Ibn Khalwiyah, from Abu Saeed who said,

‘Rasool-Allahu saww said to Ali asws: ‘Loving you asws is Eman, and hating you asws is hypocrisy, and the first one to enter the Paradise would be one loving you asws and the first one to enter the Fire would be your asws hater, and Allah azwj has Made you asws to be deserving of that. So, you asws are from me saww and I saww am from you asws, and there will be no Prophet saww after me saww. 554

و مثله عن كتب من حذيفة بن اليمان قال رسل الله ﷺ من سرحه أن يحب قطان فان وجهي علي و يفتشني و أقرب من يدهن الحلة مجنب و أول من يدهن الكرة عقاضات و قد جعل الله ﷺ أهلها فان ذلك متي و أنا متك و لا يتفادي.

And from him as well, Abdullah Bin Masoud said,

‘Rasool-Allahu saww came out from the house of Zainab Bint Jahash until he saww came to the house of Umm Salama ra. A knocking one came and knocked the door. He saww said: ‘O Umm Salama ra! Arise and open for him’. She ra said, ‘I said, ‘And who is this, O Rasool-Allah saww, whose status has reached such that I ra should open the door for him and welcome him being with my ra bangles, and yesterday Verses were Revealed regarding me ra from the Book of Allah azwj?’

فقال يا أم سلمه عن طاعة الرسول صلاة الله ﷺ و سلمه تطاعة الرسول صلاة الله ﷺ و خلقه ﷺ و إن بالباب لرجل ليس بتيرو و لا خري و ما كان يدهن

And from the book of Ibn Khalwiyah, from Abu Saeed who said,

He saww said: ‘O Umm Salama ra! Obedience to the Rasool saww is obedience to Allah azwj, and disobedience of the Rasool saww is disobedience of Allah azwj Mighty and Majestic, and at the door there is a man who is neither with irritation nor playfulness, and he would not be
entering a house until he cannot sense a hiss. He loves Allahazwj and Hisazwj Rasool saww, and Allahazwj and Hisazwj Rasool saww love him’.

She ra said, ‘I ra opened the door, and I ra grabbed the frames of the door, then I ra came until I ra entered the room. When he could no longer hear my ra footsteps, he entered then greeted unto Rasool saww. Then he saww said: ‘O Umm Salama ra! And I ra was inside the room: ‘Do you ra recognise this one?’ I ra said, ‘Ye asws, this is Ali asws Bin Abu Talib asws!’

He saww said: ‘This is my saww brother asws. His asws attributes are my saww attributes, and his asws flesh is from my saww flesh. O Umm Salama ra! This is the fulfills of my saww promises from after me saww, so listen and witness! O Umm Salama ra! This is my saww guardian asws from after me saww, so listen and witness!

O Umm Salama ra! Even if a man were to worship Allahazwj for a thousand years between the (Yemeni) corner (of the Kabah) and the standing place (of Ibrahim as), and meets Allahazwj as a hater to this one asws, Allahazwj Mighty and Majestic would Fling him upon his face into the Fire of Hell’.

And it has been reported by Al Khateeb in the book ‘Al Manaqib’ and there is an addition in it,

‘And his asws blood is from my saww blood, and he asws is a receptacle of my saww knowledge. And listen and witness! He asws would the killer of the allegiance-breakers, and the deviants and the renegades from after me saww. Listen and witness! Even if a servant were to worship Allahazwj for a thousand years from after a thousand years, between the (Yemeni) corner and the standing place (of Ibrahim as), then meets Allahazwj as a hater of Al asws, Allahazwj would Fling him upon his nostrils into the Fire of Hell’.

(The book) ‘Al Kashf Al Ghumma’, from ‘Musnad’ of Ahmad Bin Hanbal by his chain,
‘From Ali asws Bin Al-Husayn asws, from his asws father asws, from his asws grandfather asws: ‘Rasool-Allah saww held the hands of Hassan asws and Husayn asws and said: ‘One who loves me asws and loves these two and their asws father and their asws mother, would be with me asws in my saww rank on the Day of Qiyamah’’. 557

And from (Syeda) Fatima asws daughter asws of Rasool-Allah saww, said: ‘Rasool-Allah saww said to Ali asws. ‘As for you asws, O son asws of Abu Talib, and your asws Shias would be in the Paradise’’. 558

And from him, from Umm Salama ra, from the Prophet saww having said: ‘Ali asws and his asws Shias would be the successful ones on the Day of Qiyamah’. 559

‘I came one day aiming to see Rasool-Allah saww. He saww said to me: ‘O Abu Saed! I said, ‘At your saww service, O Rasool-Allah saww!’ He saww said: ‘There is a pillar for Allah azwj beneath the Throne, illuminating for the inhabitants of Paradise like the sun illuminates for the inhabitants of the world. None will attain it except Ali asws and ones loving him asws’. 560

And from (the book) ‘Manaqib’ of Ibn Mardawayh, from Abu Saeed Al Khudri who said,

‘Rasool-Allah saww prayed with us Salat Al-Fajr, then said: ‘Are you knowing what Jibraeel as has come down with?’ Then he saww said: ‘Jibraeel as has come down and said: ‘O Muhammad saww! Allah azwj has Installed a pole in the Paradise, a third of it is of red ruby, and a third of it is of green emeralds, and a third of it is of wet pearls. Then He azwj Made terraces upon it, Making rooms between the terraces, and Made a tree to be in every room, and Made its load (like fruit) to be the Maiden Houries, and Flowed the spring Al Salaam, upon it’.

ع. 557 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 45 a
558 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 45 b
559 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 45 c
560 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 45 d
Then he saw witheld. A man from the people leapt and said, ‘O Rasool-Allah saww! Who is that pole for?’ He saww said: ‘One who loves to adhere with that pole, then let him adhere with the love of Aliasws Bin Abu Talibasws’. 561


Heasws said: ‘But, if your soul reached the throat, you will see measws where you will love it, and if only you could see measws while Iasws impeded the men from the Fountain, impeding of the strange camel, you will be seeing measws where you will love it!’asws 562

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Suleyman Bin Al Ash’as, from Hisham Bin Yunus, from Husayn Bin Suleyman Al Rafa’a, from Abdul Malik Bin Umeyr, from Anas (well-known fabricator) who said;

‘The Prophet saww looked at Aliasws Bin Abu Talibasws and held hisasws hand and said: ‘O Aliasws! He lies, the one claiming that he loves me saww while he hates youasws!’asws 563


‘The symptom of the hypocrites was hatred of Aliasws Bin Abu Talibasws. One day, while Rasool-Allahsaww was in the Masjid among a number of Emigrants and Helpers, and I was among them, when Alisws came. Heasws cut across the people until hesws sat down to the Prophetasaww, and hisasws seat used to be over there, which heasws was known with it.

561 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 45 e
562 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 45 f
563 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 46
Then, man by man went on to target him asws with the hypocrisy. Rasool-Allah saww recognised what they intended, so he saww got angered with severe anger until his saww face glowed (red), then he saww said: ‘By the One azwj in Whose Hand is my saww soul! No servant will enter the Paradise until he loves me saww. Indeed! And he is lying, the one claiming that he loves me saws while he hates this one’ – and he saww grabbed a wrist of Ali asws.

Allahazwj Mighty and Majestic Revealed this Verse regarding their asws glory: O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool, [58:9] – up to the end of the Verse’.564

(The book) ‘Ma’any Al Akhbar’ – Al Attar, from his father, from Ibn Isa, from Nuh Bin Shuayb, from Abu Baseer,

‘From Abu Abdullahasws, from hisasws forefathersasws, from Salmanra having said, ‘ra heard myra beloved Rasool-Allahsaww saying to Aliasws one day: ‘O Abu Al-Hassanasws! An example of youasws in mysaww community is an example of Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). The one who recites it once, so he has recited a third of the Quran, and one reciting it twice would have recited two-thirds of the Quran, and one reciting it thrice would have completed the Quran.

The one who loves youasws by his tongue, so a third of the Eman is perfected for him, and one loving youasws with his heart, two-thirds of the Eman is perfected for him, and the one loving youasws with his tongue, and his heart, and helps youasws with his hands, so he has perfected the Eman.

By the Oneazwj Who Sent measw with the truth, O Aliasws! If the inhabitants of the earth were to love youasws like the love of the inhabitants of the sky for youasws, no one would be punished by the Fire!’ – the Hadeeth’.565

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al fahaam, from Al Mansouri, from an uncle of his father,

564 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 47
‘From Abu Al-Hassan asws the third, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said to me asws, or else asws be deaf: ‘O Ali asws! One loving you asws loves me saww, and your asws hater is my asws hater’. 566


‘The Prophet saww said to Ali asws: ‘You asws are a chief in the world and a chief in the Hereafter. One loving you asws has loved me saww, and one loving me saww has loved Allah azwj; and one hating you asws has hated me saww, and one hating me saww has hated Allah azwj Mighty and Majestic’. 567

51 - Ma'amal Alshish Alshufi Almomoosusi Ahoo Mantosoro Alshufi, Ahoo Chudo Ushifi Ahoo Acheen Alho Neghah Oo Naaqoo, Ahoo Naaqoo Haaqooyinoo Ahoo Meeqaro, Ahoo Meeqaro Ushifi Ahoo Yanbeelo, Ahoo Yanbeelo Ushifi Ahoo Sqeer, Ahoo Sqeer Ushifi Ahoo Adeeb, Ahoo Adeeb Ushifi Ahoo Abdiq, Ahoo Abdiq Ushifi Alhsab who said,

‘The Prophet saww looked at Ali asws and said: ‘He is lying, the one claiming that he hates you asws and loves me saww’. 568

52 - Buraas Daarjatho Abi Alhojoozoo Ushifi Alhooloo Ushifi ‘Abdallaah, Ushifi Alhsab who said,

‘Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘Indeed! Jibraeel as said to me saww, and said: ‘O Muhammad saww! Your as Lord as Command you saww with loving Ali asws Bin Abu Talib asws, and Commands you saww with his asws Wilayah’. 569

53 - Buraas Daarjatho Abi Alhojoozoo Ushifi Alhooloo Ushifi ‘Abdallaah, Ushifi Alhsab who said,

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Mansour Al Sukry, from his grandfather Ali Bin Umar, from Ahmad Bin Al Azhar, from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

‘The book) ‘Basaair Al Darajaat’ – Abu Al Jowzi, from Ibn Ulwan, from Ibn Taref who said,

‘The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Ibn Mihran, from his father, from Is’haq Bin Jareer who said,
'Abu Abdullah asws said: ‘A son of your uncle came to me asws as if he was a mad Bedouin, and upon him was a trouser and a shawl, and his slippers were in his hands. He said to me asws: ‘A group is talking (badly) about you asws. I asws said to him: ‘Aren’t you an Arab?’ He said, Yes’. I asws said: ‘The Arabs do not hate Ali asws.

Then I asws said to him: ‘Perhaps you are from the ones belying the Fountain. But, by Allah azwj, if you were to hate him asws, then arrive at the Fountain, you will die of thirst’.

(The book) ‘Kashf Al Ghumma’, from the Ahadeeth which were collected by the honourable narrator, from Anas (well-known fabricator) who said,

‘Rasool-Allah saww said to Ali asws: ‘He is lying, one who claims he loves me saww and hates you asws’.

And from him, from Abdullah Bin Masoud who said,

‘I saw Rasool-Allah saww grab a hand of Ali asws and he saww was saying: ‘Allah azwj is my saww Friend, and I saww am your asws friend, and an enemy to the one being inimical to you asws’, and at peace with the one at peace with you asws.

And from him, from my father Alqamah,

‘A slave of the clan of Hashim as who said, ‘The Prophet saww Prayed the morning Salat with us, then turned to face us and said: ‘Community of my saww companions! Yesterday I saww my saww uncle asws Hamza asws Bin Abdul Muttalib asws and my saww brother Ja’far asws Bin Abu Talib asws (in a dream), and in front of them asws was a tray of buckthorn. They as ate for a while, then the buckthorn turned into grapes. They as ate for a while, then the grapes transformed into dates. They asws ate for a while. I asww approached them asws and said: ‘By my saww father! Which of the deeds did you find to be the most superior?’ They as said: ‘May our as fathers and mothers as be sacrificed for you saww! We found the most

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570 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 53
571 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 54 a
572 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 54 b
superior of the deeds to be the Salawaat upon you\textsuperscript{saww}, and quenching the water, and love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{573}

And Al Khawarizmi has referred to it in his (book) \textit{Manaqib}, and it is reported by Al Hafiz Abdul Aziz Bin Al Akhzar Al Janabazy in his book, raising it to,

\begin{quotation}
\textit{(Syeda) Fatima\textsuperscript{asws} said:} ‘Rasool-Allah\textsuperscript{saww} came out to us in the evening of Arafaat. He\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} is Boasting with you all and has Forgiven for you all generally and for Ali\textsuperscript{asws} in particular, and I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} to you, without being prejudicial to my\textsuperscript{saww} relatives. The fortunate of a\textsuperscript{asws} lifetime and after his\textsuperscript{asws} expiry’.\textsuperscript{574}
\end{quotation}

\begin{quotation}
Kahmas said,
\end{quotation}

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘Three will be destroyed regarding me\textsuperscript{asws} and three would attain salvation regarding me\textsuperscript{asws} – the cursing one, and the listener, and the fabricator, and the extravagant king drawing closer to him by cursing me\textsuperscript{asws}, and disavowing to him from my\textsuperscript{asws} religion, and my\textsuperscript{asws} is cut off in his presence. And rather, my\textsuperscript{asws} religion is religion of Rasool-Allah\textsuperscript{saww}, and my\textsuperscript{asws} affiliation is affiliation of Rasools-Allah\textsuperscript{saww}. And three would attain salvation regarding me\textsuperscript{asws} – the loving one, the friend to the one befriending me\textsuperscript{asws}, and the enemy to the one being inimical to me\textsuperscript{asws}. So, if a loving one loves me\textsuperscript{asws}, he loves the one loving me\textsuperscript{asws}, and hates the one hating me\textsuperscript{asws}, and is loyal to my\textsuperscript{asws} loyalist.

Let one of you examine his heart, for Allah\textsuperscript{azwj} Mighty and Majestic has not made two hearts to be in his inside, so he would love with one of them and hate with the other’’.\textsuperscript{575}

\textsuperscript{573} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 54 c
\textsuperscript{574} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 54 d
\textsuperscript{575} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 54 e
And from the book ‘Al Arbaeen’ of Al Hafiz Abu Bakr Muhammad Bin Abu Nasr, from Ziyad Bin Mutrif, from Zayd Bin Arqam, and maybe he did not mention Zayd Bin Arqam, who said,

‘Rasool-Allahsaww said: ‘One who loves to live mysaww life and die mysaww passing away, and settle in the eternal Garden which mysaww Lordazwj has Promised measww, for mysaww Lordazwj Mighty and Majestic Planted it by Hisazwj Hand, then let him befriend Alisaww Bin Abu Talibasws, for heasws will never exit you from a guidance and will never enter you into a straying’.”576

وَ نَفَلَتْ مِنْ مَناَقِبِ الخَوَارِزْمِي عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ بْنِ أَبِِ طَالِبٍ قَالَ: أُهْدِيَ إِلََ النَّبِِ ص قِنْوُ مَوْزٍ فَجَعَلَ يُقَش ِرُ الْمَوْزَةَ وَ يَْعَلُهَا فِِ فَمِي فَقَالَ لَهُ قَائِلٌ يََ رَسُولَ اللََِّّ إِنَّكَ تَُِبُّ عَلِي اً قَالَ أَ مَا عَلِمْ تَ أَنَّ عَلِي اً مِنِ ِ وَ أَنََ مِنْهُ.

And I have copied from (the book) ‘Manaqib’ of Al Khawarizmi, from Abd Khayr,

‘From Alisaww Bin Abu Talibasws having said: ‘A cluster of bananas was gifted to the Prophetasaww. Heasaww went on to peel the banana and making it to be in myasws mouth. A speaker said to himasaww, ‘O Rasool-Allahasaww! Youasaww love Alisaww!’ Heasaww said: ‘Don’t you know that Alasws is from measww and Iasww am from himasws?’577

وَ مِنْهُ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللََِّّ ص جَاءَنِ جَبَِْئِيلُ مِنْ عِنْدِ اللََِّّ عَزَّ وَ جَلَّ بِوَرَقَةِ آسٍ خَضْرَاءَ مَكْتُوبٌ فِيهَا بِبَيَاضٍ إِن ِ افْتََّضْتُ مََُبَّ

And from him, from Jabir who said,

‘Rasool-Allahasaww said: ‘Jibraeelas came to measaww from the Presence of Allahazwj Mighty and Majestic with a green myrtle leaf. There was written in it in white: “Iazwj have Obligated the love of Alasws Bin Abu Talibasws upon Meazwj creatures, so deliver that to them on Myazwj behalf!”’578

وَ مِنْهُ عَنْ مُعَاوِيَةَ بْنِ ثَعْلَبَةَ قَالَ جَاءَ رَجُلٌ إِلََ أَبِِ ذَر ٍ وَ هُوَ جَالِسٌ فِِ الْمَسْجِدِ وَ عَلِيٌّ ع يُصَل ِي أَمَامَهُ ف َقَ الَ يََ أَبََ ذَر ٍ أَ لََّ

And from him, from Muawiya Bin Sa’alba who said,

‘A man came to Abu Zarra’sa and heas was seated in the Masjid, and Alasws was praying Salat in front of himas. He said, ‘O Abu Zarra’sa! Will youas not narrate to me with the most beloved of the people to youas? By Allahazwj! I know that the most beloved of them to youas would be the one most beloved of them to Rasool-Allahasaww.

قالَ أَجَلْ وَ الَّذِي نَفْسِي بِنَبْيِهِ إِنَّ أَحَبَّهُمْ إِلَيْكَ أَحَبُّهُمْ إِلََ رَسُولِ اللََِّّ ص وَ هُوَ ذَاكَ الشَّيْخُ وَ أَشَارَ بِيَدِهِ إِلََ عَلِيٍّ ع.

576 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 54 f
577 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 54 g
578 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 54 h
He\(^{ra}\) said, ‘Yes. By the One\(^{azwj}\) in Whose Hand is my\(^{ra}\) soul! The most beloved of them to me\(^{ra}\) is the one most beloved of them to Rasool-Allah\(^{saww}\) and he\(^{asws}\) is that sheykh’ – and he\(^{ra}\) indicated by his\(^{ra}\) hand towards Ali\(^{asws}\) ‘.

And from the (book) ‘Al-Manaqib’ as well – ‘A man said to Salman\(^{ra}\), ‘How intense is your\(^{ra}\) love for Ali\(^{asws}\)! He\(^{ra}\) said: ‘I\(^{ra}\) have heard Rasool-Allah\(^{saww}\) saying: ‘One who loves Ali\(^{asws}\), so he has loved me\(^{saww}\), and one who hates Ali\(^{asws}\), so he has hated me\(^{saww}\).’

And from him, said, ‘I am informed by the imam, the memoriser, chief of the memorisers, Al-Hassan Bin Ahmad Al Attar, from Anas (well-known fabricator) who said,

‘Rasool-Allah\(^{saww}\) said: ‘Allah\(^{azwj}\) Created seventy thousand Angel, from the Noor (radiance) of the face of Ali\(^{asws}\) Bin Abu Talib\(^{asws}\), seeking Forgiveness for him\(^{asws}\) and for ones loving him\(^{asws}\) up to the Day of Qiyamah’.

And from him, from Ibn Masoud who said,

‘I heard Rasool-Allah\(^{saww}\) saying: ‘One who claims that he has believed in me\(^{saww}\) and in what I\(^{saww}\) have come with, and he hates Ali\(^{asws}\), so he is a liar. He isn’t a believer’.

And from him, from Zayd Bin Arqam who said,

‘Rasool-Allah\(^{saww}\) said: ‘One who loves to adhere with the red pole which Allah\(^{azwj}\) has Installed it in the Garden of Eden by His\(^{aswj}\) Right Hand, then let him adhere with the love of Ali\(^{asws}\) Bin Abu Talib\(^{asws}\)’. 583

(55-72) كشف، كشف الغمة من مناقب الحواري، قال من ألقاب الحواري في مفخم الطبدي بإسناده إلى فاطمة الزهراء، قال قال رسول الله صلى الله عليه وسلم إن الله غزى وجعل ناهي وغفر لكم عامة وعليها خاصاً ويبعث هناجلي لم يكتب وتعاب لقرين

(The book) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi who said, ‘From the messages in ‘Mo’jam’ Al Tabari, by his chain to,

\(^{579}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{saww}\), Ch 87 H 54 i
\(^{580}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{saww}\), Ch 87 H 54 j
\(^{581}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{saww}\), Ch 87 H 54 k
\(^{582}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{saww}\), Ch 87 H 54 l
\(^{583}\) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^{saww}\), Ch 87 H 54 m
'(Syeda) Fatima\textsuperscript{asws} Al-Zahra having said: ‘Rasool-Allah\textsuperscript{saww} said (on the day of Arafaat): ‘Allah\textsuperscript{azwj} Mighty and Majestic Boasts and Forgives you all generally and for Ali\textsuperscript{asws} in particular, and I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} to you all, without fear of my\textsuperscript{saww} people nor prejudicial towards my\textsuperscript{saww} relatives.

This here is Jibraeel\textsuperscript{as} informing me\textsuperscript{saww} that the fortunate of all fortunate is the one loving Ali\textsuperscript{asws} during his\textsuperscript{asws} lifetime and after his\textsuperscript{asws} expiry, and that the wretched of all wretches is the one hating Ali\textsuperscript{asws} during his\textsuperscript{asws} lifetime and after his\textsuperscript{asws} expiry’.

He said, ‘That man was sent upon a cavalry, and I accompanied him. I did not accompany him except upon his hatred of Ali\textsuperscript{asws}. He (the narrator) said, ‘And he\textsuperscript{asws} apportioned and came out, and his\textsuperscript{asws} head was dripping (sweat). We said, ‘O Abu Al-Hassan\textsuperscript{asws}! What is this?’ He\textsuperscript{asws} said: ‘Didn’t you look at the maid of honour who was among the captives? He\textsuperscript{saww} sent Ali\textsuperscript{asws} to us, and among the captives there was a maid of honour (a maid in waiting for a vip) being from the best of the captives’.

He (the narrator) said, ‘The man wrote to the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}. I said, ‘Send me as a ratifier’. I went on to read the letter and I said, ‘You speak the truth’. I withheld my hand and the letter. He\textsuperscript{saww} said, ‘Do you hate Ali\textsuperscript{asws}?’ I said, ‘Yes’. He\textsuperscript{saww} said, ‘Do not hate'}
him\textsuperscript{asws}, and if you had been loving him\textsuperscript{asws}, then increase the love for him\textsuperscript{asws}, for by the One\textsuperscript{azwj} in Whose Hand is the soul of Muhammad\textsuperscript{saww}! The share of Ali\textsuperscript{asws} in the Khums is better than a maid of honour’.

قَالَ فَمَا كَانَ مِنَ النَّاسِ بَعْدَ قَوْلِ رَسُولِ اللََِّّ أَحَبُّ إِلََّ مِنْ عَلِي ٍ

He (the narrator) said, ‘After the words of Rasool-Allah\textsuperscript{saww}, there was none from the people more beloved to me than Ali\textsuperscript{asws’}.

قَالَ عَبْدُ اللََِّّ فََ وَ الَّذِي لََّ إِلَهَ غَيُْْهُ مَا بَيْنِِ وَ بَيَْْ النَّبِِ ِ فِِ هَذَا الَْْدِيثِ غَيُْْ أَبِِ ب ُرَ

Abdullah said, ‘By the One\textsuperscript{azwj} Who, there is no god apart from Him\textsuperscript{azwj}! There was no one between me and the Prophet\textsuperscript{saww} regarding this Hadeeth apart from Abu Bureyda’\textsuperscript{585}

أَلََّ وَ مَنْ أَحَبَّ عَلِي اً ي َقْبَلُ اللََُّّ صَلََتَهُ وَ صِيَامَهُ وَ قِيَامَهُ وَ اسْتَجَابَ اللََُّّ دُعَاءَهُ

I (Majlisi) am saying, ‘It is reported by Jamal Al Deen Yusuf Bin Hatim the Syrian jurist in the book ‘Al Arbaeen’ regarding the merits of Amir Al Momineen\textsuperscript{asws}, from Hammad Bin Yazeed, from Abdul Rahman Bin Al Sarraj, from Nafie, from Ibn Umar who said,

‘I asked the Prophet\textsuperscript{saww} about Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{saww} said: ‘What is the matter with a people denying the one for whom is a status in the Presence of Allah\textsuperscript{azwj} like my\textsuperscript{saww} status? Indeed! And the one who loves Ali\textsuperscript{asws} so he has loved me\textsuperscript{saww}, and the one loving me\textsuperscript{asws}, Allah\textsuperscript{azwj} would be Pleased with him, and the one Allah is Pleased with, will Suffice him the Paradise.

