Bihar Al-Anwaar

BIHAR AL-ANWAAR

Volume 40

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

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Suleym Bin Qays said, ‘It is narrated to me by Salman\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and it was narrated afterwards by Abu Zarr\textsuperscript{ra}, then I heard it from Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, they (all) said, ‘A man prided over Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so Rasool-Allah\textsuperscript{saww} said when he\textsuperscript{saww} heard it: The Arabs are priding and you\textsuperscript{asws} are among them the most prestigious of them as the son\textsuperscript{asws} of an uncle\textsuperscript{asws}, and their most prestigious as a son-in-law, and their most prestigious as a self, and their most prestigious as a husband, and as their most prestigious as a brother, and their most prestigious as an uncle\textsuperscript{asws}, and their most prestigious as a son\textsuperscript{asws}. And (you\textsuperscript{asws} are) mightiest of them in forbearance, and most abundant of them in knowledge, and their most ahead in being a Muslim, and their mightiest in being needless with yourself\textsuperscript{asws}. And what is it to you\textsuperscript{asws}, and you\textsuperscript{asws} are their most reading of the Book of Allah\textsuperscript{azwj}, and their most learned with my\textsuperscript{saww} Sunnah, and their bravest in meeting (in battle), and their most generous of hand, and their most ascetic in the world, and their most intense in striving, and their best in manners, and their most truthful of tongue, and their most beloved to Allah\textsuperscript{azwj} and to me\textsuperscript{saww}. And you\textsuperscript{asws} shall remain after me\textsuperscript{saww} for thirty years, and you\textsuperscript{asws} will worship Allah\textsuperscript{azwj} and be patient upon the injustices of Quraysh to you\textsuperscript{asws}. Then you\textsuperscript{asws} will fight them in the Way of Allah\textsuperscript{azwj} when you\textsuperscript{asws} do find supporters. You\textsuperscript{asws} will fight upon the interpretation of the Quran like you\textsuperscript{asws} have fought alongside me\textsuperscript{saww} upon its Revelation. Then you\textsuperscript{asws} will be killed as a martyr. Your\textsuperscript{asws} beard will be dyed from the blood of your\textsuperscript{asws} head. Your\textsuperscript{asws} killer would equate with the slayer of the she-camel in the hatred to Allah\textsuperscript{azwj} and the remoteness from Him\textsuperscript{aswj}. ¹

¹ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 1
‘Suleym Bin Qays said, ‘A man asked Ali asws Bin Abu Talib asws. He said to him asws and I was listening, ‘Inform me with the most superior of the virtues for you asws’. He asws said: ‘What Allah azwj has Revealed in His azwj Book regarding you asws?’

He asws said: *So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17].* He aswj Said that I asws am the witness from Rasool-Allah saww. And His aswj Words: *And those who are committing Kufr are saying, ‘He has not been Sent’. Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].* It is I asws who is meant as the one with whom is Knowledge of the Book.

He asws did not leave out anything Allah azwj had Revealed regarding him asws, except he asws mentioned it, like His aswj Words: *But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]; and His aswj Words: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59],* and other than that.

He (the man) said, ‘I said, ‘Inform me with the most superior virtue for you asws from Rasool-Allah saww’.

He asws said: ‘His saww nominating me asws on the day of Ghadeer Khumm. He saww stood for me asws with the Wilayah by the Command of Allah aswj Mighty and Majestic, and his saww words: ‘You asws are from me saww at the status of Haroun as from Musa as, except surely there is no Prophet as after me saww’.

And asws travelled with Rasool-Allah saww, there wasn’t any servant for him saww apart from me asws, and there was a fear for him saww, there wasn’t any fear for him saww apart from it, and with him saww was Ayesha; and Rasool-Allah saww was sleeping between me asws and Ayesha, there wasn’t any quilt upon us three apart from it.
Then he saww stood to pray the night Salat, moving aside the quilt by his hand from his middle, between me and Ayesha, until the quilt touched the spread which was beneath us. The fever seized me at night and kept me awake, and Rasool-Allah saww stayed awake to my staying awake.

He spent the night between me and the prayer mat, praying Salat whatever had been Determined for him. Then he would come to me and ask me and look at me. That did not cease to be his etiquette until morning. When he had prayed the morning Salat with his companions, he saww said: ‘O Allah! Heal Ali and Cure him, for he has kept me awake at night from what is with him’.

Then Rasool-Allah saww said, within the listening of his companions: ‘Receive glad tidings, O Ali! Give you glad tidings with goodness, O Rasool-Allah and Make me to be sacrificed for you’.

He saww said: ‘I did not ask Allah for anything tonight except He Gave it to me, and I did not ask anything for myself except I asked for you the like of it, and I asked Him to establish brotherhood between me and you, and He Did so, and I asked him to Make you a guardian of every Momin and Momina and He Did so’.

There were two men, one of them said to his companion, ‘What is your view of what he asked? By Allah! A Sa’a (unit of measurement) of dates is better than what he asked his Lord, and if only he had asked his Lord to Send down an Angel to support him against his enemies, or Send down a treasure for him, he and his companions would have benefited by it, for there is need with them, it would have been better than what he has asked, and he has not supplicated for Ali at all of any goodness, except it would be Answered for him’.

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The book) ‘Ma’any Al Akhbar’ – My father, from Al Muwaddib, from Ahmad Bin Ali, from Al Saqafi, from Al Hakam Bin Suleyman, from Yahya Bin Ya’la Al Aslamy, from Al Husayn Bin Zayd Al Kharzy, from Shaddad Al Basry, from Ata’a Bin Abu Riyah, from Anas Bin Malik (a well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘When there was an ascension with meaww to the sky, there aww was with a pillar, its base was of white silver, and its middle was of ruby and emeralds, and its top was of red gold. aww said: ‘O Jibraeelas! What is this?’

Heas said: ‘This is your religion, bright, clear, illuminated’. asww said: ‘And what is this, its middle?’ Heas said: ‘The Jihad’. asww said: ‘So what is this red gold?’ Heas said: ‘The emigration, and for that it, the Eman of Aliasws is high over the Eman of every Momin’.

From Abu Abdullah Ja’farasws Bin Muhammadasws having said: ‘When it will be the Day of Qiymah, a caller will call out from interior of the Throne: ‘Where is the caliph of Allahazwj in Hisazwj earth?’ The Prophetas Dawoodas would stand up. The call would come from the Presence of Allahazwj Mighty and Majestic: ‘Weazwj do not Mean youas, and even though youas were a caliph of Allahazwj the Exalted!’

Then he will call a second time: ‘Where is the caliph of Allahazwj in Hisazwj earth?’ Amir Al Momineenasws Alasws Bin Abu Talibasws would stand, and a call would come from the Direction of Allahazwj Mighty and Majestic: ‘O community of creatures! This is Alasws Bin Abu Talibasws, caliph of Allahazwj in Hisazwj earth, and Hisazwj Divine Authority upon Hisazwj servants! The one who had adhered with hisasws rope in the world, the let him attach with hisasws rope during this Day, to be illuminated by hisasws Noor, and let him follow himasws to the lofty ranks of the Gardens!’

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He said: ‘The people would stand, those who had adhered with his rope in the world, and they would follow him to the Paradise. Then the call will come from the Presence of Allah, Majestic is His Majesty: “Indeed! One who was led by an imam (leader) in the house of the world, let him follow him wherever he goes with him!”

At that time, those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]’.

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4 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 4

5 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 5
Then he saww said: ‘To me saww, O Ali asws! To me saww, O Ali asws!’ He saww did not ceased to draw me asws closer until my asws thigh stuck to his saww thigh, then he saww faced towards his saww companions and said: ‘Community of my saww companions! The mercy has come to you all by the coming of my saww brother asws Ali asws to you!

Community of my saww companions! Ali asws is from me saww and I saww am from Ali asws. His asws soul is from my saww soul, and his saww clay is from my saww clay, and he asws is my saww brother, and my saww successor asws, and my saww caliph upon my saww community during my saww lifetime and after my saww death. One obeying him asws has obeyed me saww, and one loyal to him asws has been loyal to me saww, and one opposing him asws has opposed me saww.’

(The book) ‘Al Amaali’ of Al Sadouq – Hamza Al Alawy, from Ali, from his father, from Ibn Ma’bad, from Ibn Khalid,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said; ‘O Ali asws! You asws are my saww brother asws, and my saww Vizier, and bearer of my saww flag in the world and the Hereafter, and you asws are in charge of my saww Fountain. One loving you asws loves me saww, and one hating you asws hates me saww.’

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Bin Hamdan, from Muhammad Bin Abdul Rahman Al Saffar, from Muhammad Bin Isa Al Dam’any, from Yahya Bin Al Mugheira, from Jareer, from Al Amsh, from Atiyah, from Abu Saeed Al Khudri who said,

‘Rasool-Allah saww said: ‘The night there was an ascension with me saww to the sky, Jibraeel as split my saww hand and entered me saww into the Paradise and seated me saww upon a ride from the rides of Paradise.

He as gave me saww a quince, so I saww split it in two halves, and a Hourie came out from it. Her eyes in front were like an eagle. She said, ‘The greetings be unto you, O Ahmad aswj! The greetings be unto you saww, O Rasool-Allah aswj! The greetings be unto you saww, O Muhammad aswj!’

7 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 7
I tasawwuf said: ‘Who are you? May Allah azwj have Mercy on you!’ She said, ‘I am the pleasing, the pleased. The Subduer has Created me from three types. My lower part is from Musk, and my top part is from camphor, and my middle is from Al-Anbar, and I was kneaded with water of (river) Al-Haywaan. The Majestic Said: “Be!” And I came into being. I have been Created for the sonasws yoursaww uncleasws, and yourasws successorasws, and yourasws Vizier Aliasws Bin Abu Talibasws’. 8

(I went to Abu Zarrra, may Allahazwj have Mercy upon himra, and I said, ‘O Abu Zarrra! I have seen differing, so what is that youra would instruct me?’)

Heasws said: ‘Upon you is to be with these two things – the Book of Allahazwj and the Sheykh Aliasws Bin Abu Talibasws, for Iasws have heard Rasool-Allahsaww saying: ‘This is the first one to believe in measww, and the first one to shake myasww hand on the Day of Qiyamah, and heasws is the greatest truthful, and heasws is the distinguisher who distinguishes between the truth and the falsehood’’. 9

(From Abu Ja’farasws, he (the narrator) said, ‘Heasws said to me: ‘O Abu Hamza! Do not place Aliasws below what Allahazwj has Placed himasws, nor raise Aliaisws above what Allahazwj has Raised himasws. It suffices with Aliaisws that heasws fought the people of the time and heasws will get the people of the Paradise to be married’’. 10

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8 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 8
10 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 10
'Rasool-Allah$^{saww}$ said: ‘Allah$^{azwj}$ Blessed and Exalted will Resurrect some people, their faces would be from light, being upon chairs of light, upon them would be clothes of light, being in the shade of the Throne at the status of the Prophets$^{as}$, and they wouldn’t be Prophets$^{as}$, and at the status of martyrs, and they wouldn’t be martyrs’.

A man said, ‘Will I be from them, O Rasool-Allah$^{saww}$?’ He$^{saww}$ said: ‘No’. Another said, ‘Will I be from them, O Rasool-Allah$^{saww}$?’ He$^{saww}$ said: ‘No’. It was said, ‘Who are they, O Rasool-Allah$^{saww}$?’ He$^{saww}$ placed his$^{saww}$ hand upon the head of Ali$^{asws}$ and said: ‘This one and his$^{asws}$ Shias’.

(11) – In, the Amali for the scholars of the hadith to include the reports that the Imam brought in his hadith, he$^{a}$ has said: ‘Rasool-Allah$^{saww}$ said: ‘You$^{asws}$ are my$^{saww}$ inheritor’).

(12) – In, the Amali for the scholars of the hadith to include the reports that the Imam brought in his hadith, he$^{a}$ has said: ‘Salman Al-Farsi$^{ra}$, may Allah$^{azwj}$ be Pleased with him$^{ra}$, he$^{a}$ heard the Prophet$^{saww}$ of Allah$^{azwj}$ Saying: ‘My$^{saww}$ brother, and my$^{saww}$ Vizier, and best of the one I$^{saww}$ leave behind after me$^{saww}$, is Ali$^{asws}$ Bin Abu Talib$^{asws}$’.

(13) – In, the Amali for the scholars of the hadith to include the reports that the Imam brought in his hadith, he$^{a}$ has said: ‘Rasool-Allah$^{saww}$ said to Ali$^{asws}$: ‘You$^{asws}$ are my$^{saww}$ inheritor’.

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11 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen$^{asws}$, Ch 91 H 11
12 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen$^{asws}$, Ch 91 H 12
The colour of (Syeda) FatimaAsws shone, and herAsws feet could not settle until sheAsws informed AliAsws. HeAsws said: ‘How would it be if heAsws had narrated to youAsws with the Grace of Allahazwj upon meAsws, all of it!’14

From Al-SadiqAsws, from hisAsws forefathersAsws having said: ‘Rasool-AllahSAWW said: ‘When there was an ascension with meSAWW to the sky, mySAWW LordAZwj Covenanted to meSAWW three phrases regarding AliASWS. HeAZwj said: “O MuhammadSAWW! IASWW said: ‘At YourAZwj service mySAWW LordAZwj!’ HeAZwj said: ‘AliASWS is ImamASWS of the pious, and guide of the resplendent, and leader of the Momineen!’’15

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Al Hassan Bin Al Husayn Bin Aasim, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather, ‘From Ali asws having said: ‘Salman’ra the good, may Allahazwj be Pleased with himra said, ‘O Abu Al Hassanasws! When youasws came and Ira was in the presence of Rasool-Allahsaww, heasww only said: ‘O Salman’ra! This one and hisasws party, they will be the successful ones on the Day of Qiyamah’’.16

17– In the Amali for the collection of the transmitted stories, narrated by Ibn Zaydi from Ibn Habeeb, from Abdul Raheem Bin Ali Al Jabali, from Al Hassan Bin Nazar, from Umar Bin Talha, from Asbat Bin Nazar, from Samat Bin Harb, from Saeed Bin Jubeyr who said,

‘I came to Abdullah Bin Abbas and said to him, ‘O son of an uncle of Rasool-Allahsaww! I have come to you to ask you about Aliasws Bin Abu Talibasws and the differing of the people regarding himasws’. 

Ibn Abbas said, ‘O son of Jubeyr! You have come to me to ask me about best of the creation of Allahazwj after Muhammadsaww, Prophetasww of Allahazwj. You have come to me to ask me about a manasws who had three thousand virtues for himsaww in one night, and it is the night of the kindred. O son of Jubeyr! You have come to me to ask me about the successorasws of Rasool-Allahsaww and hissaww Vizier, and hissaww caliph, and one in charge of hissaww Fountain, and hissaww flag, and hissaww intercession.

By the Oneazwj in Whose Hand is the soul of Ibn Abbas! Even if the oceans of the world were ink, and the trees as pens, and its inhabitants as scribes, and they were to write the virtues of Aliasws Bin Abu Talibasws and hisasws merits, from the day Allahazwj Mighty and Majestic Created the world up to its annihilation, they would not ever reach a tenth of what Allahazwj Blessed and Exalted has Given himaswssawr’.17

16 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 16
17 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenazwj, Ch 91 H 17
Rasool-Allahsaww said: ‘Mysaww brother, and mysaww Vizier, and mysaww successorasws regarding mysaww family, is Aliasws Bin Abu Talibasws.’ 18

There were four virtues for Aliasws, no Arab preceded himasws to it. He was the first one to pray Salat with Rasool-Allahsaww, and heasws was bearer of hissaww flag during every march, and the people were defeated during the day of ‘Al-Mihras’ (Ohad), while heasws was steadfast, and heasws washed himsaww and placed himsaww into hissaww grave’. 19

Aliasws was mentioned in the presence of Muawiya, and with him was Sa’ad Bin Abu Waqas. Sa’ad said to him, ‘You are mentioning Aliasws. There are four virtues for himasws, even if one of these were to be for me, it would have been more beloved to me than such and such’, and he mentioned a red camel.

Hissaww words: ‘saww shall give the flag tomorrow’ (at Khyber), and hissaww words: ‘Youasws are from measaww at the status of Harounas from Musasasr (after Tabuk), and hissaww words: ‘One whose Master saww was, so Aliasws is his Masterasws – and Sa’ad forgot the fourth’. 20

18 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 18
‘From the Prophet\textsuperscript{saww} having said: ‘I\textsuperscript{saww} have been given five regarding Ali\textsuperscript{asws}. As for the first, he\textsuperscript{asws} will cover my\textsuperscript{saww} bareness, and as for the second he\textsuperscript{asws} will pay off my\textsuperscript{saww} debts, and as for the third he\textsuperscript{asws} will be a reliance for me\textsuperscript{saww} on the Day of Qiyamah during the long pausing, and as for the fourth he\textsuperscript{asws} will assist me\textsuperscript{saww} upon the administration of my\textsuperscript{saww} Fountain, and as for the fifth, I\textsuperscript{saww} do not fear upon him\textsuperscript{asws} that he\textsuperscript{asws} would return to be a Kafir after Eman, nor as an adulterer after chastity’.\textsuperscript{21}

\textsuperscript{21} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 21
And the fourth was on the day of Ghadeer Khumm. Rasool-Allah saww held a hand of Ali asws and raised it until the whiteness of his armpits were seen. The Prophet saww said: ‘Am I not foremost with you all than your own selves?’ They said, ‘Yes’. He saww said: ‘So, the one whose Master I saww was, so Ali asws is his Master.

And the fifth, Rasool-Allah saww had left him asws behind among his saww family, then he asws joined with him asws. He saww said to him asws: ‘You asws are from me saww at the status of Haroun as from Musa as, except surely there is no Prophet saww after me saww’.

(23) The book ‘Al Khisaal’ – Al Ashnany, from his grandfather, from Muhammad Bin Al Gaffar, from Abdullah Bin Salih, from Israil, from Hakeem Bin Jubeyr, from Mujahid, from Abdullah Bin Shaddad, from Ibn Abbas who said,

‘There were eighteen virtues for Ali asws, even if there did not happen to be for him asws except one, he asws would have attained salvation. And there were thirteen virtues for him asws which did not happen to be for anyone in this community’.

(24) The book ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from one of his men who said, ‘Abu Saeed Al Khudri said,

‘I was with the Prophet saww at Makkah when a Bedouin arrived to him, being of tall standing and large stature, covered by a cloak and wrapped in a shawl. He said to the Prophet saww, ‘O Muhammad saww! Where is Ali asws Bin Abu Talib asws from your saww heart?’

Rasool-Allah saww cried with intense crying to the extent that his saww two cheeks were dampened from his saww tears, and he saww adhered his saww cheeks with the ground, then leapt up like someone out of his mind, and grabbed a pillar of the pulpit, then said: ‘O Bedouin! By the One saww Who Split the Seed and Formed the person and flattened the earth upon the surface of the water! You have asked me saww about a chief of every white and black, and the
first one to Fast, and give Zakat, and charity, and he asws prayed to two Qiblahs, and pledged two allegiances, and emigrated the two emigrations, and carrier of the two flags, and was victorious at Badr and Hunayn, then did not disobey Allahazwj for the blink of an eye.

He (the narrator) said, ‘The Bedouin disappeared from in front of Rasool-Allahsaww. Rasool-Allahsaww said to Abu Saeed: ‘O brother of Juheyna! Did you recognise the one who had addressed measws regarding the sonasws of myasws uncleasws Aliasws Bin Abu Talibasws. He said, ‘Allahazwj and Hisazwj Rasoolasws are more knowing’.

Heasws said: ‘By Allahazwj! Jibraeelas was had come down from the sky to the earth to take their pacts and their covenants for Aliasws Bin Abu Talibasws. 24

(The book) ‘Saheefa Al-Rezaasws’, from Al-Rezasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said to Aliasws: ‘O Aliasws! Youasws are chief of the Muslims, and leader of the Momineen, and Imamasws of the pious, and guide of the resplendent’’. 25

(The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Al Khayyat, from Al Khazir Bin Aban, from Abu Hadiya Ibrahim, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allahsaww said: ‘The Paradise is yearning for four of myasww community. I was scared of asking himasww who they were, so I went to Abu Bakr and said to him, ‘The Prophetasww said that the Paradise is yearning for four of myasww community, so ask himasww who they are’. He said, ‘I fear that I may not be from them, so the clan of Taym will fault me with it’.