أَلََّ وَ مَنْ أَحَبَّ عَلِي اً اسْتَغْفَرَِْ لَهُ الْمَلََئِكَةُ وَ فُتِحَتْ لَهُ أَب ْوَابُ الَْْنَّةِ يَدْخُلُ مِنْ أَي ِ بٍ شَاءَ بِغَيِْْ حِسَابٍ

Indeed! And the one who loves Ali\textsuperscript{asws}, the Angels would seek Forgiveness for him, and the doors of Paradise would be opened for him, he can enter from whichever door he so desires to without any Reckoning.
Indeed! And the one who loves Ali\textsuperscript{as}, Allah\textsuperscript{azwj} would Give him in the Paradise, the Maiden Houries of the number of veins in his body, and he would intercede regarding eighty from his family members, and for him, for every hair in his body, would be a castle in the Paradise.

Indeed! And the one who loves Ali\textsuperscript{as}, Allah\textsuperscript{azwj} will Send the Angel of death to him being with kindness, and Allah\textsuperscript{azwj} Mighty and Majestic would Repel the horror of Munkar and Nakeer (two questioning Angels) away from him, and Radiate his heart, and Brighten his face.

Indeed! And the one who loves Ali\textsuperscript{as}, Allah\textsuperscript{azwj} would Save him from the Fire.

Indeed! And the one who loves Ali\textsuperscript{as}, Allah\textsuperscript{azwj} would Affirm the Judgments in his heart and the correctness would flow upon his tongue, and Allah\textsuperscript{azwj} would Open the doors of Mercy for him.

Indeed! And the one who loves Ali\textsuperscript{as}, he would be named in the skies as ‘captive of Allah\textsuperscript{azwj} in the earth’.

Indeed! And the one who loves Ali\textsuperscript{as}, and Angel would call out at him from beneath the Throne: “O servant of Allah\textsuperscript{azwj}! Resume the deeds (afresh), for Allah\textsuperscript{azwj} has Forgiven the sins for you, all of them!”

Indeed! And the one who loves Ali\textsuperscript{as} would come on the Day of Qiyamah and his face would be like the moon on the night of the full moon.

Indeed! And the one who loves Ali\textsuperscript{as}, Allah\textsuperscript{azwj} would Place a crown of prestige upon his head.
Indeed! And the one who loves Ali asws would pass upon the Bridge like the flash of lightning.

أَلَّ وَ مَنْ أَحَبَّ عَلِي اً وَ تَوَلَّّهُ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ جَوَازاً عَلَى الصُّرَاطِ وَ أَمَانَةً مِنَ الْعِدَّابِ

Indeed! And the one who loves Ali asws and befriends him, Allahazwj would Write out for him a freedom pass from the Fire, and a permit upon the Bridge, and a security (deed) from the Punishment.

أَلَّ وَ مَنْ أَحَبَّ عَلِي اً لََّ يُنْشَرُ لَهُ دِيوَانٌ وَ لََّ يُنْصَبُ لَهُ مِيزَانٌ وَ يُقَالُ لَهُ ادْخُلِ الَّّنَّةَ بِغَيْبٍ حِسَاٰ بٍِ

Indeed! And the one who loves Ali asws, neither would a register (of deeds) be publicised for him, nor a scale set up for him, and it would be said to him: “Enter the Paradise without Reckoning!”

أَلَّ وَ مَنْ مَاَِ عَلَى حُبِّ آلِ مَُُمَّدٍ فَأَنََ كَفِيلُهُ بَِلَّنَّةِ قَالَهُ ثَلََثًَ

And the one who loves the Progeny asws of Muhammad saww would be secure from the Reckoning, and the Scale, and the Bridge.

وَ مَنْ أَحَبَّ آلَ مَُُمَّدٍ صَافَحَتْهُ الْمَلََئِكَةُ وَ زَارَتْهُ الَّنْبِيَاءُ وَ قُضِيَ لَهُ كُلُّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

And the one who loves the Progeny asws of Muhammad saww, the Angels would shake his hand, and the Prophetsas would visit him, and every need would be fulfilled for him which had been for him in the Presence of Allahazwj Mighty and Majestic.

أَلَّ وَ مَنْ مَاَِ عَلَى حُبِّ آلِ مَُُمَّدٍ فَأَنََ كَفِيلُهُ بَِلَّنَّةِ قَالَهُ ثَلََثًَ

Indeed! And the one who dies upon the love of Progeny asws of Muhammad saww, so I saww am a guarantor for him with the Paradise’ – saying it thrice’. 586

586- B西亚: بِشَارَاتِ الْمُصْطَفَى يَُّيََ بْنُ مَُُمَّدٍ الَْْوَّانُِّ عَنِ الَْْسَنِ بْنِ عَلِي ِ بْنِ الدَّاعِي عَنْ جَعْفَرِ بْنِ مَُُمَّدٍ الُْْسَ يْنِِ ِ عَ نْ مَُُمَّ دِ بْ نِ عَبْ دِ اللََِّّ الَْْ افِِِ عَ نْ عَلِ ي ِ


‘The Prophet saww said to (Syeda) Fatima asws: ‘Are you asws not pleased that you asws happen to be the Chieftess of the women of the worlds?’ She asws said: ‘So where is Maryam Bint Imranas (from this)?’

قَالَ لََا أَيْ بَُنَيَّةِ تِلْكَ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ أَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكِ وَ الَّذِي بِعَيْنِي بِالْحَلِّ قُدِّمَ رَوْجَحَهُ سَيِّدًاٰ فِي الْذَّلِئِيَّةِ وَ سَيِّدًاٰ فِي الْاَخْرَّةِ فَلاَ يَجِبُهُ إِلَّا ثَُمَّ مَؤْمِنٌ وَ لَا يُنْبِطَ إِلَّا مَنَافِقٌ’
He said to her: ‘Yes daughter! She was the Chieftess of the women of her world (era), and you are the Chieftess of the women of the (all) the worlds (eras). By the One Who Sent me with the Truth, I have married you to the Chief in the world and Chief in the Hereafter. None shall love you except for a Momin, nor hate you except for a hypocrite’.

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588 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 87 H 59 a
589 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 87 H 59 b
And my love for you asws has not ceased until it is as if I am mute with responding by an answer to the questioner about you asws in order to be safe from the words of the whistle-blowers; and I would be submitted (to the tyrants) with a submission, and is there anyone alive from the people (from those) who have been submitted (to the tyrants)?'

He (the narrator) said, ‘But he was not tempted by his intended meaning, and he returned to the question and said, ‘O Abu Nuaym, are you a Shia?’ He said, ‘O you! How I am being tried by you, and which wind has blown with you to me? Yes. I heard Al-Hassan Bin Salih saying, ‘I heard Ja’far asws Bin Muhammad asws saying: ‘Love of Ali asws is worship, and the best worship is what is concealed (Taqaiyya)’.”

I heard Abu Abdullah Ja’far asws Bin Muhammad asws saying: ‘By Allah azwj! He would not die, the one who dies upon the love of Ali asws Bin Abu Talib asws except he would see him asws in the place beloved to him, and he would not die, the one who dies upon the hatred of Ali asws Bin Abu Talib asws except he would see him asws in the most hateful of the places to him’.”

Rasool-Allah asww said: ‘O Ali asws! If a servant were to worship Allah azwj for the likes of what Noah asw stayed among his people (950 years), and had gold the like of (Mount) Ohad and he spends it in the Way of Allah azwj, and had an extension in his life-span until he performs a
thousand Hajj, then is killed between Al-Safa and Al-Marwa, then does not accept you as a Master, O Ali asw, he will not (even) smell the aroma of the Paradise and will not enter it.

أَ مَا عَلِمْتَ يََ عَلِيُّ أَنَّ حُبَّكَ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَي ِئَةٌ وَ بُغْضَكَ سَي ِئَةٌ لََّ تَنْفَعُ مَعَهَا طَاعَةٌ يََ عَلِيُّ لَوْ ن َثَرَِْ الدُّرَّ عَلَى الْمُنَافِقِ مَا أَحَبَّكَ وَ لَوْ ضَرَبْتَ خَيْشُومَ الْمُؤْمِنِ مَا أَب ْغَضَكَ لَِْنَّ حُبَّكَ إِيمَانٌ وَ بُغْضَكَ نِفَاقٌ لََّ يُُِبُّكَ إِلََّّ مُؤْمِنٌ تَقِيٌّ وَ لََّ يُبْغِضُكَ إِلََّّ مُنَافِقٌ شَقِيٌ

But, do you not know, O Ali asw, that your love is such a good deed that an evil deed does not harm along with it, and your hatred is such an evil deed that an (act of) obedience does not benefit along with it? O Ali! If the gems were to be scattered upon the hypocrite, he would (still) not love you, and if the nose of a Momin is truck, he would (still) not hate you, because your love is Eman and your hatred is hypocrisy. None will love you except for a pious Momin, nor would anyone hate you except for a wretched hypocrite''.

593 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 63
594 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 64
‘From Abu Ja’far saws said: ‘A man came over to the Prophet saws and he said, ‘O Rasool-Allah saws! Is everyone who says, ‘There is no god except Allah azwj, a Momin?’ He saws said: ‘Enmity to us asws would join you with the Jews and the Christians. You will not be entering the Paradise until you love me saws. He has lied, the one who claims that he loves me saws and hates this one, meaning Ali asws Bin Abu Talib asws’.

Bureyda said, ‘And I used to be the most intensely hateful of the people to Ali asws Bin Abu Talib asws, and Khalid Bin Al Waleed has known that. A man came over to Khalid and informed him that he asws had taken a slave girl from the Khums (war booty).

I went with his letter until I came over to Rasool-Allah saws. He saws took the letter and held it in his saws left hand, and it was just as Allah azwj Mighty and Majestic Said, he saws could neither write nor read. (P.s. There is no such Verse). And I was a man, whenever I spoke, I would

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bow down my head until I was free of my need. So I spoke regarding Ali\textsuperscript{asws} until I was free, then I raised my head, and I saw Rasool-Allah\textsuperscript{saww} had become angry with such an anger I had not seen him\textsuperscript{saww} with an anger the likes of it, at all except on the day of Qareyza and Al-Nazeer’.

He\textsuperscript{saww} looked at me and he\textsuperscript{saww} said: ‘O Bureyda! Ali\textsuperscript{asws} is your Guardian after me\textsuperscript{saww}, so I love Ali\textsuperscript{asws}. But rather, he\textsuperscript{asws} does whatever he\textsuperscript{asws} is instructed with’. I arose and there was no one from the people who was more beloved to me than him\textsuperscript{asws}’.

And Abdullah in Ata’a said, ‘I narrated to Harb Bin Suweyd Bin Gafala. He said, ‘Abdullah Bin Bureyda has concealed part of the Hadeeth. Rasool-Allah\textsuperscript{saww} had said to him: ‘Will become a hypocrite after me\textsuperscript{saww}, O Bureyda?’’.

\begin{itemize}
  \item The book) ‘Basharat Al Mustafa\textsuperscript{saww}’ – Muhammad Bin Ali, from his father, from his grandfather Abdul Samad, from Muhammad Bin Al Qasim Al Farsi, from Muhammad Bin Al Hassan Al Asfahany, from Muhammad Bin Ahmad Al Asfaraini, from Muhammad Bin Yusuf Bin Rashid, from his father, from Ali Bin Qadim, from Atiya Bin Muslim, from Yahya Bin Kaseer who said,

  ‘I saw Zuneyd Al-Ayyami in the dream. I said, ‘What have you come to, O Abdul Rahman?’ He said, ‘To the Mercy of Allah\textsuperscript{azwj} Mighty and Majestic’. I said, ‘So, which deed did you find to be the most superior?’ He said, ‘The Salat, and love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

  \item (The book) ‘Basharat Al Mustafa\textsuperscript{saww}’ – By this chain, from Al Farsi, from Yahya Bin Zakariya, from Abu Turab, from Ahmad Bin Al Azhar, from Abdul Razzaq, from Al Burbary, from Ubeydullah Bin Abdullah, from Ibn Abbas,

  ‘The Prophet\textsuperscript{saww} looked at Ali\textsuperscript{asws} and he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are the chief in the world and the chief in the Hereafter. Beatitude is for the one who loves you\textsuperscript{asws} and woe is for the one who hates you\textsuperscript{asws} from after me\textsuperscript{saww}’.
\end{itemize}

\begin{itemize}
  \item \textsuperscript{596} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 66 a
  \item \textsuperscript{597} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 66 b
  \item \textsuperscript{598} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 67
\end{itemize}
69 - But, by this chain from Muhammad Al Farsi, from Muhammad Bin Muhammad Bin Hammad, from Al Qasim Bin Ja’far Bin Ahmad, from Al Husayn Bin Al Hakam, from Abu Gassan, from Ja’Far Bin Al Ahm, from Al Amsh, from Adayy Bin Sabit, from Zirr Bin Hubeysh who said, ‘Ali asws said: ‘Among what the Prophet asws covenanted to me asws is: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’.”

70 - But, by this chain from Muhammad Al Farsi, from Muhammad Bin Muhammad Bin Hammad, from Al Qasim Bin Ja’far Bin Ahmad, from Al Husayn Bin Al Hakam, from Abu Gassan, from Ja’Far Bin Al Ahm, from Al Amsh, from Adayy Bin Sabit, from Zirr Bin Hubeysh who said, ‘Ali asws said: ‘Among what the Prophet asws covenanted to me asws is: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’.”

71 - And I saww am a Rasool saww of Allah azwj to you all, without fearing my saww people and not being prejudicial towards my saww relatives. This is Jibraeel as, informing me saww that the fortunate of
all fortunate as is the right of being fortunate, the one who loves Ali asws during my saww lifetime and after my saww passing away\(^6\). 602

And by this chain, from Al farsi, from Muhammad Bin Ahmad al Daqqaq, from Ibn Uqdah, from Al Husayn Bin Abdul Malik, from Is’haq Bin Yazeed, from Hashim Bin Al Bureyd, from Ismail Bin Raja’a, from his father who said,

‘I heard Ali asws saying: ‘By the One aswj Who Split the seed and Formed the person! It is a covenant of the Ummi Prophet saww: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’. And even if asws were to strike the noses of the Momineen with this sword of mine, they will not hate me asws, ever, and even if asws were to give the hypocrites like this and like this, they will not love me asws, ever!’ 603

And by this chain, from Ahmad Bin Ja’far Al Bayhaqi, from Ahmad Bin Muhammad Al Askari, from Ibrahim Bin Muhammad Bin Abdullah, from Abu Al Numan Bin Al Fazl Bin Qudamah, from Muhammad Bin Shihad Al Zuhry, from Anas (well-known fabricator) who said,

‘Rasool-Allah saww said:

عنوان صحبة المومين حب علي بن أبي طالب.

The heading of the parchment (book of deeds) of the Momin is ‘Love of Ali asws Bin Abu Talib asws\(^6\). 604

And by this chain, from Muhammad Bin Muhammad Bin Is’haq, from Ubeydullah Bin Ahmad Al Bajaly, from Al-Hassan Bin Muhammad Bin Nasr, from Qurrah Bin Al A’ala, from Usman Bin Abdullah Bin Amro, from Muhammad Bin Ja’far, from his father, from his grandfather,

‘Jibraeel as descended unto Rasool-Allah saww. He as said to him saww: ‘O Muhammad aswj! Allah awj the Exalted Commands you saww to love Ali asws Bin Abu Talib asws, for Allah awj’s Love, and Loves the one who loves him aswj.

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602 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 71
603 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 72
He said, ‘O Rasool-Allah āsws! And who will hate Ali āsws?’ Rasool-Allah āsww said: ‘One who carries the people upon being his āsww enemy’.

And by this chain, from Bishr Bin Ahmad, from Muhammad Bin Abdullah Bin Aamir, from Isam Bin Yusuf, from Muhammad Bin Ayoub Al Kilaby, and Umar Bin Suleyman, and Abu Al Rabie Al Arajy, from Abdullah Bin Imran, from Ali, from Saeed Bin Al Musayyab, from Zayd Bin Sabit who said,

‘Rasool-Allah āsww said: ‘One who loves Ali āsws during his āsws lifetime and after his āsws expiry, Allah āsww would Write for him the (deed of) security, and the Eman, for as long as the sun rises and sets; and one who hates him āsws during his āsws lifetime and after his āsws expiry would die a death of the Pre-Islamic period, and will be reckoned with whatever he had done’.”

And by this chain, from Ibrahim Bin Ahmad Al Rajaie, from Abu Bakr Bin Abu Dawood, from Hilal Bin Bishr, from Abdul Malik Bin Musa, from Abu Hashim, author of ‘Al Rumman’, from Zazan, ‘From Salman Al-Farsi ār having said, ‘I heard Rasool-Allah āsww saying to Ali āsws: ‘One loving you āsws loves me āsww, and one hating you āsws hates me āsww’.”

And by this chain, from Muhammad Bin Ahmad Al Farsi, from Muhammad Bin Abdullah Bin Yazdad, from Abu Salih Al Bazaz, from Abu Hatim, from Yahya Al Himany, from Yahya Bin Ya’la, from Ammar Bin Zureyq, from Ish’haq Bin Ziyad, from Mutarrif, from Zayd Bin Arqam who said,

‘Rasool-Allah āsww said: ‘One who loves to live my āsaw life and die my āsaw passing away, and settle in the eternal Garden which my āsaw Lord āzwj Promised me āsaww, and Planted its trees by His āsaw Hand, then let him befriend Ali āsww Bin Abu Talib āsaww’.

605 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen āsww, Ch 87 H 74
606 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen āsww, Ch 87 H 75
607 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen āsww, Ch 87 H 76
608 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen āsww, Ch 87 H 77
And by this chain, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Suleyman, from Ahmad Bin Al Azhar, from Abdul Razzaq Bin Hammam, from Ma’mar Bin Rashid, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Masoud, from Ibn Abbas who said,

‘The Prophet saww looked at Ali asws Bin Abu Talib asws and said: ‘O Ali asws! You asws are a chief in the world and a chief in the Hereafter. One who loves you asws, so he has loved me saww, and one who hates you asws, so he has hated me saww, and your asws beloved is my saww beloved, and my saww beloved is Beloved of Allah azwj, and your saws hater is my saww hater, and my saww hater is hater of Allah azwj. Beatitude is for one who loves you asws after me saww’.

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(Kashf, Khashf Al Ghumma – From the Ahadeeth which were collected by the honourable narrator, from Ibn Abbas – similar to it, and in its end: ‘The woe is for the one who hates you asws after me saww’.

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(The book) ‘Basharat Al Mustafa saww’ – By the preceding chain from Abdullah Bin Muhammad Bin Abdullah Bin Dinar, from Ismail Bin Muhammad Al Saffar, from Al-Hassan Bin Arafat, from Saeed Bin Muhammad Al Waraq, from Ali Bin Al Kharour, from Abu Maryam Al Saqafi, from Ammar Bin Yasser who said,

‘I heard the Prophet saww saying to Ali asws Bin Abu Talib asws: ‘O Ali asws! Beatitude be for the one loving you asws, and woe be to the one belying you asws and lies regarding you asws’.

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609 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 78 a
610 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 78 b
611 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 79
'I was seated in the presence of the Prophet ﷺ, and Ali ﷺ was to his side, when the Prophet ﷺ recited: *Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He Will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed* [27:62].

He (the narrator) said, ‘Ali ﷺ trembled, so he ﷺ struck his shoulder and said: ‘What is the matter with you, O Ali ﷺ?’ He ﷺ said: ‘O Rasool-Allah ﷺ! You ﷺ recited this Verse and I feared that we would be Tried by it, so it hit me what you saw’.

Rasool-Allah ﷺ said: ‘O Ali ﷺ! No one will love you except a Momin, nor hate you except a hypocrite, up to the Day of Qiyamah’.

‘There was a son for Abu Dulaf, and his companions discussed regarding the love of Ali ﷺ and hating him. One of them reported from the Prophet ﷺ that he ﷺ said: ‘O Ali ﷺ! No one will love you except a pious Momin, nor hate you except a child of adultery, or (conceived when his mother) was menstruating’.

The son of Abu Dulaf said, ‘What are you saying the Emir can he be accessed in his family?’ They said, ‘No’. He said, ‘By Allah ﷺ! I am the severest of the people hateful to Ali ﷺ!'

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613 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen ﷺ, Ch 87 H 81
His father came out while they were quarrelling, and he said, ‘By Allahazwj! This Hadeeth is true. He is a child of adultery and menstruation, both together. I was ill in the house of my brother, in fever for three days. A maid entered to see me to fulfil a need. She called me to herself. I refused, but she said, ‘I am menstruating’. She was arrogant upon herself. I slept with her, and she became pregnant with this son, so he is of adultery and menstruation, both together’.

And my father narrated saying,

‘One day I was crossing in one of the gates of Baghdad with my companions and thirst afflicted me. I said to one of my companions, ‘Search for water from one of the gates’. He went seeking the water and I stood, me and the remainder of my companions, awaiting the water, and two children were playing. One of them was saying, ‘The Imamasws, heasws is Aliasws Bin Abu Talib Amir Al-Momineenasws’, and there other one was saying, ‘It is Abu Bakr’.

I said, ‘The Prophetasws spoke the truth: ‘O Aliasws! No one will love youasws except a Momin, nor hate youasws except one born of menstruation!’ A woman came out with the water and said, ‘With Allahazwj upon you, O my master! I heard what you said. You said a Hadeeth reporting it from the Prophetasws. There is no need to remind it’. She repeated the question, so I reported it to her.

She said, ‘By Allahazwj, of my master! It is a true Hadeeth. These two are my sons. The one who loves Aliasws was born (out of) cleanliness, and the one who hates him, I conceived him during the menstruation. His father had come to me and coerced me against myself in the state of menstruating. He attained from me and I became pregnant with this one who hates Aliasws’.

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614 Bihaar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 82 a
615 Bihaar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 82 b
'Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘But rather, your asws example is an example of Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). The one who recites it once, it is as if he has recited a third of the Quran, and one who recites it twice, it is as if he recited two-thirds of the Quran, and one who recites it thrice, it is as if he recited the Quran, all of it.

And like that are you asws. One who loves you asws with his heart, there would be for him a third of the Rewards of the servants, and one who loves you with his heart and his tongue, there would be for him two-thirds Rewards of the servants, and one who loves you with his heart, and his tongue, and his hands, there would be for him (all) the Rewards of the servants, collectively’.  

And it is supported by what is reported as well, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Al Kahily, from Amro Bin Abu Al Miqdam, from Simak Bin Harb, from Al Numan Bin Bashir who said,

‘Rasool-Allah saww said: ‘One who recites: Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed) once, it is as if he has recited a third of the Quran, and one who recites it twice, it is as if he has recited two-thirds of the Quran, and one who recites it three times, it is as if he has recited the Quran, all of it.

And like that is the one who loves Ali asws with his heart, Allahazwj would Give him a third of the Rewards of this community, and one who loves him with his heart and his tongue, Allahazwj would Give him two-thirds of Rewards of this community, and one who loves him asws with his heart, and his tongues, and his hands, Allahazwj would Give him the Rewards of this community, all of it’.

And it is supported as well by what is reported as well by Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Al Hakam Bin Suleyman, from Muhammad Bin Kaseer,

616 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 83
617 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 84
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! In you\textsuperscript{asws} there is an example from Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). One who recites it once so he has recited a third of the Quran, and one who recites it twice has recited two-thirds of the Quran, and one who recited it three times, it is as if he has recited the Quran, all of it.'

\begin{quote}
با عليّ من أحبك بلعبيل كان له مثل أخر لعبيل هذه الأمم ومن أحبك بلعبيل وليسعه كان له مثل أخر لعبيل هذه الأمم ومن أحبك بلعبيل وأعانتك بعبيل.
\end{quote}

O Ali\textsuperscript{asws}! One who loves you\textsuperscript{asws} with his heart, there would be for him like the Recompense of a third of this community, and one who loves you with his heart and his tongue, there would be for him like the Recompense of two-thirds of this community, and one who loves you with his heart, and assists you with his tongue, and helps you\textsuperscript{asws} with his sword, there would be for him like the Recompense of this community’’. \textsuperscript{618}

\begin{quote}
And it is reported by Al Sadouq – Muhammad Bin Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Jamhour, from Yahya Bin Salih, from Ali Bin Asbat, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘While Rasool-Allah\textsuperscript{saww} was in an assembly of his\textsuperscript{saww} companions, and there was a (body of a) black man being carried by four black men, wrapped in a cloak. They were going with him to his grave. Rasool-Allah\textsuperscript{saww} said: ‘To me\textsuperscript{saww} with the body of the black man!’ He was placed in front of him\textsuperscript{saww}.

He\textsuperscript{saww} uncovered from his face, then said to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! This is Rabah, a slave of the family of Al-Najjar!’ Ali\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! He would not see me\textsuperscript{asws} except and he would jump happily from his sitting, and say, ‘O Ali\textsuperscript{asws}! I love you\textsuperscript{asws}!’

He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} instructed with washing him and enshrouding him in a cloth from his\textsuperscript{saww} own clothes and prayed Salat upon him, and he\textsuperscript{saww} and the Muslims escorted him to his grave; and the people heard a severe noise in the sky. Rasool-Allah\textsuperscript{saww} said: ‘Seventy thousand types of Angels have escorted him, each type being of seventy thousand Angels. By Allah\textsuperscript{azwj}! That cannot be achieved except by loving you\textsuperscript{asws}, O Ali\textsuperscript{asws}!’

\textsuperscript{618} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 85
He (the narrator) said, ‘And Rasool-Allahsaww descended him into his grave, then turned away from him, then evened the bricks upon him. His companions said to himsaww, ‘O Rasool-Allahsaww! We saw yousaww turnaround from the black man for a while, (then) evened the bricks upon him’.

فَقَالَ نَعَمْ إِنَّ وَلَِّ الَّٰلِّٰلِي خَرَجَ مِنَ الدُّنْيَا عَطْشَانًَ فَتَبَادَرَ إِلَيْهِ أَزْوَاجُهُ مِنَ الُْْورِ الْعِيِْ بِشَرَابٍ مِنَ الَْْنَّةِ وَ وَلُِّ الَِّلِّي غَيُورٌ فَكَرِهْتُ أَنْ أَحْزُنَهُ بَِلنَّظَرِ إِلََ أَزْوَاجِهِ فَأَعْرَضْتُ عَنْهُ.

Tafseer Furaat Bin Ibrahim – Muhammad, from Awn Bin Sallam who said, ‘Mandal informed us from Ismail Bin Salman, from Abu Umar Al Asady, from Ibn Al Hanafiyya,

‘Regarding Words of the Exalted: the Beneficent would Make cordiality to be for them [19:96], he said, ‘No Momin will meet except and in his heart would be cordiality for Amir Al-Momineen Alasws Bin Abu Talibasws, and Peopleasws of hisasws Household’’.620

The Prophetsaww said to Alasws: ‘O Abu Al-Hassanasws! Say: ‘O Allahazwj! Make a pact to be for measws with Youazwj, and Make cordiality to be for measws to be with Youazwj, and Make cordiality to be for measws in the hearts of the Momineen’. So, this Verse was Revealed: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]. He said, ‘No Momin man meets except and in his heart is love for Alasws Bin Abu Talib Amir Al-MomineenAlaswsasws, Ch 87 H 87”.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Bin Saeed transmitting, from Abu Saeed Al Khudri having said,

Tafseer Furaat Bin Ibrahim – Ahmad Bin Musa transmitting from Ibn Abbas who said,

620 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 87
621 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 88
‘Rasool-Allahsaww held my hand and a hand of Amir Al-Momineen Alīasws Bin Abu Talibasws. Heasws went high with us upon (mount) Subeyr, then heasww prayed two cycles, then raised hisasww hands towards the sky and said: ‘O Allahazwj! Musaas Bin Imranasws had asked Youazwj and asaww am Muhammadasww, Youraswj Prophetasww, Iasww am asking Youazwj to Expand myasww chest for measww, and Ease myasww affairs for measww, and Loosen the knot of myasww tongue for them to understand myasww words: And Make a Vizier to be for measws, Aliasws Bin Abu Talibasws, myasww brother, Strengthen my back by himasws, And associate him in my matterasws.’

قَالَ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللََُّّ عَنْهُ سََِعْتُ مُنَادِيًَ ي ُنَادِي يََ أَحَْْدُ قَدْ أُوتِيتَ مَا سَأَلْتَ قَالَ ف َقَالَ النَّبُِِّ ص لَِْمِيِْ الْمُؤْمِنِيَْ عَلِي ِ بْنَ أَبِِ طَالِبٍ ع يََ أَبََ الَْْسَنِ ارْفَعْ يَدَكَ إِلََ السَّمَاءِ فَادْعُ رَبَّكَ وَ سَلْهُ ي ُعْطِكَ وَ اعْفَأٍۧ عَلَى نَبِيِّهِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِِِ حَتِّى آخِرِ ا لَيَةَ 

He (the narrator) said, ‘Ibn Abbas said, ‘I heard a caller calling out, ‘O Ahmadasww! Youasww have been Given what youasww asked for!’ The Prophetasww said to Amir Al-Momineen Alīasws Bin Abu Talibasws: ‘O Abu Al-Hassanasws! Raise your hands towards the sky and supplicate to yourasws Lordasws, and ask Himasws, Heazwj will Give youasws’. 

ف َرَفَعَ يَدَهُ إِلََ السَّمَاءِ وَ هُوَ ي َقُولُ اللَّهُمَّ اجْعَلْ لِ عِنْدَكَ عَهْداً وَ اجْعَلْ لِ عِنْدَكَ وُد اً فَأَن ْ زَلَ اللََُّّ عَلَى نَبِي ِهِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِِِ حَتِّى آخِرِ ا لَيَةَ 

Heasws raised hisasws hands towards the sky and heasws was saying: ‘O Allahazwj! Make a pact to be for measws with Youazwj and Make cordiality to be for measws with Youazwj!’ So, Allahazwj Revealed unto Hisasww: Surely, those who are believing and are doing righteous deeds, [19:96] – up to the end of the Verse.

فَتَلَهَا النَّبُِِّ ص عَلَى أَصْحَابِهِ فَتَعَجَّبُوا مِنْ ذَلِكَ عَجَباً شَدِيداً ف َقَالَ النَّبُِِّ ص بَِِ ت َعْجَبُونَ إِنَّ اللَََّّ أَن ْزَلَ فِِ عَلِي ِ بْنِ أَبِِ طَ 

The Prophetasww recited it to hisasww companions and they were astounded from that with intense wonderment. The Prophetasww said: ‘Due to what are you astounded? The Quran is of four quarters – a quarter is regarding usasws, Peopleasws of the Household in particular, and a quarter is regarding ourasws enemies, and a quarter is Permissible(s) and Prohibitions, and a quarter is Obligations and Ordinances, and that Allahazwj has Revealed regarding Aliasws Bin Abu Talibasws, the honours of the Quran’. 622

تَفْسِيرُ فُرَاتٍ بْنِ إِبْرَاهِيمٍ جَعْ فَرُ بْنُ مَُُمَّدٍ الْفَزَارِيُّ مُعَنْعَناً عَنْ أَبِِ جَعْفَرٍ ع قَالَ: جَاءَ أَمِيُْ الْمُؤْمِنِيَْ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع وَ ق ُرَيْشٌ فِِ حَدِيثٍ لََُمْ ف َلَمَّا رَأَوْهُ سَكَتُوا فَشَقَّ ذَلِكَ عَلَيْهِ فَجَاءَ إِلََ النَّبِِ ِ ص ف َقَالَ يََ رَ سُولَ اللََِّّ ق َتَلْتُ بَيَْْ يَدَيْكَ سَبْعِيَْ رَجُلًَ 

622 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 89
have killed seventy men in combat in front of you\textsuperscript{saww} from the ones you\textsuperscript{saww} ordered me\textsuperscript{asws} with killing, and eighty men in duel, so there is no one from Quraysh nor from faces of the Arabs except and hatred for me\textsuperscript{asws} has entered upon them, So, Supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} should Make love to be for me\textsuperscript{asws} in the hearts of the Momineen’.

قَالَ فَسَكَتَ رَسُولُ اللََِّّ ص حَتََّّ ن َزَلتْ هَذِهِ الَْيَةُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِėِِسَ يَجْعَلُ لََُمُ الرَّحْْنُ وُدُّا

He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} was silent until this Verse was Revealed: 

Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]. The Prophet\textsuperscript{saww} said: ‘O Al\textsuperscript{asws}! Allah\textsuperscript{azwj} has Revealed a Verse from His\textsuperscript{azwj} Book regarding you\textsuperscript{asws} and Made love to be for you\textsuperscript{asws} in the heart of every Momin’.

أَمَا وَ اللََِّّ مَا حَلََ إِلََّّ عَلَى أَلْسِنَةِ ا لْمُتَّقِيَْ وَ لََّ خَفَّ إِلََّّ عَلَى ق ُلُوبِ الْمُؤْمِنِيَْ وَ اللََِّّ مَا مَرَّ عَلَى لِسَانِ أَحَدٍ قَطُّ إِلََّّ عَلَى لِسَانِ كَافِرٍ وَ لََّ ثَقُلَ عَلَى قَلْبِ أَحَدٍ إِلََّّ عَلَى قَلْبِ مُنَافِقٍ

But, by Allah\textsuperscript{azwj} He\textsuperscript{asws} is not sweet except upon the tongue of the pious, nor light except upon hearts of the Momineen. By Allah\textsuperscript{azwj} He\textsuperscript{asws} is not bitter upon the tongue of anyone except upon the tongue of a Kafir, nor heavy upon the heart of anyone except upon the heart of a hypocrite.

وَ لَا زَوَى عَلَى نَفْسِهِ وَ لَا مَطْمَعُ وَ لَا عَفْوُ وَ لَا أَنْظَدُ وَ لَا بَهْرُ وَ لَا ذِلَّةُ وَ لَا ذِبْرُ وَ لَا عَفْوُ وَ لَا عَجِبُ وَ لَا سَبَقُ وَ لَا حُجَّةُ وَ لَا مَطْمَعُ وَ لَا ذِبْرُ وَا حُجَّةُ اللَّهِ مَنْفَعِيْا مِنَ الْمُتَّقِيِْنَ وَ لَا عَفْوُ إِلَّا أَنْذَرُ وَ لَا أَنْذَرُ إِلَّا عَفُوُّ وَ لَا سَيْلُ وَ لَا نَفْسُ وَ لَا نَفْسُ وَ لَا نَفْسُ وَ لَا نَفْسُ وَا حُجَّةُ اللَّهِ مَنْفَعِيْا مِنَ الْمُتَّقِيِْنَ.

And neither would anyone impeded (his\textsuperscript{asws} right from him\textsuperscript{asws}, nor shun, nor be sluggish, nor belie, nor transfer (to someone else), turn away from him\textsuperscript{asws}, nor stray, nor boast, nor astound, and these are seventeen phrases, except Allah\textsuperscript{azwj} would Resurrect him as a hypocrite from the hypocrites, and there is no Al\textsuperscript{asws} except I intend nor do I intend except

623 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 90
Ali\textsuperscript{asws}: ‘And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’.

When this Verse was Revealed unto Rasool-Allah\textsuperscript{saww} in \textit{Ta Sin} [27:1], of (Surah) Al Naml: \textit{Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, [27:61] – up to His\textsuperscript{aww} Words: Little is what you heed [27:62], Ali\textsuperscript{asws} was restless like the restlessness of the sparrow. Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘What is the matter with you\textsuperscript{asws}, O Ali\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘\textsuperscript{asws} wondered, O Rasool-Allah\textsuperscript{saww} from their Kufr and their audacities upon Allah\textsuperscript{azwj} and the Forbearance of Allah\textsuperscript{azwj} from them!’ Rasool-Allah\textsuperscript{saww} touched him\textsuperscript{asws} and Blessed, then said: ‘Receive glad tidings, O Ali\textsuperscript{asws}, for no Momin will hate you\textsuperscript{asws} nor will any hypocrite love you\textsuperscript{asws}, and had it not been for you\textsuperscript{asws}, the party of Allah\textsuperscript{azwj} would not be recognised nor the party of His\textsuperscript{aww} Rasool\textsuperscript{asw}.

‘From Amir Al-Momineen\textsuperscript{asws} having said to me: ‘O Abu Abdullah! Shall \textsuperscript{asws} inform you with the good deed which, if one comes with it, he would be safe from panic on the Day of Qiyamah? Love for us\textsuperscript{asws}, People\textsuperscript{asws} of the Household. Shall \textsuperscript{asws} inform you with the evil deed which if one comes with it, Allah\textsuperscript{azwj} the Exalted would Fling him upon his face into the Fire of Hell? Hatred for us\textsuperscript{asws}, People of the Household’.

Then Amir Al-Momineen\textsuperscript{asws} recited: \textit{One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who...}

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\textsuperscript{624} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 91

\textsuperscript{625} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 87 H 92
comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]".

'I heard Rasool-Allah saww saying in his saww sermon: ‘O you people! Do not revile Ali asws nor envy him, for he asws is a guardian of every Momin and Momina after me saww. So, love him asws due to my saww love, and honour him asws for my saww honour, and obey him asws for the Sake of Allah azwj and His saww Rasool. The matter of Ali asws has been clarified for you, so understand it, and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]."

From Abu Ja’far asws having said: ‘Having love of Amir Al-Momineen Ali asws Bin Abu Talib asws is Eman and hating him asws is hypocrisy’. Then he asws recited: But, Allah Enended the Eman to you [49:7] – to His asws Words: and a Favour, [49:8]."


‘The Prophet saww said to Ali asws: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’."
And in one of their reports, from Abu Saeed Al Khudri,

‘We used to recognise the hypocrites of the Helpers due to their hatred of Ali asws. 630

وَ مِنْ مُسْنَدِ أَحَْْْدَ عَنْ عَمَّارِ بْنِ يَََِّ اَنَّهُ سََِعَ النَّبَِِّ ص ي َقُولُ لِعَلِي ٍ عَلِيُّ طُوبَ لِمَنْ أَحَبَّكَ وَ وَيْلٌ لِمَنْ أَب ْغَضَكَ وَ كَذَبَ فِي

And from (the book) ‘Musnad’ of Ahmad,

‘From Ammar Bin Yasser having heard the Prophet saww saying to Ali asws: ‘O Ali asws! Beatitude is for one who loves you asws and woe is for the one hating you asws and lying regarding you asws’. 631


‘I heard Rasool-Allah saww saying: ‘One who meets Allah azwj the Exalted and he is a rejector of the Wilayah of Ali asws Bin Abu Talib asws, would be meeting Allah azwj and He azwj would be Wrathful. He azwj will not Accept from him anything of his deeds. He azwj will Allocate seventy Angels to spit in his face, and Allah azwj would Resurrect him darkened of face, blue-eyed’. 632

We said, ‘O Ibn Abbas! Would the love of Ali asws Bin Abu Talib asws benefit in the Hereafter?'

قَالَ قَدْ تَنَازَعَ أَصْحَابُ رَسُولِ اللََِّّ ص فِِ حُبِّهِ حَتََّّ سَأَلْنَا رَسُولَ اللََِّّ ص ف َقَالَ دَعُونِ حَتََّ أَسْأَ

He said, ‘The companions of Rasool-Allah saww had disputed regarding his asws love until we asked Rasool-Allah saww. He saww said: ‘Leave me saww ask for the Revelation’. When Jibraeel as came down, he saww asked him as. He as said: ‘I as shall ask my as Lord azwj Mighty and Majestic about this’, and he as returned to them sky.

ثَُُّ هَبَطَ إِلََ الَْْرْضِ ف َقَالَ يََ مَُُمَّدُ إِنَّ اللَََّّ ت َعَالََ ي َقْرَأُ عَلَيْكَ السَّلَََِّمَ وَ ي َقُولُ أَحِبَّ عَلِي اً فَمَنْ أَحَبَّهُ ف َقَدْ أَحَبَّنِِ وَ مَنْ أَب ْغَضَ

Then he as came down to the earth and said: ‘O Muhammad saww! Allah azwj the Exalted Conveys the Greetings unto you saww and Says: “Love Ali asws! The one who loves him asws so he has loved Me azwj, and one who hates him asws, so he has hated Me azwj. O Muhammad saww!”'}

630 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 96 b
631 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 96 c
Wherever you saww will be, Ali asws will be (there), and wherever Ali asws happens to be, ones loving him asws would be (there), and even if they have committed (sins), and even if they have committed (sins)!


‘Abu Ja’far asws: ‘A man came to Rasool-Allah saww and said: ‘O Rasool-Allah saww! One who says, ‘There is no god except Allah azwj’ would be a believer?’

He saww said: ‘Our enemies with join with the Jews and the Christians. You all will not be entering the Paradise until you love me saww, and he is lying, the one who claims that he loves me saww but hates this one!’ – meaning Ali asws.

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said in the eight volume of the commentary on (the book) ‘Nahj Al Balagah’, in the correct Hadeeth agreed upon,

‘No one will love him asws except a Momin nor hate him asws except a hypocrite’.

And he said in another place, ‘Our elder Abu Al-Qasim Al-Balkhy said, ‘There is an agreement of the correct Hadeeth which there is no doubt in the view of the narrators regarding it, that the Prophet saww said: ‘No one will hate you asws except a hypocrite, nor love you asws except a Momin’.

‘From Ali asws having said: ‘Allah azwj Mighty and Majestic Took a Covenant of every Momin upon my asws love and Covenant of every hypocrite upon my asws hatred. So, if I asws were to strike the face of a Momin with the sword, he will not hate me asws, and if I asws were to pour the world upon the hypocrite, he will not love me asws’.

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633 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 a
634 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 b
635 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 c
'I heard Ali asws saying: ‘If I asws were to strike the nostrils of the Momin with the sword, he will not hate me, and if asws were to pour gold and silver upon the hypocrite, he will not love me asws. Allah azwj has Taken a Covenant of the Momineen of my love, and Covenant of the hypocrites of my hatred. So, neither will a Momin hate me asws nor will a hypocrite love me asws, ever!’

The sheykh Abu Al Qasim Al Balkhy said, ‘It has been narrated by a lot of companions of the Hadeeth, from a group of companions, they said,

‘We could not recognise the hypocrites in the era of Rasool-Allah saww except due to their hatred of Ali asws Bin Abu Talib asws’. 638

And he said in another place, ‘It is reported by Abu Gassan Al Nahdy who said,

‘A group of the Shias entered to see Ali asws in Al-Rahba, and he asws was upon a badly worn out straw mat. He asws said: ‘What have you come for?’ They said, ‘Your asws love, O Amir Al-Momineen asws!’ He asws said: ‘The one who loves me asws will see me asws where he would love it, and one who hates me asws would see me asws where he would dislike to see me asws’.

Then he asws said: ‘No one worshipped Allah azwj before me asws except His azwj Prophet saww, and Abu Talib as had come to us suddenly while I asws and he saww were performing Sajdah. He as said: ‘And you asws are both doing it?’ Then he as said to me, and I asws was a boy: ‘I as warn you asws! Help the son saww of your asws uncle! Do not abandon him asws – and he saww went on to urge me asws upon backing him saww and supporting him saww’. 639

And it is reported by Ja’far Al Ahmar, from Muslim Al Awr, from Habbat Al Urny who said,
‘Ali asws said: ‘One who loves me asws would be with me asws. As for you, if you were to Fast the time, all of it, and stand at night (in Salat), all of it, then be killed between Al-Safa and Al-Marwa’ – or said: ‘Between the (Yemeni) corner and the standing place (of Ibrahim as), Allah aswj will not Resurrect you except with your extreme whims. Either in Paradise, so in Paradise, and if in Fire, then in Fire’.

And it is reported by Jabir Al Jufy,

‘From Ali asws having said: ‘One who loves us asws, People asws of the Household, so let him prepare for a number of calamities’.

And in a report of Abu Al Ahwas, from Abu Hayyan,

‘From Ali asws: ‘Two men will be destroyed regarding me asws – a loving one exaggerating, and a hater speaking’.

And it is reported by Hammad Bin Salih, from Ayoub, from Abu Kahmash,

‘From Ali asws having said: ‘Three will be destroyed regarding me asws – the cursing one, and the listener acknowledging (the curse), and bearer of the burden, and that is the acknowledging king who can be drawn closer to by cursing me asws, and disavowing in his presence from my asws religion, and my asws affiliation is derogated in his presence, and rather, my asws affiliation is affiliation of Rasool-Allah saww and my asws religion is his saww religion.

And three will be attaining salvation regarding me asws – One who loves the one loving me asws, and one being an enemy to the one being inimical to me asws. So, the one whose heart drinks my asws hatred, or the rallying against me asws, or derogating me asws. Let him know that Allah aswj is his Enemy, and (so it) Jibraeel as, and Allah aswj is an Enemy to the Kafirs’.

640 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 h
641 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 i
642 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 j
643 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 k
He said, ‘And all the people are reporting that Rasool-Allah saww had said for him asws: ‘This is my asww friend. I saww am an enemy to the one being inimical to him asws, and at peace to the one at peace with him’ – or approximate to these words’.  

و روى تَحْكِيمُ بْنِ عَلِي بْنِ عَلِي بِنِى الحَسَنِ حَلَالِمُ قالَ: قَالَ رَسُولُ اللَّه صلِعِي عَلِيٍّ عَدُوُّكَ عَدُوُّ اللَّه عَزَّ وَ جَلَّ.

And it is reported by Muhammad Bin Abdullah Bin Abu Rafie,

‘From Zayd, son of Ali asws Bin Al-Husayn asws, said, ‘Rasool-Allah saww said to Ali asws: ‘Your asws enemy is my asww enemy, and my asww enemy is an enemy of Allah azwj Mighty and Majestic’.  

و روى العدالة عن أبي مزمم الأنصاري عن علي ع قال: لا يحب كلاز و لا ولد رائو.

And it is reported by al Abadala, from Abu Maryam Al Ansari,

‘From Ali asws having said: ‘Neither will a Kafir love me asws nor a child of adultery (bastard)’.  

و روى حذفُ بْنِ يَزَاد عن أبي هلال ع العذري عن أبي مسعود الحديدي قال: نَّج، نَّج البلَغة قَ أَمِيُْ الْمُؤْمِنِيَْ عَ ضَرْبَتُ خَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِِ مَا أَب ْبُغِضَنِِ وَ لَوْ صَبَبْتُ الدُّنْيَا بِمَّ أَنْ يُبْغِضَنِِ وَ ذَلِكَ أَنَّهُ قَضَى فَان ْقَضَى عَ لِسَانِ النَّبِيِّ الُّمِيَّ مَيَّيْ إِلَّا أَنَّهُ قَالَ لَّ يُبْغِضُكَ مُؤْمِنٌ وَ لَّ يُبْغِضُكَ مُنَافِقٌ.

And it is reported by Ja'far Bin Ziyad, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

‘We used to test our children with the love of Ali asws Bin Abu Talib asws. So, the one who loved him asws, we knew that he was from us’.  

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen asws said: ‘If asws were to strike the nostrils of the Momin with this sword of mine that he should hate me asws, he will not hate me asws, and if I were to pour the world in its entirety upon the hypocrite that he loves me asws, he will not love me asws, and that is because it is a Decree decreed upon the tongue of the Prophet saww. He saww said: ‘No Momin will hate you asws nor will a hypocrite love you asws’.  

645 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 m  
646 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 n  
647 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 98 o  
From Salmanras having said, ‘I heard Rasool-Allahsaww saying to Aliasws: ‘One loving youasws loves measws and one hating youasws hates measws’.

ما، الأصلي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علی عن تلقيه عن عبد الله بن حَقَّاق الكُنْدِي عن المُتَّقِب عن جَعَلَهُ بن محمد عن أبيه بن جعفر عن عبَّاد الله بن قيس بن عمرو بن مِنْهَا بِرَاهِيم عن علي بن خرور عن تلقيه عن تَلِحَة بن زيد عن الصادق عن أبيه عن جعفر بن مَُُمَّد عن مَُُومَّد بن صال عن عبد العزى بن واصيل عن جابر قال: قال رسول الله صلى الله عليه وسلم لبُنيت بنو بكر بن أبي سفيان قال: رآياً رسول الله صلى الله عليه وسلم لبُنيت بنو بكر بن أبي سفيان قال: بنو بكر بن أبي سفيان، فلما قالوا: ما الذي تبيّن لرسول الله صلى الله عليه وسلم، قال: إن الله عز وجل يُبْنِينَ بَني بَكرَ بِبَيْضٍ إِنِ افْتََّضْتُ مََُبَّةَ عَلِيْ عَلَى خَلْقِي فَٰبْلِغُهُمْ إِنَّ اللَّهَ عَلِيمٌ مَّعْلُومٌ.

He said, ‘And in it narrated to us by Uqbah Bin Al Minhal, from Abdullah Bin Humeyd, from Musa Bin Ismail Bin Musa, from his father, from his grandfather,

From Ja‘farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws grandfatherasws.

نَهَالِ عَنْ عَبْدِ اللَّه بْنِ حَُْيْدٍ عَنْ مُوسَى بْنِ إِسََْاعِيلَ بْنِ مُوسَى نِ جَعْفَرٍ الََْاشَِِي ِ عَنِ

From Ja‘farasws Bin Muhammadasws, from hisasws fatherasws, from Jabir who said, ‘Rasool-Allahsaww said: ‘Jibraeelasws came to measaww from the Presence of Allahazwj with a green myrtle leaf. There was written in it in white: “[Saww have Obligated the love of Aliasws upon Myazwj creatures, so deliver than to them on Myazwj behalf!”650

لَّ أُعَذِّبُ مَنْ تَوَلَّّهُ وَ لَّ أَرْحَمُ مَنْ عَادَاهُ

From Al-Sadiqasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘Jibraeelasws came to measaww from the Direction of mysaww Lordazwj, Majestic is Hisazwj Majesty. Heasws said: ‘O Muhammadasws! Allahazwj Mighty and Majestic Conveys the Greetings to yousaww and Says to yousaww, “Receive glad tidings! Yourasws brother Alisaww, Iazwj will not Punish the one befriending himasws nor be Merciful to the one being inimical to himasws!”651

مَّا، الأصلي للشيخ الطوسي المُفضِّل عن عُقَبَة بن الْمِنْهَا بِوَرَقَةِ آسٍ خَضْرَاءَ مَكْتُوبٍ فِيهَا هَالِ عَنْ عَبْدِ اللَّه بْنِ حَُْيْدٍ عَنْ مُوسَى بْنِ إِسََْاعِيلَ بْنِ مُوسَى نِ جَعْفَرٍ الََْاشَِِي ِ عَنِ

The book ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Nueym, from Uqbah Bin Al Minhal, from Abdullah Bin Ja’far Al Hashimi, from Al Muntajie Bin Mus’ab,

From Ja‘farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws grandfatherasws.