I went to Umar and said to him similar to that. He said, ‘I fear that I may not happen to be from them, so the clan of Aday would fault me with it’. I went to Usman and said to him similar to that. He said, ‘I fear I may not happen to be from them, so the clan of Umayya would fault me with it’.

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I went to Ali asws and he asws was in a watering trough of his asws. I said to him asws, 'The Prophet saww said: ‘The Paradise is yearning to four of my saww community, so ask him asws who they are’.

He asws said: ‘By Allah azwj! I asws will ask him saww. If I asws was from them, then I asws praise Allah azwj Mighty and Majestic, and if I asws do not happen to be from them, I asws shall ask Allah azwj to Make me asws to be from them, and I asws would love them’.

The Prophet saww woke up and his saww head was in a lap of Ali asws. He saww said to him asws: ‘O Abu Al-Hassan asws! You two have not come except for a need?’ He asws said: ‘By my asws father as and my asws mother as, O Rasool-Allah saww! I asws entered and your saww head was in a lap of Dahiyat Al-Kalby. He asws stood to me asws and greeted unto me asws and said: ‘Take the head of the son saww of your asws uncle as, O Amir Al Momineen asws, for you asws are more rightful with it than I saww am’.

The Prophet saww said to him asws: ‘Did you asws recognise him?’ He asws said: ‘He is Dahiyat Al-Kalby’. He asws said: ‘That is Jibraeel as’. He asws said to him saww: ‘By my asws father as and my asws mother as, O Rasool-Allah saww! Anas let me asws know that you saww said: The Paradise is yearning to four from my saww community’, so who are they?’

He saww indicted by his saww hand towards him asws and said: 'You asws, by Allah azwj are first of them! You asws, by Allah azwj are first of them! You asws, by Allah azwj are first of them!' – thrice.
He asws said to him saww: ‘By my asws father as and my asws mother as! Who are the (other) three?’ He saww said to him asws: ‘Al-Miqdad as, and Salman as, and Abu Zarr asw’.  

26 The book) ‘Kashf Al-Yaqeen’ – Abu Bakr Al Khawarizmi, from Abu Al Muzaffar Abdul Malik Bin Ali, from Ahmad Bin Umar Al Muqry, from Aasim Bin Husayn Bin Muhammad, from Al Wahid Bin Muhammad Bin Abdullah, from Ahmad Bin Saeed, from Muhammad Bin Ahmad Bin Al Husayn, from Khuzeyma Bin Mahan, from Isa Bin Yunus, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,  

‘There will come a time upon the people on the Day of Qiyamah there will not be any rider in it except four’. Al-Abbas son of Abdul Muttalib asws, his saww uncle said, ‘May my father and my mother be sacrificed for you saww! Who are these four?’  

He saww said: ‘I saww would be upon Al-Buraq, and my asw brother as Salih would be upon a she-camel of Allah azwj which his as people had slayed, and my asw uncle as Hamza asws, lion of Allah azwj would be upon my asw she-camel Al-Azba’a, and my asw brother Ali asws Bin Abu Talib asws would be upon a she-camel from the she-camels of Paradise.  

There will be brocade on the two sides (of the camel), upon him asws would be two garments from the clothing of the Beneficent, upon his asws head would be a crown of light. For that crown are seventy thousand corners, upon each corner being red rubies illuminating for the rider to a travel distance of three days, and in his asws hand would be the flag of praise.  

He asws will call out: ‘There is no god except Allah azwj, Muhammad asws is Rasool asw of Allah azwj’. The people would say, ‘Who is this? A Messenger as Prophet as, an Angel of Proximity, and bearer of the Throne?’  

A caller will call out from the interior of the Throne: ‘He asws is neither an Angel of Proximity, nor a Messenger as Prophet as, nor a bearer of the Throne! This is Al asws Bin Abu Talib asws’,  

successor\textsuperscript{asws} of Rasool\textsuperscript{saww} of Lord\textsuperscript{azwj} of the worlds, and Emir of the Momineen, and guide of the resplendent, in Gardens of bliss\textsuperscript{27}.


‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} said: ‘When there was an ascension with me\textsuperscript{saww} to the sky, then from the sky to Sidrat Al-Muntaha, I\textsuperscript{saww} paused in front of my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic."

He\textsuperscript{azwj} Said to me\textsuperscript{saww}, “O Muhammad\textsuperscript{saww}! Have you\textsuperscript{saww} taken a caliph for yourself\textsuperscript{saww}, to officiate on your\textsuperscript{saww} behalf, and teach My\textsuperscript{azwj} servants what they are not knowing?” I\textsuperscript{saww} said: ‘Choose for me\textsuperscript{saww}, for Your\textsuperscript{azwj} choice’."

O Muhammad\textsuperscript{saww}! Ali\textsuperscript{asws} is the flag of guidance, and Imam\textsuperscript{asws} of the ones obeying Me\textsuperscript{azwj}, and Noor of My\textsuperscript{azwj} friends, and it is the Word which I\textsuperscript{azwj} have Necessitated for the pious. One who loves him\textsuperscript{asws}, so he has love Me\textsuperscript{azwj}, and one who hates him\textsuperscript{asws}, so he has hated Me\textsuperscript{azwj}. So, give him\textsuperscript{asws} the glad tidings of that, O Muhammad\textsuperscript{saww}!”

\textsuperscript{27} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 27
The Prophet saww said: 'I saww said: ‘My saww Lord aswj! I saww have given him asws the glad tidings’. Ali asws said: ‘I saww am a servant of Allah aswj and in His aswj Grip. If He aswj Punishes me saww it would be due to my asws sins. He aswj will not be unjust to me saww of anything. And if He aswj Completes my asws promise for me saww, so Allah aswj is my asws Master’.

He saww said: ‘I saww said: ‘O Allah aswj! Polish his asws heart and Make the Eman to be nourished by it’. He aswj Said: ‘I saww have Done that with him asws, O Muhammad saww, apart from that I saww have Specialised him asws with something from the afflictions I saww have not Specialised any one of My aswj friends from it!’

He saww said: ‘I saww said: ‘My saww Lord aswj! (He asws is) my saww brother asws and my saww companion!’ He aswj Said: “It has preceded in My aswj Knowledge that he asws will be Tried. Had it not been for Ali asws, My saww party would not be recognised, nor My aswj friends, nor friends of My aswj Rasool saww!”28

And he saww said: ‘O Umm Salama ra! Be witness! This Ali asws is Emir of the Momineen, and chief of the Muslims, and receptacle of my saww knowledge, and my saww door which I saww can be accessed from. He asws is my asws brother asws in the religion, and of my asws equal rank in the Hereafter, and he saww will be with me saww in the lofty peaks’.29

‘Rasool-Allahsaww said: ‘Scoop for me saww (water for performing) wud’u’. Then hesaww stood and prayed two cycles Salat, then said: ‘O Anas! The first one to enter from this door is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent, and seal of the successorsasws’.

He (Anas) said, ‘I said, ‘O Allahazwj! Make him to be a man from the Helpers’, and I concealed when Aliasws came. Heasws said: ‘Who is this, O Anas?’ I said, ‘Aliasws’. Heasws stood up smiling and hugged himasws, then went on to wipe the sweat of hisasws face upon hisasws face, and wiping the sweat of Aliasws upon hisasws face’.

Heasws said: ‘O Rasool-Allahsaww Iasws have seen yousaww do something yousaww have not done with measws before’. Heasws said: ‘And what prevents measaww, and youasws are the officiator on mysaww behalf, and youasws will make them hear mysaww voice, and clarify for them whatever they are differing in, from after measaww’.

30- شف، كشف اليعينين مسند عين أبي زيد عن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن طيار عن أحمد بن هارون عن أحمد بن محمد بن محمد بن أحمد بن محمد بن أحمد بن محمد بن أحمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن أحمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد ben
This is the last Hadeeth of Al-Bazzaz, and there is an addition by Al-Shuruty in his report, ‘And Rasool-Allahsaww said: ‘Three (things) have been Revealed to me regarding Aliasws – heasws is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent’. 31

(I was a servant of Rasool-Allahsaww, and it was a night of Umm Habeeba daughter of Abu Sufyan. I came to Rasool-Allahsaww with (water for performing) wud’u. Heasw said: ‘O Anas! There will be entering to you from this door, Emir of the Momineen, and best of the successorsasws, the most advance of the people in becoming a Muslim, and most of the people of wisdom, and most outweighing of the people in forbearance’.

I said, ‘O Allahasw! Make him to be from my people!’ It was not long before Alisasws Bin Abu Talibasws entered from the door, and Rasool-Allahsaww was performing wud’u, and hesaww returned the water upon the face of Alisasws until hisasws eyes were filled from the water.

Heasws said to Rasool-Allahsaww, ‘Has anything newly occurred regarding measws?’ Rasool-Allahsaww said: ‘Nothing has newly occurred regarding youasws. O Aliasws, except good. O Aliasws! Iasws am from youasws and youasws are from measw. Youasws shall officiate on myasws behalf, and fulfil myasw responsibilities, and wash measw, and cover measw in myasw grave, and make the people hear on myasw behalf, and clarify for them from after measw’.

Alisasws said to himsaww, ‘O Rasool-Allahsaww! Or wouldn’t yousaww have already delivered?’ Hasanw said: ‘Yes, but youasws will clarify for them whatever they are differing in, after measw’. 32

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31 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 31
32 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 32
He greeted unto him asws, and he asws responded the greeting, then said, ‘O my beloved! Come near me. There is praise for you asws with me to narrate to you asws. You are Emir of the Momineen, and guide of the resplendent, and chief of the children of Adam as on the Day of Qiyamah, apart from the Prophets as and the Messengers as.

The flag of Praise would be in your asws hand. You asws and your asws Shias would be escorted, having had succeeded, the ones who had befriended you asws, and incurred a loss, the ones having abandoned you asws. One loving Muhammad saww is one loving you asws, and haters of Muhammad saww are your asws haters. They will never attain my intercession. Come near me!’ He took the head of the Prophet saww and placed it in his asws lap’.

33 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 33
The Prophet saww said to her asws: ‘Are you asws not pleased, O Fatima asws, that I saww have got you asws married to their most advanced in being a Muslim, and the most abundant of them in knowledge? And Allah azwj the Exalted Noticed to the people of the earth with a Notification, and Chose your asws father saww from them, and Made him a Prophet saww, and He azwj Noticed secondly and Chose your asws husband from them, and Made him asws a successor asws.

وَأَوْحَى اللَّٰٰلَّٰلَّٰلَّٰحمَيَاً إِلَى يَٰٓأَيُّهَا أَنَّكُمْ لَيَٰلِي يَٰٓأَيُّهَا زَوَّجَكُمْ أَفْتَهُمْ جَلَّمَا وَ أَكْثَرُهُمْ عَلَى مَّلَأِهِمْ وَ أَقْدَََهُمْ سَلَّمَا فَضَحَّكَتْ رَقَبَائِهِمْ عَمَّٰلَّٰعَٰوَ اسْتَبْشَرَََْ

And Allah azwj had Revealed to me saww that I saww should get you asws married to him asws. Don’t you asws know, O Fatima asws, you asws were married to him asws due to the prestige of Allah azwj?

فَقَالَ رَسُولُ اللَّٰلَّٰلَّٰحمَيَاً إِلَى يَٰٓأَيُّهَا أَنَّكُمْ لَيَٰلِي يَٰٓأَيُّهَا زَوَّجَكُمْ أَفْتَهُمْ جَلَّمَا وَ أَكْثَرُهُمْ عَلَى مَّلَأِهِمْ وَ أَقْدَََهُمْ سَلَّمَا فَضَحَّكَتْ رَقَبَائِهِمْ عَمَّٰلَّٰعَٰوَ اسْتَبْشَرَََْ

Rasool-Allah saww said: ‘O Fatima asws! Ali asws has eight cutting teeth (a metaphor). Allah azwj has not Made it to be for anyone from the formers ones and the latter ones, like it. He asws is my asws brother asws in the world and the Hereafter, and that isn’t for anyone from the people; and you asws Fatima asws, chiefess of the women of Paradise, are his asws wife, and the two chiefs of mercy, my saww two grandsons asws, are his asws sons asws, and his asws brother as is adorned with the two wings in the Paradise, flying with the Angels wherever he so desires to.

وَعْلَمَنَافِيَّةَ النَّاسِ وَالْأَجَيْلِ وَيَمْتَأَ لَيْسَ لْيَحْدُنَّ أَنْتَ أَوَّلُ الْمُؤْْئِهِينَ وَأَوْلِي الْمَتَّمِّهِينَ وَالْوَرَثَينَ وَرَثَّيَّةٌ وَ يَدَّعُ نَيْسَائِي أَهْلِي الَّٰهِ زَوْجَتُهُ وَ سَيْبُطَا الرَّحْيُ وَ سَيْبُطَايَ وُلْدُهُ وَ أَخُوهُ الْمُزَيَّنُ بِيَّاِلَّيَّةٍ فِي الَّٰهِ يَطِيَّيُّ َْعَ الْمَلَّٰشِيََةٍ حَيْثُ يَشَاءُ

And with him asws is knowledge of the former ones and the latter ones, and he asws is the first one to believe in me saww, and last of the people to have a pact with me saww, and he asws is my asws successor asws and inheritor of the successors asws.

وَجِدَتْ مَا لَفِي الْأَيَّامِ وَالْأَجَيْلِ وَيَمْتَأَ لَيْسَ لْيَحْدُنَّ أَنْتَ أَوَّلُ الْمُؤْْئِهِينَ وَأَوْلِي الْمَتَّمِّهِينَ وَالْوَرَثَينَ وَرَثَّيَّةٌ وَ يَدَّعُ نَيْسَائِي أَهْلِي الَّٰهِ زَوْجَتُهُ وَ سَيْبُطَا الرَّحْيُ وَ سَيْبُطَايَ وُلْدُهُ وَ أَخُوهُ الْمُزَيَّنُ بِيَّاِلَّيَّةٍ فِي الَّٰهِ يَطِيَّيُّ َْعَ الْمَلَّٰشِيََةٍ حَيْثُ يَشَاءُ

(The book) ‘Al Irshad’ – It is reported by Muhammad Bin Ayman, from Abu Hazim a slave of Ibn Abbas who said,

‘Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘O Ali asws! You asws will be disputed with, so you asws should dispute by seven characteristics the like of which aren’t for anyone else. You asws are first of the Momineen with me asws in Eman, and their mightiest in Jihad, and their most learned with the days of Allah azwj, and their most loyal with the pact of Allah azwj, and

34 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 34
their kindest with the citizens, and their fairest in distributions, and their greatest with the privileges in the Presence of Allahazwj. \(^{35}\)

him\textsuperscript{asws} over you all, for do not oppose him\textsuperscript{asws}, for you will be overturned upon your heels: \textit{And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]}. 

Community of people! Allah\textsuperscript{azwj} has Chosen me\textsuperscript{saww} from His\textsuperscript{azwj} creation and Sent me\textsuperscript{saww} to you all as a Messenger\textsuperscript{saww}, and Chose Ali\textsuperscript{asws} for me\textsuperscript{saww} as a caliph and a successor\textsuperscript{asws}.

Community of people! Surely, when there was an ascension with me\textsuperscript{saww} to the sky, and entirety of the ones who were with me\textsuperscript{saww} stayed behind from me\textsuperscript{saww}, from the Angels of the skies, and Jibraeel\textsuperscript{as}, and the Angels of Proximity, and I\textsuperscript{saww} arrived to the veils of my\textsuperscript{saww} Lord\textsuperscript{azwj}. I\textsuperscript{saww} entered into seventy thousand veils. There was a veil between each veil – from the veils of Might, and Power, and Glory, and Prestige, and Greatness, and Magnificence, and light, and darkness, and Dignity, until I\textsuperscript{saww} arrived to the veils of the Majesty.

My\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted Whispered to me\textsuperscript{saww} and I\textsuperscript{saww} stood in front of Him\textsuperscript{azwj}, and He\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Mention, Advanced to me\textsuperscript{saww} what I\textsuperscript{saww} love and Commanded me\textsuperscript{saww} with what He\textsuperscript{azwj} Wanted. I\textsuperscript{saww} did not ask Him\textsuperscript{azwj} anything for myself\textsuperscript{saww} regarding Ali\textsuperscript{asws}, except He\textsuperscript{azwj} Granted it to me\textsuperscript{saww}, and Promised me\textsuperscript{saww} the Intercession regarding his\textsuperscript{asws} Shias and his\textsuperscript{asws} friends.

Then the Sublime, Majestic is His\textsuperscript{azwj} Majesty Said: “O Muhammad\textsuperscript{saww}! Whom do you\textsuperscript{saww} love (most), from My\textsuperscript{azwj} creatures?” I\textsuperscript{saww} said: ‘I\textsuperscript{saww} love the one whom You\textsuperscript{azwj} love, O my\textsuperscript{saww} Lord\textsuperscript{azwj}!’

He\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Majesty Said to me\textsuperscript{saww}: “I\textsuperscript{azwj} Love Ali\textsuperscript{asws} and Love the one loving him\textsuperscript{asws}’ I\textsuperscript{saww} fell in Sajdah to Allah\textsuperscript{azwj}, glorifying, thanking to my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted.

He\textsuperscript{azwj} Said to me\textsuperscript{saww}: “O Muhammad\textsuperscript{saww}! Ali\textsuperscript{asws} is My\textsuperscript{azwj} friend, and My\textsuperscript{azwj} Choice after you\textsuperscript{saww}, from My\textsuperscript{azwj} creatures. I\textsuperscript{azwj} have Chosen him\textsuperscript{asws} for you\textsuperscript{saww} as a brother, and a
successor\textsuperscript{asws}, and a Vizier, and an elite, and a caliph, and a helper for you\textsuperscript{saww} against My\textsuperscript{azwj} enemies.

O Muhammad\textsuperscript{saww}! By My\textsuperscript{azwj} Might and My\textsuperscript{azwj} Majesty! No tyrant will attack Ali\textsuperscript{asws} except I\textsuperscript{azwj} will Break him, nor will any enemy from My\textsuperscript{azwj} enemies fight Ali\textsuperscript{asws} except I\textsuperscript{azwj} will Defeat him and Distance him.

O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} Noticed upon the hearts of My\textsuperscript{azwj} servants and I\textsuperscript{azwj} Found Ali\textsuperscript{asws} to be the most advising to you\textsuperscript{saww} from My\textsuperscript{azwj} creatures, and their most obedience to you\textsuperscript{saww}, so take him\textsuperscript{asws} as a brother, and a caliph, and a successor, and get your\textsuperscript{saww} daughter\textsuperscript{asws} married to him\textsuperscript{asws}, for I\textsuperscript{azwj} shall be Gifting two boys\textsuperscript{asws} to them\textsuperscript{asws}, good, clean, pious, pure.

O Muhammad\textsuperscript{saww}! I\textsuperscript{azwj} Vow by Myself\textsuperscript{azwj}, and have Decreed upon Myself\textsuperscript{azwj} that no one from My\textsuperscript{azwj} creatures will befriend Ali\textsuperscript{asws}, and his\textsuperscript{asws} wife\textsuperscript{asws}, and their\textsuperscript{asws} offspring, except I\textsuperscript{azwj} will Raise his flag to the Base of My\textsuperscript{azwj} Throne and My\textsuperscript{azwj} Paradise, and the luxuries of My\textsuperscript{azwj} Prestige, and Quench him from an enclosure of My\textsuperscript{azwj} Holiness.

And no one will be inimical to them\textsuperscript{asws} and turn away from their\textsuperscript{asws} Wilayah, O Muhammad\textsuperscript{saww}, except I\textsuperscript{azwj} shall Confiscate My\textsuperscript{azwj} Cordiality and Distance him from My\textsuperscript{azwj} nearness, and Multiply My\textsuperscript{azwj} Punishment upon the and My\textsuperscript{azwj} Curse.