And says to yousaww, “Receive glad tidings! Yourasws brother Alisaww, Iazwj will not Punish the one befriending himasws nor be Merciful to the one being inimical to himasws!”

From Al Amaali of the sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid, from Muhammad Bin Salih, from Abdul A’ala Bin Wasil, from Mukhawwal Bin Ibrahim, from Ali Bin Kharour, from Al Asbagh Bin Nubara,
‘From Ammar Bin Yasser”a having said, ‘Rasool-Allahsaww said to Aliasws: ‘Allahazwj has Adorned youasws with adornments, Heazwj did not Adorn the servants with such adornments, the most Beloved to Allahazwj. From these is that Heazwj Adorned youasws with the ascetism in the world, and Made youasws not being deficient of anything from it, nor is there anything deficient from youasws, and Gifted to youasws love of the poor, so Heazwj Made youasws to be pleased with them and they are pleased with youasws as an Imamasws.’

Beatitude is for one who loves youasws and is truthful regarding youasws, and woe be to the one hating youasws and belies upon youasws. As for the ones loving you and is truthful regarding youasws, they will be yourasws neighbours in yourasws house and yourasws associates in yourasws Garden. As for the ones hating you and belying upon youasws, there would be a right upon Allahazwj that Heazwj Makes him stand in the standing place of the liars, on the Day of Qiyamah’.

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Al Mufeed, from Ibn Qawlawiyah, from Ibn Al Ayyashi, from his father, from Al Qasim Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Salih, from Sufyan Baya’a Al hareer, from Abdul Momin Al Ansari, from his father, from Anas Bin Malik (a well-known fabricator), said,

‘I asked him (Anas), ‘Who was the most righteous in the view of Rasool-Allahsaww among what you saw?’ He said, ‘I have not seen anyone being at the status of Aliasws Bin Abu Talibasws. If heasws had sent me to seek himasws in the middle of the night, heasws would isolate with himasws until morning. This was for himasws until heasws separated from the world’.

He said, ‘And I have heard Rasool-Allahsaww and heasws was saying: ‘O Anas! Do you love Aliasws?’ I said, ‘O Rasool-Allahsaww! By Allahazwj, I do love himsaww due to yoursaww love for himasws’. Heasws said: ‘As for you, if you were to love himasws, Allahazwj would Love you, and if you were to hate himasws, Allahazwj would Hate you, and if Allahazwj Hates you, Heazwj will Fling you into the Fire’.

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652 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 103
653 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 104
بْنُ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ مِنْ جَانِبِهُ إِذْ أَقْبَلَ عُمَرُ بْنُ الَّذِيَ تَطَّابَ وَ مَعَهُ رَجُلٌ قَدْ تَلَبَّبَ بِهِ

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father Isa Bin Ahmad,

‘From Abu Al-Hassanasws the 3rd, from hisasws forefathersasws, from Al-Baqirasws, from Jabir.

Al Fahham said, ‘And it is narrated to me by my uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy,

‘From Abu Al- Hassanasws asws the 3rd, from hisasws forefathersasws, from Al-Baqirasws asws, from Jabir.

Al Fahham said, ‘And it is narrated to me by my uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy,

‘From Abu Al- Hassanasws asws the 3rd, from hisasws forefathersasws, from Al-Baqirasws asws, from Jabir.

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‘From Abu Al- Hassanasws asws the 3rd, from hisasws forefathersasws, from Al-Baqirasws asws, from Jabir.

Al Fahham said, ‘And it is narrated to me by my uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy,

‘From Abu Al- Hassanasws asws the 3rd, from hisasws forefathersasws, from Al-Baqirasws asws, from Jabir.

Heasww said: ‘What is the matter with him?’ He said, ‘He is narrating from youasww, O RasoolAllahasww, that youasww said: ‘One who says, ‘There is no god except Allahazwj, Muhammadasww is Rasoolazwj of Allahazwj’, would enter the Paradise’, and this, if the people were to hear it, they would flee from the deeds. Have youasww said that O Rasool-Allahasww?’ Heasww said: ‘Yes when they adhere with the love of this (Aliasws) and hisasws Wilayah”.

When it was Revealed unto Rasool-Allahasww: **Indeed, We Gave you Al-Kawser [108:1]**

(Surah Al-Kausar), Aliasws Bin Abu Talibasws said to himasww: ‘What is Al-Kawser, O Rasool-Allahasww?’ Heasww said: ‘A river Allahazwj has Honoured with”.

Heasww said: ‘This is a noble river. It has been Favoured to usasws, O Rasool-Allahasww?’ Heasww said: ‘Yes, O Aliasws! Al-Kawser is a river flowing beneath the Throne of Allahazwj Mighty and Majestic. Its water is more intensely whiter than the milk, and sweeter than the honey, and softer than the butter. Its pebbles are of emeralds and rubies and coral. Its grass is of saffron, its soil is of yellow musk. Its base is beneath the Throne of Allahazwj Mighty and Majestic’.

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Then Rasool-Allah saww struck his hand upon a side of Amir Al-Momineen asws and said: ‘O Ali asws! This river is for me asw and you asws, and for the one who loves you asws from after me asw’. 655

(The book) ‘Kitab Al-Rowza’ – Al-Sadiq asw said: ‘My asws Wilayah for Ali asws Bin Abu Talib asws is more beloved to me asw than my asw being born from him asw, because my asw Wilayah for Ali asws Bin Abu Talib asws is an Obligation, and my asw being blessed (to parents) from him asw is a merit’. 656

(Umar said to him saww, ‘So, what is a sign of your asws love from after you saww?’ He saww placed his saww hand upon the head of Ali asws, and he asws was by his saww side, and said: ‘My saww love from after me asw’, is loving this one asw!’ 657

(Umar said to him saww, ‘By the One azwj is Whose Hand is my saww soul! The feet of a servant will not move on the Day of Qiyamah until Allah azwj Blessed and Exalted Asks him about four – about his life, what did he perish it in, and about his body, what did he indulge it in, and about his wealth, where did he earn it from and what did he spend it in, and about our asws love, People asws of the Household’. 658

(Al-Ihtijaj’ – It is reported from the Prophet saww having said to Ali asws Bin Abu Talib asws: ‘O Ali asws! No one will love you asws except one whose birth is good, nor hate you asws except the one whose birth is wicked, nor will anyone befriend you except a Momin, nor be inimical to you asws except a Kafir’. 658
110- ع، علل الشرائع في، الأماني للمصدوع ابن المتنكلي عن، الحاجم بن، البندقي عن، علي بن الحكيم عن، فضل بن طهان عن، أبي الزبير البندقي قال، رأيتم حمزة بن عبد الرحمن على عصاه، وهو يدور في سوق الأسماك، فلما قُصِّرُ أوائل الأعمال أذكروا عليًا، فلم يبِل على ع، فلم يقطُّوا في شأن أبي


111- ع، علل الشرائع الطالقان عن، ابن سعد عن، علي بن إبراهيم عن، أحمد بن محمد عن، أحمد بن علي بن عبد الله بن عبد الله، عن، أبو الوليد بن عبد الله بن عبد الله، عن، عبد الملك بن عبد الله بن عبد الله، عن، النبي ﷺ.

(الكتاب) ‘Illal Al Sharaie’ – تلاقاوي من، الرضوان عن، إبراهيم بن محمد عن، أحمد بن إبراهيم عن، أحمد بن علي بن عبد الله، عن، عبد الله بن عبد الله بن عبد الله، عن، عبد الملك بن عبد الله بن عبد الله، عن، النبي ﷺ.

112- ع، علل الشرائع الطالقان عن، ابن سعد عن، علي بن إبراهيم عن، أحمد بن محمد عن، أحمد بن علي بن عبد الله بن عبد الله، عن، أبو الوليد بن عبد الله بن عبد الله، عن، عبد الملك بن عبد الله بن عبد الله، عن، النبي ﷺ.

(الكتاب) ‘Illal Al Sharaie’ – مزاعم بن مظفر بن نفيس المصري عن، إبراهيم بن محمد عن، أحمد بن علي بن عبد الله بن عبد الله، عن، أبو الوليد بن عبد الله بن عبد الله، عن، عبد الملك بن عبد الله بن عبد الله، عن، النبي ﷺ.

'I saw Jabir leaning upon his staff and he was going around in the market (stalls) of the Helpers and their gatherings, and he was saying; ‘Ali is best of the mortals. The one who refuses, so he has blasphemed. O community of Helpers! Educate your children upon the love of Ali. The one who refuses, then look into the affair of his mother’. 659

'Community of people! Know that Allah Blessed and Exalted Created such creatures who aren’t from the offspring of Adam. They are cursing the haters of Amir Al-Momineen. It was said to him, ‘And who are these creatures?’ He said, ‘The larks are saying during the pre-dawn, ‘O Allah! Curse the hater of Ali! O Allah! Hate the one hating him and Love the one loving him’. 660

'Present the love of Ali to your children. The one who loves him, he is from you, and one who does not love him, then ask his mother from where she has come with him, for I have heard Rasool-Allah saww saying to Ali: ‘No one will love you except a Momin, nor hate you except a hypocrite or a child of adultery, or his mother had conceived him while she was menstruating’. 661

660 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 87 H 111
661 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 87 H 112
113 - ما، الألماج للشيخ الطوسي أبو منصور السكركي عن جده علي بن محمد عن محمد بن أبي معاذ عن هاشم بن محمد، عن عيسى بن علي بن عثمان بن عقيل بن أبي طالب عن هو بن يوسف بن عبد الله بن النحاس عن جده محمد بن العليا بن عبد الرؤف بن عبد الله بن عبد الملك بن عثمان بن عبد المطلب، عن أبيه، قال: لشهد أمي المؤمنين علي بن أبي طالب، وهو يجد، فسمعته يقول: "ها من هو غني، وللمل بخليفة!" أبتيهأج، قال: إن الله تعالى أخذ ميثاق أبيك، ونما قال: أخذ ميثاقك كل مؤمن على نفسه كمنافق، وقادح، وأخذ ميثاق كل منافق وخبيث على نفسه أبيك.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Mansour A I al Sukry, from his grandfather Ali Bin Umar, from Muhammad Bin Muhammad Al Baghdady, from hashim Bin Nahiya, from Ata’a Bin Muslim, from Al Waleed Bin Yasaar, from Imran Bin Maysam, from his father having said,

'I witnessed Amir Al-Momineen Alisws Bin Abu Talibasws and he was finding his breath (difficulty in breathing), and I heard himasws saying: 'O Hassanasws! Al-Hassanasws said: 'Hereasws am, O fatherasws! Heasws said: 'Allahaswj the Exalted Took the Covenant of yourasws fatherasws – and perhaps heasws said: 'Gave measws a Covenant and Covenanted every Momin upon the hating every hypocrite and mischief-maker, and Took a Covenant of every hypocrite and mischief-maker upon hating yourasws fatherasws'.

114 - ب، قرب الْسناد مَُُمَّدُ بْنُ عِيسَى عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنِ أَبِيهِ ع قَالَ قَالَ عَبْدُ اللََِّّ بْنُ عُمَرَ وَ اللََِّّ مَا كُنَّا نعْرِفُ الْمُنَافِقِيَْ فِِ زَمَانِ رَسُولِ اللََِّّ ص إِلََّّ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِِ طَالِبٍ ع

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja’farasws, from hisasws fatherasws having said: 'Abdullah Bin Umar said, 'By Allahaswj! We could not recognise the hypocrites in the era of Rasool-Allahsaww except due to their hatred of Alisws Bin Abu Talibasws'.

115 - ن، عيون أخبار الرضا عليه السلام بِِِسْنَادِ التَّمِيمِيِ عَنِ الرضا عن آبائهِ ع قال: رَسُولُ اللََِّّ ص لِعَلِيٍّ ع لََّ يُبْغِضُكَ مِنَ النَْْنصَارِ إِلََّّ مَنْ كانَ أصْلُهُ يهُودِيًَ،

(The book) 'Uyoon Akhbar Al-Rezaasws, by a chain of Al-Tameemi, from Al-Rezaasws, from hisasws forefathersasws having said: 'Rasool-Allahsaww said to Alisws: 'No one from the helpers will hate youasws except the one whose origin is a Jew'.

And by this chain, said, ‘Aliasws said: ‘It is a pact of the Ummy Prophetsaww to measws that no one will love measws except a Momin, nor hate measws except a hypocrite’.

And by the chain, said, ‘The Prophetsaww said: ‘Hate of Aliasws is Kufr and (so is) hatred of the clan of Hashimaswr'.

662 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 113
663 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 114
664 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 115 a
And by this chain, said, 'The Prophet^{saww} said: 'One loving you^{asws}, loves me^{saww}, and one hating you^{asws} hates me^{saww}, and my^{saww} hater hates Allah^{azwj}'.668

And by this chain, said, 'The Prophet^{saww} said: 'No one will love Ali^{asws} except a Momin, nor hate him^{asws} except a Kafir'' .669

And by this chain, from Hussain^{asws} Bin Ali^{asws}, from Jabir who said, ‘We could not recognise the hypocrites in the era of Rasool-Allah^{saww} except by their hatred of Ali^{asws} and his^{asws} children^{asws}r'' .670

666 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 c
668 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 e
670 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 87 H 115 g
‘I heard a slave of the clan of Umayya narrating. He said, ‘I heard Abu Ja’far asws saying: ‘One hating Ali asws would enter the Fire. Then Allah azwj will Make twelve thousand flames to be in his neck, upon each flame from being a Satan spitting in his face and vomiting’’.  

(The book) ‘Al Mahaasin’ – Ibn Yazeed, from Al Mubarak, from Abdullah Bin Jabalah, from Hameeda, from Jabir,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The neglecters of the Wilayah of Ali asws, the deniers of hisasws merits, and backers of hisasws enemies are outside from Al-Islam, one from them who dies upon that’’.  

(The book) ‘Al Amdah’ – From Abdullah Bin Ahmad Bin Hanbal, from his father, from Wakie, from Al Amsh, from Aday Bin Sabit, from Zir Bin Hubeysh,

‘From Aliasws having said: ‘The Prophetsaww covenanted to measws: ‘No one will love youasws except a Momin, nor hate youasws except a hypocrite’’.

And from him, from his father, from Aswad Bin Aamir, from Israil, from Al Amsh, from Abu Salih, from Abu Saeed Al Khudri having said,

‘But rather we used the recognise the hypocrites of the Helpers due to their hatred of Aliasws’.  

And from him, from Ali Bin Muslim, from Abdullah Bin Musa, from Muhammed Bin Ali Al Sulamy, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah having said,

‘We could not recognise our hypocrites of the community of Helpers, except due to their hatred of Aliasws’.
And from him, from Ahmad Bin Abdul Jabbad, from Muhammad Bin Abbad, from Muhammad Bin Fuzeyl, from Abu Nasr Abdullah Bin Abdul Rahman, from Musawir Al Himeyri, from his mother who said,

‘I entered to see Umm Salama and I heard her saying, ‘Rasool-Allah said to Ali: ‘No one Momin will hate you nor will a hypocrite love you’. 677

And from him, from Al Haysam Bin Khalaf, from Abdul Malik Bin Abd Rabbi, from Muawiya Bin Ammar, from Abu Al Zubeyr who said,

‘I said to Jabir, ‘How was Ali among you all?’ He said, ‘That is from the best of mortals. We could not recognise the hypocrites except due to their hatred of him’. 678

And from him, from Al Fazl Bin Hubab Al Basry, from Abdullah Bin Salama, from Abu Lahiya, from Abu Al Aswad, from Urwah Bin Al Zubeyr,

‘A man attacked regarding Ali Bin Abu Talib in the presence of Umar. Umar said to him, ‘Do you recognise the occupant of this grave? He is Muhammad son of Abdullah, and Ali is son of Abu Talib. So, do not mention Ali except with good, for it you were to hate him, you will be hurting this one in his grave’. 679

And from (the book) ‘Al Jam’a Bayn Al Sahiheyn of Al Humeydi, from the number of Muslim, by the chain from Zirr Bin Hubeysh who said,

‘Ali Bin Abu Talib said: ‘By the One Who Split the Paradise and Formed the person! A pact of the Ummy Prophet to me is that no one will love me except a Momin, nor hate me except a hypocrite’. 680
And from (the book) ‘Jam’a Bay Al Sihah Al Sitta’ of Al Abdary, from (the book) ‘Sunan’ of Abu Dawood, from Abu Saeed Al Khudri who said,

‘We used to recognise the hypocrites due to their hatred of Aliasws Bin Abu Talibasws’. 681

And it is reported by Ibn Sheyrawiya in the book ‘Al Firdows’, from Ibn Abbas,

And from Abu Saeed Al Khudry,

‘From the Prophetsaww having said: ‘But rather, Allahazwj Repelled the drops (of rain) away from the children of Israel due to their evil views regarding their Prophetsas, and Allahazwj and Majestic will Repel the drops (of rain) away from this community due to their hatred of Aliasws Bin Abu Talibasws’. 682

And from Umar Bin Shiracleel,

‘From himsaww having said: ‘O Allahazwj! Help the one helping Aliasws and Al-Abbas. No one will suffice from them both nor protect them for measws, except Allahazwj would Give him a Noor to arrive by it to measaww on the Day of Qiyamah’’. 683

And from Ibn Abbas,

‘From himsaww: ‘O Allahazwj! Assist himasws and Assist by himasws and be Merciful to himasws and be Merciful by himasws and Help him and Help by himasws. O Allahazwj! Befriend the one befriending himasws and be Inimical to the one being inimical to himasws’ – meaning Aliaswsas. 685
And from Anas (well-known fabricator),

‘From the Prophet saww having said: ‘Love of Ali asws would subside the fires (of Hell)’’. 686

وَ عَنْ مُعَاذٍ عَنْهُ صَ قَالَ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَيَِّئَةٌ وَ بَعْضُهَا سَيَِّئَةٌ لَا تَلْقَعْ مَعَهَا حَسَنَةٌ.

And from Muaz,

‘From him saww having said: ‘Love of Ali asws Bin Abu Talib asws is such a good deed, no evil deed can harm being with it, and hating him asws is such an evil deed, no good deed benefits being with it’’. 687

وَ عَنِ ابْنِ عَبَّاسٍ عَنْهُ صَ قَالَ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَيَِّئَةٌ وَ بَعْضُهَا سَيَِّئَةٌ لَا تَلْقَعْ مَعَهَا حَسَنَةٌ.

And from Ibn Abbas,

‘From him saww: ‘Love of Ali asws Bin Abu Talib asws consumes the sins like the fire consumes the firewood’’. 688

وَ عَنِ ابْنِ عَبَّاسٍ عَنْهُ صَ قَالَ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَيَِّئَةٌ وَ بَعْضُهَا سَيَِّئَةٌ لَا تَلْقَعْ مَعَهَا حَسَنَةٌ.

And from Umar,

‘From him saww. ‘Love of Ali asws is a freedom pass from the Fire’’. 689

وَ عَنِ ابْنِ عَبَّاسٍ عَنْهُ صَ قَالَ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَيَِّئَةٌ وَ بَعْضُهَا سَيَِّئَةٌ لَا تَلْقَعْ مَعَهَا حَسَنَةٌ.

And from Umm Salama ra, from the Prophet saww having said: ‘Shias of Ali asws, they will be the successful ones on the Day of Qiyamah’’. 690

وَ عَنِ أُمَِّ سَلَمَةَ عَنِ النَّبِِ ِ ص قَالَ شِيعَةُ عَلِي ٍ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And from Anas (a well-known fabricator) has (also) reported:

ْعَنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ

‘The heading of the book of the Momin is ‘Love of Ali asws Bin Abu Talib asws’’. 691

وَ عَنِ ابْنِ عَبَّاسٍ عَنْهُ صَ قَالَ حُبُّ عَلِي ِ بْنِ أَبِِ طَالِبٍ حَسَنَةٌ لََّ تَضُرُّ مَعَهَا سَيَِّئَةٌ وَ بَعْضُهَا سَيَِّئَةٌ لَا تَلْقَعْ مَعَهَا حَسَنَةٌ.

And from Ibn Abbas,

686 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 e
687 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 f
688 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 g
689 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 h
690 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 i
691 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 j
‘From himsaww having said: ‘If the people had united upon loving Aliasws Bin Abu Talibasws, Allahazwj would not have Created the Fire (Hell)’’. 692

وَ عَنِ الْمُّتَّقِيِّ عَلَى ص قَالَ: لَمَّا أُسْرِيَ بِِ إِلََ السَّمَاءِ السَّابِعَةِ رَأَيْتُ فِِ سَاقِ الْعَرْشِ لََّ إِلََّ اللََُّّ مَُُمَّدٌ رَسُولُ اللََِّّ ص أَيَّدْتُهُ وَ نَصَرْتُهُ بََِخِيهِ عَلِي اً.

And from Ibn Abbas,

‘From himsaww having said: ‘When there was an ascension with mesaww to the seventh sky, Isaww saw (written) in the Base of the Throne: “There is no god except Allahazwj, Muhammadasws is Rasoolasws of Allahazwj. Iasws Assist himasws and Help himasws with hisasws brotherasws Aliasws’’. 693

وَ عَنْ مُعَاوِيَةَ بْنِ حبدة عَنْهُ ص مَنْ مَاَِ وَ فِِ ق َلْبِهِ ب ُغْ ُ عَلِي ِ بْنِ أَبِِ طَالِبٍ ف َلْيَمُتْ ي َهُودِيَ ً أَوْ نَصْرَانِي اً.

And from Muawiya Bin Habdah,

‘From himasws: ‘One who dies and in his heard is hatred of Aliasws Bin Abu Talibasws, then let him die a Jew of a Christian (it does not matter)’’. 694

وَ عَنْ عَلِي اً ع عَنْهُ ص قَالَيََ مَعْشَرَ الْمُهَاجِرِينَ وَ الَْْنْصَارِ أَحِبُّوا عَلِي اً بُِِبِ ِ وَ أَكْرِمُوهُ لِكَرَامَتِِ وَ اللََِّّ مَا ق ُلْتُ لَكُمْ هَذَا مِنْ قِبَلِي وَ لَ كِنَّ اللَََّ أَمَرَنِ بِذَلِكَ.

And from Alisasws, from himasaww: ‘O community of Emigrants and Helpers! Love Alisasws and honour himasws for myasaww honour! By Allahazwj! Iasaww am not saying this to you all from myselfasaww, but Allahazwj has Commanded measaww with that’’. 695

وَ عَنْ عَلِي اً ع عَنْهُ ص قَالَيََ عَلِيُّ لََّ يُبْغِضُكَ مِنَ الر ِجَالِ إِلََّّ مُنَافِقٌ وَ مَنْ حََْلَتْهُ أُمُّهُ وَ هِيَ حَائِ ٌ وَ لََّ يُبْغِضُكَ مِنَ الن ِسَاء إِلََّّ السَّلَقْلَقِيُّ السَّلَقْلَقِيُّ الَّتِِ تََِي ُ مِنْ دُبُرِهَا.

And from Aliasws, from himasaww having said: ‘O Aliasws No one from the men will hate youasws except a hypocrite and the one whose mother conceived him while she was menstruating, nor from the women will hate youasws except the ‘Salaqlaqa’, and the ‘Salaqlaqa’, she is the one menstruating from her behind’. 696

وَ عَنْ عَلِي اً ع عَنْهُ ص قَالَ يُُْشَرُ الشَّاكُّ فِِ عَلِي اً مِنْ قَبِِْهِ وَ فِِ عُنُقِهِ طَوْقٌ مِنْ نََرٍ فِيهِ ثَلَََّائَةٍ شُعْبَةٍ عَلَى كُل ِ شُعْبةٍ شَيْطَانٌ يُلَطِخُ فِِ وَجْهِهِ حَتََّّ مَوْقِفَ الِْْسَابِ ان ْتَهَى.

And from Ibn Abbas,

‘From himasaww having said: ‘The doubter in Alisasws would be Resurrected from his grave and in his neck would be a collar of fire wherein would be three hundred flames, upon each

692 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 120 k
693 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 120 l
694 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 120 m
695 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 120 n
696 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 120 o
flame would be a Satan spitting in his face until he pauses at the pausing station of the Reckoning' – end". 697

And it is reported by Al Sadouq among what has arrived to us from the book he compiled regarding the merits of the Shias, from Al Husayn Bin Ibrahim, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Hisham, from Al Sumali,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said to Al asws: ‘O Al asws! Your asws love will not be affirmed in the heart of a Momin man, so a foot (of his) would slip upon the Bridge, except the other foot would be affirmed for him, until Allah azwj Enters him into the Paradise due (his having) your asws love’’. 698

And by his chain from Abu Saeed Al Khudri who said,

‘We were seated with Rasool-Allah saww when a man came to him saww and said, ‘O Rasool-Allah saww! Inform me about the Words of Allah azwj Mighty and Majestic to Iblees la:

Were you arrogant or were you from the exalted ones?’ [38:75]. So, who are they, O Rasool-Allah saww, those who are more exalted than the Angels are?’

Rasool-Allah saww said: ‘saww, and Al-Hassan asws and Al- Husayn asws. We were in the pavilions of the Throne glorifying Allah asw, and the Angels glorified to our asws glorification, before Allah azwj Mighty and Majestic Created Adam as by two thousand years.

When Allah azwj Mighty and Majestic Created Adam as Commanded the Angels to perform Sajdah to him as and did not Command us asws with the Sajdah. So, the Angels did Sajdah, all of them, except Iblees as. He as refused and did not do Sajdah. So, Allah azwj the Exalted Said: Were you arrogant or were you from the exalted ones?’ [38:75] – i.e. from these five, their asws names are inscribed in the pavilions of the Throne.

697 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 120 p
698 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 87 H 121
Thus, we \textit{asws} are the door of Allah \textit{azwj} which He \textit{azwj} can be accessed from. The guided ones are being guided through us\textit{asws}. So, the one who loves us, loves Allah \textit{azwj}, and He \textit{azwj} would Settle him into His\textit{aswj} Paradise, and one who hates us\textit{asws}, Allah \textit{azwj} would Hate him and Settle him into His\textit{azwj} Fire; and no one will love us\textit{asws} except whose birth is good’. 699

And by his chain, from Hammad Bin Yazeed, from Ayoub, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah\textit{saww} said: ‘Love of Ali\textit{asws} Bin Abu Talib\textit{asws} consumes the evil deeds like the fire consumes the firewood’. 700

And by his chain from Abu Baseer,

‘From Abu Abdullah\textit{asws}, from his\textit{asws} forefathers\textit{asws}, from Amir Al-Momineen\textit{asws} having said: ‘Rasool-Allah\textit{saww} said: ‘O Ali\textit{asws}! Allah\textit{azwj} has Gifted to you\textit{asws} the love of the poor and the weak in the earth. So, be pleased with them as brethren and they will be pleased with you\textit{asws} as an Imam\textit{asws}. Beatitude is for one loving you\textit{asws} and is truthful upon you\textit{asws}, and woe is for the one hating you\textit{asws} and lies upon you\textit{asws}.’ 700

O Ali\textit{asws}! You\textit{asws} the knower with this community. One who love you is successful, and one hating you\textit{asws} is destroyed.

O Ali\textit{asws}! I\textit{saww} am the city and you\textit{asws} are its gate, so can the city be accessed except from its gate?

O Ali\textit{asws}! The person of your\textit{asws} cordiality is every penitent, pious, and with destitution. If he were to swear upon Allah\textit{azwj}, he would fulfil his vow.
O Ali\textsuperscript{asws}! You brother is every hungry, and that is the struggler, loving for your\textsuperscript{asws} sake and hating for your\textsuperscript{asws} sake, belittled in the presence of the people, mighty of status in the Presence of Allah\textsuperscript{azwj}.

\begin{arabic}
يا عليّ فجعلك جبائر الله في دار الخرَٰق، لا تتذللون على ما خُلقو من الدنيا
\end{arabic}

O Ali\textsuperscript{asws}! One loving you with be in the neighbourhood of Allah\textsuperscript{azwj} in the house of Al Firdows, not regretting upon what they had left behind from the world.

\begin{arabic}
يا عليّ، وأنك لينس، و أنا عندهما لين عاديت
\end{arabic}

O Ali\textsuperscript{asws}! I\textsuperscript{asw} am a friend to the one you\textsuperscript{asws} befriend, and I\textsuperscript{asw} am an enemy to the one you\textsuperscript{asws} are inimical to.

\begin{arabic}
يا عليّ، من أحبك فقد أحلي ومن أبغضك فقد أبغضني
\end{arabic}

O Ali\textsuperscript{asws}! One who loves you\textsuperscript{asws}, so he has loved me\textsuperscript{asw}, and one hating you has hated me\textsuperscript{asw}.

\begin{arabic}
يا عليّ، إخوانك الذين البلغت عزوف الإلهانية في وجههم
\end{arabic}

O Ali\textsuperscript{asws}! Your\textsuperscript{asws} brothers\textsuperscript{asws} are of the parched lips. The spiritualism is recognised in their faces.

\begin{arabic}
يا عليّ، إخوانك يفرحون في ثلث مقابل إنخرج أنفسهم و أنا شاهدهم و أنت و عند الفساده في مورهم و عند الضر و عند الضرار إذ شمل
\end{arabic}

O Ali\textsuperscript{asws}! Your\textsuperscript{asws} would be rejoicing in three places – at the exiting of their souls and I\textsuperscript{asw} and you\textsuperscript{asws} would be witnessing them, and at the questioning in their graves and at the presentation, and at the Bridge when the rest of the people are asked about their Eman, and they will not (be able to) answer.

\begin{arabic}
يا عليّ، حربك حرب و سلامك سلام و حرب الله من سامتكم فقد سام الله عز و جل
\end{arabic}

O Ali\textsuperscript{asws}! Your\textsuperscript{asws} was is my\textsuperscript{asw} war, and your\textsuperscript{asws} peace is my\textsuperscript{asw} peace, and my\textsuperscript{asw} is a war of Allah\textsuperscript{azwj}. One at peace with you\textsuperscript{asws} so he is at peace with Allah\textsuperscript{azwj} Mighty and Majestic.

\begin{arabic}
يا عليّ، يبشر إخوانك بأن الله قد رضى عنهم إذ رضيت لله فهم قدائدا و رضوا بك و ليا
\end{arabic}

O Ali\textsuperscript{asws}! Give glad tidings to your\textsuperscript{asws} brethren that Allah\textsuperscript{azwj} is Pleased with them when you\textsuperscript{asws} are pleased for them and they are pleased with you\textsuperscript{asws} as a guardian\textsuperscript{asws}.

\begin{arabic}
يا عليّ أنت أمر المؤمنين و قائد الغز المحمدين
\end{arabic}

O Ali\textsuperscript{asws}! You\textsuperscript{asws} are Emir of the Momineen, and guide of the resplendent.
O Ali! Your Shias are the noble, and had it not been for you and your Shias, a religion would not have been established for Allah, and had it not been for the ones from you all in the earth, the sky would not have sent down its drops.

O Ali! There is a treasure for you in the Paradise and you with its reins. Your Shias are recognised as the party of Allah.

O Ali! There is a treasure for you in the Paradise and you with its reins. Your Shias are recognised as the party of Allah.

O Ali! You are the ones standing with the fairness and are the Choice of Allah from His creatures.

O Ali! I am the first one to shake off the dust from his head, and you will be with me, then it would be rest of the people.

O Ali! You and your Shias would be at the Fountain. You will quench the ones you love and refuse the ones you dislike, and you all will be safe on the Day of greatest panic, being in the shade of the Throne. The people will panic, and you will not be panicking, and the people will grieve, and you will not be grieving.

Regarding you were Revealed these Verses: Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103].

O Ali! You and your Shias would be sought in the pausing station, and you will be in the Gardens, blissful.
O Ali\textsuperscript{asws}! The Angels and the treasurers are desirous to you all, and the bearers of the Throne, and the Angels of Proximity are particularising you with the supplication and are asking Allah\textsuperscript{azwj} for your arrivals, and are rejoicing at the arrival of the ones from you like what the people tend to rejoice at the arrival of the absentee after a long absence.


O Ali\textsuperscript{asws}! Your\textsuperscript{asws} Shias are those who are fearing Allah\textsuperscript{azwj} in the private and are advising for Him\textsuperscript{azwj} in the open.


O Ali\textsuperscript{asws}! Your\textsuperscript{asws} Shias are those who are competing regarding the ranks because they will be meeting Allah\textsuperscript{azwj} and there will not be any sins upon them.


O Ali\textsuperscript{asws}! The deeds of your\textsuperscript{asws} Shias are presence unto me\textsuperscript{saww} during every day of Friday, so I\textsuperscript{saww} become happy with the righteous of what reaches me of their deeds, and I\textsuperscript{saww} seek Forgiveness of their evil deeds.


O Ali\textsuperscript{asws}! Your\textsuperscript{asws} mention and mention of your\textsuperscript{asws} Shias is in the Torah with all good, before they were created, and like that is in the Evangel. So, ask the people of the Evangel and people of the Book, they will inform you\textsuperscript{asws} about ‘Elia’ with your\textsuperscript{asws} knowledge with the Torah and the Evangel, and what Allah\textsuperscript{azwj} Mighty and Majestic has Given you\textsuperscript{asws} from knowledge of the Book, and that the people of the Evangel are revering ‘Elia’ and are recognising his\textsuperscript{asws} Shias, and rather they are recognising them due to what they are finding in their Books.


O Ali\textsuperscript{asws}! Your\textsuperscript{asws} companions, their mention in the sky is mightier than the people of the earth are mentioning for them with them goodness. So, let them rejoice with that, and let them increase the striving.


O Ali\textsuperscript{asws}! Souls of your Shias ascend to the sky during their sleep, and the Angels look at them like what the people tend to look at the crescent, yearning to them and for what are seeing of their status in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic.
O Ali asws! Say to your companions, the knowers with you asws, they should walk away from the deeds which you asws recognise their enemies to be perpetrating. There is none from a day nor a night except and there is a Mercy from Allah azwj overwhelming them. So, let them shun the filth.

O Ali asws! The Wrath of Allah azwj Intensifies upon the one hating them and disavows from you asws and them, and replaces you asws and them, and inclines towards your asws enemy, and neglects you asws and your asws Shias, and chooses the straying, and establishes the war to you asws and your asws Shias, and hates us asws, People asws of the Household, and hates the one who befriends you asws, and helps you asws, and chooses you asws and spend his efforts and his wealth regarding us asws.

O Ali asws! Convey the greetings to them from me, ones from them who have seen me saww, and ones who have not seen me saww, and let them know that they are my saww brothers, those I saww am yearning to them. So, let them cast my saww knowledge to the generation reaching from after me saww, and let adhere with the rope of Allah azwj and let them hold fast with it, and let them strive in the deeds, for we asws will not exit them from a guidance to a straying; and inform them that Allah azwj is Pleased with them, and they are being Boasted with to His azwj Angels, and He azwj looks at them with Mercy during every Friday, and Commands the Angels to seek Forgiveness for them.

O Ali asws! Do not turn away from helping a people to whom it reaches, or they are listening that I saww love you asws, so they love you asws due to my saww love for you asws, and they are making it a religion of Allah azwj Mighty and Majestic with that, and are giving you asws the clean cordiality from their hearts and are choosing you asws over the fathers, and the brothers, and the children.

And they are travelling on your asws path and they were carried upon the abhorrence(s) regarding us asws, but they refused except to help us asws, and they exerted the arguments regarding us with the harm and evil words (spoken about them), and they are not measuring the pain of the difficulties of that.
فَكُنْ بِِِمْ رَحِيماً وَ اقْنَعْ بِِِمْ فَإِنَّ اللَََّّ اخْتَارَهُمْ بِعِلْمِهِ لَنَا مِنْ بَيِّنَ الْقِ وَ خَلَقَهُمْ مِنْ طِينَتِنَا وَ اسْتَوْدَعَهُمْ سِرَّنَا وَ أَلْزَمَ قُلُوبُهُمْ مَعْرِفَةَ حَقِّنَا وَ شَرَحَ صُدُورهُمْ وَ خَلَقَهُم مَعْتَفِيقِي بِذَلِكَ

So, be merciful with them and be content with them. Allahazwj has Chosen them for usasws with Hisazwj Knowledge, from between the people, and has Created them from ourasws clays, and has Deposited ourasws secrets to them, and Necessitated their hearts with recognising ourasws right, and Expanded their chests Making them to hold fast with ourasws rope.

لا يؤثرون علينا من خالفنا مع ما يؤول من الدنيا عليهم و في السُّللامان بالمحكمة عليهم بَعدهم الله و سَلَّم يَمِّيَطِرَمُ الْمَلَكَيْنَا وَ اسْتَوْدَعَهُمْ سِرَّنَا وَ أَلْزَمَ قُلُوبَهُمْ مَعْرِفَةَ حَقِّنَا وَ شَرَحَ صُدُورهُمْ وَ جَعَلَهُمْ مُتَمَسِّكِي بِذَلِكَ

They are not preferring over usasws, the one opposing usasws, along with what declines from the world away from them, and the inclinations of the Satanla with hisla plots upon them. Allahazwj will Aid them and Cause them to travel the path of guidance, so they are holding fast with it while the people are in the darkness of straying, confused in the personal whims, blinded from the proofs and whatever has come from the Presence of Allahazwj.

فَهُمُ يمَسُونَ وَ يُصْبِحُونَ فِِ السَّخَطِ اللَّّ وَ شِيعَتُكَ عَلَى مِنْهَاءِ الْلَّلْق وَ الْأَسْتِقَامَةِ لَّ يَسْتَأْنِسُونَ إِلَِّ مَنْ خَالَفَهُمْ لَيْسَتِ الدُّنْيَا مِنْهُمْ وَ لَيْسُوا مِنْهَا أُولَئِكَ مَصَابِيُّ الدُّجَى أُولَئِكَ مَصَابِيُّ الدُّجَى أُولَئِكَ مَصَابِيُّ الدُّجَى

They are coming to the evening and morning in the Wrath of Allahazwj, while yourasws Shias are upon the manifesto of truth and the straightness. They are not comforting to the one opposing them. Neither is the world from them nor are they from it. They are lamps in the darkness! They are lamps in the darkness! They are lamps in the darkness!

125 - كَانَ السُّلَمِي، عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِي، عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيَّ عَنْ مَّدِ بْنِ إِبْرَاهِيمَ الْبَغْدَادِيَّ عَنِ الْسَّنِّ بْنِ عُثْمَانَ الْلَّالِ، عَنْ أَحْمَدَ بْنِ جَعْفَرْ الْمُهَارَّمِيَّ عَنْ نََفِعَ بْنَ الزَّرْقِيَّ عَنْكَ رَجُلٌ سَابِقٌ مِنْ سَوَابِقِهِ خَيْطًا بمََا فِيهَا.

From the Prophetasws having said: ‘Allahazwj Blessed and Exalted Withheld the drops of rain from the children of Israel due to their evil views regarding their Prophetsas, and Heazwj will Withhold the drops of rain from this community due to their hatred of Alisaww Bin Abu Talibasws.’

702 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 125 a
And from Al Sulamy, from Al Ataky, from Ahmad Bin Ja’far Al Jowhary, from Ahmad Bin Ali Al Marouzy, from Al-Hassan Bin Shabieeb, from Khalaf Bin Abu Haroun Al Abdul who said,

‘I was seated in the presence of Abdullah Bin Umar, and Nafie Bin Al Azraq came and said, ‘By Allahazwj! I hate Aliasws’. Ibn Umar raised his head and said, ‘May Allahazwj Hate you! Woe be unto you! Are you hating a manasws whose one precedence from hisasws precedencies is better than the world along with whatever is in it?’’ 703

And from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Ahmad Al Shamy, from Ahmad Bin Ziyad Al Qatan, from Yahya Bin Abu Talib, from Amro Bin Abdul Gaffar, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) who said,

‘I was in the presence of the Prophetasww when Aliasws Bin Abu Talibasws came, so the Prophetasww said: ‘Do you know who this is?’ I said, ‘This is Aliasws Bin Abu Talibasws’. The Prophetasww said: ‘This is the ocean of treasure. This is the rising sun. Heasws is more generous of palm than the Euphrates, and more capacious of heart than the world. So, the one who hates himasws, upon him is the Curse of Allahazwj’’. 704

And from Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Ahmad Bin Muhammad Al Hanbali, from Ahmad Bin Hazim, from Ja’far Bin Awn, from Umar Bin Musa Al Berbery, from his father, from Atiya Al Awfy, from Abu Saeed who said,

‘Rasool-Allahasww said: ‘No one will hate Alliasws except a mischief-maker, or a hypocrite or perpetrator of an innovation’’. 705

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703 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 125 b
704 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 125 c
705 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 87 H 125 d
CHAPTER 88 – HE COMMITS KUFR, THE ONE WHO REVILES HIM<sup>asws</sup>, OR DISAVOWS FROM HIM<sup>asws</sup>, AND WHAT HE<sup>asws</sup> INFORMED WITH THE OCCURRENCES OF THAT AFTERWARDS, AND WHAT WAS MANIFESTED FROM HIS<sup>asws</sup> PRESTIGE DURING IT

1- لي، الأموات، للفضائل من الغالبي، على من الأذى نحن، على من الأذية، على من الذنب نحن، على من غناه، معجزة عن ابن عم أبي، معجزة من الغالبي، معجزة من الذنب، معجزة من الأذية، معجزة من الأذى.

(The book) 'Al Amaali' of Al Sadouq – Al qattan, from Al Abbas Bin Al Fazl, from Ali Bin Al Furaat, from Ahmad Bin Muhammad Al Basry, from Jandal Bin Waliq, from Ali Bin Hammad, from Saeed, from Ibn Abbas,

‘He (Ibn Abbas) passed by a gathering from the gatherings of Quraysh and they were reviling Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said to their leader, ‘What are they saying?’ He said, ‘They are reviling Ali<sup>asws</sup>’. He said, ‘Let me go closer to them’.

When he paused at them, he said, ‘Which one of you has reviled Allah<sup>azwj</sup>?’ They said, ‘Glory be to Allah<sup>azwj</sup>! And the one reviles Allah<sup>azwj</sup> so he has associated with Allah<sup>azwj</sup>.’ He said, ‘So, which of you has reviled Rasool-Allah<sup>saww</sup>?’ They said, ‘And the one who has Rasool-Allah<sup>saww</sup> would have committed Kufr’.

He said, ‘Which one of you has reviled Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?’ They said, ‘That has happened’. He said, ‘I testify with Allah<sup>azwj</sup>, and I testify for Allah<sup>azwj</sup>! I have heard Rasool-Allah<sup>saww</sup> saying: ‘One who reviles Ali<sup>asws</sup>, so he has reviled me<sup>saww</sup>, and one reviling me<sup>saww</sup> has reviled Allah<sup>azwj</sup> Mighty and Majestic’.

Then he went and said to their leader, ‘Did they say anything when I said to them what I said?’ He said, ‘They did not say anything’. He said, ‘How did you see their faces to be?’ He said (a couplet), ‘They looked at you with the reddened eyes, like the looking by the goat at the knife of the butcher’.
He said, ‘Increase for me, may I be sacrificed for your father’. He said (a couplet), ‘The eyebrows strewed to their chins, the look of the disgrace to the mighty, the compeller’.

قَالَ زِدْنِ فِدَاكَ أَبُوكَ قَالَ خُزْرُ الَْْوَاجِبِ نََكِسُو أَذْقَانَِِّمْ نَظَرَ الذَّلِيلِ إِلََ الْعَزِيزِ الْقَاهِرِ

He said, ‘Increase for me, may I be sacrificed for your father!’ He said, ‘There is nothing with me other than this. He said, ‘But with me there is, ’

قَالَ زِدْنِ فِدَاكَ أَبُوكَ قَالَ مَا عِنْدِي غَيُْْ هَذَا قَالَ لَكِنَّ عِنْدِي أَحْيَاؤُهُمْ خِزْيٌ عَلَى أَمْوَاتِِْمْ وَ الْمَي ِتُونَ فضِيحَةٌ لِلْغَابِرِ

I entered to see Umm Salama\(^a\), wife\(^a\) of the Prophet\(^saww\). She\(^a\) said, ‘Are you reviling Rasool-Allah\(^saww\) among you all?’ I said, ‘Allah\(^azwj\) Forbid!’ She\(^a\) said, ‘I\(^a\) have heard Rasool-Allah\(^saww\) saying: ‘One reviling Ali\(^asws\), so he has reviled me\(^saww\).’

I entered to see Umm Salama\(^a\), wife\(^a\) of the Prophet\(^saww\). She\(^a\) said, ‘Are you reviling Rasool-Allah\(^saww\) among you all?’ I said, ‘Allah\(^azwj\) Forbid!’ She\(^a\) said, ‘I\(^a\) have heard Rasool-Allah\(^saww\) saying: ‘One reviling Ali\(^asws\), so he has reviled me\(^saww\).’

There was a group of Quraysh in the Masjid of the Prophet\(^saww\) and they mentioned Ali\(^asws\) Bin Abu Talib\(^asws\), and they violated from him\(^asws\), and Rasool-Allah\(^saww\) was having an afternoon nap in the house of one of his\(^saww\) wives. Their words were brought to him\(^saww\). He\(^saww\) woke up furiously from his\(^saww\) sleep in a trouser, there not being upon him\(^saww\) other than it, and he\(^saww\) aimed towards them, and they saw the anger in his\(^saww\) face.

قَالُوا ن َعُوذُ بَِللََِّّ مِنْ غَضَبِ اللََِّّ وَ غَضَبِ رَسُولِهِ ف َقَالَ رَسُولُ اللََِّّ ص مَا لَكُمْ وَ لِعَلِي اً أَ لََّ تَدَعُونَ عَلِي اً أَلََّ إِنَّ عَلِي اً مِنِ ِ وَ أَنََ مِنْهُ مَنْ آذَى عَلِي اً ف َقَدْ آذَانِ مَنْ آذَى

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706  Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^saww\), Ch 88 H 1
707  Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\(^saww\), Ch 88 H 2
They said, ‘We seek Refuge with Allahazwj from the Wrath of Allahazwj and anger of Hisazwj Rasoolsaww. Rasool-Allahsaww said: ‘What is the matter with you all and (reviling) Alisaww? Will you not leave Alisaww alone? Indeed! Alisaww is from measww and Iasww am from himasws. One who hurts Alisaww, so he has hurt measww. One who hurts Alisaww, so he has hurt measww’. 708

4- ن، عيون أحجار الكريمه، قل ما كنت آن كاذب فانظر عيني يومكما ء عن أبناء أمي و من بني مطهور فذبنت لبنت الله.

(The book) ‘Uyoon Akhbar Al-Rezaasws, by a chain of Al-Tameemi, from Al-Rezaasws, from hisasws forefathersasws having said: ‘The Prophetasws said: ‘One who reviles Alisaww has reviled measww, and one who reviles measww has reviled Allahazwj’. 709

5- ف، المناقب لابن شهربوب، لما تفاسير النبزي نزل قولهم فذكروا على أنفسكم للكلتكوعين به سامراً. 

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

‘The Words of the Exalted: My Verses had been recited to you, but you were turning back upon your heels [23:66] Being arrogance with it, telling evil stories at night [23:67] – i.e., They were babbling (chatting) from the delirium (frenzy) in an assembly from Quraysh reviling Alisaww Bin Abu Talibasws, and they reviled the Prophetasww and spoke the avoidance regarding the Muslims’. 710

اللهمية كفبت ن غيحة عن أبيه قال النبي ص لا تسبوا عيني فإني قصيم في ذايل الله.

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

‘Al Hilya’ – Ka’ab Bin Ujrah, from his father,

‘The Prophetasww said: ‘Do no revile Alisaww for heasws is overwhelmed in the Self of Allahazwj’. 711

6- ف، المناقب لابن شهربوب: لما تفاسير النبزي قالت أم سلمة أحياء قالت و أنت ذاك قالت أليس يسبب عنك و من يسبب عنك فد كان رسول الله ص يbih.

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

‘Umm Salama’ra said, ‘Rasool-Allahsaww is being reviled and you are still alive?’ I said, ‘And when was that?’ She’ra said, ‘Wasn’t Alisaww being reviled and the ones loving Alisaww, and Rasool-Allahsaww used to love himasws’. 712

7- جا، الجنس العلمي صعب على ين تكذب عن أبناء أبى عن عيني بن المحسن عن الحسن بن داود عن مهاجر عن أبيه عن عبد الملك عن ين بن سلمة عن كله عن أبيه عن لأبي صادق قال سمعت أمير المؤمنين على بن أبي طالب ع نقول داود بن رسول الله و خسني خشب رسول الله فد تناول داود و خسني فقد تم توأ من رسول الله و خسني.

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709 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 88 H 4
710 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 88 H 5 a
711 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 88 H 5 a
I heard Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘My\textsuperscript{asws} religion is religion of Rasool-Allah\textsuperscript{saww}, and my\textsuperscript{asws} affiliation is affiliation of Rasool-Allah\textsuperscript{saww}. So, the one who (verbally) attacks my\textsuperscript{asws} religion and my\textsuperscript{asws} affiliation, so he has (verbally) attacked the religion of Rasool-Allah\textsuperscript{saww}.’

O my son! The clan of Umayya are persevering in reviling Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in their gathering, and they are cursing him\textsuperscript{asws} upon their pulpits. It is as if they are seizing both his\textsuperscript{asws} sides extending to the sky, and they are persisting in getting their families and friends from their people to derogate. It is as if they are removing from them the stink from the bellies of the carcasses. Keep away from reviling him\textsuperscript{asws}!’

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\textsuperscript{713} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 7

\textsuperscript{714} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 8
he urinated in his bed, thrice – meaning that was done with him in the dream for three nights’.