O Muhammad\textsuperscript{saww}! You\textsuperscript{saww} are My\textsuperscript{azwj} Rasool\textsuperscript{saww} to the entirety of My\textsuperscript{azwj} creatures, and that Ali\textsuperscript{asws} is My\textsuperscript{azwj} friend, and Emir of the Momineen, and upon that\textsuperscript{azwj} have Taken the Covenant of My\textsuperscript{azwj} Angels and My\textsuperscript{azwj} Prophets\textsuperscript{as} and entirety of My\textsuperscript{azwj} creatures, from before\textsuperscript{azwj} Created any creature in My\textsuperscript{azwj} sky and My\textsuperscript{azwj} earth, being Love from Me\textsuperscript{azwj} for you\textsuperscript{saww}, O Muhammad\textsuperscript{saww} and for Ali\textsuperscript{asws}, and for your\textsuperscript{asws} two sons\textsuperscript{asws}, and for the one loving you\textsuperscript{asws} both, and he\textsuperscript{asws} would be from your\textsuperscript{asws} Shias, and for that\textsuperscript{azwj} have Created him from your\textsuperscript{asws} clays!"
I saww said: ‘My saww God azwj and my saww Master azwj! Unite the community upon him asws. He azwj Refused to me saww and Said: ‘O Muhammad saww! He asws will be Tried and Tried with it, and azwj shall Make you all a Test for My azwj creatures. azwj shall Test the entirety of My azwj servants by you asws, and also My azwj creatures in My azwj sky and My azwj earth and whatever is in these.

I saww said: ‘My God azwj and my Master azwj! Unite the community upon him asws. He azwj Refused to me saww and Said: ‘O Muhammad saww! He asws will be Tried and Tried with it, and I azwj shall Make you all a Test for My azwj creatures. I azwj shall Test the entirety of My azwj servants by you asws, and also My azwj creatures in My azwj sky and My azwj earth and whatever is in these.

I shall Perfect the Rewards for the one obeying Me azwj regarding you asws, and Release My azwj Punishment and My azwj Curses upon the one opposing Me azwj regarding you asws, and disobeys Me azwj. And by you asws, I azwj shall Distinguish the wicked from the good.

O Muhammad saww! By My azwj Might and My azwj Majesty! Had it not been for you saww, I azwj would not have Created Adam as, and had it not been for Ali asws, I azwj not have Created the Paradise, because azwj shall be Recompensing the servants through you asws on the Day of Return, with the Rewards and the Punishments; and through Ali asws and the Imams asws from his asws sons asws, azwj shall Avenge from My azwj enemies in the house of the world, then to Me azwj is the destination of the servants, and the return.

I shall Make both of you asws as judged regarding My azwj Paradise and My azwj fire. So, no one will enter the Paradise being an enemy to you asws, nor enter the Fire while being a friend to you asws both, and with that azwj have Sworn upon Myself azwj’

Then azwj left and did not exit from any veil from the veils of my saww Lord azwj, with the Majesty and Honour, except saww heard the call from behind me saww: ‘O Muhammad saww! Place Ali asws forward! O Muhammad saww! Make Ali asws the caliph! O Muhammad saww! Bequeath to Ali asws! O Muhammad saww! Establish brotherhood with Ali asws! O Muhammad saww! Love the one who loves Ali asws! O Muhammad saww! Enjoin goodness with Ali asws and his asws Shias!’

When saww arrive to the Angels, they went on to congratulate me saww in the skies and saying: ‘Congratulations to you saww, O Rasool-Allah saww, with the Prestige of Allah azwj for you saww and for Ali asws!’
Community of people! Ali asws is my saww brother asws in the world and the Hereafter, and my saww successor asws, and my saww trustee upon my saww secrets, and Secrets of Lord azwj of the worlds, and my saww Vizier, and my saww caliph upon you all during my saww lifetime and after my saww expiry. No one will be ahead of him asws apart from me saww, and he asws is the best of the ones I saww leave behind after me saww.

وَ لَقَدْ أَِْلَمَنِي رَ  ي ت ََ بَارَكَ وَ تََ عَالََ أَنَّهُ سَي يدُ الْمُسْليمَينَ وَ إيَْامُ الْمُتَّقيينَ وَ أَْييُْ الْمُؤْْينيينَ وَ وَاريثي  وَ وَاريثُ النَّبيي يينَ وَ وَصي ُّ رَسُولي رَب ي الْعَالَميينَ وَ قَاشيدُ الْغُر ي الْمُحَجَّليينَ ْينْ ْييعَتيهي وَ أَهْلي وَلََّيَتيهي إيلََ جَنَّاَي النَّعييمي بِيَْْري رَب ي الْعَالَميينَ

And my saww Lord azwj Blessed and Exalted has Let me saww know that he asws is chief of the Muslims, and Imam saww of the pious, and Emir of the Momineen, and my saww inheritor of the Prophets as, and successor asws of the Rasool saww of Lord azwj of the worlds, and guide of the resplendent from his asws Shias, and people of his asws Wilayah would be to the Gardens of bliss by the Command of Lord azwj of the worlds.

اللهُ بُدْ رَي رَب ي الْعَالَميينَ وَِْدٌ وََِدَنييهي رَ  ي فييهي وَ لَنْ يُُْليفَ اللََُّّ وَِْدَهُ وَ أَناَ َِلَى ذَليكَ ْينَ الشَّاهيديينَ.

Allah azwj would Resurrect him asws on the Day of Qiyamah in the praiseworthy position (Maqam Mahmoud). The former ones and the latter ones would be envying him asws. My saww flag, the flag of Praise, would be in his asws hand. He asws will travel with it in front of me saww, and under it would be Adam as and entirety of the children of the Prophets, and the martyrs, and the righteous, to the Gardens of bliss.

حَتْماا ْينَ اللََّّي مَُْتُوْاا ْينْ رَب ي الْعَالَميينَ وَِْدٌ وََِدَنييهي رَ  ي فييهي وَ لَنْ يُُْليفَ اللََُّّ وَِْدَهُ وَ أَناَ َِلَى ذَليكَ ْينَ الشَّاهيديينَ.

It is a matter Ordained from Lord azwj of the worlds, a Promise He azwj my saww Lord azwj has Promised regarding him asws, and He azwj will never Break His azwj Promise, and I saww, upon that, am from the witnesses’”.  

(36) - شف، كشف اليقين من كتاب محمد بن علي النيازازي، من أحمد بن عبد الله بن أحمد بن النجاشي، من محمد بن علي بن محمد بن علي بن محمد بن علي بن علي بن محمد بن علي بن موسى بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن Mohammad bin Ali bin Nazari, from Al Hassan Bin Ahmad Al Muqry, from Ahmad Bin Abdullah, from Muhammad Bin Umar Bin Ghalib, from Muhammad Bin Abu Khaysama, from Abbad Bin Yaqoub Al Rawwakhiriny, from Muhammad Bin Musa Bin Usman Al Hazramy, from Al Amsh, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic has not Revealed any Verse as: ‘O you those who believe!’, except and Ali asws is their head and their Emir’”.  

37 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 37

‘Rasool-Allahsaww said: ‘When there was an ascension with measw to the sky, Iasw ended up to a castle of pearls, its furnishings were of shiny gold. Allahaswj Revealed to measw and Commanded measw with three characteristics regarding Aliasws – Heasws is chief of the Muslims, and Imamasws of the pious, and guide of the resplendent’”. 38

‘From Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! Youasws are chief of the Muslims, and Imamasws of the pious, and guide of the resplendent, and leader of the Momineen’”. 39

‘I heard the Prophetasw saying: ‘On the night there was ascension with measw to the sky, three characteristics were Revealed to measw regarding Aliasws Bin Abu Talibasws – Heasws is chief of the Muslims, and Imamasws of the pious, and guide of the resplendent’”. 40

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38 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 38
40 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 40
41 - Shaf, Khashf Al-Yaqeen from the handwritting of my grandfather Mawoom Bin Abu Firas, from what he narrated in his collection 'Al-Lateef', from Nazir Al-Hillah Ibn Al-Haddad, from what I picked up from the history by Al Khateeb, and Ibn Al-Haddad was a Hanbali (sect), raising it, from Ja'far Bin Rabie, from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said:

‘Rasool-Allah™ said: ‘There will be no rider during Al-Qiyamah apart from us four’. His™ uncle Al-Abbas said to him™, ‘And who are they, O Rasool-Allah™?’

He™ said: ‘As for I™ would be upon Al-Buraq’ – and he™ described it (saying): ‘Its face is like the face of a human being, and its cheeks are like the cheeks of a horse, and its

42 - Shaf, Khashf Al-Yaqeen, from the book ‘Al-Khisaas’, from Abu Ali Al-Haddad, from Abu Sulaym, from Umar Bin Ahmad Al-Qazany, from Ali Bin Al-Abas, from Ahmad Bin Yahya, from Al-Hassan, from Ibrahim Ibn Yusuf Bin Abu Is’haq, from father, from Al Shaby who said:

‘Ali™ narrated to us: ‘Rasool-Allah™ said to me™: ‘Welcome to chief of the Muslims, and Imam™ of the pious’. It was said to Al-™: ‘So which thing happened from your™ gratefulness?’ He™ said: ‘™ praised Allah™ upon what He™ had given me™, and asked Him™ of the thanking upon what He™ had made me™ to be foremost, and that He™ should increase in what He™ had given me™’. 41

43 - Shaf, Khashf Al-Yaqeen – Ahmad Bin Mardawayh, from Muhammad Bin Abdul Rahman, from Muhammad Bin Ayoub, from Umar Bin Al-Husayn Al-Uqayli, from Yahya Bin Al-A’ala, from Hilal Bin Abu Humeyd Al-Wazzan, from Abdullah Bin As’ad Bin Zurara, from his father who said,

‘Rasool-Allah™ said: ‘Three matters were Revealed to me™ regarding Ali™ – He™ is chief of the Muslims, and Imam™ of the pious, and guide of the resplendent’’. 42

(1) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen™, Ch 91 H 41
(2) Bihar Al Awaar – V 39, The book of History – Amir Al Momineen™, Ch 91 H 42
mane is of scalded pearls, and its ears are two green emeralds, and its eyes are like the bright star’ – and he saww described it in a long description.

Al Abbas said, ‘And who (else), O Rasool-Allah saww?’ He saww said: ‘And my saww brother as Salih as would be upon ‘(It is) a she-camel of Allah, and quench it’ [91:13], which his as people had hamstrung’.

Al-Abbas said, ‘And who (else), O Rasool-Allah saww?’ He saww said: ‘And my saww uncle as Hamza asws, lion of Allah azwj and lion of His saww Rasool saww, chief of the martyrs, would be upon my saww camel (called) Al-Azba’a’.

Al-Abbas said, ‘And who (else), O Rasool-Allah saww?’ He saww said: ‘And my saww brother asws Ali asws would be upon a camel from the camels of Paradise. Its reins are of wet pearls, its carriage is of red ruby, and its planks are of white gems. Upon his asws head would be a crown of light. For that crown there are seventy corners. There is no corner except and in it is a red ruby illuminating the way for the rider.

Upon him asws would be two garments and in his asws hand would be the flag of Praise, and he asws will be calling out: ‘asws testify that there is no god except Allah azwj, and Muhammad saww is Rasool saww of Allah azwj!’

The creatures would be saying, ‘This is not except either a Messenger asw, or an Angel of Proximity, or a bearer of the Throne’. A caller will call out from interior of the Throne: ‘This is neither an Angel of Proximity, nor a Messenger asw, nor a bearer of the Throne! This is Ali asws Bin Abu Talib asws, successor asws of Rasool saww of Lord azwj of the worlds, and Imam asws of the pious, and guide of the resplendent’. 43

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43 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 43
(The book) ‘Kashf Al Yaqeen’, from the book of Abu Al Hassan Al Nasaba, from Imran Bin Abdul Raheem, from Is’haq Bin Bishr, from Abdullah Bin Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasser, from Jabir Bin Abdullah who said,

‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘You\textsuperscript{asws} are Imam\textsuperscript{asws} of the pious, and guide of the resplendent’”.\textsuperscript{44}

45- شف، كشف البقين من كتاب كشف اليقين عن عين المعين في مجمع عين اليمنين عن عين عين اليمنين عن عين ابن الحسن الشافعي عن أبي القاسم الإشعاعي عن حجة بن يوسف عن عبد الله بن عبد الحادي عن محق بن أحمد بن هلال عن محق بن طريف عن عيسى بن عبد الله العلوتي عن آية الله عن عليّ.

قال قال رسول الله صلى الله عليه وسلم: "عليّ هو الإمام الراشد للمنيمين، وأشا بالله أن يَنْقُلِنَّهُ خِلَفَةَ الْمَوْلاِيِّينَ وَ يَعْنُونَهُ رَبّ الْمُؤْمِنِينَ وَ رَبّ الْمُتَّقِينَ وَ رَبّ الْمُتَّقِينَ".


‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is leader of the Momineen, and the wealth is leader of the hypocrites’”.\textsuperscript{45}

46- شف، كشف البقين من كتاب علاوتي، فإن محق بن أحمد بن عبد الحادي عن عبد الله بن أبي عامر الطائفي عن أحمد بن عاصر عن عالي بن عيسى بن عبد الله عن عليّ.

هام عن الإخاء قال: قال رسول الله صلى الله عليه وسلم: "عليّ هو خليفة المنيمين، وأشا بالله أن يَنْقُلِنَّهُ خِلَفَةَ الْمَوْلاِيِّينَ وَ يَعْنُونَهُ رَبّ الْمُؤْمِنِينَ وَ رَبّ الْمُتَّقِينَ وَ رَبّ الْمُتَّقِينَ".

(The book) ‘Kashf Al Yaqeen’, from the book of Ali Bin Muhammad Al Tayyib, from Ibrahim Bin Gassan, from Al Hassan Bin Ahmad, from Abdullah Bin Abu Aamir Al Taie, from Ahmad Bin Aamir,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are chief of the Muslims, and Imam\textsuperscript{asws} of the pious, and guide of the resplendent, and leader of the religion’”.\textsuperscript{46}

47- شف، كشف البقين عن كتاب علاوتي، فإن محق بن أحمد بن عبد حادي عن عيسى بن عبد الله عن عليّ بن عاصر عن أحمد بن عبد الله بن عاصر عن عليّ.

قال قال النبي صلى الله عليه وسلم: "عليّ هو خليفة المنيمين، وأشا بالله أن يَنْقُلِنَّهُ خِلَفَةَ الْمَوْلاِيِّينَ وَ يَعْنُونَهُ رَبّ الْمُؤْمِنِينَ وَ رَبّ الْمُتَّقِينَ وَ رَبّ الْمُتَّقِينَ".

(The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Mardawayh, from Ahmad Bin Is’haq, from Ahmad Bin Amro Bin Al Zahhak, from Muhammad Bin Zureys, from Isa Bin Abdullah Bin Muhammad Bin Umar, from his father, from his grandfather,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} is leader of the Momineen, and the wealth is leader of the hypocrites’”.\textsuperscript{47}

48- شف، كشف البقين عن كتاب أبا المحسن الشافعي عن أحمد بن علي بن عاصر عن علي بن فتحي بن عاصر بن عاصر بن علي بن هاشم بن علي بن عبد الله بن أبا زكريا عن أبي عبد الله عن آية الله. سمعت النبي صلى الله عليه وسلم تقول لعليّ بن عاصر: "أنت أول من يُصافحني يوم القيامة، وأنت بغضوب الال/remains of the previous page.

\textsuperscript{44} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 44
\textsuperscript{45} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 45
\textsuperscript{46} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 46
\textsuperscript{47} Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 47
‘From Abu Zarr’ra having said, ‘Ira heard the Prophet saww saying to Ali asws: ‘You asws will be the first one to shake my saww hand on the Day of Qiyamah, and you asws are leader of the Momineen asws’.’

In a bequest of the Prophet saww to Ali asws: ‘O Ali asws! Allah azwj Blessed and Exalted has Given me saww seven characteristics regarding you asws. You asws will be the first one the grave would be split asunder from him asws along with me saww, and you asws will be the first one to pause at the Bridge with me saww, and you will be the first one to be clothed, when I asaww am clothed, and Revived when I asaww am Revived, and you asws will be the first one to settle with me asaww in Iliyeen, and you asws will be the first one to drink with me asaww from the sealed nectar (Al Raheeq Al Makhtum) the sealing of which is musk’.

I have heard Rasool-Allah saww saying: ‘Regarding Ali asws there such characteristics, even if one of these were to be in entirety of the people, they would be sufficed by it as merit’.

His saww words: ‘One whose Master I saww was, so Ali asws is his Master’; and his saww words: ‘Ali asws is from me asaww like Haroun asw from Musa asw; and his saww words: ‘Ali asws is from me asaww like my asaww soul. Obeying him asws is obeying me asaww, and disobeying him asws is disobeying me asaww; and his saww words: ‘O Ali asws! Allah azwj blessed and exalted has given me seven characteristics regarding you asws. You asws will be the first one to shake my hand on the Day of Qiyamah, and you asws are leader of the Momineen asws.’
And his saww words: ‘War of Ali asws is war of Allah azwj and peace of Ali asws is peace of Allah azwj’, and his saww words: ‘A friend of Ali asws is a friend of Allah azwj, and an enemy of Ali asws is an enemy of Allah azwj’; and his saww words: ‘Ali asws is a Divine Authority of Allah azwj and His azwj caliph upon His azwj servants’; and his saww words: ‘Having love of Ali asws is Eman, and hating him asws is Kufr’.

And his saww words: Party of Ali asws is party of Allah azwj, and party of his asws enemies is party of Satan la; and his saww words: ‘Ali asws is with the truth and the truth is with Ali asws. They will not separate until they return to me saww at the Fountain’; and his saww words: ‘Ali asws is distributor of the Paradise and the Fire’; and his saww words: ‘One who separates from Ali asws has separated from me saww, and one separating from me saww has separated from Allah azwj Mighty and Majestic’; and his saww words: ‘Shias of Ali asws, they will be the successful ones on the Day of Qiyamah’.

And by this chain, said, ‘Rasool-Allah saww said: ‘O Ali asws! Had it not been for you asws, the Momineen would not be recognised after me asws’.

(The book) ‘Uyoon Akhbar Al-Reza asws’ – By the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! When it will be the Day of Qiyamah, you asws and your asws sons asws would be upon spotted horses, crowned with the gems and rubies. Allah azwj will Command with you all to the Paradise, and the people would be looking on’.

(The book) ‘Uyoon Akhbar Al-Reza asws’ – By a chain of Al-Tameemi, from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Asws and this one, meaning Ali asws, would be like these two on the Day of Qiyamah’ – and he saww pressed between his saww fingers – ‘And our asws Shias would be with us asws, and the one who assisted our asws oppressed ones would be like that’.

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50 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 50
51 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 51 a
52 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 51 b
53 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 a
And by this chain, said, ‘The Prophet saww said to Ali asws: ‘You asws are from me saww and I asws am from you asws’.

54

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ النَّبِيُّ صَلَّٰيَرَى وَرَتِي غَيُّْ لِي وَ لََّ يُبْغيضُهُ إِلَّّ كَافِرٌ.

And by this chain, said, ‘The Prophet saww said: ‘No one can see my saww bareness apart from Ali asws, and no one will hate him asws except a Kafir’.

55

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ َِ لَِي ٌّ َ دََِا لَيَ النَّبِيُّ صَلَلَّ يَرَى َِورَتِي غَيُْْ َِلي ٍ وَ لََّ يُبْغيضُهُ إِلَّّ كَافِرٌ.

And by this chain, said, ‘The Prophet saww called for me asws and said: ‘O Allah azwj! Guide his asws hear, and Expand his asws chest, and Affirm his asws tongue, and Save him asws from the heat and the cold’.

56

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ َِ َؤَد يي َِنِ ي إِلَّّ لََّ ي قْضى ٍ ِيدَاتِي إِلَّّ لََّ ي.

And by this chain, said, ‘The Prophet saww said: ‘No one will deliver on my saww behalf except Ali asws, nor fulfil my saww promises except Ali asws’.

57

وَ بِهذَا الإِمَانَةَ قَالَ صَخَيُْْ إِخْوَانِي َِلي ٌّ.

And by this chain, he saww said: ‘Best of my saww brethren is Ali asws’.

58

وَ بِهذَا الإِمَانَةَ قَالَ صَخَيُْْ إِخْوَانِي َِلي ٌّ.

And by the chain, he saww said: ‘Best of my saww brethren is Ali asws’.