Ziyad Bin Marjana gathered the people at Rahba of Al-Kufa to present them upon the disavowing from Amir Al-Momineen Alisws Bin Abu Talibasws, and the people were in major distress regarding that. I dozed off and there I was with a person (in the dream) who had blocked what is between the sky and the earth. I said to him, ‘Who are you?’

He said, ‘I am Al-Naqqad with the neck. I am sent to the owner of the castle’. I woke up alarmed and there was a slave of Ziyad who had come out to the people and he said, ‘Leave, for the Emir is too busy from you all!’ And we heard the shriek from inside the castle.

I said (couplets) regarding that, ‘He could not end from what he wanted with us until Al-Naqqad with the neck took him. The wretch fell from a firm strike, like what the unjust took from the companion of Al-Rahba’.

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws fatherasws having said: ‘Amir Al-Momineen Alisws said: ‘You will be called to revile measws, so revile measws (under compulsion), and you will be called to the disavowing from measws, so extend the necks (to be cut off), for Iasws am upon the nature (Allahawjw’s Religion)’.”

The book) 'Kashaf Al Ghumma, from (the book) 'Kifayat Al Talib' who said,

'Muawiya Bin Abu Sufyan ordered Sa’ad, he said, ‘What prevents you from reviling Abu Turab (Ali asws)?’ He said, ‘But it is what I recalled three things Rasool-Allah saww had said to him asws, so I will never revile him, because even if one of these were to be for me, it would have been more beloved to me that the red camel.

I heard Rasool-Allah saww saying to him asws and he saww had left him asws behind in one of his saww military expeditions (Tabuk). Ali asws said: ‘O Rasool-Allah saww! You saww are leaving me asws behind with the women and the children?’ Rasool-Allah saww said to him asws: ‘Are you not please that you asws happen to be from me saww at the status of Haroun as from Musa as except, surely there is no Prophethood (Prophet as) after me saww’. And I heard him saww saying on the day of Khyber: ‘I saww shall give the flag to a man who loves Allah azwj and His aszw Rasool saww, and Allah azwj and His aszw Rasool saww love him asws’. We elongated (our necks) for it. He saww said: ‘Call Ali asws!’ They came with him asws being with sore eyes. He saww applied his saww saliva in his asws eyes and handed the flag to him asws, and Allah azwj Granted victory to him asws.

And when this Verse was Revealed: let us call our sons and your sons, and our women and your women, [3:61], Rasool-Allah saww called Ali asws, and (Syeda) Fatima asws, and Hassan asws and Husayn asws. He saww said: ‘O Allah aszw! They asws are my saww family asws’. 718

13- ما، الأمامي للشيخ الطوسي بإنشاء أثى دخيل غن الإردة غن أثاثة غن ع عن عن عي لب أن أتي طابع ع عن الله قال: ألا إبنك ستغضرون عن عيني فإن جلتم على أنفسكم فسخبين ألا وإينك ستغضرون على الزادة بغي فلا تعلوا فإني على البطر.

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

‘From Al-Reza asws, from his asws forefathers asws, from Ali asws Bin Abu Talib asws having said: ‘Indeed! You asws be demanded upon reviling me asws. So, if you fear upon yourselves, then

revile me aswss. Indeed! And you will be demanded upon the disavowimg from me aswss, but do not do it, for aswss am upon nature (Religion of Allahazwj)’. 719

14-كما القاضي عليه بن إبراهيم عن هارون بن مسلم عن مستعدة عن صفقة قال: فهل يعده الله ن عم النافق يزكر أن عليًا قال على مين الحولة أن لها الأمر إنكمشددون إلى سعي فيديم فلما تفعلوا ملي فلما تفعلوا ملي فقلت ع ما أستم الكذب الله علي علي عليه ع.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqah who said,

‘It was said to Abu Abdullahasws, ‘The people are reporting that Aliasws said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to revile measws, so insult measws (under compulsion). Then you would be called to disavow measws, but do not disavow from measws’. Heasws said: ‘How frequently the people lie upon Aliasws’.

Then heasws said: ‘But rather, heasws said: ‘You would be called to insult measws, so insult measws, then you would be called to the disavowment from measws, and aswss am upon the Religion of Muhammadasww, but heasws did not say: ‘Do not disavow from measws’.

The questioner said to himasws, ‘What is your view if I choose being killed instead of disavowing?’

Heasws said: ‘By Allahazwj! That would not be upon him, and what would be for him except what Ammar Bin Yasirasws passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? Allahazwj Mighty and Majestic Revealed with regards to it: except for the one coerced, and his heart is content with the Eman [16:106].

The Prophetasww said to him during it: ‘O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allahazwj Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)”’. 720

The book) ‘Uyoon Akhbar Al-Rezaaswsf – By a chain of Al-Tameemi, from Al-Rezaasws, from hisasws forefathersasws, from Aliasws having said: ‘You will be demanded upon the disavowing

from me\textsuperscript{asws}, but do not disavow from me\textsuperscript{asws} for I\textsuperscript{asws} am upon the religion of Muhammad\textsuperscript{aswsws}.\textsuperscript{721}

(The book) ‘Al-\textit{Irshad}’ - From the miracles of Amir Al-Momineen\textsuperscript{asws}, what was elaborated from it from his\textsuperscript{asws} words: ‘You will be demanded, from after me\textsuperscript{asws}, upon reviling me\textsuperscript{asws}. So, revile me\textsuperscript{asws}. But if there is a demand upon you for the disavowing from me\textsuperscript{asws}, then do not disavow from me\textsuperscript{asws}, for I\textsuperscript{asws} have been born upon Al-Islam. If the disavowing is demanded from someone, then let him extend his neck (to be killed). The one who disavows from me\textsuperscript{asws}, neither will the world be for him nor Hereafter’ – and the matter happened regarding that like what he\textsuperscript{asws} has said”.\textsuperscript{722}

He\textsuperscript{asws} said to Hujr Al-Badri: ‘O Hujr! How would it be with you when you are paused at the pulpit of Sana’a and you are ordered with reviling me\textsuperscript{asws} and the disavowing from me\textsuperscript{asws}?’

He (the narrator) said, ‘I said, ‘I seek Refuge with Allah\textsuperscript{azwj} from that’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It will be happening. So, when that does happen, then revile me\textsuperscript{asws} but do not disavow from me\textsuperscript{asws}, for the one who disavows from me\textsuperscript{asws} in the world, I\textsuperscript{asws} shall disavow from him in the Hereafter’.

He\textsuperscript{asws} said, ‘Al-Hajjaj seized him upon reviling Al\textsuperscript{asws}. He ascended the pulpit and said, ‘O you people! This commander of yours has ordered me to curse Al\textsuperscript{asws}. Indeed! So, curse him, may Allah\textsuperscript{azwj} Curse him’”.\textsuperscript{723}

\textsuperscript{721} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 15

\textsuperscript{722} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 16

\textsuperscript{723} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 17
He was with us at Al-Sharaat, telling stories. Whenever he was free from his storytelling, he would mention Ali\textsuperscript{asws} and insult him\textsuperscript{asws}. While he was like that when he neglected (insulting) for a day and from the morning. They said, ‘He has forgotten’. When it was the third day, he neglected it as well. They said to him and asked him.

فقال لا والله لا أذكروه بشتيمة أنا أتيم وذمن قد خرغوا فتأثروا النبي ص فقيل لجلج السهم حتى وردت على النبي ص فقال له اسمع

He said, ‘No, by Allah\textsuperscript{azwj}! I will not mention him\textsuperscript{asws} with an insult, ever! While I was asleep, and the people had gathered, the Prophet\textsuperscript{saww} came to me (in the dream), and he said to a man: ‘Quench him until he returns to the Prophet\textsuperscript{saww}. He said to him, ‘Quench him’. He repelled me. I complained of that to the Prophet\textsuperscript{saww}. I said, ‘O Rasool-Allah\textsuperscript{saww}! Order him to quench me’. He\textsuperscript{saww} said: ‘Quench him’. He quenched me some drops. I woke up in the morning and I was belching’.

The book) ‘Al Manaqib of Ibn Shehr Ashub – Ziyad Bin Kuleyb who said,

'I was seated among a number and Muhammad Bin Safwan passed by with Ubeydullah Bin Ziyad. They entered the Masjid, then returned to us, and Muhammad Bin Safwan had gone away from us. We said, ‘What is his affair?’ He said, ‘He stood in the prayer niche and said, ‘One who did not revile Ali\textsuperscript{asws} with intention, so let him revile him\textsuperscript{asws} with intention. Allah\textsuperscript{azwj} blacked out his sight’.

And it is reported by Umar Bin Sabit, from Abu Ma’shar Al Balazuri, and Al Sam’any, and Al Mamatory, and Al Natanzy and Al Falky,

‘A man passed by Sa’ad Bin Malik reviling Ali\textsuperscript{asws}. He said, ‘Woe be to you! What are you saying? He said, ‘I am saying what you heard’. He said, ‘O Allah\textsuperscript{azwj}! If he was a liar, then Destroy him’. A camel trod upon him and killed him’.

Ibn Al Musayyib – Marwan ascended the pulpit and mentioned Ali\textsuperscript{asws} and insulted him\textsuperscript{asws}. Saeed said, ‘My eyes slept, and I saw in my dream a hand coming out from the grave of Rasool-Allah\textsuperscript{saww} like a (sign of) sixty-three-year-old, and I heard a speaker saying, ‘O

\textsuperscript{724} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 88 H 18
\textsuperscript{725} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 88 H 19 a
\textsuperscript{726} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 88 H 19 b
Umayyid! O wretch! Are you disbelieving the One Who Created you from dust, then Completed you as a man?' He said, 'Three days did not pass with Marwan until he died’.  

There used to be a preacher during the caliphate of Hisham cursing Ali upon the pulpit. A hand emerged from the grave of Rasool-Allah, the palm was seen, and the arm was not seen, (sign) of a sixty-three year old, and there was speech from the grave of the Prophet: 'Woe be unto you, O Umayyid! Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37], and threw what was in it, and there was blue smoke.

He (the narrator) said, ‘He had not descended from his pulpit except and he was almost blind. And three days did not pass for him until he died’.  

When the cursing was raised, a preacher went on to curse (Ali). Then he was with a bull which had crossed the beach, and it broke the wall and entered the city and came to the central Masjid and climbed on the pulpit and struck the preacher with its horn. He was killed by it, and it disappeared from the eyes of the people. They closed the door which it had entered from, and its apparent impact, and they named it as ‘The door of the bull’.

And Hashimi said,

‘I saw a man at Syria, half of his face had been blackened and he was covering it. I asked him about the cause of that. He said, ‘Yes. I had made it upon me that no one will ask me about that except I will inform him. I used to be of severe insults regarding Ali Bin Abu Talib, mentioning him frequently with the abhorrence. One night I was asleep when a comer came to me in my dream. He said, ‘You are one of severe insults regarding Ali!’ He struck
a side of my face and I woke up in the morning, and a side of my face had blackened like what you see”. 730

Samr Bin Atiya who said,

‘My father used to speak badly of Ali \(^{asws}\). Someone came to him in the dream and said to him, ‘You are the reviler of Ali \(^{asws}\)!’ He strangled him until he urinated in his bed for three days”. 731

Abu Ja’far Al Mansour –

‘There was a storyteller, whenever he was free from his story, he would mention Ali \(^{asws}\) and insulted him. While he was like that when he neglected that. He was asked about its reason. He said, ‘By Allah \(^{asw}\)! I will not mention any insult for him \(^{asws}\), ever! While I was asleep and the people had gathered, they came to the Prophet \(^{saww}\) and he \(^{saww}\) was saying to a man: ‘Quench him’, until I arrive to the Prophet \(^{saww}\). He \(^{saww}\) said to him: ‘Quench him’, but he repelled me. I complained of that to Rasool \(^{saww}\). He \(^{saww}\) said: ‘Quench him’. He quenched me drops, and I woke up in the morning and I was belching, and I had urinated”. 732

Al Amsh, ‘Al Mansour narrated it,

‘A turban of a man fell down and there his head was the head of a pig. He was asked about his story. He said, ‘I used to be a Muezzin for thirty years, and I used to curse Ali \(^{asws}\) between the Azaan and the Iqamah, one hundred times, five hundred times every day, and curse him \(^{asws}\) on the night of Friday, a thousand curses.

While I was asleep and the thirst had afflicted me, there I was with Rasool-Allah \(^{saww}\) and Ali \(^{asws}\) and Al-Hassan \(^{asws}\) and Al-Husayn \(^{asws}\) (in the dream). I said to Al-Hassan \(^{asws}\) and Al-Husayn \(^{asws}\), ‘Quench me’. But they \(^{asws}\) did not speak to me. I went near Ali \(^{asws}\) and said, ‘O Abu Al-Hassan \(^{asws}\)! Quench me’. But he \(^{asws}\) did not quench me and did not speak to me.

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730 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen \(^{asws}\), Ch 88 H 20 b
731 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen \(^{asws}\), Ch 88 H 20 c
732 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen \(^{asws}\), Ch 88 H 20 d
I went near to the Prophet sallallahu alayhi wasallam and said, ‘Quench me’. He sallallahu alayhi wasallam raised his head and sighted me, and said, ‘You are the one cursing Ali aswether five hundred times every day, and you had cursed him aswether a thousand times last night’. I could not respond an answer to him sallallahu alayhi wasallam. He spat in my face and said, ‘Be despised, O pig!’ By Allah azwj! He did not wake up in the morning except his face and his head was like a pig’.  

Al-Husayn Bin Ali aswether Bin Al-Husayn aswether Bin Ali aswether Bin Abu Talib aswether: ‘Ibrahim Bin Hashim Al-Makhzumi was a governor upon Al-Medina, and he used to gather us every day of Friday nearby the pulpit and insult Ali aswether. I clung to the pulpit and fell asleep, and I saw (in the dream), the grave to have split asunder and a man emerged from it having white clothes upon him.

He said to me, ‘O Abu Abdullah! Did it not make you sad what this one has said?’ I said, ‘Yes it did, by Allah azwj!’ He said, ‘Open your eyes, look at what Allah azwj had Done with him!’ And there he was, having had mentioned Ali aswether (with insults), and he was pelted with from above the pulpit, and he died’.  

Usman Bin Affan Al Sijistany, ‘Muhammad Bin Abbad said,

‘There was a righteous man in my neighbourhood. He saw the Prophet sallallahu alayhi wasallam in his dream being at the edge of the Fountain, and Al-Hassan aswether and Al-Husayn aswether were both quenching the community.

He said, ‘I asked to be quenched, but they aswether refused unto me. I went to the Prophet sallallahu alayhi wasallam and asked him sallallahu alayhi wasallam: ‘Do not quench him, for there is a man in your neighbourhood cursing Ali aswether, but you did not prevent him’. He sallallahu alayhi wasallam handed a knife to me and said: ‘Go and slaughter him’.
He said, 'I went out and slaughtered him, and handed the knife back to him\textsuperscript{asws}. He\textsuperscript{asws} said: 'O Husayn\textsuperscript{asws}! Quench him'. He\textsuperscript{asws} quenched me, and I took the cup in my hand, and I do not know whether I drank or not, and I woke up, and there I was with a clamour, and they were saying, 'So and so has been slaughtered upon his bed!'

And the police seized the neighbour. I stood up to the governor and said, 'May Allah\textsuperscript{azwj} Keep you well! This is what I have done, and the people are innocent'. And I narrated the story to him of the dream. He said, 'Go! May Allah\textsuperscript{azwj} Recompense you goodly'.

Abdullah Bin Al Saib, and Kaseer Bin Al Salt both said,

'Ziyad Bin Abeeh gathered the noblemen of Al-Kufa in the Masjid of Al-Rahba to carry them upon reviling Amir Al-Momineen\textsuperscript{asws} and the disavowing from him\textsuperscript{asws}. I fell asleep, there I was (in the dream) with a person of long neck hanging loosely and long eye lashes. He had blocked what is between the sky and the earth. I said to him, 'Who are you?' He said, 'I am Al-Naqqad with the neck, a plague Sent to Ziyad'. I woke up alarmed and we heard the lamentations upon him.

And I prosed saying, 'The people have endured a matter restricting their arms, carrying them when they were called to Rahba, to supplicate against the helper of Al-Islam, as lost as he\textsuperscript{asws} was the tall and overcoming upon the Polytheists. He did not desist from what he wanted with him until he was seized by Al-Naqqad with the neck. The wretch fell down from it, a wondrous strike, like was the seized the unjust companion of Al-Rahba'.

\textsuperscript{735} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 20 g
\textsuperscript{736} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 20 h
I am saying, ‘Ibn Abu Al Hadeed said, ‘It is reported by Abu Al Faraj Abdul Rahman Bin Ali Al Jowzy in the book ‘Al Muntazam’

‘Ziyad, when the people of Al-Kufa pelted him with pebbles while he was addressing upon the pulpit, he cut off the hands of eighty of them, and thought of ruining their houses, and burn down their palm trees. He gathered them until he filled up the Masjid and Al-Rahba with them to demand from them the disavowing from Ali asws, and he knew that they would be refusing. He argued with that upon eradicating them and ruining their city.

Abdul Rahman Bin Al-Sa’ib Al-Ansari said, ‘I encouraged a number of my people, and the on that day the people were in a grievous matter, when I drowsed off, and I saw (in the dream) something coming, being of a long neck like the neck of a camel, drooping, rolling down. I said, ‘What are you?’ He said, ‘I Am Al-Naqqad with the neck, having been Sent to the owner of this castle’.

I woke up in panic. I said to my companions, ‘Did you see what I saw?’ They said, ‘No’. I informed them, and someone came out from the castle and said, ‘Leave, for the Emir is saying to you, ‘Today I am too busy from you all!’ And the plague had struck him. He was saying, ‘I find the heat of fire in half my body’, until he died.

Abdul Rahman Bin Al-Sa’ib said (couplets), ‘He was not going to desist from what he had wanted with us until Al-Naqqad with the neck seized him. The wretch was struck by a mighty strike from him, like what the unjust companions of Al-Rahba were seized with’ – end’’. 737

737 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 88 H 20 i
‘I said to Abu Ja’far asws, ‘The people of Al-Kufa are reporting from Ali asws having said: ‘You will be called to revile me and the disavowing from me asws, and if you are called to disavow from me asws, then do not disavow from me asws, for I asws am upon the religion of Muhammad saww’. 

Abu Ja’far asws said: ‘What a lot it is they are lying upon Ali asws! But rather, he asws had said: ‘You will be called to revile me asws and the disavowing from me asws. So, if you are called to revile me asws, and if you are called to the disavowing from me asws, then I asws am upon the religion of Muhammad saww’, and he asws did not say, ‘Do not disavow from me asws’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! If a man wants to go upon being killed and not disavow?’

He asws said: ‘No, by Allahazwj except upon that which Ammarra had passed upon. Allahazwj is Saying: except for the one coerced, and his heart is content with the Eman [16:106]’.

The origin regarding reviling him asws is what is correct in the view of the people of knowledge, that Muawiya had ordered with him asws being cursed upon the pulpits. Ibn Abbas spoke regarding it. He (Muawiya) said, ‘Far be it! This is matter of religion. There is no way of leaving it. Isn’t he asws a swindler of Rasool-Allah saww, the insulter to Abu Bakr, a faulter of Umar, the abandoner of Usman?’

He (Ibn Abbas) said, ‘You are reviling him asws upon the pulpits, and these have been built by his asws sword?’ He (Muawiya) said, ‘I will not leave that until the elders die upon it, and the young ones become old upon it’.

That (situation) remained until Umar Bin Abdul Aziz ruled. He went on to replace the curses during the sermons, by the Words of the Exalted: *Allah Commands with the justice, and the kindness, and giving to the near of kin* [16:90].

فَقَالَ عَمْرُو بْنُ شُعَيْبٍ وَيْلٌ لِلأُْمَّةِ رُفِعَتِ الُْْمُعَةُ وَ تُرِكَتِ اللَّعْنَةُ وَ ذَهَبَتِ السُّنَّةُ

Amro Bin Shuayb said, ‘Woe be to the community which had raised the Friday, and left behind the cursing, and they left the Sunnah’.

The book ‘Al Majalis’ of Al Mufeed – Al Marzubani, from Muhammad Bin Al-Husayn, from Haroun Bin Ubeydullah, from Usman Bin Saeed, from Abu Yahya Al Tameemi, from Kabeer, from Abu Maryam Al Khowlany, from Malik Bin Zamrah who said,

The book ‘Rijal Kashy’ – It is reported by Yaqoub Bin Shayba, from Khalid Bin Abu Yazeed, from Ibn Shihad, from Al Amsh who said,

Indeed! Muhammadasws had held myasws hand one day and said: ‘One who pledge to these five, then dies, and heasws loves youasws, so he has fulfilled his vow; and one who dies and he is hating youasws, would have died a death of the pre-Islamic period. He will be Reckoned with whatever he had done in Al-Islam’.

وَ مَنْ أَمْسَكَ لِسَانَهُ فَلَمْ يَلْعَنْ سَبَقَنِِ كَرَمْيَةِ سَهْمٍ أَوْ لَمْحَةٍ بَِلْبَصَرِ وَ مَنْ لَعَنَنِِ مُنْشَرِحاً صَدْرُهُ بِلَعْبَتِهِْ فلَا حِجَابَ بَيْنَهُ وَ بَيَْْ اللََِّّ وَ لََّ حُجَّةَ لَهُ عِنْدَ
'I saw Abdul Rahman Bin Abu Layli, and Al-Hajjaj had hit him until his shoulder had turned black, then he had made him stand to the people upon reviling Ali\textsuperscript{asws}, and the security police were with him saying: ‘Revile the liars!’ He went on saying, ‘Revile the liars – Ali\textsuperscript{asws}, and Al-Zubeyr, and Al-Mukhtar’.

قَالَ إِبْنُ شِهَابَ يَقُولُ أَصْحَابُ الْعَرَبِيَّةِ سََْعُ كَ يَعْلَمُ مَا يَقُولُ لِقَوْلِهِ عَلِيٌّ أَيْ هُوَ ابْتِدَاءُ الْكَلَََْمِ

Ibn Shihab said, ‘The companions of Arabic are saying, ‘I heard you know what they are saying to his words upon me’ – i.e. it is beginning the speech’.\textsuperscript{741}

قَالَ وَ لَقَدْ ضَرَبَهُ مَُُمَّدُ بْنُ يُوسُفَ وَ أَمَرَهُ أَنْ يَلْعَنَ عَلِي اً وَ أَقَامَهُ عَلَى بََِّبِ مَسْجِدِ صَنْعَاءَ قَالَ فَقَالَ إِنَّ الَْْمِيَْ أَمَرَنِ أَنْ أَلْعَنَ عَلِي اً فَالْعَنُوهُ لَعَنَهُ اللََُّّ فَرَأَيْتُ مََُو ِزاً مِنَ النَّاسِ إِلََّ رَجُلًَ فَهِمَهَا وَ سَلِمَ

He (the narrator) said, ‘And Muhammad Bin Yusuf had struck him and ordered him to curse Ali\textsuperscript{asws} and made him stand at the door of the Masjid of Sana’a. He said, ‘The Emir has ordered me to curse Ali\textsuperscript{asws}. So, curse him, may Allah\textsuperscript{azwj} Curse him’. I saw most of the people (had not understood) the double meaning, except for one man who understood it, and he was safe’.\textsuperscript{742}

(741) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 24
(742) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 25
(743) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 88 H 26 a
And from Al Sulamy, from Al Ataky, from Muhammad Bin Salih Al Razy, from Abu Zur'ah Al Razy, from Abdul Rahman Bin Abdul Malik, from Ibn Abu Fudeyk, from Abdul Rahman Bin Abdullah Bin Abu Nueym, from Abdullah Bin Al Fazl Al Hashimy who said,

'I was leaning to a confined space, and Khalid Bin Abdul Malik was upon the pulpit addressing, and he was hurting Ali asws in his sermon. The sleep took me away and I saw (in the dream), the grave (of Rasool-Allah sallallahu alaihi wasallam) to have split and an emerging one emerged from it. He said, 'You are hurting Rasool-Allah sallallahu alaihi wasallam? May Allah azwj Curse one hurting Rasool-Allah sallallahu alaihi wasallam. May Allah azwj Curse you!'"
‘From Ja’far asws Bin Muhammad asws having said: ‘Ali asws said: ‘You will be slaughtered upon reviling me asws’, and he gestured towards his asws throat, then said: ‘If they order you to revile me asws, then revile me asws, and if they order you with disavowing from me asws, then I asws am upon the religion of Muhammad saww’. 748

748 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 88 H 27 d
CHAPTER 89 – HE COMMITS KUFR, THE ONE HURTING HIM\textsuperscript{asws}, OR EVYING HIM, OR IS INIMICAL TO HIM\textsuperscript{asws}, AND THEIR PUNISHMENTS

And in a report of Muqatil –

‘And those hurting the Momineen – meaning Ali\textsuperscript{asws} - and the Mornaat – meaning (Syeda) Fatima\textsuperscript{asws} - without them having deserved it, so they are bearing slander and a manifest sin [33:58].’ Ibn Abbas said, ‘And that is, Allah\textsuperscript{azwj} the Exalted will Send the scabies (Itching) upon them in Hell. So, they will not cease to be scratching until their nails are cut. Then they would be scratching until their skins come off. Then they will be scratching until their flesh appears. Then they will be scratching until their bones are revealed, and they would be saying, ‘What punishment is this which has befallen us?’”