59

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ النَّبِيُّ صَلَلالَّ ي الَْْنَّةُ تَشْتَاقُ إِلَيْكَ وَ إِلََّ يَ مَّارٍ وَ سَلْمَانَ وَ أَبِي ذَرَّ وَ الْميقْدَادي.

And by this chain, from Ali asws having said: ‘The Prophet saww said to me asws: ‘You asws will not travel a path nor a site except the Satan la would travel other than your asws path and other than your asws site’.

60

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ النَّبِيُّ صَلَلالَّ ي فِي النَّيْبَ صَاكْتَ طِيْفَ َنَا إِلَّا سَلَّكَ الشَّيْطَانُ غَيَْْ لَرِييقيكَ وَ فَجَكَ.

And by this chain, said, ‘The Paradise is yearning for you asws, and for Ammar ra, and Salman ra, and Abu Zarr ra and Al-Miqdad ra’.

61

وَ بِهذَا الإِمَانَةَ قَالَ قَالَ النَّبِيُّ صَلَلالَّ يِلَا هُ صَاكْتَ طِيْفَ َنَا إِلَّا سَلَّكَ الشَّيْطَانُ غَيَْْ لَرِييقيكَ وَ فَجَكَ.

And by this chain, said, ‘The Prophet saww said to Ali asws: ‘The Paradise is yearning for you asws, and for Ammar ra, and Salman ra, and Abu Zarr ra and Al-Miqdad ra’.

54 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 b
55 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 c
56 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 d
57 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 e
58 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 f
59 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 g
60 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 h
61 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 i
And by this chain, said, ‘The Prophet saww said: ‘You asws, O Ali asws, would be in the Paradise, and you asws will be with its reins’’.  

And by this chain, said, ‘The Prophet saww said to Ali asws: ‘I saww love for you asws what I saww love for myself saww, and I saww dislike for you asws what I saww dislike for it (myself saww)’’.  

63 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 52 k  
64 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 53  
65 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 54
He\textsuperscript{aswj} Adorned you\textsuperscript{asws} with ascetism in the world, and Made you\textsuperscript{asws} not be deficient of anything from it, nor was anything reduced from you\textsuperscript{asws}; and He\textsuperscript{aswj} Gifted to you love of the poor, so He\textsuperscript{aswj} Made you\textsuperscript{asws} to be pleased with them and they are pleased with you\textsuperscript{asws} as an Imam\textsuperscript{asws}.

Beatitude is for one who loves you\textsuperscript{asws}, and ratifies regarding you\textsuperscript{asws}, and woe be for one hating you\textsuperscript{asws} and belies upon you\textsuperscript{asws}. As for the one loving you\textsuperscript{asws} and ratifies regarding you\textsuperscript{asws}, they would be your\textsuperscript{asws} neighbours in your\textsuperscript{asws} house, and your\textsuperscript{asws} associates in your\textsuperscript{asws} Garden; and as for the one hating you\textsuperscript{asws} and lies upon you\textsuperscript{asws}, there would be a right for Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Pauses him in the pausing of the liars’.

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66 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 55
And as for those to Isaww am hoping for himasws, so heasws will not return to straying from after measaww, nor as a Kafer. And as for that which Isaww fear upon himasws, it is the treachery of Quraysh with himasws, from after measaww. 67

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Hafifar, from Al Jiany, from Ali Bin Ahmad, from Abbad Bin Yaqoub, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Alasws having said: ‘Rasool-Allahsaww said: ‘Alasws is leader of the Momineen, and the wealth is leader of the hypocrites’’. 69

68 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 57
69 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 58
‘I heard one of the companions of the Prophet sAWW, ‘For Allāh sAWW Bin Abu Talib sAWW, may the Salawāt of Allāh sAWW be upon him sAWW, there were precedents, and if one precedence from these were to be for (all) the people, it would be capacious for them in goodness’. 70

(He) the book ‘Al Amaali’ of the shaykh Al Tusi – Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtari, from Muhammad Bin Abdul Malik, from Yazeed Bin Haroun, from Fitr whosaid, ‘I heard one of the companions of the Prophet sAWW, ‘For Allāh sAWW Bin Abu Talib sAWW, may the Salawāt of Allāh sAWW be upon him sAWW, there were precedents, and if one precedence from these were to be for (all) the people, it would be capacious for them in goodness’. 70

‘When the Prophet sAWW conquered Makkah, he sAWW left to go to Al-Taif, meaning to (Battle of) Hunayn. He sAWW besieged them, then up to ten or seventeen (days), but could not conquer it. Then they were stealthy or careful. Then they descended, then fled.

He sAWW said: ‘O you people! I sAWW shall be over-indulgent to you all and your appointment is as the Fountain, and I sAWW bequeath you to be good to my sAWW family’.

Then he sAWW said: ‘By the One aZWJ in Whose hand is my sAWW soul! Either you will establish the Salat and give the Zakaat, or I sAWW will be sending to you a man from me sAWW, or like myself sAWW, so let him sAWW strike off the necks of your fighters, and let him sAWW capture your offspring’.

Some people viewed that he sAWW had meant Abu Bakr or Umar, so he sAWW grabbed a hand of Ali sAWW and said: ‘He sAWW is this one!’

Al-Muttalib Bin Abdullah (a narrator) said, ‘I said to Mus’ab Bin Abdul Rahman (a narrator), ‘What was the state of your father upon what he sAWW did?’ He said, ‘By Allah aZWJ! I am more surprised from that’. 71

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70 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen sAWW, Ch 91 H 59
71 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen sAWW, Ch 91 H 60
61. The book ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Is’haq Bin Faroukh, from Muhammad Bin Usman Bin Karamah, in ‘Musnad’ of Ubeydullah Bin Musa, from Muhammad Bin Ahmad Bin Abdullah Al Zareer, from Yusuf Bin Saeed Bin Muslim, from Ali Bin Khays, from Al Muttalib Bin Abdullah, from Mus‘ab Bin Abdul Rahman, from his father – similar to it”.

62. From Ja’farasws Bin Muhammadasws, from Jabir Bin Abdullah Al-Ansari who said, ‘When it was the event’, or perhaps said. ‘(When) Rasool-Allahsaww was free from Hawazin, hesaww travelled until hesaww descended at Al-Taif, and hesaww besieged the people of Wakh for days. The people asked himsaww to depart from them, for their delegation to come to himsaww, and they would stipulate conditions to himsaww, and stipulate conditions for themselves.

Heasws travelled until hesaww descended at Makkah. A number of people from them arrived to himsaww with Al Islam of their people and the people and did not agree with the Salat, nor the Zakat. Heasws said: ‘There is no good in a religion there is neither any ‘Ruk’u nor Sajdah in it. But, by the Oneasws in Whose Hand is myasws soul! You will establish the Salat and give the Zakat, or isaww will send a man to you. Heasws would be from measws like myselfasws, so let himasws strike off the necks of your fighters and capture your offspring. Heasws is this one’ – and heasws grabbed a hand of Alasws and raised it.

When the group came to their people at Al-Taif, they informed them with what they had heard from Rasool-Allahsaww. They acknowledge to himsaww with the Salat and acknowledged to himsaww with what had been stipulated upon them.

72 Bihar Al Awaar – V 39, The book of History – Amir Al Momineenasws, Ch 91 H 61
He said: ‘No people of a realm have been difficult upon me, nor any community except shot at them with an arrow of Allah Mighty and Majestic’. They said, ‘O Rasool-Allah! And what is an arrow of Allah?’ He said: ‘Ali Bin Abu Talib have not sent him in a battalion except shot at them with an arrow of Allah Mighty and Majestic’. They said, ‘O Rasool! And what is an arrow of Allah?’ He said: ‘Ali Bin Abu Talib.

I have not sent him in a battalion except I saw Jibraeel being on his right, and Mikaeel on his left, and an Angel in front of him, and a cloud shading him, until Allah Mighty and Majestic Gave my beloved the Help and the victory’.

He called Ali. When Ali came, he said: ‘O Anas! Call the Helpers to me!’ They came. The Prophet said: ‘O community of Helpers! This Ali is chief of the Arabs, so love him for my love, and honour him for my honour, for Jibraeel has informed me from Allah Mighty and Majestic, what I am saying to you all’.

‘Safeer Bin Shajarah Al-Aamir arrived at Al-Medina and sought permission to see my maternal aunt Maymuna Bin Al-Haris, wife of the Prophet, and I was with her. She said, ‘There is permission for the man’. He entered. She said, ‘Where is the man coming from?’ He said, ‘From Al-Kufa’. She said, ‘From which tribe are you?’ He said, ‘From the clan of Aamir’.

74 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen, Ch 91 H 63
Revival increases the nearness. What have you come for?’ He said, ‘O mother of the believers! I was frightened that the Fitna (strife) would compel me when I saw the differing of the people, so I went out’. She said, ‘Did you pledge allegiance to Ali asws?’ He said, ‘Yes’. She said, ‘Then return and do not slip from his asws character. By Allah azwj! He asws will not stray and you will not stray with him asws’.

He said, ‘O mother! Can you narrate to me a Hadeeth regarding Ali asws you have heard from Rasool-Allah saww?’ She said, ‘O Allah azwj! Yes, I heard Rasool-Allah saww saying: ‘Ali asws is a sign of truth, and the flag of guidance. Ali asws is sword of Allah azwj unsheathed to the Kafirs and the hypocrites. So, the one who loves him asws, so by my saww love, I saww shall love him, and one hating him asws, so with my saww hatred I saww will hate him. Indeed! And the one who hates me saww or hates Ali asws would meet Allah azwj Mighty and Majestic and there will be no argument for him (to present)’”.

\(\text{75}\) He asws said: “O Muhammad saww! Whom from the people do you saww love?” I saww said: ‘O Lord sawwj, Ali asws!’ He aswj said: “Turn around, O Muhammad sawwj!” I saww turned to my saww left and there was Ali asws Bin Abu Talib asws.

\(\text{76}\) He aswj said: “O Muhammad sawwj! Whom from the people do you saww love?” I saww said: ‘O Lord sawwj, Ali asws!’ He aswj said: “Turn around, O Muhammad sawwj!” I saww turned to my saww left and there was Ali asws Bin Abu Talib asws.

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(Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 64)

(Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 65)
'Rasool-Allah saww called Ali asws and he asws was besieging Al-Taif. The people were overlooking at that and said, 'Your saww whispering to him asws has been prolonged today'. He saww said: 'It was not I saww who whispered to him asws, but Allah azwj was Whispering to him asws''.

"There were eighteen virtues which were not for anyone in this community, like these’’.

Ibn Battah in (the book) 'Al Ibanah', from Abdul Razzaq, from his father who said,

'Ali asws Bin Abu Talib asws is merited over the companions of Rasool-Allah saww by one hundred virtues, and he asws participated with them in their virtues’’. 79

From Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: 'Rasool-Allah saww said: 'When there was ascension with me saww to the sky and I saww ended to Sidrat Al-Muntaha, I saww was Called out at: “O Muhammad saww Bequeath goodly with Ali asws for he asws is chief of the Muslims, and Imam asws of the pious, and guide of the resplendent on the Day of Qiyamah’’.

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77 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 66
78 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 67 a
80 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 68
And as for the three which are in the world – you asws are my saww successor asws, and my saww caliph, and payer of my saww debts. And as for the three which are in the Hereafter – I saww will be Given the flag of Praise, and I saww will make it to be in your asws hand, and Adam as and his as offspring would be under my saww flag, and you asws will assist me saww upon the keys of Paradise, and I saww shall make you asws judge regarding my saww intercession for the ones I saww love.

And as for the two (which are) for you – you asws will not return to be a Kafir after me saww, nor stray. And as for that which I saww fear upon you asws – treachery of Quraysh with you asws after me saww, O Ali asws!’

From Abu Abdullah asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said to me asws: ‘O Ali asws! When there was an ascension with me saww to the sky, the Angels met me saww with the glad tidings in every sky, until Jibraeel as met me saww in an assembly of the Angels. He as said: ‘If your saww community had united upon the love of Ali asws, Allah azwj Mighty and Majestic would not have Created the Fire’.

O Ali asws! Allah azwj Blessed and Exalted Kept you asws as witness with me saww in seven places, until I saww was comforted with you asws. As for the first of that, it was the night I saww was ascended to the sky. Jibraeel as said to me saww: ‘Where is your saww brother asws, O Muhammad saww?’ I saww said: ‘I saww have left him asws behind me saww. He as said: ‘Supplicate to Allah azwj Mighty and Majestic to Bring him asws to you saww’.

I saww supplicated to Allah azwj Mighty and Majestic, and there was your asws resemblance with me saww, and the Angels were standing in rows. I saww said: ‘O Jibraeel as! Who are they?’ He as said: ‘They are those Allah azwj will Boast with them on the Day of Qiyamah’. I saww went

81 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen asws, Ch 91 H 69
closer, and you asws spoke with what had happened and with what would be happening up to the Day of Qiyamah”.

And the second is when there was an ascension with me saww to the One azwj with the Throne, Mighty and Majestic. Jibraeel asw said: ‘Where is your saww brother, O Muhammad saww!’ He saww said: ‘I saww have left him saww behind me saww’. He saww said: ‘Supplicate to Allah azwj Mighty and Majestic’. (I saww did), and there was your asws resemblance with me saww, and there was uncovered for me saww from seven skies until I saww saw their dwellers, and their buildings, and the place of every Angel from these.

And the third is when I saww was sent to the Jinn. Jibraeel asw said to me saww: ‘Where is your saww brother asws?’ I saww said: ‘I saww have left him asws behind my saww’. He asw said: ‘Supplicate to Allah azwj Mighty and Majestic to Bring him saww to you saww’. I saww supplicated to Allah azwj Mighty and Majestic, there you asws were with me saww. So, I saww did not say anything to them nor did they respond anything to me saww except you asws heard it and witnessed it.

And the fourth, we asws are particularised with Laylat Al-Qadr and you asws with me saww during it, and it isn’t for anyone apart from us asws.

And the fifth, I saww whispered to Allah azwj Mighty and Majestic and your asws resemblance was with me saww. I saww asked regarding you asws and He azwj Answered me saww to it, except the Prophet-hood, for He azwj Said: ‘I azwj have Specialised it with you asw and have Ended it with you asws.

And the sixth is when I saww performed Tawaaf with Bayt Al-Mamour, your asws resemblance was with me saww.

And the seventh, the groups of enemies were destroyed upon my saww hands, and you asws were with me saww.
O Allah saww! Considered to the world and Chose me saww over the men of the worlds. Then He azwj Noticed secondly and Chose you asws over the men of the worlds. Then He azwj Noticed thirdly and Chose (Syeda) Fatima asws over the women of the worlds. Then He azwj Noticed fourthly and Chose Al-Hassan asws and Al-Husayn asws, and the Imams asws from their asws sons asws over the men of the worlds.

O Ali asws! I saw your asws name paired with my saww name in four places, and I saww was comforted by looking at it. When I saww reached Bayt Al-Maqdis during my saww ascension to the sky, I saww found (written) upon its rock: “There is no god except Allah azwj, Muhammad saww is Rasool azwj of Allah azwj, I saww have Aided him saww with his saww Vizier and Helped him saww by him asws”. I saww said, ‘O Jibraeel as! And who is my saww Vizier?’ He as said: ‘Ali asws Bin Abu Talib asws’.

When I as ended to Sidrat Al-Muntaha, I saww found written upon it: “There is no god except Allah azwj, I saww am Alone, and Muhammad saww is My azwj elite from My azwj creatures. I saww have Assisted him saww by his saww Vizier and Helped him saww by him asws’. I saww said: ‘O Jibraeel as! Who is my saww Vizier?’ He as said: ‘Ali asws Bin Abu Talib asws’.

When I as crossed past Al-Sidrat and ended to the Throne of Lord azwj of the worlds, I as found written upon a pillar from its pillars of the Throne: “There is no god except Allah azwj, I azwj am Alone, Muhammad saww is My azwj Beloved and My azwj elite from My azwj creatures. I azwj have Assisted him saww by his saww Vizier and Helped him saww by him asws”.

O Allah azwj! Mighty and Majestic has Given me saww seven characteristics regarding you asws. You asws are the first one, the grave would be split from him, along with me saww; and you saw will be the first one to pause with me saww at the Bridge, and you saw will say to the Fire: ‘Take this one, for he is for you, and leave this one, he isn’t for you!’
And you\textsuperscript{asws} will be the first one to be clothed when I\textsuperscript{saww} will be clothed and Revived when I\textsuperscript{saww} am Revived. And you\textsuperscript{asws} will be the first one to pause with me\textsuperscript{saww} on the right of the Throne, and the first one to knock the door of Paradise with me\textsuperscript{saww}, and the first one to settle with me\textsuperscript{saww} in Illiyyen, and the first one to drink with me\textsuperscript{saww} from the sealed nectar which \textit{Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]}.\textsuperscript{82}

\(\text{71-} \text{By virtue of the order from the Prophet } \text{saww} \text{ of } \text{Allah } \text{swt}, \text{Ali } \text{asws} \text{ and the Prophet } \text{saww} \text{ are the first to be clothed and the first to be revived when the Prophet } \text{saww} \text{ is revived.}\)

\(\text{72-} \text{The Prophet } \text{saww} \text{ gave Ali } \text{asws} \text{ a book wherein were names of the inhabitants of Paradise and names of the inhabitants of the Fire.}\)\textsuperscript{83}

\(\text{82 Bi\textit{har Al A\textit{waar} – V 39, The book of History – Amir Al Momineen}\textsuperscript{asws}, Ch 91 H 70}\)

\(\text{83 Bi\textit{har Al A\textit{waar} – V 40, The book of History – Amir Al Momineen}\textsuperscript{asws}, Ch 91 H 71}\)
He asws came with it to Rasool-Allah saww and said: ‘O Rasool-Allah saww! The engraver did not engrave what I asws had instructed him with, and he mentioned that his hand erred’. The Prophet saww took the ring and looked at it and said: ‘O Ali asws! I saww am Muhammad saww Bin Abdullah as, and I saww am Muhammad saww Rasool-Allah saww, and he saww wore it.

When it was morning, the Prophet saww looked at his saww ring, and there, under it was inscribed: ‘Ali asws is Guardian of Allah azwj’. The Prophet saww was surprised from that. Jibraeel as came. He saww said: ‘O Jibraeel as! It used to be such and such!’ He as said: ‘O Muhammad saww! You saww wrote what you saww wanted, and we wrote what we wanted’.

فَلَمّا آصْبََ النَّبِيُّ ص نظَرَ إيلََ خَاتََيهي فَإيذَا تََْتَهُ َْنْقُوشٌ َِلي ٌّ وَلَيُّ اللََّّي ف َتَعَجَّعَ ْينْ ذَلي

(84) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 72
O Muhammad saww! I am Allah azwj. There is no god except azwj, the First, and there was nothing before Me azwj, and I azwj am the apparent, so there is nothing above Me azwj, and I azwj am the hidden, so there is nothing beneath Me azwj, and I azwj am Allah azwj. There is no god except I azwj, a Knower of all things [2:29].

O Muhammad saww! Ali asws is the first, the first one asws from the Imams asws take My covenant. O Muhammad saww! Ali asws is the last, the one asws from the Imams asws to pass away, and it is the walker which will speak to them.

O Muhammad saww! Ali asws is the apparent, it is apparent upon him asws the entirety of what azwj have Bequeathed to you saww. It isn’t for you saww to conceal anything from him asws.

O Muhammad saww! Ali asws is the hidden, hiding the secrets which I azwj have Divulged to you saww, and there aren’t any secrets in what is between Me azwj and you saww, that you saww should impeded it from Ali asws. Whatever azwj have Created from a Permissible or a Prohibition, Ali asws is a knower of it!".

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Al Muzaffar, from Muhammad Bin Al Jareer, from Muhammad Bin Ismail, from Abdul Rahman Al Warraq, from Ma’mar, from Al Zuhry, from Ubeydullah Bin Utbah, from Abdullah Bin Abbas who said,

‘The Prophet saww looked at Ali asws Bin Abu Talib asws and said: ‘A chief in the world and a chief in the Hereafter’.’

(The book) ‘Al Majaalis’ of Al Mufeed – Ali Bin Khalid Al Maraghy, from Al Hassan Bin Ali Al Kufy, from Ja’far Bin Muhammad Bin Marwan, from his father, from Ubeyd Bin Khuneyys Al Abdy, from Sabbal Al Muzny, from Abdullah Bin Shareek, from Al Haris Bin Sa’alba who said,

85 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 73
86 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 74
'Two men arrived intending Makkah and Al-Medina during the crescent or before the crescent. They found the people getting up to go to Hajj. He said, ‘We went out with them, and there were riders, among them was a man as if he was their commander. He isolated from them. He said, ‘Are you Iraqis?’ We said, ‘We are Iraqis’. He said, ‘Are you Kufians?’ We said, ‘Kufians’. He said, ‘Who are you two from?’ We said, ‘From the clan of Kinana’. He said, ‘From which clan of Kinana?’ We said, ‘From the clan of Malik Bin Kinana’.

He said, ‘Welcome upon welcome! And nearness upon nearness! I adjure you both with every Revealed Book, and Messenger as Prophet! Have you two heard Alasws Bin Abu Talibasws reviling me, or saying heasws is inimical, or will be fighting me?’ We said, ‘Who are you?’ He said, ‘I am Sa’ad Bin Abu Waqas’.

We said, ‘But we have heard himasws saying: ‘Fear Fitna of Al-Ukheynas’. He said, ‘Al Khuneys are many, but have you heard himasws being annoyed with my name?’ We said, ‘No’. He said, ‘Allah azwj is the Greatest! Allah azwj is the Greatest! I have strayed, then I would not be from the rightly Guided ones [6:56]. If I have (God Forbid) oppose himasws after four (things) I have heard from Rasool-Allahsaww, even if one of these were to be for me, it would have been more beloved to me than the world and whatever is in it, living in it the age of Noahas’.

We said, ‘Name these’. He said, ‘I do not remember these except, and I do want to name these. Rasool-Allahsaww sent with (Surah) Bara’at to be implemented to the Polytheists. When he (Abu Bakr) had travelled for a night or part of a night, heasws sent Alasws Bin Abu Talibasws towards him. Heasws said: ‘Take possession of (Surah) Bara’at from him and return him to measw’.

Amir Al-Momineenasws went to him and took possession of (Surah) Bara’at from him and returned him to Rasool-Allahsaww. When he was in front of himsaww, he cried and said, ‘O Rasool-Allahsaww! Has anything newly occurred regarding me, or Quran (Verse) Revealed regarding me?’

Rasool-Allahsaww said: ‘Quran has not been Revealed regarding you, but Jibraeelas came to measw and said: ‘No one should deliver it on yourasw behalf except youasw or a man from
you saww, and Ali asws is from me saww and I saww am from Ali asws, and no one should deliver it on my saww behalf except Ali asws''

قُلْنَا لَهُ وَ ما الثَّانيَةُ قَالَ كُنَّا فِي َْسْجيدي رَ  

We said to him, ‘And what is the second?’ He said, ‘We used to be in the Masjid of Rasool-Allah saww, and the family of Ali asws, and family of Abu Bakr, and family of Umar, and his uncles. One night he saww called out among us: ‘Get out from the Masjid, except the family of Rasool-Allah saww and family of Ali asws!’’

قَالَ فَخَرَجْنَا لَهُمْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْنَْ وَ نلُوُّمَيْn

We said to him (Sa’ad), ‘So what is the third?’ He said, ‘Rasool-Allah saww sent Abu Bakr with his saww flag to Khyber, but he returned it (defeated). He saww sent it with Umar, but he returned it (defeated). So, Rasool-Allah saww was angered and said: ‘I saww shall give the flag tomorrow to a man who loves Allah azwj and His Rasool saww, and Allah azwj and His Rasool saww love him asws. He is a persistent attacker, not a fleer. He will not return until Allah azwj Grants victory upon his hands!’’

قَالَ فَلَمَّا أَصْبَحْنَا جَثَوْناَ َِلَى الرَّكْعي فَلَمْ ن َرَهُ يَدُِْو أَحَدااْيْنَّا ثَُّناَدَى أَيْنَّا بِي ُّ بْنُ أَيْلَانَا بَيْنَ أَيْبَينَّا تَفَلَ فِي َِيْنيهي وَ أَِْطَاهُ الرَّايَةَ فَتَََاللََُّّ َِلَى يَدَيْهي

He said, ‘When we came to the morning, we knelt upon the rides, but we did not see him saww call anyone of us. Then he saww called out: ‘Where is Ali asws Bin Abu Talib asws?’. They came with him asws and he asws was with sore eyes. He saww applied his saww saliva in his asws eyes and gave him asws flag. Allah azwj Granted victory upon his asws hands’.

قَالَ فَلَمَّا أَصْبَحْنَا جَثَوْناَ َِلَى الرَّكْعي فَلَمْ ن َرَهُ يَدُِْو أَحَدااْيْنَّا ثَُّناَدَى أَيْنَّا بِي ُّ بْنُ أَيْلَانَا بَيْنَ أَيْبَينَّا تَفَلَ فِي َِيْنيهي وَ أَِْطَاهُ الرَّايَةَ فَتَََاللََُّّ َِلَى يَدَيْهي

We said to him, ‘So, what is the fourth?’ He said, ‘Rasool-Allah saww went out in a military expedition to Tabuk and left Ali asws behind (in charge) upon the people. Quraysh envied him asws and they said, ‘But rather, he saww has left him asws behind due to abhorrence of his asws accompaniment’’.
He said, 'Rasool-Allah 

saww instructed his
saww caller to call out among them people, then said:

'O you people! Is there anyone among you except and there is a special one from his

family?' They said, 'Yes'. He
saww said: 'Ali
asws Bin Abu Talib
asws is a special one of my
saww family, and my
saww beloved to my
saww heart'.

Then Sa'ad
saww said, 'These are four, and if you so desire, I can narrate to you with a fifth'. We
saww said, 'We do desire that'. He said, 'We were with Rasool-Allah
saww in the farewell Hajj. When he
saww returned, he
saww descended at Ghadeer Khumm and instructed his
saww caller to call out among the people: 'One whose Master I
saww was, so this Ali
asws is his Master. O Allah
azwj

Befriend the one befriending him
asws, and be Inimical to the one being inimical to him
asws, and Help the one helping him
asws, and Abandon the one abandoning him
asws'.

87 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen
asws, Ch 91 H 75
understanding with my saww Sunnah, the most insightful of you, and of the Book of Allah azwj, the most well-read of you all! O Allah azwj [saww] love Ali asws, so love him saww! 88

77- جد، المجمل للعفيف الجامع عن محمد بن القاسم المصري عن إسماعيل عن إبراهيم عن محمد بن الأصول عن حكمة العلم عن أبي عليفة عن النبي صلى الله عليه وسلم عنaji: أثرها بالعلم على الطاعة في و كان أول من صلى عليه وأطاح من الرجال و هو علي بن أبي طالب.

(Rasool-Allah saww) said ‘Allah azwj Mighty and Majestic Created the souls before the bodies by two thousand years, and Suspended these with the Throne, and Commanded them with the submission to Ali asws and the obedience to me saww, and the first one from the men to submit to me saww and obey me saww was the soul of Ali asws Bin Abu Talib asws’. 89

The book) ‘Al Majaalis’ of Al Mufeed Al Jiany, from Muhammad Bin Al Qasim Al Muhariby, from Ismail Bin Is’haq, from Muhammad Bin Al Haris, from Ibrahim Bin Muhammad, from Muslim Bin Al Awr, from Habbat Al Arny, from Abu Al Haysam Bin Al Tihani who said,

‘Rasool-Allah saww’ said ‘Allah azwj Mighty and Majestic Created the souls before the bodies by two thousand years, and Suspended these with the Throne, and Commanded them with the submission to Ali asws and the obedience to me saww, and the first one from the men to submit to me saww and obey me saww was the soul of Ali asws Bin Abu Talib asws’. 89

Ali asws Bin Abu Talib asws passed by upon a mule of Rasool-Allah saww, and Salman ra was in an assembly. Salman ra, may Allah azwj have Mercy on him ra, said, ‘Will you not stand and take hold of his asws side, to ask him asws? By the One azwj Who Split the seed and Formed the person! No one can inform you with the secrets of your Prophet saww apart from him asws, and he asws is the knowledgeable one of the earth, and its seam, and to him asws you will settle, and if you were to lose him asws, you would be losing the knowledge, and the people will deny you’. 90

The book) ‘Al Majaalis’ of Al Mufeed – Al Katin, from Al Zafrany, from Al Saqafy, from Al Masoudy, from Yahya Bin Saalim, from Maysara, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali asws Bin Abu Talib asws passed by upon a mule of Rasool-Allah saww, and Salman ra was in an assembly. Salman ra, may Allah azwj have Mercy on him ra, said, ‘Will you not stand and take hold of his asws side, to ask him asws? By the One azwj Who Split the seed and Formed the person! No one can inform you with the secrets of your Prophet saww apart from him asws, and he asws is the knowledgeable one of the earth, and its seam, and to him asws you will settle, and if you were to lose him asws, you would be losing the knowledge, and the people will deny you’.

(Rasool-Allah saww) said: ‘When there was an ascension with me saww to the sky, when I saww arrived to the sky of the world, Jibraeel as said to me saww: ‘O Muhammad saww! Pray Salat with the Angels of the sky of the world, for you saww have been Commanded with that’. I saww prayed Salat with them, and like that it was in the second sky, and the third.

Flame struck in the heavens to the right of myself and to the left of myself, and I saw two flames appearing in this world and in the same time in the heavens above.

88 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 76
89 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 77
90 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 78
When I saw saww came to be in the fourth sky, I saw saww a hundred and twenty-thousand Prophets as. Jibraeel as said: ‘Proceed and pray Salat with them’. I saw saww said: ‘O my brother saww Jibraeel! How can I go ahead of them and among them as is my father as Adam and my father as Ibrahim?"

He said, ‘Allah azwj the Exalted has Commanded you saww to pray Salat (leading) them as. So, when you saww have prayed with them as, ask them as: ‘With which thing were they Sent among their people, and in their era, and why have you as been Resurrected before the blowing of the Trumpet?’ He saww said: ‘Listening and obedience is to Allah azwj’.

Then he saww prayed Salat with the Prophets as. When they as were free from their as Salat, Jibraeel as said to them as: ‘What were you as Sent with, and why have you as been Resurrected now, O Prophets as of Allah azwj?’ They as said with one tongue: ‘We as were Sent and have been Resurrected to acknowledge to you saww, O Muhammad saww, with the Prophet-hood, and to Ali asws Bin Abu Talib asws with the Imamate’.

And from Qays Bin Ata’a Bin Riyah, from Ibn Abbas who said,

‘Rasool-Allah saww supplicated one day. He saww said: ‘O Allah azwj! Comfort in my saww loneliness and be Sympathetic to the son asws of my saww uncle asws Ali asws’

Jibraeel as descended and said: ‘O Muhammad saww! Allah azwj Conveys the Greetings and Says to you saww, ‘I azwj have Done what you saww had asked for, and I saww shall Assist you saww with Ali asws, and he asws is a sword of Allah azwj against My azwj enemies, and he asws will deliver your saww religion for as long as the night and days he asws lives to’.

Ibn Abbas said,
'I heard Rasool-Allahsaww saying on the day of Khyber to Amir Al-Momineen Alisws Bin Abu Talibasws: 'By Allahazwj Who Sent the Saba (wind). Had it not been that a group of my community would be saying regarding youasws what the Christians said regarding my brotheras the Messiahas, I would say such words regarding youasws, youasws would not have passed by any assembly of the Muslims except they would have taken the soil from under yourasws feet, and the water from the remnants of yourasws cleansing (Wudu), so they would be healed by it.

وَ لَِينَّ حَسْبَكَ أَنَّكَ ْينِ ي وَ أَناَ ْينْكَ تَريثُنِي وَ أَريثُكَ وَ أَنْتَ ْينِ ي بِيَنْزيلَةي هَارُونَ ْينِ ُْوسَى إي

But if suffices youasws that youasws are from measws and asws am from youasws. Youasws will inherit measww and asws shall inherit youasws, and youasws are from measww at the status of Harounas of Musaas, except surely there is no Prophetas after measww, and that yourasws war is my asws war and yourasws peace is my asww peace’’. 93

وَ هَذَا َْا ي َرْف َعُهُ بِيلَْْسَانييدي َِنْ أَ ي ذَرٍ الْغيفَاريي ي قَالَ قَالَ رَسُولُ اللََّّي صَلْوَاي عُلَيْهِ فِي هَذيهي الَُّْْْْهَتَي كَمَثَلي الَِْعْبَةي النَّظَرُ إي

And this is what is raised by the chain,

‘Rasool-Allahaswj enforced an army and Aliasws was with it. Heasws was delayed to himasww. The Prophetasww raised hisasww hand towards the sky and said: ‘O Allahaswj! Do not cause measww to die until Youasww Show measww the face of Aliasws Bin Abu Talibasws’’. 94

وَ بِيلإْيسْنَادي ي َرْف َعُهُ َِنْ جَابيرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللََّّي صَلْوَاي عُلَيْهِ فِي هَذيهي الَُّْْْْهَتَي كَمَثَلي الَِْعْبَةي النَّظَرُ إي

And by the chain, raising it from Jabir having said,

‘Rasool-Allahasww said: ‘The two (recording) Angels of Alisws Bin Abu Talibasws are priding over rest of the Angels of their being with Alisws Bin Abu Talibasws, because they have not ascended to Allahaswj Mighty and Majestic with anything Angering Himaswj’’. 96

93 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 79 c
94 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 80 a
95 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 80 b
96 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 80 c
(The book) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitab Al Rawza’, and from what is reported by Ibn Masoud who said,

‘One day I entered to see Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! Upon yousaww be the greetings. Show me the truth I can look at it’.

He saww said: ‘O Abdullah, enter the room!’ I entered into the room and Aliasws was praying Salat, and heasws was saying in his Sajdah and hisasws Ruk'u: ‘O Allahazwj! By the right of Muhammadasws, Yourasws servant! Forgive the sinners from myasws Shias!’

I went out until I joined with Rasool-Allahsaww, and I saw himasws, and heasws was saying: ‘O Allahazwj! By the right of Aliasws, Yoursaww servant! Forgive the sinners from myasws community’.

He (the narrator) said, ‘The mighty impatience seized me from that, so the Prophet saww shortened in hisasws Salat and said: ‘Where is Ibn Masoud? Are you committing Kufr after Eman?’ I said, ‘Certainly not, and never, O Rasool-Allahsaww! But I saw Aliasws asking Allahazwj through youasws, and I saw youasws asking Allahazwj through Aliasws. So, I don’t know which one of youasws is superior in the Presence of Allahazwj Mighty and Majestic’.

Heasws said: ‘Be seated, O Ibn Masoud!’ I sat down in front of himasws. He saws said to me: ‘Know that Allahazwj Created measaww and Aliasws from the Noor of Hi cazwj Power before Hazwj Created the creatures by two thousand years, when there was neither any glorification nor extolling of Holiness.

Heazwj Split myasws Noor and Created from it the skies and the earths, and by Allahazwj Iasaww are more majestic than the skies and the earths. And Hazwj Split the Noor of Aliasws Bin Abu Talibasws, and Created from it the Throne and the Chair, and by Allahazwj, Aliasws Bin Abu Talibasws is superior to the Throne and the Chair.'
And He\textsuperscript{azwj} Split the Noor of Al-Hassan\textsuperscript{asws} and Created from it the (Guarded) Tablet and the Pen, and by Allah\textsuperscript{azwj}, Al-Hassan\textsuperscript{asws} is superior to the Tablet and the Pen.

And He\textsuperscript{azwj} Split the Noor of Al-Husayn\textsuperscript{asws} and Created from it the Gardens and the Maiden Houries, and by Allah\textsuperscript{azwj}, Al-Husayn\textsuperscript{asws} is superior to the Maiden Houries.

Then the easts and the wests darkened, so the Angels complained to Allah\textsuperscript{azwj} the Exalted to remove that darkness from them. Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, Spoke a Word and Created a spirit from it. Then He\textsuperscript{azwj} Spoke a Word and Created a Noor from that Word. He\textsuperscript{azwj} Added the Noor to that spirit and Made it stand in the place of the Throne.

The easts and the wests blossomed, so she\textsuperscript{asws} is (called) Fatima Al-Zahra\textsuperscript{asws}, and for that she\textsuperscript{asws} is named as ‘Al-Zahra’ (the blossom), because it was by her\textsuperscript{asws} Noor that the skies blossomed.

O Ibn Masoud! When it will be the Day of Qiyamah, Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty will be Saying to me\textsuperscript{saww} and to Ali\textsuperscript{asws}, “Both of you\textsuperscript{asws} enter into the Paradise the ones you\textsuperscript{asws} so desire to, and that is the Word of the Exalted: \textit{Both (of you), throw into Hell every stubborn Kafir}! [50:24].

So, the Kafir is the one who rejects my\textsuperscript{saww} Prophet-hood, and the stubborn is the one rejecting the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} family\textsuperscript{asws}, and the Paradise is for his\textsuperscript{asws} Shias and for ones loving him\textsuperscript{asws}.\textsuperscript{97}

\textsuperscript{97} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 81

(The book) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitab Al Rawza’ – by the chain, raising it to Al Asbagh who said,
‘When Amir Al-Momineen\textsuperscript{asws} was struck the strike, which caused his\textsuperscript{asws} expiry during it, the people gathered to him\textsuperscript{asws} at the door of the castle, and he\textsuperscript{asws} wanted to kill Ibn Muljim\textsuperscript{la}. Al-Hassan\textsuperscript{asws} came out and said: ‘Community of people! My\textsuperscript{asws} father\textsuperscript{asws} has bequeathed me\textsuperscript{asws} that I\textsuperscript{asws} should leave his\textsuperscript{asws} matter to his\textsuperscript{asws} expiry. If the expiry happens for him\textsuperscript{asws} (then) kill him\textsuperscript{la}, or else he\textsuperscript{asws} will looking into his\textsuperscript{la} right. So, leave, may Allah\textsuperscript{azwj} have Mercy on you all!’

He (the narrator) said, ‘The people dispersed but I did not leave. He\textsuperscript{asws} came out for a second time and said to me: ‘O Asbagh! Did you not hear my\textsuperscript{asws} words about the word of Amir Al-Momineen\textsuperscript{asws}?’ I said, ‘Yes, but I saw his\textsuperscript{asws} state and I loved to look at him\textsuperscript{asws}, so I can hear a Hadeeth from him\textsuperscript{asws}, so give permission to me, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}.

He\textsuperscript{asws} entered and it was not long before he\textsuperscript{asws} came out and said to me: ‘Enter!’ I entered and there was Amir Al-Momineen\textsuperscript{asws}, bandaged with a bandage, and he\textsuperscript{asws} had become ill, his\textsuperscript{asws} face having turned yellow, (the effect being) upon that bandage, and there he\textsuperscript{asws} was, raising a thigh and placing down the other from the severity of the strike and the abundance of the poison.

He\textsuperscript{asws} said to me: ‘O Asbagh! Did you not hear the word of Al-Hassan\textsuperscript{asws} about my\textsuperscript{asws} word?’ I said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}, but I saw you\textsuperscript{asws} in such a state, I loved to look at you\textsuperscript{asws} and hear a Hadeeth from you\textsuperscript{asws}.

He\textsuperscript{asws} said to me: ‘Be seated, for \textsuperscript{asws} do not see you hearing a Hadeeth from me\textsuperscript{asws} after this day of yours. Know, O Asbagh! I\textsuperscript{asws} came to Rasool-Alah\textsuperscript{saww} consoling like you\textsuperscript{asws} have come now. He\textsuperscript{saww} said: ‘O Abu Al-Hassan\textsuperscript{asws}! Go out and call out among the people for the congregational Salat and ascend the pulpit and stand below my\textsuperscript{saww} place by one step and say to the people: ‘Indeed! One who is disloyal to his parent, the Curse of Allah\textsuperscript{azwj} is upon him.

Indeed! One who absconds from his master, the Curse of Allah\textsuperscript{azwj} is upon him. Indeed! One who is unjust to a worker of his wages, the Curse of Allah\textsuperscript{azwj} would upon him.'
O Asbagh! I{asws} did whatever my{asws} beloved Rasool-Allah{saww} had instructed me{asws}. A man from the end of the Masjid stood up and said, ‘O Abu Al-Hassan{asws}! You{asws} have spoken with three phrases and segmented these, so explain these to us’. But I{asws} did not respond an answer until I{asws} came to Rasool-Allah{saww} and I{asws} said what had happened from the man’.