He\textsuperscript{azwj} would be Saying to them: “O community of wretches! This is a punishment to you all due to your hating People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{saww}!”

Tafseer Al Sahhak and Muqatil – Ibn Abbas said,

\textsuperscript{749} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 89 H 1 a
\textsuperscript{750} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 89 H 1 b
Regarding Words of the Exalted: Those who are hurting Allah and His Rasool, - and that is when the hypocrites said, 'Muhammad\textsuperscript{asw}\textsuperscript{w} does not anything from us except that we worship the People\textsuperscript{asw}\textsuperscript{w} of the Household of Allah\textsuperscript{azwj}, (hurting) with their tongues. He\textsuperscript{asw}\textsuperscript{w} said: Allah Curses them in the world and the Hereafter – with the Fire - and Prepares for them a humiliating Punishment [33:578] – in Hell'.\textsuperscript{751}

And in a lot of Tafseers – ‘It was Revealed in his\textsuperscript{asws} right: If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60] – meaning, destroy them.

Then Said: (They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]. By Allah\textsuperscript{azwj}! Amir Al-Momineen\textsuperscript{asws} had killed them. Then Said: Being a Sunnah of Allah regarding those who have gone before, [33:62]’.

Muhammad Bin Haroun – Raising it to them\textsuperscript{asws}: ‘Do not hurt Rasool-Allah\textsuperscript{asw}\textsuperscript{w} regarding Ali\textsuperscript{asw}\textsuperscript{w} and the Imams\textsuperscript{asw}\textsuperscript{w}: like those who hurt Musa. Allah Cleared him from what they said, [33:69]’\textsuperscript{753}

The book of Ibn Mardawayh, by the chain, from Muhammad Bin Abdullah Al Ansari, and Jabir Al Ansari, and in (the book) Al Fazaail’, from Abu Al Muzaffar, by his chain from Jabir Al Ansari, and in (the book) ‘Al Khasais’, from Al Natanzi, by his chain from Jabir, all of them from Umar Bin Al-Khattab who said,

‘I used to obscure (merits of) Ali\textsuperscript{asw}\textsuperscript{w}. Rasool-Allah\textsuperscript{asw}\textsuperscript{w} met me and said: ‘You are hurting me\textsuperscript{asw}, O Umar!’ I said, ‘I seek Refuge with Allah\textsuperscript{azwj} from hurting His\textsuperscript{azwj} Rasool\textsuperscript{asw}\textsuperscript{w}. He\textsuperscript{asw}\textsuperscript{w} said: ‘You have hurt Ali\textsuperscript{asw}, and the one who hurts Ali\textsuperscript{asw}, so he has hurt me\textsuperscript{asw}\textsuperscript{w}.’\textsuperscript{754}

Al Ukbary in (the book) ‘Al Ibanah’ – Mus'ab Bin Sa’ad, from his father Sa’ad Bin Abu Waqas who said,

\begin{itemize}
\item \textsuperscript{751} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asw}\textsuperscript{w}, Ch 89 H 1 c
\item \textsuperscript{752} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asw}\textsuperscript{w}, Ch 89 H 1 d
\item \textsuperscript{753} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asw}\textsuperscript{w}, Ch 89 H 1 e
\item \textsuperscript{754} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asw}\textsuperscript{w}, Ch 89 H 1 f
\end{itemize}
'I and two men were in the Masjid and we talked badly of Ali asws. The Prophet saww came angrily and said: 'What have I saww to do with you all? One who hurts Ali asws, so he has hurt me saww. One who hurts Ali asws, so he has hurt me saww. One who hurts Ali asws, so he has hurt me saww.' 755

It is narrated by Zayd son of Ali asws (Bin Al Husayn asws), and he was holding his hair saying, 'It is narrated to me by Al Husayn asws Bin Ali asws, and he asws was holding his hair saying: 'Rasool-Allah saww said, and he saww was holding his hair. He saww said: 'One who hurts Abu Hassan asws, so he has hurt me saww truly, and one who hurts me saww, so he has hurt Allah azwj, and one who hurts Allah azwj, upon him is the Curse of Allah azwj.' 756

And in a report, 'And the one who hurts Allah azwj, Allah azwj would Curse him by the fullness of the skies and fullness of the earth'. 757


‘Ali asws desired a maid from the war booty, but Hatib Bin Abu Balta’a and Bureyda Al-Aslami outbid him asws. When her price reached a fair price during her day, he asws took her for that.

When they returned, Bureyda paused in front of the Rasool saww and complained of Ali asws. The Prophet saww turned away from him. Then he came from his saww right, and from his saww left, and from behind him saww, complaining. But he saww kept turning away from him. Then he stopped in front of him asws and said it.
The Prophet saww was angered and his asws colour changed, and his saww face frowned, and his cheeks puffed, and he saww said: 'What is the matter with you, O Bureyda? How much you have hurt Rasool-Allah saww today! Have you not hurt Allah azwj the Exalted Saying: Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]?'

Don’t you know that Ali saww is from me saww and I saww am from him asws? And the one who hurts Ali asws, so he has hurt me saww, and one who hurts me saww so he has hurt Allah azwj, and there would be a right upon that He azwj Recompenses him with His asws painful punishment in the Fire of Hell.

O Bureyda! Are you more knowing of Allah azwj is more knowing, or the readers of the Guarded Tablets are more knowing, or the Angel of the wombs are more knowing? Are you more knowing, O Bureyda, or Preservers (recording Angels) of Ali asws Bin Abu Talib asws are? He said, ‘But the recorders are’.

He saww said: ‘And this here is Jibraeel as informing me saww about the recording Angels of Ali asws that they have not written any sin against him asws at all since he asws was born’. Then he saww narrated from the Angels of the wombs, and readers of the Guarded Tablet, ‘And what are you intending from Alí asws?’ – three times. Then he saww said: ‘Ali asws is from me saww, and he asws is a guardian of every Momin after me saww’. 758

And in a report: ‘Leave Ali asws (stop hurting him asws)!’ 759

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758 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 89 H 1 j
759 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 89 H 2 a
‘The Prophet saww said: ‘One who envies Ali asws, so he has envied me saww, and one who envies me saww, so he has blasphemed’.

And in a Hadeeth, ‘And the one who envies me saww, he would enter the Fire’.

The book ‘Al Rowza’ – By his chain to Abdullah Bin Abbas having said,

‘I was in the presence of the Prophet saww when Ali asws Bin Abu Talib asws came, and he asws was angry. The Prophet saww said to him asws: ‘What is with you asws, O Abu Al-Hassan asws?’ He asws said: ‘They are hurting me asws regarding you saww, O Rasool-Allah saww!’

He saww stood up and he saww was angry and said: ‘O you people! Who from you has hurt Ali asws? He asws is the first of you in Eman, and the most loyal of you with the Pact of Allah azwj. O you people! One who hurts Ali asws, Allah azwj would Resurrect him on the Day of Qiyamah as a Jew or a Christian!’

Jabir Bin Abdullah Al-Ansari said, ‘O Rasool-Allah saww! And even if he has testified that there is no god except Allah azwj?’ He saww said: ‘Yes, and even if he has testified that Muhammad saww is a Rasool saww of Allah azwj, O Jabir!’


‘The Prophet saww said: ‘O you people! One who hurts Ali asws so he has hurt me saww’.

And Ibn Al Maghazili has an increase in it,

760 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 89 H 2 b
761 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 89 H 1 m
762 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 89 H 3
763 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen saws, Ch 89 H 4 a
‘From the Prophet™: ‘O you people! One who hurts Ali™ would be Resurrected on the Day of Qiyamah as a Jew or a Christian’.

Jabir Abdullah Al-Ansari said, ‘O Rasool-Allah™! And even if he testifies that there is no god except Allah™ and you™ are a Rasool™ of Allah™?’ He™ said: ‘O Jabir! (This is) a phrase they are retaining with that their blood would not be spilt, and their wealth seized, and that they would not have to give the taxation from a hand while they are belittled’.

And it is reported by Ahmad in his (book) ‘Musnad, from Amro Bin Shaas Al Aslamy, and he was from the companions of Al Hudeybiyya, who said,

‘I was with Ali™ (going) to Al Yemen, and he™ was harsh with me during that journey of mine to the extent that I found within myself to be against him™. When I arrived, I revealed his™ complaint in the Masjid until that Reached Rasool-Allah™.

I entered the Masjid the next day and Rasool-Allah™ was among some people from his™ companions. When he™ saw me, he™ fixed the look at me until when I sat down, he™ said: ‘O Amro! But, by Allah™, you have hurt me™.’

I said, ‘I seek Refuge with Allah™ from hurting you™, O Rasool-Allah™!’ He™ said: ‘Yes! One who hurts Ali™, so he has hurt me™.’

5- ما الأهمال لتشييع الطوسي جمعة عن أبي المغفل عن إشحاق بن محمد بن مروان عن أبيه عن أبي عبيدة عن سلام بن أبي عبيدة المزاهي عن لجحته في مسيرين عن أسد بن مالك قال قال رسول الله ص من حسنت عليا فقد حسنتي و من حسنتي فقد كنت قادر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Is’haq Bin Muhammad Bin Marwan, from his father, from Maseeh Bin Hatim, from Sallam Bin Abu Amrah Al Khurasani, from Muhammad Bin Sirreen, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah™ said: ‘One who envies Ali™, so he has envied me™, and one who envies me™, so he has blasphemed’.

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764 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen™, Ch 89 H 4 b
765 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen™, Ch 89 H 4 c
766 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen™, Ch 89 H 5 a
ما، الْمال للشيخ الطوسي جَََاعَةٌ عَنْ أَبِِ الْمُفَضَّلِ عَنْ عَلِي ِ بْنِ أَحَْْدَ بْنِ عَمْرٍو عَنِ الَْْسَنِ بْنِ الَْْكَمِّ عَنِ الَْْسَيِْْ بْنِ سُلَيْمَانَ عَنْ أَبِِ الَْْارُودِ عَنْ مَُُمَّدِ بْنِ سِيِْْ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللََِّّ ص قَالَ: مَنْ حَسَدَ عَلِي اً حَسَدَنِ وَ مَنْ حَسَدَنِ دَخَلَ النَّارَ

وَ أَنْشَدَنِ الْعُرَنُِ إِن ِ حُسِدُِْ ف َزَادَ اللََُّّ فِِ حَسَدِي لََّ عَاشَ مَنْ عَاشَ يَوْماً غَيْْ مَُْسُودٍ مَا يُُْسَدُ الْمَرْءُ إِلََّّ مِنْ فَضَائِلِه بَِلْعِلْمِ وَ الظَّفَرِ أَوْ بَِلْبَأْسِ وَ الُْْودِ.

And Al-Urny prosed, ‘I envied, so Allah increased in my envy. There is no life for one who lives for one day being envied. The person will not be envied except from his merits with the knowledge and the victory, or with the prowess and the generosity’.

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767 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 89 H 5 b
CHAPTER 90 – WHAT WERE MANIFESTED FROM HIS\textit{asws} VIRTUES BY HIS\textit{asws} HOLY SOUL

1 – ل، الإمامي للمصدوقي بن محمدٍ، ولمجتدي معًا عن المحسن بن علي بن الطعام عن محمدٍ عن عبدالرحمن بن علي بن الطعام عن إشراق عن الطعام عن أمير المؤمنين عن قال: أنا خليفة الله، أنا خليفة الله، أنا مختار الله، أنا نائب الله عن آنذاك عليًّا محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمد١

From Amir Al-Momineen\textit{asws} having said: 'I\textit{asws} am a Divine Authority of Allah\textit{azwj}, and I\textit{asws} am a caliph of Allah\textit{azwj}, and I\textit{asws} am a Path of Allah\textit{azwj}, and I\textit{asws} am a door of Allah\textit{azwj}, and I\textit{asws} am a treasurer of the Knowledge of Allah\textit{azwj}, and I\textit{asws} am the one entrusted upon the secrets of Allah\textit{azwj}, and I\textit{asws} am the Imam\textit{asws} of the created beings after the best caliph, Muhammad\textit{saww}, the Prophet\textit{saww} of Mercy’.\textsuperscript{768}

2 – ل، الإمامي للمصدوقي، لمجتدي عن الأندلسي عن شهاب بن محمد بن ناصر عن الطعام عن أمير المؤمنين عن قال: أنا خليفة الله، أنا خليفة الله، أنا مختار الله، أنا نائب الله عن آنذاك عليًّا محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمدٍ بن علي بن محمد١

From Amir Al-Momineen\textit{asws} said: 'I\textit{asws} am a caliph of Rasool-Allah\textit{saww}, and his\textit{saww} Vizier, and his\textit{saww} inheritor. I\textit{asws} am the brother\textit{asws} of Rasool-Allah\textit{saww}, and his\textit{saww} successor\textit{asws}, and his\textit{saww} beloved. I\textit{asws} am an elite of Rasool-Allah\textit{saww} and his\textit{saww} companion. I\textit{asws} am a son\textit{asws} of an uncle\textit{asws} of Rasool-Allah\textit{saww} and husband\textit{asws} of his\textit{saww} daughter\textit{asws} and father of his\textit{saww} (grand) sons\textit{asws}.

'I\textit{asws} am a chief of the successors\textit{asws}, and successor\textit{asws} of the chief of the Prophets\textit{saww}. I\textit{asws} am the mighty argument, and the greatest Sign, and the lofty example, and a door of the Chosen Prophet\textit{saww}. I\textit{asws} am the firmest handhold, and the word of piety, and a trustee of Allah\textit{azwj}, Exalted is His\textit{azwj} Mention, upon the people of the world’.\textsuperscript{769}

\textsuperscript{768} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textit{asws}, Ch 90 H 1
\textsuperscript{769} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textit{asws}, Ch 90 H 2
‘My asws religion is the religion of the Prophet saww, and my asws affiliation is the affiliation of the Prophet saww. So, the one who talks badly of my asws religion and my asws affiliation, so rather he has spoken badly of Rasool-Allah saww.

(The book) ‘Al Amaali’ of Al Sadouq – Muhammad Bin Umar Al Hafiz, from Muhammad Bin Al Husayn Bin hafs, from Ibrahim Bin Ismail, from his father, from his grandfather, from Salamah, from Abu Sadiq who said,

‘Amir Al-Momineen asws said in one of his asws sermons: ‘O you people! Listen to my asws word and understand from me asws, for the separation is near. I asws am the Imam asws of the created beings, and successor asws of the best caliph (Muhammad saww), and husband of chiefess of the women of this community, and father asws of the clean family asws and the guiding Imams asws.

I asws am brother asws of Rasool-Allah saww, and his saww successor asws, and his saww guardian, and his saww companion, and his saww elite, and his saww beloved, and his saww friend.

I asws am Emir of the Momineen, and guide of the resplendent, and chief of the successors as. My asws was is the water of Allah azwj and my asws peace is the peace of Allah azwj, and obeying me asws is obeying Allah azwj, and my asws Wilayah is Wilayah of Allah azwj, and my asws Shias are friends of Allah azwj, and my asws helpers are helpers of Allah azwj.

By the One azwj Who Created me asws, and I asws was not a thing! The memorisers from the companions of Rasool-Allah saww Muhammad saww have known that the allegiance-breakers

and the deviants and the renegades have been cursed upon the tongue of the Ummy Prophet\textsuperscript{asw}, and the one who fabricates would be disappointed\textsuperscript{[20:61]}’.\textsuperscript{771}

The ways have been opened up for me\textsuperscript{asws} and I\textsuperscript{asws} learnt the lineages, and the cloud flowed for me\textsuperscript{asws}, and I\textsuperscript{asws} learnt the (knowledge of) the afflictions and the deaths, and the decisive address. And I\textsuperscript{asws} have looked into the kingdoms by the Permission of my\textsuperscript{asws} Lord\textsuperscript{azwj}, so it is not hidden from me\textsuperscript{asws} what has happened before me\textsuperscript{asws}, nor would it be lost to me\textsuperscript{asws} from after me\textsuperscript{asws}, and what would be coming after me\textsuperscript{asws}.

And my\textsuperscript{asws} Wilayah is what Allah\textsuperscript{azwj} Perfected their religion for this community, and Completed the Favours upon them, and was Pleased for them with their Islam, when He\textsuperscript{asw} Said to Muhammad\textsuperscript{asw} on the Day of Wilayah: ‘O Muhammad\textsuperscript{asw}! Inform them that I\textsuperscript{azwj} have Perfected their religion for them today, and Completed My\textsuperscript{azwj} Favours upon them, and am Pleased for them with Al\textsuperscript{asw} Islam as a religion. All that is from the Conferment of Allah\textsuperscript{azwj} upon me\textsuperscript{asw}, so for Him\textsuperscript{azwj} is the Praise’.\textsuperscript{772}

\textsuperscript{771} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 4

\textsuperscript{772} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 5
from Rasool-Allahsaww what each one of these is most beloved to mere saws for as long as the sun rises upon it (the earth).

قَالَ لِ أَنْتَ أَخِي فِِ الدُّن ْيَا وَ الَْخِرَةِ وَ أَق ْرَبُ الَْْلََئِقِ مِنِ ِ فِِ الْمَوْقِفِ وَ أَنْتَ الْوَزِيرُ وَ الْوَصِيُّ وَ الَْْلِيفَةُ فِِ الَْْهْلِ وَ ا

He saww said to me saws: ‘You saws are my saww brother saws in the world and the Hereafter, and will be the closest of the people to me saww in the pausing station, and you saws are the Vizier, and the successor saws, and the caliph regarding the family and the wealth, and you saws are the holder of my saww flag in the world and the Hereafter, and you saws are my saww friend and the friend of Allahazwj, and your saws enemy is my saww enemy, and my saww enemy is an enemy of Allahazwj.’ 773

قَالَ لِ يََ عَلِيُ أَنْتَ أَخِي فِِ الدُّن ْيَا وَ أَخِي فِِ الَْخِرَةِ وَ أَنْتَ أَق ْرَبُ النَّاسِ مِنِ ِ مَوْقِفاً يَوْمَ الْقِيَامَةِ وَ مَنْزِلِ وَ مَنْزِلُكَ فِِ الَْْنَّةِ مُتَوَاجِهَانِ كَمَنْزِلِ الَْْخَوَيْنِ وَ أَنْتَ الْوَصِيُّ وَ أَنْتَ الْوَلُِّ وَ أَنْتَ الْوَزِيرُ وَ عَدُوُّكَ عَدُو ِي وَ عَدُو ِي عَدُوُّ اللََِّّ وَ وَلِيُّكَ وَ وَلِيُّهُ وَلُِّ اللََِّّ

He saww said to me saws: ‘O Ali saws! You saws are my saws brother saws in the world and my saws brother saws in the Hereafter, and you will be the closest of the people to me saws standing on the Day of Qiyamah, and my saws house and your saws house in the Paradise are facing each other like the houses of two brothers, and you saws are the successor saws, and you saws are the guardian saws, and you saws are the Vizier, and your saws enemy is my saws enemy, and my saws enemy is an enemy of Allahazwj, and your saws friend is my saws friend, and my saws friend is a friend of Allahazwj.’ 774

قَالَ لِ عَشْرٌ مِنْ رَسُولِ اللََِّّ لََْ ي ُعْطَهُنَّ أَحَدٌ ق َبْلِي وَ لََّ ي ُعْطَاهُنَّ أَحَدٌ ب َعْدِي

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Nasr Bin Muzahim, from Abu Khalid,

‘From Zayd son of Ali saws (Bin Al-Husayn saws), from his forefathers saws, from Ali saws having said: ‘There were ten (things) for me saws from Rasool-Allahsaww, he saww did not give these to anyone before me saws nor to anyone after me saws.

قَالَ لِ يََ عَلِيُ أَنْتَ أَخِي فِِ الدُّن ْيَا وَ أَخِي فِِ الَْخِرَةِ وَ أَنْتَ أَق ْرَبُ النَّاسِ مِنِ ِ مَوْقِفاً يَوْمَ الْقِيَامَةِ وَ مَنْزِلِ وَ مَنْزِلُكَ فِِ الَْْنَّةِ مُتَوَاجِهَانِ كَمَنْزِلِ الَْْخَوَيْنِ وَ أَنْتَ الْوَصِيُّ وَ أَنْتَ الْوَلُِّ وَ أَنْتَ الْوَزِيرُ وَ عَدُوُّكَ عَدُو ِي وَ عَدُو ِي عَدُوُّ اللََِّّ وَ وَلِيُّكَ وَ وَلِيُّهُ وَلُِّ اللََِّّ

He saww said to me saws: ‘O Ali saws! You saws are my saws brother saws in the world and the Hereafter, and you saws will be the closest of the people to me saws standing on the Day of Qiyamah, and my saws house and your saws house in the Paradise are facing each other like the houses of two brothers, and you saws are the successor saws, and you saws are the guardian saws, and you saws are the Vizier, and your saws enemy is my saws enemy, and my saws enemy is an enemy of Allahazwj, and your saws friend is my saws friend, and my saws friend is a friend of Allahazwj.’ 774

قَالَ لِ عَشْرٌ مِنْ رَسُولِ اللََِّّ ص عَشْرُ خِصَالٍ مَا يَسُرُّنِ

(The book) ‘Al Khisaal’ – Ahmad Bin Muhammad Bin Al Saqar, from Muhammad Bin Al Abbas, from Muhammad Bin Khalid Bin Ibrahim, from Ismail Bin Musa, from Abdullah Bin Muhammad, from his father, from Amro Bin Shmir, from jabir Bin Yazeed,

‘From Muhammad saws Bin Ali Al-Baqir saws, from his saws father saws, from his saws grandfather saws having said: ‘He saws said: ‘There were ten characteristics for me saws from Rasool-Allahsaww
what cheer me asws for as long as the sun rises upon it (the earth) and sets. One of his asws companions said, 'Explain it for us, O Ali asws!'

He asws said: 'I asws heard Rasool-Allah saww saying: 'O Ali asws! You asws are the successor asws, and you asws are the Vizier, and you asws are the caliph regarding the family and the wealth. Your asws friend is my asws friend, and your asws enemy is my saww, and you asws are chief of the Muslims from after me asws, and you asws are my saww brother asws, and you asws will be the closest of the people from me saww in the pausing station, and you asws are the bearer of my saww flag in the world and the Hereafter'.'

He saww had said: 'You asws are my saww brother asws in the world and the Hereafter, and you asws will be closest of the people from me saww standing on the Day of Qiyamah, and your asws faces my saww house in the Paradise like what the two brothers tend to face for the Sake of Allah azwj, and you asws are bearer of my saww flag in the world and the Hereafter;

And you asws are my saww successor asws, and my saww inheritor, and my saww caliph regarding the family, and the wealth, and the Muslims during every absence, and your asws friend is my saww friend, and my saww friend is a friend of Allah azwj, and your asws is my saww enemy, and my saww enemy is enemy of Allah azwj'.
From Abu Abdullah asws having said: 'Amir Al-Momineenasws said in hisasws sermon: ‘I asws am the guide, and I asws am the Guided, and I asws am the father of orphans and the poor, and I asws am a shelter of every weak and security of every fearful, and I asws am the guide of Momineen to the Paradise, and I asws am the strong rope of Allahazwj, and I asws am the firmest handhold, and the word of piety.

وَ آنََ عَيُْْ اللََِّّ وَ لِسَانُهُ الصَّادِقُ وَ يَدُهُ وَ آنََ جَنْبُ اللََِّّ الَّذِي يَقُولُ أَنْ تََقُولَ نََْفْسٌ يَ حَسْرَتى عَلى ما فَرَّطْتُ فِِ جَنْبِ اللََِّّ وَ أَنََ يَدُ اللََِّّ الْمَبْسُوطَةُ عَلَى عِبَادِه بَِلرَّحَْْةِ وَ الْمَغْفِرَةِ وَ أَنََ بََبُ حِطَّةٍ مَنْ عَرَفَنِِ وَ عَرَفَ حَق ِي فَقَدْ عَرَفَ رَبَّهُ لَِْن ِ وَصِيُّ نَبِيِهِ فِِ أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ لََّ يُنْكِرُ هَذَا إِلََّّ رَادٌّ عَلَى اللََِّّ وَ عَلَى رَسُولِهِ صَلَوَاُِ اللََِّّ أَمِيُْ الْمُؤْمِنِيَْ صَلَوَاُِ اللََِّّ عَلَيْهِ ذَاَِ يَوْمٍ عَلَى مِنْبَِِ الْكُوفَةِ أَنََ سَيَِّدُ الْوَصِيَّ وَ وَصِيُّ سَيَِّدِ النََّبِيِّ وَ اِنْسَلَاحُ الْفِئَةُ الْبَاغِيَةُ حِزْبُ الشَّيْطَانِ مَنْ سَاوَى بَيَْْ عَدُو ِنََ فَلَيْسَ مِنَّا."

And I asws am an Eye of Allahazwj and Hisazwj truthful Tongue, and Hisazwj Hand, and I asws am the Side of Allahazwj which Heazwj Says: Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56], and I asws am the Hand of Allahazwj extended upon Hisazwj servants with the mercy and the forgiveness, and I asws am the door of Hitta.