Then he{asws} said: ‘O Abu Al-Hassan{asws}! Indeed! {saww} and you{asws} are two fathers{asws} of this community. The one who is disloyal to us, the Curse of Allah{azwj} is upon him. Indeed! {saww} and you{asws} are two Masters of this community. Upon the one who absconds from us{asws} is the Curse of Allah{azwj}. Indeed! {saww} and you{asws} are the workers of this community. The one who is unjust to us{asws} of our recompense, the Curse of Allah{azwj} is upon him’. Then he{asws} said: ‘Ameen!’ I said, ‘Ameen!’

Then there was unconsciousness upon him. Then he{asws} woke up and said to me: ‘Are you still seated, O Asbagh?’ I said, ‘Yes, O my Master{asws}!’ He{asws} said: ‘I{asws} shall increase for you with another Hadeeth’. I said, ‘Yes, may Allah{azwj} Increase for you{asws} the additional good’.

He{asws} said: ‘O Asbagh! Rasool-Allah{saww} met me{asws} in one of the streets of Al Medina, and I{asws} was sad, the sadness had manifested in my{asws} face’. He{saww} said to me{asws}: ‘O Abu Al-Hassan{asws}! {saww} see you{asws} being sad. Shall {saww} narrate to you{asws} a Hadeeth you will not be sad after it, ever!’? I{asws} said: ‘Yes’.

Then he{asws} said: ‘Then he{asws} held my hand and said: ‘O Asbagh, extend your hand’. I extended my hand and he{asws} grabbed a finger from the fingers of my{asws} hand, like what I{asws} have grabbed a finger from the fingers of your hand.

Al-Asbagh said, ‘Then he{asws} said: ‘O Abu Al-Hassan{asws}! Indeed! {saww} and you{asws} are two fathers{asws} of this community. The one who is disloyal to us, the Curse of Allah{azwj} is upon him. Indeed! {saww} and you{asws} are two Masters of this community. Upon the one who absconds from us{asws} is the Curse of Allah{azwj}. Indeed! {saww} and you{asws} are the workers of this community. The one who is unjust to us{asws} of our recompense, the Curse of Allah{azwj} is upon him’. Then he{asws} said: ‘Ameen!’ I said, ‘Ameen!’

Al-Asbagh said, ‘Then there was unconsciousness upon him. Then he{asws} woke up and said to me: ‘Are you still seated, O Asbagh?’ I said, ‘Yes, O my Master{asws}!’ He{asws} said: ‘I{asws} shall increase for you with another Hadeeth’. I said, ‘Yes, may Allah{azwj} Increase for you{asws} the additional good’.

He{asws} said: ‘Bihar Al-Anwaar
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He saww said: ‘When it will be the Day of Qiyamah, Allah azwj will install a pulpit higher than the pulpits of the Prophets as and the martyrs. Then Allah azwj will Command me saww to ascend above it. Then Allah azwj will Command you asws to ascend to lower than me saww by a step. Then Allah azwj will Command two Angels to be seated lower than you asws by a step.

If we would be settled upon the pulpit, there will not remain anyone from the former ones and the latter ones except he would be present. The Angel who will be below you asws by a step would call out: ‘Community of people! Indeed, the one who knows me, so he has known me, and one who does not know me, so I shall introduce myself to him. I am Rizwaan, keeper of the Gardens.

Indeed! Allah azwj has Commanded me by His Conferment, and His Grace, and His Majesty, that I should hand over the keys of Paradise 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 that one who is below that Angel by a step would stand and call out, the people of the pausing will hear: ‘Community of people! One who knows me, so he has known me, and one who does not know me, so I shall introduce myself to him. I am the Angel, the keeper of the Fires.

Indeed! Allah azwj has Commanded me by His Conferment, and His Grace, and His Benevolence, and His Majesty, to hand over the keys of the Fire 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!’

I shall take the keys of the Gardens and the Fires. Then he saww will say: ‘O Ali asws! Grab hold of my saww side, and People asws of your asws Household should hold with your asws side, and your asws Shias should be holding the side of the People asws of your asws Household’. So, asws shall clasp with both my asws hands and to the Paradise, O Rasool-Allah saww?’ He saww said: ‘Yes, by the Lord azwj of the Kabah.’
Al-Asbagh said, ‘I did not hear from my Master asws apart from these two Ahadeeth, then he asws expired, may the Salawaat of Allah azwj be upon him asws’. 98

The books ‘Kitab Al Rawza’, (and) ‘Al Fazaail’ of Ibn Shazan, by the chain, raising it to, ‘Salman Al-Farsi ra, may Allah azwj be Pleased with him asws having said: ‘We were in the presence of Rasool Allah saww when a Bedouin entered to see us and paused at us, and greeted. We responded the greeting to him. He said, ‘Which one of you is the complete full moon, and the lamp for the darkness, Muhammad saww Rasool saww of Allah azwj, the king of scholars? Is he saww this one of the bright face?’ We said, ‘Yes’.

The Prophet saww said: ‘O Arab brother, be seated!’ He said, ‘O Muhammad saww! I believed in you saww before I even saw you saww, and ratified you saww before I even met you asws, apart from that a matter has reached me from you saww’. He saww said: ‘And which thing has reached you from me saww?’

He said, ‘You called us to the testimony that there is no god except Allah azwj and you saww are Rasool saww of Allah azwj, so we answered you saww. Then you saww called us to the Salat, and the Zakat, and the Fasting, and the Hajj, and we answered you saww. Then you saww were not pleased from us until you saww have called us to the Master-ship of the son asws of your saww uncle All asws Bin Abu Talib asws, and loving him asws, and have you saww obligated it or has Allah azwj Obligated it from the sky?’

The Prophet saww said: ‘But Allah azwj had Obligated it upon the inhabitants of the skies and the earth’.

When the Bedouin heard he said, ‘I listen to Allah azwj and obey to whatever you saww order us with, O Rasool-Allah saww, for it is the truth from the Presence of our Lord azwj’.

98 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 82
The Prophet saww said: 'O Arab brother! I saww have been Given five characteristics regarding Ali asws, one of these is better than the world and whatever is in it. Shall I saww inform you with these, O Arab brother?' He said, 'Yes, O Rasool-Allah saww.'

He saww said: 'I saww was seated on the day of Badr, and the battle had terminated from us, Jibraeel as came down and said: 'Allahazwj Mighty and Majestic Conveys the Greeting to you saww and Says to you saww: “O Muhammadazwj! Allahazwj have Vowed upon Myselfazwj and have Sworn upon Meazwj that Iazwj will not inspire the love of Aliasws Bin Abu Talibasws except to the one you saww love. So, the one you saww love, Iazwj shall Inspire the love of Aliasws, and the who you saww hate, Iazwj shall Inspire to him the hatred of Aliasws!”'

O Arab brother! Shall I saww inform you with the second?' He said, 'Yes, O Rasool-Allah saww!'

He saww said: 'I saww was seated after having been free from the funeral of myasws uncle Hamzaasws, when Jibraeel as came down unto me saww and said: 'O Muhammadasws! Allahazwj Conveys the Greeting to you saww and Says to you saww: “Iazwj have Imposed the Salat and Dropped it from the sick, and the insane, and the child.

And Iazwj have Imposed the Fasting and Dropped it from the traveller. And Iazwj have Imposed the Hajj and Dropped it from the poor. And Iazwj have Imposed the Zakat and Dropped it from the poor. And Iazwj have Imposed the love of Aliasws Bin Abu Talibasws and Imposed hisasws love upon the inhabitants of the skies and the earth and did not Give anyone any allowance (exceptions)!”'

O Bedouin! Shall I saww inform you with the third?' He said, 'Yes, O Rasool-Allah saww!'

قال النبي صلى الله عليه وسلم لأخا العربي: إنني خصيت في الله خصوتين، فهل تعلم أن الملك عين الله فكانت خاصته من الملك. وقيل: إنهم فقالوا له: نعم. فقال: إن من خصائصي خصوصي من خصائصي، إن كنت أحببته فأحببته، وأنا ألغسته ألغسته، وأنا أبغضته أبغضته، وأنا أغفسته أغفسته.
He said: ‘Allah has not Created anything except He Made a chief to be for it. The eagle is chief of the birds, and bull is chief of the beasts, and the lion is chief of the predators, and the Friday is chief of the days, and Ramazan is chief of the months, and Israfeel is chief of the Angels, and Adam is chief of the mortals, and I am chief of the Prophets and Ali is chief of the successors.’

O Arab brother! Shall I inform you about the fourth?’ He said, ‘Yes, O Rasool-Allah!’

He said: ‘Love of Ali Bin Abu Talib is a tree, its roots are in the Paradise and its branches are in the world. The one from my community who adheres with a branch from its branches, it would take him into the Paradise. And hatred of Ali Bin Abu Talib is such a tree, its roots are in the Fire and its branches are in the world. The one who adheres with a branch from its branches, it would enter him into the Fire’.

O Bedouin! Shall I inform you with the fifth?’ I said, ‘Yes, O Rasool-Allah!’

He said: ‘When it will be the Day of Qiyamah, a pulpit would be set up for me on the right of the Throne. Then a pulpit would be set up for Ibrahim parallel to my pulpit on the right of the Throne. Then they will bring a chair, lofty, noble, blossoming. The honour would be recognised by the chair. It would be set up for Ali in between my pulpit and pulpit of Ibrahim. So, my eyes will not anything more beautiful than a beloved between the two friends.

O Bedouin! Love of Ali Bin Abu Talib is a reality, so love him, for Allah the Exalted Loves the one loving him, and he will be with me on the Day of Qiyamah, and and him would be one segment’.

At that, he said, ‘Listening and obeying to Allah and to His Rasool and to the son of your uncle Ali Bin Abu Talib, 99

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99 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 83
84 - From Amir Al-Momineen asws having said: ‘I asws and Rasool-Allah saww went out to the desert (area) of Al-Medina. When we asws came to be the garden between the palm trees, a palm tree shouted to a palm tree, ‘This is the Prophet saww Al-Mustafa saww, and that is Ali asws Al-Murtaza asws. Then a third one shouted at a fourth: ‘This is Musa as and that is Haroun as. Then a fifth shouted at a sixth, ‘This is seal of the Prophets and that is seal of the successors as.

During that, the Prophet saww smiled and said: ‘O Abu Al-Hassan asws! Did you asws not hear?’ asws said: ‘Yes, I asws did, O Rasool-Allah saww!’ He saww said: ‘What are these palm trees called?’ asws said: ‘Allah azwj and His aswj Rasool saww are more knowing’. He saww said: ‘They are called ‘Al-Sayhany’ (The shouters), because they have shouted with my aswj merit and your asws merit, O Ali asws!’

85 - Kushf, كشف, كشف الغمّة كتب كتاب كتاب الفضل الصافي تأتي محمد بن يوسف الشافعي إدارة علّه بإيذان القرآن، إلى غير من يتحدث عن محمد بن عبد النبي عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضор عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد بن علي بن علاء عن علاء بن محمد بن علي بن الطاهري عن أبي بكر بن عبد الله بن عبد الله بن عبد الله بن أحمد بن الحضور عن أبي الطهري عن أحمد بن الحضور عن أحمد بن الحضور عن أبي أحمد المخالد عن الحافز أبي بكر بن الطاهري عن محمد 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عن علاء بن محمد بن علي بن الطاهri

During that, the Prophet saww smiled and said: ‘O Abu Al-Hassan asws! Did you asws not hear?’ asws said: ‘Yes, I asws did, O Rasool-Allah saww!’ He saww said: ‘What are these palm trees called?’ asws said: ‘Allah azwj and His aswj Rasool saww are more knowing’. He saww said: ‘They are called ‘Al-Sayhany’ (The shouters), because they have shouted with my aswj merit and your asws merit, O Ali asws!’

Rasool-Allah saww said: ‘Allah aswj has Covenanted a Covenant to me saww regarding Ali asws. I aswj said: ‘O Lord aswj! Explain it to me saww’. He aswj Said: ‘Listen!’ I aswj said: ‘I asws am listening’. He aswj Said: ‘Ali asws is the flag of guidance, and Imam asws of the friends, and Noor of the ones obeying Me aswj, and he aswj is the word which aswj have Necessitated for the pious. One loving him asws loves me saww and one hating him asws hates me saww, so give him asws the glad tidings with that’.

فَجَاءَ َِلي ٌّ ف َبَشَّرْتُهُ ف َقَالَ يََّ رَسُولَ اللََّّي أَناَ َِبْدُ اللََّّي وَ فِي ق َبْضَتيهي فَإينْ يُعَذ يبْنِي فَبيذُنُ و ي وَ إينْ يُتيمَّ الَّذيي فَاللََُّّ أَوْلََ  ي

100 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 84
Ali asws came. He asws gave him asws glad tidings with that. He asws said: ‘O Rasool-Allah aswj! I asws am a servant of Allah aswj and in His aswj Grip. If He aswj Punishes me asws, it would be due to my asws sins, and if He aswj were to Complete that which He aswj has Given me asws glad tidings with, then Allah aswj is Foremost with me asws.

He asws said: ‘O Allah azwj! Polish his asws heart and Make it nourish the Eman!’ Allah aswj Mighty and Majestic Said: ‘aswj I have Done that with him asws, then he asws would be Raised to Me aswj! He asws is to be particularised with something from the afflictions, not one from your asws companions!’ He saww said: ‘O Lord aswj! My aswj brother and my asws companion!’ He aswj Said: “This is a thing which has preceded that he asws will be Tried and Tried with it!”101

Al Hafiz has extracted it in (the book) ‘Al Hilyah’, and from (the book) ‘Al Khuwarizmi’ – From Mujahid, from Ibn Abbas who said,

‘Rasool-Allah asww said: ‘Even if the gardens were to be pens, and the oceans were ink, and the Jinn as enumerators, and the human beings as scribes, the merits of Ali asws Bin Abu Talib asws would not be able to be counted”.102

And from him, raising it to Ibn Abbas –

‘And a man had said to him, ‘Glory be to Allah aswj! How much (abundant) are the virtues of Ali asws and his asws merits. I count these to be three thousand virtues’. Ibn Abbas said, ‘Or and didn’t you say that these are nearer to thirty thousand?’103

And by the chain,

‘From Al-Husayn asws Bin Ali asws Bin Abu Talib asws, from Ali asws, from the Prophet saww having said: ‘If I saww were to narrate with what has been Revealed regarding Ali asws, he asws would not

101 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 85 a
102 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 85 b
103 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 85 c
tread upon any place in the earth except his dust would be taken to the water (to be blessed and healed by it)\(^{104}\)

وَمِنْ مَنْ شَنَّدَ أَحَدُ مِنْ حَنْبَلٍ عَنْ غَيْرِ مَنْ فََيْدِونَ قَالَ، إِنَّ لَيْسَ بِمَا أُنْفِقُ إِلَّا إِنَّ عَلَّمَ إِنَّ آمَنَ فَلْيَتَبَيَّنَ وَإِنَّ آمَنَ فَلْيَتَبَيَّنَُْ بِهِ خَلَافُ

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Umar Bin Maymoun who said,

‘I was seated to Ibn Abbas when a group of nine came to him. They said, ‘O Ibn Abbas! Either you stand to be with us, or you be alone with us from them!’

فَقَالَ فَقَالَ أَبِنَ بَّابُسُ بَلْ أَقُومُ مَعَكُمْ

He (the narrator) said, ‘Ibn Abbas said, ‘But, I shall stand with you all’.

فَقَالَ وَ هُوَ يَوَادِعُ شَرِيعَ مَا قَالَ أَيْنَ يَا قَالُوا يَا بَابُسُ إِيِّا أَنْ تَقْمِي مَعَنَا أَوْ تَأْتِي مَعَنَا مَنْ كَانَ مَعَنَا؟

He (the narrator) said, ‘And on that day he was healthy before he became blind’.

فَقَالَ فَأَبْدَأُوا فَتَحَدَّثُوا فَلَمْ نَدْرِي مَا قَالُوا

He (the narrator) said, ‘They initiated and narrated, and we do not know what they said’.

فَقَالَ فَجَاءَ وَهُوَ أَرِيَ أَنْ يَصِيَرُ أَيْنَ يَا قَالُوا هُوَ فِي الرَّحْلِ يَطْحَنُ قَالَ: أَيْنَ يَا قَالُوا كَانَ أَحَدُكُمْ يَطْحَنُ أَيْنَ يَا قَالُوا كَانَ أَحَدُكُمْ يَطْحَنُ؟

He (Ibn Abbas) said, ‘There presented for it the ones who presented. He said: ‘Where is Ali?’ They said, ‘He is the enclosure, grinding (flour)’. He said: ‘And one of you couldn’t grind?’’

فَقَالَ فَنَفَثَ فِي يَنْهِي ثََّهَزَّ الرَّأْيَةَ ثَلَّةَ أَمَراً فَأَطْهَهَا إِيَّهُ فَجَاءَ بِصَفَيَّةَ بِنِتْ قُوُيَّةُ خُيُّ كَانَ أَحَدُكُمْ يَطْحَنُ أَيْنَ يَا قَالُوا كَانَ أَحَدُكُمْ يَطْحَنُ؟

He (Ibn Abbas) said, ‘He came shaking his clothes and saying, ‘Ugh, and Tuff! They are falling regarding a man having ten (things) for him. They are falling regarding a man, the Prophet saww said for him: ‘I saw Allah will not Disgrace him, ever! He loves Allah and His Rasool saww’.

فَقَالَ فَجَاءَ يَنْفُضُ ثَوْبَهُ وَيَقُولُ أُفَّ وَ تُفَّ وَقُلُوا فِي رَجُلٍ لَهُ شُرٌّ وَقُلُوا فِي رَجُلٍ قَالَ لَهُ النَّضُرُ صَلَّى اللَّهُ عَلَيْهِ وَ رَسُولِهِ

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He (Ibn Abbas) said, ‘He breathed in his eye, then shook the flag thrice, then gave it to him. He came with Safiya Bint Huyay (as captive)’.

104 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 85 d
He (Ibn Abbas) said, ‘Then he sent so and so (Abu Bakr) with Surah Al-Tawbah, and he saww sent Ali saww behind him and took it away from him and said: ‘No one should go with it except a man who is from me saww and I saww am from him asws.’

He (Ibn Abbas) said, ‘And he saww said to the clan of his saww uncle as: ‘Which one of you will be helpful to me saww in the world and the Hereafter?’

He (Ibn Abbas) said, ‘And Ali asws was seated with them. They refused and Ali asws said: ‘asws shall be helpful to you saww in the world and the Hereafter’.

He (Ibn Abbas) said, ‘He saww paused from him asws. Then he saww turned to a man from them and said: ‘Which one of you will help me saww in the world and the Hereafter?’ They refused. Ali asws said: ‘I saww will help you saww in the world and the Hereafter’. He saww said: ‘You saww are my saww guardian in the world and the Hereafter’.

He (Ibn Abbas) said, ‘And Ali asws was the first one from the people to be a Muslim after (Syeda) Khadeeja asws’.

He (Ibn Abbas) said, ‘And Rasool-Allah saww took his saww cloth and placed it upon Ali asws and (Syeda) Fatima asws, and Hassan asws and Husayn asws, may the Salawaat be upon them asws all. He asw said: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

He (Ibn Abbas) said, ‘And Ali asws sold himself saww and wore a cloth of the Prophet saww, then slept in his saww place’.
He (Ibn Abbas) said, ‘And the Polytheists were aiming for Rasool-Allahsaww. Abu Bakr came and Aliasws was sleeping, and Abu Bakr reckoned that heasws was the ProphetSaww. He said, ‘O ProphetSaww of Allahazwj!’

قال فقال له عليٌّ إن نبيٌّ الله قد الطَّلَق لله نُورٌ مُهَمٌّ فَأَدْرَكْهُ فَانْطَلَقَ أبو بَِْرٍ فَدَخَلَ عَهُ الْغَارَ

He (Ibn Abbas) said, ‘Aliasws said to him: ‘The ProphetSaww of Allahazwj has gone towards the well of Maymoun’. So, Abu Bakr went and entered the cave with himSaww.

قال وَ جُعيلَ ليْرَْى بِيلِْيجَارَةي كَمَا كَانَ يْرَْى نَبِيُّ اللَّّي ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ فِي الثَّوْبي لََّ يُُْريجُهُ حَتََّّ أَصْبَََ ثَُّ كَشَفَ َِنْ رَأْسيهي ف َقَالُوا إينَّكَ لَئييمٌ كَانَ صَاحبُكَ ن َرْْييهي وَ لََّ ي َتَضَوَّرُ وَ أَنْ تَ تَضَوَّرُ وَ قَدي اسْتَنَِْرْناَ ذَليكَ

He (Ibn Abbas) said, ‘And Aliasws went on to be pelted with the stones like what the ProphetSaww of Allahazwj had been pelted, and heasws was writhing (in pain), having covered hisasws head in the cloth, not bring it out until morning. Then heasws uncovered from hisasws head. They said, ‘Youasws are to blame. We were pelting yourasws companion, and heSaww was not writhing and youasws are writhing, and we have disliked that’.

قال وَ خَرَجَ بِيلنَّاسي فِي غَزْوَةي ت َبُوكَ

He (Ibn Abbas) said, ‘Aliasws said to him: ‘Iasws shall go out with youSaww. The ProphetSaww of Allahazwj said to himasws: ‘No!’ Aliasws wept. HeSaww said to himasws: ‘But are youasws not pleased that youasws happen to be from meSaww at the status of Harounas from Musasas, except youasws aren’t a Prophetas nor is it appropriate that Iasww should be going except and youasws are mySaww caliph’.

قال وَ قَالَ لَهُ رَسُولُ اللَّّي ص أَنْتَ وَليي ي  فِي كُل ي ُْؤْْينٍ ْينِ ب َعْديي

He (Ibn Abbas) said, ‘And heSaww went out with the people regarding the military expedition of Tabuk’.

قال فقال قلْكَانٍ لهُ لُهُي ّي إينَّ نَبِيَّ اللَّّي قَدي انْطَلَقَ نََْوَ بيئْري َْيْمُ

He (Ibn Abbas) said, ‘Aliasws said to himasws: ‘Youasws are mySaww guardian regarding every Momin from after meSaww’.

قال وَ سَدَّ أَب ْوَابَ الْمَسْجيدي غَيْرَ بَِبي َِلي  ٍ َ

He (Ibn Abbas) said, ‘And the closure of the doors of the Masjid other than the door of Aliasws.

قال وَ يَدْخُلُ الْمَسْجيدَ جُنُباا وَ هُوَ لَرييقُهُ لَيْسَ لَهُ لَرييقٌ غَيُْْهُ

He (Ibn Abbas) said, ‘Heasws could entered the Masjid with sexual impurity, and it was hisasws path, there not being any path for himasws other than it.

قال فَيَدْخُلُ الْمَسْجيدَ جُنُباا وَ هُوَ لَرييقُهُ لَيْسَ لَهُ لَرييقٌ غَيُْْهُ
And he said: ‘One whose Master was so is his Master.’

And he mentioned that he was a participant of Badr. I said, ‘And it is a merit, others had participated in it with , from the ones who had attended Badr, and the remainder, had been singled out with these’.105

He (the narrator) said, ‘And held a hand of and said: ‘One whose Master was, so this is his Master. O ! Befriend the one befriending him and be inimical to the one being inimical to him.’

Ibn Abbas said, ‘And has Informed us in the Quran that He was Pleased from the companions of the tree (Al-Hudaybiya), so can we narrated afterwards that He is Wrathful upon them?’107

The book ‘Kashf Al Ghumma’, from the book ‘Kifayat Al Talib’ – From Abu Al Kowkaby, from Abu Al Samury, from Awanah Bin Al Hakam Bin Abu Salih who said,

‘ was mentioned in the presence of Ayesha, and Ibn Abbas was present. Ayesha said, ‘ was from the most honourable of our people to Rasool-Allah .’
Ibn Abbas said, ‘And which thing would prevent him asws from that? Allah azwj had Chosen him asws to help His aswj Rasool asww, and Rasool-Allah saww had selected him for his saww brotherhood, and chosen him asws for his asws benevolent, and made him asws the father asws of his asww offspring, and his asws successor asws from after him asws.

If you were to seek honour, then he asws is the most honourable of growths, and the most leaved of branches, and if you want Islam, then he asws is the most plentiful with its share, and the most fulfilling of its portion, and if you want bravery, then he asws is the busiest in war, and a decreeing judge shaking the hands of the sword comfortably.

No hiss can be found for his asws location, nor does a stinging keep away from him asws, nor can the crowds uproot him asws. Allah azwj Supports him asws, and Jibraeel as bolster him asws, and the supplication of the Rasool asww aids him asws.

He asws has sharpest tongue of the people, and their most manifest in explanation, and the most clarifying of them with the correctness in quick answers. His asws preaching is less than his asws deeds. The people of his asws era are frustrated from him asws. Upon him asws is the Pleasure of Allah azwj and upon his asws haters are the Curses of Allah azwj''.

(The book) ‘Basharat Al Mustafa saww’ – Al-Hassan Bin Al-Husayn, from Muhammad Bin Al-Hassan, from his father, from his uncle Al Sadouq, from Al Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is’haq, from Ubeysa Bin Suleyman, from Kamil Bin Al A’ala, from Habeeb Bin Abu Sabit, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

‘Rasool-Allah asww said to Ali asws Bin Abu Talib asws: ‘O Ali asws You are the Master (In charge) of my asws Fountain, and the bearer of my asww flag, and accomplisher of my asww promises, and the beloved of my asww heart, and the inheritor of my asww knowledge, and you asws are the depository of the inheritances of the Prophets as, and you asws are the Trustee of Allah aswj in

His asws earth, and you asws are the Divine Authority of Allah aswj upon His aswj citizens, and you asws are the anchor of the Eman, and you asws are the lantern for the darkness, and you asws are the Minaret of Guidance, and you asws are the knowledgeable one raised for the people of the world.

The one who follows you asws would attain salvation, and the one who stays behind from you asws is destroyed, and you asws are the clear way, and you asws are the Straight Path, and you asws are the Guide of the resplendent, and you asws are the leader of the Momineen, and you asws are the Master of the one whom I saww am a Master of, and I saww am the Master of every Momin and Momina.

None will love you asws except the one of pure birth, and my saww Lord did not Ascend me saww to the sky at all and Spoke to me saww, except He azwj Said: “O Muhammad saww! Convey the Greetings from Me azwj to Ali asws and Introduce him asws that he asws is the Imam asws of My azwj friends, and a Light for the people who obey Me azwj. Therefore, congratulations to you asws of these prestigious ones, O Ali asws!”

(Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 87)
O Ali asws! You asws will be my saww companion at the Fountain tomorrow, and you asws will be my saww companions in the place of the Most-Praiseworthy (Anlamux Almumhtad), and you asws will be the bearer of my saww flag in the Hereafter just as you asws are the bearer of my saww flag in the world. He is fortunate, the one who befriends you asws and miserable is the one who is inimical to you asws, and that the Angels tend to draw closer to Allah azwj, Holy is His aswj Mention, by having your asws love and your asws friendship. By Allah azwj! There are more people having your asws cordiality in the sky than in the earth.

The book ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahir’ – It is reported by Abu Ja’far Muhammad Al Karajaky, in his book ‘Janz Al Fawaaid’ there is an attributed Hadeeth raising it to, (The book) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahir’ – It is reported by Abu Ja’far Muhammad Al Karajaky, in his book ‘Janz Al Fawaaid’ there is an attributed Hadeeth raising it to, 110

You saww obligated upon the Muslims to obey him asws and loving him asws and obligated his asws Wilayah upon entirety of them, and they have (talked) at lot upon us of that. So, explain to us, O Rasool-Allah saww! Is that an Obligation upon us from the earth, due to his asws nearness in relationship and the in-law-ship from you saww, or is it from Allah azwj having Imposed it upon us and Obligated it from the sky?’

110 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 88
The Prophet

said: "But Allah imposed it and Obligated it from the sky and Imposed his Wilayah to the inhabitants of the skies and inhabitants of the earth in their entirety.

O Bedouin! Jibraeel came down unto me on the day of the confederates, and he said:

'Your Lord Conveys the Greeting and Says to you: I have Imposed the love of Ali Bin Abu Talib and his cordiality to the inhabitants of the skies and inhabitants of the earth.

There is no excuse for anyone in loving him, so order your community with loving him. The one who loves him, so by My Love and your love, I shall Love him. And the one hating him, so by My hatred and your hatred I shall Hate him.

But surely, Allah has not Revealed any Book, nor Created any creature except and He Made a chief to be for it. So, the Quran is chief of the Revealed Books, and the month of Ramazan is chief of the months, and Laylat Al Qadr is chief of the nights, and Al Firdows is chief of the Gardens, and the Sacred House of Allah (Kabah) is chief of the spots, and Jibraeel is chief of the Angels, and I am chief of the Prophets, and Ali is chief of the successors, and Al-Hassan and Al-Husayn are two chief of the youths of the inhabitants of Paradise.

And for every person there is a chief from his deeds, and having my love and love of Ali Bin Abu Talib is chief of the deeds, and what the proximity ones have drawn closer with from obeying their Lord.

O Bedouin! When it will be the Day of Qiyamah a pulpit would be set up for Ibrahim on the right of the Throne, and a pulpit would be set up for me on the left of the Throne. Then a chair would be called for, lofty, blossoming light. It would be installed between the two pulpits. Ibrahim would be upon his pulpit, and I would be upon my pulpit, and my brother would be upon that chair. I have not seen anything more excellent that it, a beloved being in between two friends.
O Bedouin! Jibraeel as was not come down to me saww except and he as had asked me saww about Ali asws, nor ascended except and he as had said: 'Convey the greeting to Ali asws from me saww'.

(The books) 'Kanz Jamie Al Fawaaid', and 'Taweel Al Ayayat Al Zaahira' – It is reported by the author of the book 'Al Wahida', Abu Al Hassan Ali Bin Muhammad Bin Jamhour, from Al-Hassan Bin Abdullah Al Atroush, from Muhammad Bin Ismail Al Ahmasy, from Wakie Bin Al Jarrah, from Al Amsh, from Muwarraq Al Ijaly,

'From Abu Zarr Al-Ghafari ra having said, 'I ra was seated in the presence of the Prophet saww one day in the house of Umm Salama ra, and Rasool-Allah saww was narrating to me ra and I ra was listening, when Ali asws Bin Abu Talib asws entered. His saww face shone with radiance out of happiness with his asws brother asws and son asws of his saww uncle asws. Then he saww hugged him asws to him saww and kissed between his asws eyes.

Then he saww turned to me ra and said: 'O Abu Zarr ra! Do you ra know this one who entered to us as is the right of knowing him asws?' Abu Zarr ra said, 'I ra said, 'O Rasool-Allah saww! This is your asws brother asws and son asws of your asws uncle asws, and husband asws of (Syeda) Fatima asws the chaste, and father asws of Al-Hassan asws and Al-Husayn asws, two chief of the youths of Paradise'.

Rasool-Allah saww said: ‘O Abu Zarr ra! This is the radiant Imam asws, and the longest spear of Allah azwj, and the greatest door of Allah azwj. So, the one who intends Allah azwj, let him enter the door.

O Abu Zarr ra! This is the one standing with the fairness of Allah azwj, and the protector of the sanctities of Allah azwj, and the helper of the religion of Allah azwj, and a Divine Authority of Allah azwj upon His azwj creatures. Allah azwj did not Cease to Argue by him azwj upon His azwj creatures in the communities, every community Allah azwj had Sent a Prophet saww in it.

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111 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 89
O Abu Zarr\textsuperscript{a}! Allah\textsuperscript{awj} the Exalted has Made seventy thousand Angels to be upon every corner from the corners of His\textsuperscript{awj} Throne. There is neither any glorification nor act of worship for them except the supplicating for Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias, and the supplicating against his\textsuperscript{asws} enemies.

O Abu Zarr\textsuperscript{a}! Had it not been for Ali\textsuperscript{asws} the truth would not be clear from the falsehood, nor a Momin from the Kafir, nor would Allah\textsuperscript{azwj} be worshipped, because he\textsuperscript{asws} struck the heads of the Polytheists until they became Muslims and worshipped Allah\textsuperscript{azwj}, and had it not been that, there would neither have been Rewards, nor punishments, nor does a curtain curtains him\textsuperscript{asws} from Allah\textsuperscript{azwj}, nor does any veil, veil him\textsuperscript{asws} from Allah\textsuperscript{azwj}, and he\textsuperscript{asws} is the veil and the curtain’.

Then Rasool-Allah\textsuperscript{saww} recited: \textit{He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13].}

O Abu Zarr\textsuperscript{a}! Blessed and Exalted is Individual with His\textsuperscript{awj} Kingdom and His\textsuperscript{awj} Oneness, so He\textsuperscript{awj} Recognises His\textsuperscript{awj} servants sincere to Himself\textsuperscript{awj} and has Permitted the Paradise to be for them. The one He\textsuperscript{awj} Wants to Guide, Introduces his\textsuperscript{asws} Wilayah to him, and one He\textsuperscript{awj} Wants to have obliteration upon his heart, Withhold his\textsuperscript{asws} recognition.

O Abu Zarr\textsuperscript{a}! He\textsuperscript{asws} is the flag of guidance, and the word of piety, and the firmest handhold, and Imam\textsuperscript{asws} of my\textsuperscript{saww} friends, and Noor of the ones obeying me\textsuperscript{saww}, and he\textsuperscript{asws} is the Word which Allah\textsuperscript{awj} has Necessitated it for the pious. One loving him\textsuperscript{asws} would be a Momin and one hating him\textsuperscript{asws} would be a Kafir, and one neglecting his\textsuperscript{asws} Wilayah would stray, being strayed, and one who rejects his\textsuperscript{asws} Wilayah would be an associator (Mushrik).
O Abu Zarrra! They would come with a rejector of the Wilayah of Aliasws on the Day of Qiyamah being deaf, and blind and mute. He would fumble in the darkness of Qiyamah calling out: ‘O my regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]. And there would be a collar of fire in his neck. There would be three hundred spikes for that collar, upon each spike from these being a Satanas spitting in his face and vomiting, from the inside of his grave up to the Fire’.

Abu Zarrra said, ‘Ira said, ‘May myra father and myra mother be sacrificed for youasws, O Rasool-Allahasws! Youasws filled myra heart with happiness and cheerfulness, so increase for measw.

Heasws said: ‘Yes. When there was an ascension with measw to the sky of the world, an Angel from the Angels proclaimed Azaan and Iqaamah of the Salat. Jibraeelas grabbed myasw hand and forwarded measw saying to measw: ‘O Muhammadasws! Pray Salat (leading) the Angels, for their yearning to youasws has been prolonged’. 

Iasws prayed with seventy rows of Angels, each row being (a distance of) what is between the east and the west. No one knows their number except the Oneazwj Who Created them. When Iasws had fulfilled the Salat, a group of Angels came to measws, greeting unto measws and saying: ‘There is a need for us to youasw. Iasws thought they would be asking measw for the intercession, because Allahazwj Mighty and Majestic has Graced measw the Fountain and the intercession Meriting measw over entirety of the Prophetsas.

Iasws said: ‘What is your need, O Angels of myasw Lordazwj?’ They said, ‘When youasws return to the earth, then convey the greeting to Aliasws from us, and let himasws known that our yearning to himasws has been prolonged’. Iasws said: ‘Angels of myasw Lordazwj! Are you knowing usasws as is the right of knowing usasws?’

They said, ‘O Rasool-Allahasws! Why would we not know youasws and youasws are the first creatures Allahazwj Created as resemblances of Noor in a Noor from the Noor of Allahazwj, and Made a seat to be for youasws in Hisazwj Kingdom with the exclamations of glorification, and Holiness, and Greatness to Himazwj?’
Then He azwj Created the Angels from what He azwj Wanted, from various lights, and we had passed by you asws all and you asws were glorifying Allah azwj, and extolling His azwj Holiness, and exclaiming His azwj Greatness, and praising Him azwj, and proclaiming His azwj Oneness. So, we glorified, and extolled Holiness, and praised, and proclaimed Oneness and Greatness, along with your asws glorifications, and your asws extolling the Holiness, and your asws praising, and your asws proclaiming the Oneness and your asws proclaiming the Greatness.

So, whatever descends from Allah azwj the Exalted, it would be to you asws all, and whatever ascends to Allah azwj the Exalted, it is from your asws possession. So, why would we not recognise you asws all?’

Then there was an ascension with me saww to the second sky. The Angels said like the words of their companions. I saww said: ‘Angels of my saww Lord azwj! Do you know us asws as is the right of knowing us asws?’

They said, ‘And why would we not recognise you asws and you asws are elites of Allah azwj from His azwj creatures, and treasurers of His azwj Knowledge, and the firmest handhold, and the mighty argument, and you asws are the Sides and the Side, and you asws are the chairs, and origin of the knowledge, for convey the greeting to Ali asws from us’.

Then there was an ascension with me saww to the third sky. The Angels said to me saww similar to the words of their companions. I saww said: ‘Angels of my saww Lord azwj! Do you know us asws as is the right of knowing us asws?’

They said, ‘And why would we not know you saww and you asws are the door of prominence, and argument for the contention, and Ali asws is walker of the earth and the decisive judge, and owner of the staff, distributor of the Fire tomorrow, and the ship of salvation. One sailing it would attain salvation, and one staying behind from it would be in collapsing the Fire on the Day of Qiyamah. You asws are the pillars and stars of the horizons.'
Then there was an ascension with me **saww** to the fourth sky. The Angels said to me **saww** similar to the words of their companions. **saww** said: ‘Angels of my **Lord**! Do you know us **asws** as is the right of knowing us **asws**?’

They said, ‘And why would we not know you **asws** and you **asws** are the tree of Prophet-hood, and the household of Mercy, and the mine of the Message, and interchange of the Angels, and upon you **Jibraeel** as descends with the Revelation from the sky, so convey the greeting to Ali **asws** from us’.

Then there was an ascension with me **saww** to the fifth sky. The Angels said similar to the words of their companions. **saww** said: ‘Angels of my **Lord**! Do you know us **asws** as is the right of knowing us **asws**?’

They said, ‘And why would we not know you, and we were passing by you **asws** all in the morning and evening by the Throne, and upon it was inscribed: ‘There is no god except Allah **azwj**, Muhammad **saww** is Rasool **azwj**, and I **azwj** have Assisted him **saww** with Ali **asws** Bin Abu Talib **asws**. At that we came to know that Ali **asws** is a friend from the friends of Allah **azwj** the Exalted, so convey the greeting to Ali **asws** from us’.

Then there was an ascension with me **saww** to the sixth sky. The Angels said similar to the words of their companions. **saww** said: ‘Angels of my **Lord**! Do you know us **asws** as is the right of knowing us **asws**?’

They said, ‘And why would we not know you **asws** and Allah **azwj** has Created the Garden of Al-Firdows and upon its door there is a tree, and there isn’t any leaf in it except and upon it are inscribed with light, the words: ‘There is no god except Allah **azwj**, and Muhammad **saww** is Rasool **azwj**, and Ali **asws** Bin Abu Talib **asws** is the firmest Handhold of Allah **azwj**, and the strong Rope of Allah **azwj**, and His **azwj** Eye upon entirety of the creatures, so convey the greeting to Ali **asws** from us’.
Then there was an ascension with me\textsuperscript{saww} to the seventh sky. I\textsuperscript{saww} heard the Angels saying: 'The Praise is for Allah who Made His Promise to be true to us [39:74]'\textsuperscript{112}. I\textsuperscript{saww} said: 'What had He\textsuperscript{azwj} Promised you with?' They said, 'When He\textsuperscript{azwj} had Created you\textsuperscript{asws} all as resemblances of Noor in a Noor from the Noor of Allah\textsuperscript{azwj} the Exalted, He\textsuperscript{azwj} Presented your\textsuperscript{asws} Wilayah to us. We accepted and we complained to Allah\textsuperscript{azwj} the Exalted out of your\textsuperscript{saww} love.'