One who recognises measws and recognises myasws rights, so he has recognised his Lordazwj because asws am the successorasws of Hisaswj Prophetasws in Hisaswj earth, and Hisaswj Divine Authority upon Hisaswj creatures. No one will deny this except a rejector upon Allahazwj and upon Hisaswj Rasoolasws.

777 Bihar Awar – V 39, The book of History – Amir Al Momineenasws, Ch 90 H 10

778 Bihar Awar – V 39, The book of History – Amir Al Momineenasws, Ch 90 H 11
I asws am the wearer of the ring in the right hand, and dusty of the forehead (from doing Sajdahs). I asws am the one who emigrated the two emigrations and pledged the two allegiances. I asws am a participant of Badr, and Hunayn. I asws am the striker with the two swords, and the one carried upon two horses. I asws am inheritor of knowledge of the former ones, and a Divine Authority of Allah azwj upon the worlds after the Prophets as and Muhammad saww Bin Abdullah asw, last of the Prophet as.

The people of my asws friendship are Mercied, and the people of my asws enmity are Accursed, and my saww beloved Rasool-Allah saw used to frequently said: ‘O Ali asws! Having your asws love is piety and Eman and having your asws hatred is Kufr and hypocrisy. And (he saww had said): ‘I saww am the house of wisdom and you asws are its key, and he lies, the one who claims that he loves me saww and hates you asws’. 779

And Rasool-Allah saww said during his saww illness: ‘I asws am not fearful upon you asws that you asws might stray after me asw, but I asw fear upon you asw the mischief of Quraysh, and their habits.

‘Allah is Sufficient for us and the most excellent Protector’ [3:173] upon that a third of the Quran is regarding us asws and regarding our asws Shias. So, whatever was from good, it is for us asws and for our asws Shias; and a third of the remainder, the people are our asws participants in it. So, whatever was in it of evil, it is for our asws enemies’.

Then He\textsuperscript{as} Said: ‘\textit{Are they equal, those who do not know and those do know?}’ \textsuperscript{[39:9]} – up to the end of the Verse. So, we\textsuperscript{as} People\textsuperscript{as} of the Household (are the ones who know), and our\textsuperscript{as} Shias are the ones of understanding, and those who do not know are our\textsuperscript{as} enemies, and our\textsuperscript{as} Shias, they are the guided ones\textsuperscript{[780]}.

14- بر، بصائر الدرجات: ْنُحَمِّدُ بْنُ الُْْسَيِْْ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ أَبِِ الُْْصَيِْْ الَْْسَدِي ِ عَنْ أَبِِ بَصِيٍْ عَنْ أَبِِ جَعْفَرٍ ع قَالَ:

خَرَجَ أَمِيُْ الْمُؤْمِنِيَْ ع ذَاَِ لَيْلَةٍ ب َعْدَ عَتَمَةٍ وَ هُوَ يُقُولُ هَِْهَمَةٌ وَ لَيْلَةٌ مُظْلِمَةٌ خَرَجَ عَلَيْكُمُ الِْْمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِِ يَدِهِ خَامَُِ سُلَيْمَانَ وَ عَصَا مُوسَى.\textsuperscript{[781]}

15- بر، بصائر الدرجات: ْنُعْمَانُ بْنُ الُْْسَيِْْ عَنْ إِب ْرَاهِيمَ بْنِ مَُُمَّدٍ الثَّقَفِي ِ عَنْ ب َعْ ِ مْنْ رَفْعَهُ إِلََ أَبِِ عَبْدِ اللََِّّ ع أَنَّهُ قَالَ:

الْفَضْلُ لِمُحَمَّدٍ ص وَ هُوَ الْمُقَدَّمُ عَلَى الَْْلْقِ جََِيعاً لََّ يََُقدَّمُهُ أَحَدٌ وَ عَلِيٌّ ع الْمُتَقَدِّمُ مِنْ ب َعْدِهِ وَ الْمُتَقَدِّمُ بَيَْْ يَدَيْ عَلِي ٍ ع كَالْمُتَقَدِّمِ بَيَْْ يَدَيْ رَسُولِ اللََِّّ ص وَ كَذَلِكَ يَْرِي لِلأَْئِمَّةِ بَعْدَهُ وَاحِداً بَعْدَ وَاحِدٍ.\textsuperscript{[781]}

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abu Al-Husayn Al Asady, from Abu Basheer,\textsuperscript{[780]}

‘From Abu Ja’far\textsuperscript{as} having said: ‘One night, Amir Al-Momineen\textsuperscript{as} came out to his\textsuperscript{as} companions after darkness, and they were in Al-Rahba, and he\textsuperscript{as} was saying humming: ‘And the night is dark, the Imam\textsuperscript{as} is coming out to you and upon him\textsuperscript{as} is the shirt of Adam\textsuperscript{as}, and in his\textsuperscript{as} hand is the ring of Suleyman\textsuperscript{as} and staff of Musa\textsuperscript{as}’.’\textsuperscript{[781]}

(Th...
It flows for their\textsuperscript{asws} last one from Allah\textsuperscript{azwj} similar to what which Allah\textsuperscript{azwj} Obligated for their\textsuperscript{asws} first one\textsuperscript{asws}. The one who is guided by their\textsuperscript{asws} way and submits to their instructions, so he would have held fast to the strong Rope of Allah\textsuperscript{azwj}, and the firmest Handhold of Allah\textsuperscript{azwj}, and no one can arrive to anything from that except with the Assistance of Allah\textsuperscript{azwj}.

And Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the distributor between the Paradise and the Fire. No one can enter it except upon one of my\textsuperscript{asws} two distributions, and I\textsuperscript{asws} am the greatest differentiator, and a pairing of iron, and door of the Eman, and I\textsuperscript{asws} am the owner of the staff, and the branding iron. No one precedes me\textsuperscript{asws} except Ahmad\textsuperscript{saww}.

Rasool-Allah\textsuperscript{saww} will be called and would be clothed, then he\textsuperscript{saww} would be called to speak, and he\textsuperscript{saww} would speak. The \textsuperscript{asws} will be called and \textsuperscript{asws} will speak upon his\textsuperscript{saww} talk. And the entirety of the successors\textsuperscript{as} and the Prophets\textsuperscript{as} have acknowledged to me\textsuperscript{asws} with the like of what they\textsuperscript{as} had acknowledged with to Muhammad\textsuperscript{saww}.

And \textsuperscript{asws} have been Given the seven (qualities) which no one has preceded me\textsuperscript{asws} to it. \textsuperscript{asws} am Taught the names and the governments between the servants, and interpretation of the Book, and distribution of the truth from the war booties between the children of Adam\textsuperscript{as}.

Nothing from the knowledge has been left out from me\textsuperscript{asws} except and the Blessed has Taught me\textsuperscript{asws}, and \textsuperscript{asws} have been Given a phrase opening a thousand phrases, and my\textsuperscript{asws} wife\textsuperscript{asws} has been Given a Parchment wherein is from the knowledge, what no one has preceded her\textsuperscript{asws} to it, being a Specialisation from Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}.\textsuperscript{782}

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\textsuperscript{782} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 15
from it. There flowed for him\textsuperscript{asws} from the merits, what had flowed for Muhammad\textsuperscript{saww}, and for Muhammad\textsuperscript{saww} there is a merit over the entirety of the ones Allah\textsuperscript{azwj} Created.

The pursuant to him\textsuperscript{asws} regarding anything from his\textsuperscript{asws} rulings is like the pursuant to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the rejector upon him\textsuperscript{asws} regarding a minor or major (thing) is upon a limit of Shirk with Allah\textsuperscript{azwj}. Amir Al-Momineen\textsuperscript{asws} was a door of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} cannot be accessed except from it, and His\textsuperscript{azwj} Way which one who travels by something other, is destroyed.

And like that it flows upon the Imam\textsuperscript{asws} of guidance, one after another. Allah\textsuperscript{azwj} Made them\textsuperscript{asws} cornerstones of the earth stabilising it with its inhabitants, and the conclusive argument from above the earth, and from beneath the soil'.

And he\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} used to frequently say: ‘I\textsuperscript{asws} am a distributor of Allah\textsuperscript{azwj} between the Paradise and the Fire, and I\textsuperscript{asws} am the great differentiator, and I\textsuperscript{asws} am owner of the staff, and the branding iron, and there have acknowledge to me\textsuperscript{asws} the entirety of the Angels, and the Spirit, and the Rasools\textsuperscript{as} with the like of what they had acknowledged to Muhammad\textsuperscript{saww}, and I\textsuperscript{asws} have been loaded with similar to his\textsuperscript{saww} load, and it is a Load of the Lord\textsuperscript{azwj} Blessed and Exalted.

And Rasool-Allah\textsuperscript{saww} will be called and be clothed, and he\textsuperscript{saww} will be told to speak, so he\textsuperscript{saww} will speak. Then I\textsuperscript{asws} would be called and clothed, and told to speak, so I\textsuperscript{asws} shall speak upon a limit of his\textsuperscript{saww} talk.

And I\textsuperscript{asws} have been Given such qualities what not one has preceded to it before me\textsuperscript{asws} – knowledge of the deaths, and the afflictions, and the lineages, and the decisive address. So, whatever has preceded me\textsuperscript{asws} is not lost from me\textsuperscript{asws}, and it is not far from me\textsuperscript{asws} what is absent from me\textsuperscript{asws}. I\textsuperscript{asws} bring glad tidings by the Permission of Allah\textsuperscript{azwj} and will perform on His\textsuperscript{azwj} behalf, all of that being a Conferment from Allah\textsuperscript{azwj}. He\textsuperscript{azwj} had Enabled me\textsuperscript{asws} regarding it with His\textsuperscript{azwj} Knowledge’.

\textsuperscript{783} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 16 a
And the general Muslims have reported from Huzeyfa,

‘The Prophet\textsuperscript{saww} said: ‘The walker of the earth, his length is of ten cubits. No fleer would escape him. The Momin would be designated in front of his eyes, and the Kafir would be designated in front of his eyes, and with him would be the staff of Musa\textsuperscript{as} and ring of Suleyman\textsuperscript{as}. He will reveal the face of the Momin by the staff and seal the nose of the Kafir with the ring, until it would be said, ‘O Momin’, and ‘O Kafir’.” \textsuperscript{784}

\begin{itemize}
\item From Salman Al-Fars\textsuperscript{as}, from Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{as} said, ‘I\textsuperscript{ra} heard him\textsuperscript{asws} saying: ‘With me\textsuperscript{asws} is knowledge of the deaths and the afflictions, and the bequests and the lineages, and the means, and the decisive address, and births of Al-Islam, and the resources of the Kufr, and I\textsuperscript{asws} am the owner of the branding iron, and I\textsuperscript{asws} am the greatest president, and I\textsuperscript{asws} am in charge of the Return (Raj’at), and government of the governments, therefore ask me\textsuperscript{asws} about what will be happening up to the Day of Qiyamah and about what has happened in the era of every Prophet\textsuperscript{as} Allah\textsuperscript{azwj} had Sent’.’ \textsuperscript{785}
\end{itemize}

\begin{itemize}
\item ‘Ali\textsuperscript{asws} addressed the people. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! Ask me\textsuperscript{asws} before you lose me\textsuperscript{asws}! I\textsuperscript{asws} am leader of the Momineen, and peak of the foremost ones, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and last of the successors\textsuperscript{asws}, and inheritor of the inheritors.
\end{itemize}

784 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 16 b
785 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 17
I am distributor of the Fire, and Keeper of the Gardens, and in charge of the Fountain, and there isn’t anyone from us except he is a knower with entirety of the people of his Wilayah, and that is the Word of the Mighty and Majestic: But rather, you are a Warner, and for every people there is a Guide [13:7].

And Jibraeel was visiting us in our houses with the Obligations of Al Islam and its Ordinances, so His Permissible became the first Permissible, and Prohibitions of Allah are all Prohibited. We are the best of the created beings, all of them, and their system, and the reins of all reins.

And Amir Al-Momineen was asked, ‘How are you (this) morning?’ He said: I have come to the morning and I am the greatest truthful, and the mightiest distributor, and I am the successor of best of the people, and I am the first, and I am the last, and I am the esoteric, and I am the apparent, and I am a knower of all things.

And I am the eye of Allah, and I am the Side of Allah, and I am the trustee of Allah upon the Messengers. Allah is worshipped by us, and we are the

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786 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 90 H 18
787 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 90 H 19
treasurers of Allahazwj in Hisazwj earth and Hisazwj sky. And Iasws cause to live and Iasws cause to die, and Iasws am living and will not die’.

The Bedouin was astonished from hisasws words. Heasws said: ‘Iasws am the first, the first one to believe in RasoolAllahsaww, and Iasws am the last, the last one to look at himsaww when hesaww was in hissaww grave, and Iasws am the apparent, the esoteric of knowledge, and Iasws am a knower with all things, for Iasws am a knower of all things Allahazwj had Informed Hisazwj Prophetsaww with, as hesaww had informed measws with it.

As for being the Eye of Allahazwj, so Iasws am Hisazwj eye upon the Momineen and the Kafirs, and as for being the Side of Allahazwj, Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56]. The one who exceeds regarding measws, so he has exceeded regarding Allahazwj, and the Prophet-hood is not allowed for a Prophetas until heas takes a seal from Muhammadasws. So, due to that, heaswaw is named as seal of the Prophetsas. Muhammadaswaw is chief of the Prophets, and Iasws am chief of the successoras.

And as for being treasurer of Allahazwj in Hisazwj earth, so weasws have learnt what Rasool-Allahsaww has taught usasws with truthful words. And Iasws cause to live, Iasws revive the Sunnah of Rasool-Allahsaww, and Iasws cause to die, Iasws kill of the innovations, and Iasws am the living, not dying, is due to the Words of the Exalted: And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169].’

The book of Abu Bakr Al Shirazi –


788 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 90 H 20 a
Ask me asws before you lose me asws! I asws am the first, and I asws am the last’ – up to the end of his asws speech. The people of Al-Kufa wept, all of them, and they sent Salawaat upon him asws, and he asws said: ‘I asws am the spreader of its land, and I asws grew its mountains, and burst forth its springs, and planted its trees, and matured its fruits, and grew its clouds, and made its thunder to be heard, and radiated its lightning, and illuminated its sun, and cause its moon to follow, and sent down its drops, and installed its stars.

And I asws am the ocean, the turbulent, the surging, and settled its echoes, and developed the growth of the ships in it, and I asws sparkled its sun, and I asws am the Side of Allah azwj and His azwj Word, and Heart of Allah azwj, and His azwj door which He azwj can be accessed from. (He azwj Said): ‘Enter the door in Sajdah, I azwj shall Forgive for your sins for you all and Increased for the good-doers (and enter into the door performing Sajdah, We will Forgive your mistakes for you. We will Increase for the good doers’ [7:161]).

And by me asws and upon my asws hands, the Hour will be established, and regarding me the falsifiers are doubting, and I asws am the first, and the last, and the apparent, and the esoteric, and a knower with all things’.

That was expanded from Al-Baqir asws: ‘I asws am the spreader of its land’. He asws is saying: ‘I asws and my asws offspring are the land which one can settle to it. ‘And I asws am the grower of its mountains’ - meaning, ‘The Imams asws from my asws offspring, they asws are the motionless mountains which cannot stand except due to them asws. ‘And I asws burst forth its springs’ - meaning the knowledge which is affirmed in his asws heart and flowed upon his asws tongue.

‘And I asws split its rivers’ - meaning from it he asws is the branch which one who adheres with it would attain salvation. ‘And I asws planted its trees’, meaning the goodly offspring’. ‘And I asws matured its fruits’ - meaning purified their deeds. ‘And I asws grew its clouds’ - the shade, one who shades with its building.
‘And I asws send down its drops’ – meaning life and mercy. ‘And I asws make its thunder to be heard’ – meaning what wisdom he asws has made to be heard. ‘And I asws radiated its lightning’ – meaning the cities radiate due to us asws. ‘And I asws illuminated its sun’ – meaning Al-Qaim asws from us asws is Noor upon Noor spreading out. ‘And I asws cause its moon to follow’ – meaning Al-Mahdi asws from my asws offspring.

‘And I asws installed its stars’ – they are being guided by us asws and being illuminated by our asws light. ‘And I asws am the turbulent ocean, the surging’ – meaning: ‘I asws am the Imam asws of the Imams asws, and scholar of the scholars, and wise of the wise ones, and guide of the guides. My asws knowledge overflows then returns to me asws like what the ocean overflows its water upon the surface of the earth, then it returns to it by the Permission of Allah azwj.

‘And I asws grew the flowing of the ships in it’ – he asws is saying: ‘The flags of guidance and the Imams asws of guidance are from me asws’. ‘And I asws settled its echoes’ – he asws is saying: ‘I asws poked out the eye of the Fitna and killed of the roots of straying’. ‘And I asws am the Side of Allah azwj and His azwj Word, and I asws am the heart of Allah azwj’ – meaning: ‘I asws am a lamp of the Knowledge of Allah azwj’.

‘And I asws am a door of Allah azwj’ – meaning, ‘One who heads with me asws to Allah azwj, He azwj would Forgive (his sins) for him’. And his asws words: ‘By me asws and upon my asws hand, the Hour will be established’ – meaning the Return (Raj’at) before the Qiyamah. Allah azwj will Grant victory in my asws offspring for the Momineen, and for me asws would be the position of the witnessed’.

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789 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 90 H 20 b

21- كـ: رـ، رـ للمـ. تـ، فـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، وـ، و~

(The book) ‘Rijal Al Kashy’ – Tahir Bin Isa said, ‘I found in one of the books, from Muhammad Bin Al-Husayn, from ismail Bin Quteyba, from Abu Al A’ala Al Khauffaf,'
‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said: ‘I asws am the Face of Allah azwj, and I asws am the Side of Allah azwj, and I asws am the first, and I asws am the last, and I asws am the apparent, and I asws am the esoteric, and I asws am the inheritor of the earth, and I asws am the Way of Allah azwj, and I asws am determined to be upon it’.”

Kitab Al-Rowza, from the words of Ali asws (a poem): ‘For the war, I asws am for it, and am trusting with myself asws, being a Favour from Creator of the Throne. He azwj has Specialised us with it. And I asws will be the carrier of the flag of Praise on a Day and I asws shall contain it, and for me asws is the precedence in Al-Islam as a child and its honour, and for me asws is the merit over the people due to Fatima asws, and he asws two sons asws. Then my asws pride is with Rasool-Allah asws when I asws married her asws. And whenever my asws Lord azwj Revealed a Verse, he assw made me asws taste the knowledge so I asws would become understanding’.

‘Amir Al-Momineen Ali asws Bin Abu Talib asws said: ‘I asws am linked from the Prophets as to the successors as, and from the successors as to the Prophets as. And Allah azwj did not Send a Prophet assw except and I asws fulfilled his as debts, and I asws accomplished his as promises made, and my asws Lord azwj Chose me asws with the knowledge and the success. And I asws have visited to my asws Lord azwj with twelve visits. So He azwj Himself asaww Caused me asws to understand and Gave me asws the keys of the unseen’.

Then he asws said: ‘I asws am the Differentiator who differentiates between the Truth and the Falsehood. I asws shall enter my asws friends into the Paradise and my asws enemies into the Fire.

790 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 90 H 21
(It is) Ḩasan bin al-Hassan al-Bazzaż transmitting,

‘From Abdu Abdullahasws, from his fatherasws, from his grandfatherasws having said:

‘Amir Al-Momineen Ali Bin Abu Talibasws addressed upon the pulpit of Al-Kufa, and among what heasws said was: ‘By Allahazwj Iasws am the judge of the people on the Day of the religion (Qiyamah), and distributor between the Paradise and the Fire. No entering one will enter it except upon one of myasws distributions.

And Iasws am the greatest distinguisher, and entirety of the Messengersas and the Angels and the souls were Created for our Creator. And Iasws have been Given nine (things) which no one has preceded measws to him. Iasws learnt the decisive address, and had insight of the ways of the Book, and Iasws am a carrier to the clouds, and Iasws learnt knowledge of the afflictions and the deaths and the judgments.

And by measws, the religion was perfected, and Iasws am the Favour which Allahazwj Favoured with upon His creatures, all that being a Conferment from Allahazwj, Heazwj Conferring with upon measws. And from usasws is the watcher upon the Creatures of Allahazwj and weasws are the distributors of Allahazwj and Hiaswj Divine Authorities between the servants, because Allahazwj Said: fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].

And the people of the Household. Allahazwj has Protected usasws from becoming tempters, or liars, or sorcerers, or cheaters. The one who has in him anything from these characteristics, he is not from usasws nor are weasws from him. Weasws are Peopleasws of the Household. Allahazwj has Cleaned usasws from every uncleanness. Weasws are the truthful whenever weasws speak, and the knowledgeable whenever weasws are asked.

792 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 90 H 23
Allah\textsuperscript{asws} has Given us ten characteristics, not being for anyone before us\textsuperscript{asws}, nor will they happen to be for anyone after us\textsuperscript{asws} – the knowledge, and the wisdom, and the understanding, and the Prophet-\textsuperscript{hood}, and the bravery, and the generosity, and the patience, and the truthfulness, and the chastity, and the cleanliness.

We\textsuperscript{asws} are the word of piety, and the way of guidance, and the lofty example, and the mighty argument, and the firmest handhold, and the truth which Allah\textsuperscript{azwj} has Acknowledge with: \textit{And what is there after the Truth except for the straying? So how come you are turning away? [10:32]’}.

There does not happen to be any fault in me\textsuperscript{asws} for anyone (to point at), nor anything wrong in me\textsuperscript{asws} for a speaker to speak ill of. The humble is strong in my\textsuperscript{asws} presence until I\textsuperscript{asws} take the right for him, and the strong is weak in my\textsuperscript{asws} presence, until I\textsuperscript{asws} take the right from him.

We\textsuperscript{asws} are pleased with Allah\textsuperscript{azwj} of His\textsuperscript{azwj} Judgments, and we\textsuperscript{asws} submit to Allah\textsuperscript{azwj} of His\textsuperscript{aswj} Commands. Do you see me\textsuperscript{asws} lying upon Rasool-Allah\textsuperscript{saww}? By Allah\textsuperscript{azwj}! I\textsuperscript{asws} was the first one to ratify him\textsuperscript{asws}, and I\textsuperscript{asws} will not be the first one to lie upon him\textsuperscript{saww}.

\footnote{Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 24}
I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, reported by Ibn Abu Ayyash, from him who said,

‘I heard Ali\textsuperscript{asws} saying: ‘There were ten characteristics for me\textsuperscript{asws} from Rasool-Allah\textsuperscript{saww}, what each one of these cheers me\textsuperscript{asws} for as long as the sun emerges upon it (the earth) and sets’. It was said to him\textsuperscript{asws}, ‘Name these for us, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: ‘You\textsuperscript{asws} are the brother, and you\textsuperscript{asws} are the friend, and you\textsuperscript{asws} are the successor\textsuperscript{asws}, and you\textsuperscript{asws} are the Vizier, and you\textsuperscript{asws} are the caliph regarding the family and the wealth during every absence I\textsuperscript{saww} am absent, and your\textsuperscript{asws} status from me\textsuperscript{saww} is like my\textsuperscript{saww} status from my\textsuperscript{saww} Lord\textsuperscript{azwj}, and you\textsuperscript{asws} are the caliph among my\textsuperscript{saww} community. Your\textsuperscript{asws} friend is my\textsuperscript{saww} friend, and your\textsuperscript{asws} enemy is my\textsuperscript{saww} enemy, and you\textsuperscript{asws} are Emir of the Momineen, and chief of the Muslims from after me\textsuperscript{saww}.

Then Ali\textsuperscript{asws} faced towards his\textsuperscript{asws} companions and said: ‘O community of companions! By Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not proceed upon any matter except what Rasool-Allah\textsuperscript{azwj} had covenanted to me\textsuperscript{asws} regarding it. So, beatitude is for one is immersed in our\textsuperscript{asws} love, of People\textsuperscript{asws} of the Household, in his heart.

For Allah\textsuperscript{azwj}! The learned did not mention any mention more beloved to Rasool-Allah\textsuperscript{saww} than me\textsuperscript{asws} and prayed Salat to two Qiblahs like my\textsuperscript{asws} Salat. I\textsuperscript{asws} prayed as a child and I\textsuperscript{asws} had not reached adulthood. And this (Syeda) Fatima\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon her\textsuperscript{asws}, is a part of Rasool-Allah\textsuperscript{saww}, is under me\textsuperscript{asws} (as wife). She\textsuperscript{asws}, in her\textsuperscript{asws} era, is like Maryam Bint Imran\textsuperscript{as} was in her\textsuperscript{as} era.

And Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of this community, and they\textsuperscript{asws} are from Muhammad\textsuperscript{saww} like the place of the two eyes are from the head. And as for I\textsuperscript{asws}, it is the

\textsuperscript{794} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 25
place of the hand from the body. And as for (Syeda) Fatima\textsuperscript{asws}, it is the place of the heart from the body. Our\textsuperscript{asws} example is like an example of the ship of Noah\textsuperscript{as}. One who sails in it attains salvation, and one staying behind from it, drowns\textsuperscript{a}.\textsuperscript{795}

\textsuperscript{795} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 90 H 26