As for you\textsuperscript{saww}, He\textsuperscript{azwj} had Promised us that He\textsuperscript{azwj} would Show you\textsuperscript{saww} being with us in the sky, and He\textsuperscript{azwj} has Done so. And as for Ali\textsuperscript{asws}, We complained to Allah\textsuperscript{azwj} the Exalted due to his\textsuperscript{asws} love, so He\textsuperscript{azwj} Created for us an Angel being in his\textsuperscript{asws} image, and had him to be seated on the right of His\textsuperscript{azwj} Throne, upon a throne of gold, inlaid with gems and the jewels. Upon it is a dome of white pearls. Its interior can be seen from its exterior, and its exterior from its interior, without there being any pillars from beneath it nor any suspension from above it.

The Owner of the Throne said to it: "Stand by My\textsuperscript{azwj} Power!", and so it stood. Every time we are desirous to see Ali\textsuperscript{asws}, we tend to look at that Angel in the sky, so convey the greeting to Ali\textsuperscript{asws}, from us’\textsuperscript{112}.

\textsuperscript{112} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 90

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\textsuperscript{112} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 90
I\(^{saww}\) thought that the Angels would asking for the intercession in the Presence of Lord\(^{azwj}\) of the worlds, because Allah\(^{azwj}\) has Merited me\(^{saww}\) over entirety of the Prophets with the Fountain and the intercession. I\(^{saww}\) said: 'What is your need, O Angels of my\(^{saww}\) Lord\(^{azwj}\)?'

They said, 'O Prophet\(^{saww}\) of Allah\(^{azwj}\)! When you\(^{saww}\) return to the earth, then convey to Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) the greetings from us and let him\(^{asws}\) know that our desire to him\(^{asws}\) has been prolonged'. I\(^{saww}\) said: 'O Angels of my\(^{saww}\) Lord\(^{azwj}\)! Do you know us\(^{asws}\) as is the right of knowing us\(^{asws}\)?'

They said, 'O Prophet\(^{saww}\) of Allah\(^{azwj}\)! And how can we not know you\(^{asws}\) all and you\(^{asws}\) were the first of what Allah\(^{azwj}\) Created. He\(^{azwj}\) had Created you\(^{asws}\) as resemblances of Noor from a Noor in the Noor, from the Eminence of His\(^{azwj}\) Might, and from the Splendour of His\(^{azwj}\) Kingdom, and from the Noor of His\(^{azwj}\) Honourable Face, and Made a seat to be for you all in the Kingdom of His\(^{azwj}\) Authority.

And His\(^{azwj}\) Throne was upon the water before the built sky and the spread-out earth came into being. Then He\(^{azwj}\) Created the skies and the earths in six days, then Raised the Throne to the seventh sky and was even upon His\(^{azwj}\) Throne, and you\(^{asws}\) all were in front of His\(^{azwj}\) Throne, glorifying and extolling Holiness and Greatness.

Then He\(^{azwj}\) Created the Angels from Noor, whatever He\(^{azwj}\) Wanted from a variety of lights, and we used to pass by you\(^{asws}\) all and you\(^{asws}\) were glorifying, and praising, and extolling the Oneness, and proclaiming the Greatness, and adoring, and extolling the Holiness. So, we glorified, and extolled the Holiness, and we praised and proclaimed the Greatness”.

Tafseer Furaat Bin Ibrahim – ‘Ja’far Bin Muhammad Bin Saeed transmitting,

113 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\(^{asws}\), Ch 91 H 91

When Ali asws Bin Abu Talib asws came, the Prophet saww sent for the Helpers. When they came to him saww, he saww said to them: ‘Community of Helpers! Shall I saww point you upon what if you were to adhere with it, you will never stray after me saww? This Ali asws Bin Abu Talib asws.

So, love him asws for my saww love, and honour him asws for my saww honour.

The one who loves him asws has loved me saww, and one who loves me saww has loved Allah azwj, and the one who loves Allah azwj, He azwj would Permit His azwj Paradise to be for him, and Make him taste the coolness of His azwj Pardon.

And one who hates him asws has hated me saww, and one who hates me saww has hated Allah azwj, and the one hating Allah azwj, Allah azwj would Fling him upon his face into the Fire and Make him taste the pain of His azwj Punishment. Therefore, adhere with his asws Wilayah and not take his asws enemies as confidence from besides him asws, for the Subduer will be Wrathful upon you!’

She as, said, ‘Yes. My as father asws informed me as that the Prophet saww sent Amir Al-Momineen Ali asws Bin Abu Talib asws: ‘Ascend the pulpit and call the people to you asws, then say: ‘O you people! One who is deficient to a worker of his wages, let him assume his seat in the Fire; and the one who is calls to other that his master, let him assume his seat in the Fire; And one who is disloyal to his parents, let him assume his seat in the Fire’’.

114 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 92
Heasws said, ‘A man said, ‘O Abu Al-Hassanasws! Is there no interpretation for these?’ Heasws said: ‘Allahazwj and Hisbzw Rasoolasww are more knowing’. Then heasws came to Rasool-Allahsaww and informed himsaww. Heasww said: ‘Woe be unto Quraysh from their interpretation’ – three times.

Then heasww said: ‘O Aliasws! Go and inform them that Isaww am the worker whose cordiality Allahazwj has Affirmed from the sky, and Iasww and youasws are masters of the Momineen, and Isaww and youasws are two fathers of the Momineen’.

Then Rasool-Allahsaww went out and said: ‘O community of Quraysh, and the Emigrants!’ When they had gathered, heasww said: ‘O you people! Amir Al-Momineen Ali Bin Abu Talibasws is your first in believing in Allahazwj and your straightest with Allahazwj, and your most loyal with the Pact of Allahazwj, and your most learned with the judgment, and your fairest with the distributions, and your kindest with the citizens, and your most superior of rank in the Presence of Allahazwj’!

Then myasww Lordazwj Made resemblances of myasww community for measww in the clay and Taught measww their names, like what Heaswj had Taught Adamas; the names, all of them. The bearers of the flags passed by measww, so Iasww sought Forgiveness for Aliasws and hisasws Shias, and Isaasww asked myas Lordaswj to Straighten myasww community upon Aliasws Bin Abu Talibasws from after measww. But myasww Lordaswj Refused except that Heazwj would Let stray the one Heazwj so Desires to.

Then myasww Lordazwj Initiated measww regarding Amir Al-Momineen Aliasws Bin Abu Talibasws with seven (matters). As for the first of these, heasws will be the first one the ground would be split from along with measww, and there is no pride; and as for the second, heasws will impede from myasww Fountain like what the shepherd tends to impede the strange camel; and as for the third, the poor from the Shias of Aliasws would intercede regarding the like (number of the tribes of) Rabie and Muzar;
And as for the fourth, he\textsuperscript{asws} will be the first one to knock the door of Paradise along with me\textsuperscript{saww}, and there is no pride; and as for the fifth, he\textsuperscript{asws} shall get the Maiden Houries to be married (to the people), and there is no pride; and as for the sixth, he\textsuperscript{asws} will be the first one with me\textsuperscript{saww} to settle in Illiyeen, and there is no pride; and as for the seventh, he\textsuperscript{asws} will be the first one to quench from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26].\textsuperscript{115}

\textbf{Tafseer Furaat Bin Ibrahim – Abu Muhammad Al-Hassan Bin Al-Husayn Al Zanjany transmitting from Abdullah Bin Abbas who said,}

'I sighted a man performing Tawaaf around the Kabah and he was saying, ‘O Allah\textsuperscript{azwj}! I disavow to You\textsuperscript{azwj} from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ Ibn Abbas said to him, ‘May your mother be bereft of you and your total rejection! Why did you do that? By Allah\textsuperscript{azwj}! Precedents have preceded for Ali\textsuperscript{asws}, even if one of these were to be divided upon inhabitants of the earth, it would be capacious for them’. He said, ‘Inform me with one of these’.

He said, ‘As for the first of these, he prayed with the Prophet\textsuperscript{saww} to two Qiblah and emigrated with him\textsuperscript{saww} two emigrations. And the second, he\textsuperscript{asws} did not worship an idol at all, nor any image at all. He said, ‘O Ibn Abbas! Increase for me, for I am repenting’.

He said, ‘When the Prophet\textsuperscript{saww} conquered Makkah, he\textsuperscript{saww} entered it, and there he\textsuperscript{saww} was with an idol being on top of the Kabah being worshipped besides Allah\textsuperscript{azwj}. Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to the Prophet\textsuperscript{saww}: ‘\textsuperscript{asws} shall be a reliance for you\textsuperscript{saww}. You\textsuperscript{saww} climb up upon me\textsuperscript{saww}.

The Prophet\textsuperscript{saww} said: ‘Even if my\textsuperscript{saww} (entire) community were to be reliance for me\textsuperscript{saww}, they would not be able to lift me\textsuperscript{saww} high due to my\textsuperscript{saww} being place of the Revelation, but I\textsuperscript{saww} shall be the reliance for you\textsuperscript{asws}.’ Ali\textsuperscript{asws} climbed and he\textsuperscript{saww} was the reliance for him\textsuperscript{asws}.

\textsuperscript{115} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 93
He asws arose and grabbed the idol and struck Al-Safa with it, and it became pieces and pieces.

Then he asws leapt to the ground and he asws was laughing. The Prophet saww said to him asws: ‘What makes you asws laugh?’ He asws said: ‘I asws wondered at my asws falling and I asws did not find any pain for it’. He asws said: ‘And how could you asws have been pained from it, and rather Muhammad saww had carried you asws up and Jibraeel as despised you asws’. Ibn Harb said, ‘And Ibrahim Bin Muhammad Al Tameemi increased for me in it, from Abdullah Bin Dawood who said,

‘Rasool-Allah saww had raised me asws on that day if asws had so desired to grab the sky, asws could have grabbed it’. Ibn Abbas said, ‘I had heard a caller calling out from the sky: “You saww have been Given your saww request, O Muhammad saww!” The Prophet saww said to Ali Bin Abu Talib asws, ‘Supplicate!’ Amir Al Momineen asws said: ‘Make a Pact to be for me saww with You aszw and Make cordiality to be for me asws with You aszw!’ Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]’.

Ibn Abbas said, ‘I had heard a caller calling out from the sky: “You saww have been Given your saww request, O Muhammad saww!” The Prophet saww said to Ali Bin Abu Talib asws, ‘Supplicate!’ Amir Al Momineen asws said: ‘Make a Pact to be for me saww with You aszw and Make cordiality to be for me asws with You aszw!’ Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]’.
‘Abu Al-Ward said, and I was present, to Muhammadasws Bin Aliasws, ‘Inform me about the most superior of what Allahazwj has been worshipped with’.

فقال: ﴿هادة أن لا إله إلا الله و أن محمدا رسول الله و الحكم على الصلوات الخمسّ في المجموع و الدعاء و التضُر إلى الله و صيام شهر رمضان و جمع التبت و بير الوالدين و صلة الترحيم و كثرة ذكر الله و الإكثرة عن مخالبة الله و الصغر على يدلاة المريض و الأمهات بالغورف و التهي في التنكر و كثرة سأل الله إنا أن نقول حي و غصن البصر﴾

Heasws said: ‘Testimony that there is no god except Allahazwj and that Muhammadasww is Rasoolasww of Allahazwj, and being preserving upon the five (daily) Salats systematically, and the supplications, and beseeching to Allahazwj, and fasting the month of Ramazan, and performing Hajj of the House (Kabah), and being righteous with the parents, and connecting with the relative, and frequently mentioning Allahazwj, and the refraining from Prohibitions of Allahazwj, and the patience upon recitation of the Quran, and enjoining the good and forbidding from the evil, and restraining the tongue except if you speak good, and closing (lowering) your eyes.

و أعلمنا يا آباؤنا يا جابر أن الاهباب في دين الله المحافظة على الصلاة المجموعات و الصيام على لزوم المعاصي

And know, O Abu Al-Ward, and O Jabir! The striving in the religion of Allahazwj is to be preserving upon the Salat systematically, and the patience upon leaving the acts of disobedience.

و أعلمنا يا آباؤنا يا جابر أن الاهباب في دين الله المحافظة على الصلاة المجموعات و الصيام على لزوم المعاصي

And know, O Abu Al-Ward, and O Jabir! You two will not search any Momin about his self, until the establishment of the Hour, except (you will be finding) the love of Amir Al-Momineeensws Bin Abu Talibsaww.

و أعلمنا يا آباؤنا يا جابر أن الاهباب في دين الله المحافظة على الصلاة المجموعات و الصيام على لزوم المعاصي

And you two will not search a Kafir about his self, until the establishment of the Hour, except and you will find him hating Amir Al-Momineeensws Bin Abu Talibsaww, and that is because Allahazwj the Exalted has Decreed upon the tongue of the Prophetsaww to Alisws Bin Abu Talibsaww: ‘Surely no Momin will hate youasws nor will a Kafir or a hypocrite love youasws: and he will be disappointed, one who bore injustice [20:111]. But love usasws with moderate love, you will be rightly guided, and you will be successful. Loving usasws is love of Al-Islam’.117

And you two will not search a Kafir about his self, until the establishment of the Hour, except and you will find him hating Amir Al-Momineeensws Bin Abu Talibsaww, and that is because Allahazwj the Exalted has Decreed upon the tongue of the Prophetsaww to Alisws Bin Abu Talibsaww: ‘Surely no Momin will hate youasws nor will a Kafir or a hypocrite love youasws: and he will be disappointed, one who bore injustice [20:111]. But love usasws with moderate love, you will be rightly guided, and you will be successful. Loving usasws is love of Al-Islam’.

117 Bihar Al Awaar – V 40, The book of History – Amir Al Momineeensws, Ch 91 H 95
‘From Abu Abdullahasws having said: ‘When Jibraeelsaww came down with the Azaan unto Rasool-Allahasw, his head was in the lap of Aliasws. Jibraeelsaww recited the Azaan and Iqaamah. When Rasool-Allahasw woke up he said: ’O Aliasws! Did you hear?’ Heasws said: ‘Yes’. Heasws said: ‘Did you memorise it?’ Heasws said: ‘Yes’. Heasws said: ‘Call Bilal and teach him’. Aliasws called Bilal and taught him’.

‘From Abu Abdullahasws having said: ‘When Jibraeelsaww came down with the Azaan unto Rasool-Allahasw, his head was in the lap of Aliasws. Jibraeelsaww recited the Azaan and Iqaamah. When Rasool-Allahasw woke up he said: ’O Aliasws! Did you hear?’ Heasws said: ‘Yes’. Heasws said: ‘Did you memorise it?’ Heasws said: ‘Yes’. Heasws said: ‘Call Bilal and teach him’. Aliasws called Bilal and taught him’.

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And it is the Word of Allahazwj Mighty and Majestic: Surety Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiveing [35:41].

It did not move on that day except in reverence to yourasws matter, until the Angels heard a resounding voice from the Presence of the Beneficent: ‘Calm down Myazwj servants! A servant from Myazwj servants, [azwj] have Cast Myazwj Love upon himasws and have Honoured himasws with obeying Meazwj and have Chosen himasws with for honouring Meazwj!’

118 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 96
The Angels said, 'And they shall say, 'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34]. So, who is more honourable to Allah azwj than you asws? By Allah azwj, Muhammad sallallahu alahi wasallam and entirety of People asws of his saww Household would be ennobled, joyful, boasting at the inhabitants of the skies with your asws merit.

Muhammad sallallahu alahi wasallam shall say: 'The Praise is for Allah azwj Who Fulfilled to me sallallahu alahi wasallam His azwj Promise regarding my sallallahu alahi wasallam brother asws, and my sallallahu alahi wasallam elite, and my sallallahu alahi wasallam sincere one from the creatures of Allah azwj.

وَ اللَّهُ مَا قَطُّ عَلَى نَفْسِي حَيْثُ قَدْ لَمَّا قَدْ صَحِبُتَ ثَغْرَى للَّيْلِ نُورُ لَهُ وَ يَنظُرُونَ إِلَيْهِ "By Allah azwj! I sallallahu alahi asws have not stood in front of my sallallahu alahi asws Lord azwj at all except He azwj. Gave me sallallahu alahi asws glad tidings with this which you asws saw, and that Muhammad sallallahu alahi wasallam would be a means, being upon a pulpit of light, saying: 'The Praise is for Allah azwj Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]."

By Allah azwj, O Ali asws! Your asws Shias, there will be permission for them regarding entering to see you asws all during every Friday, and they would be looking at you asws all from their houses on the day of Friday like the people of the world tend to look at the stars in the sky, and you asws all will be in the high Illiyeen, in such a room, there isn’t any rank above it for anyone from His azwj creatures. By Allah azwj! No one will meet (reach) it apart from you asws all!

ثَُّ قَالَ يََّ أَْييَْ الْمُؤْْينيينَ وَ اللََّّي لإَينَّكَ زيرُّ الَْْرْضي الَّذيي تَسُِْنُ إيلَيْهي وَ اللََّّي لََّ ت َزَالُ الَْْرْضُ ثََبيتَةا َْا كُنْتَ َِلَيْهَا فَإيذَا لََْ يَُِنْ للَّيَّي فِي خَلْقيهي حَاجَةٌ رَف َعَنِيَ اللََُّّ وَ اللََّّي يََّ َِلي إينَّ ْييعَتَكَ لَيُؤْذَنُ لَُْمْ فِي الدُّخُولي فِي كُل ي جَُُعَةٍ وَ إينَُّْمْ لَيَنْظُرُونَ إيلَيُِْمْ ْينْ َْنَازِِّلْييمْ ي َوْمَ الُْْمُعَةي كَمَا ي َنْظُرُ أَهْلُ الدُّن ْيَا إيلَ النَّجْمي فِي السَّمَاءي وَ إينَُِّمْ لَفي  أَِْلَى ِيل يي يينَ فِي غُرْفَةٍ لَيْسَ ف َوْق َهَا دَرَجَةُ أَحَدٍ ْينْ خَلْقيهي وَ اللََّّي َْا ي ُلْقييهَا أَحَدٌ غَيُْْكُمْ

The he sallallahu alahi asws said: 'O Amir Al-Momineen asws! By Allah azwj! You asws are a seam of the earth which can be settled to. By Allah azwj! The earth will not cease to be steady for as long as you sallallahu alahi asws are upon it. When there does not happen to be any Divine Authority for Allah azwj among His azwj creatures, Allah azwj will Raise me sallallahu alahi wasallam to Him azwj.

وَ اللَّهُ لَوْ ف َقَدْتَُُونِي لَمَارََْ بِيَهْليهَا َْوْرَةا لََّ ي َرُدُّهُمْ إيلَيْهَا أَبَداا اللَََّّ اللَََّّ أَي ُّهَا الناسُ إييََّّكُمْ وَ النَّظَرَ فِي أَْْري اللََّّي وَ السَّلًَمُ َِلَى الْمُؤْْينيينَ.

By Allah azwj! If you were to lose me sallallahu alahi wasallam, it would shake with its inhabitants with a shaking, not returning to it, ever. Allah azwj! Allah azwj! O you people! Beware of the looking regarding the Command of Allah azwj. And the greetings be upon the Momineen!’’

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119 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 97
From Salman Al-Farsi, from the Prophet saww in a speech mentioned regarding Ali asws. Salman mentioned to Ali asws. He asws said: ‘By Allah azwj, O Salman! (The Prophet saww) has already informed me asws with what I asws shall be informing you ra with’.

Then he saww said: ‘O Ali asws! You asws will be Tried and the people would be Tried by you asws. By Allah azwj! You asws are a Divine Authority of Allah azwj upon the inhabitants of the sky and inhabitants of the earth, and Allah azwj has not Created any creature except and He azwj has Argued upon it by your asws name among what He azwj had Taken to (upon) them of the Books’.

Then he saww said: ‘By Allah azwj! The Momineen will not be believing except by you asws, not will the Kafirs be straying except by you asws, and who is more honourable unto Allah azwj than you asws? ’

Then he saww said: ‘O Ali asws! You asws and the Tongue of Allah azwj which He azwj Speaks from, and you asws are the Tongue of Allah azwj He azwj will be Avenging with, and you asws are the whip of the Punishment of Allah azwj He azwj is Waiting with, and your asws are the seizure of Allah azwj which Allah azwj Said: And We had Warned them of Our Seizure, but they disputed the Warning [54:36].

So, who is more honourable to Allah azwj than you asws? And you asws, by Allah azwj, Allah azwj has Created you with His azwj Power, and has Extracted you asws from the Momineen from His azwj creatures, and had Affirmed your asws cordiality in the chests of the Momineen asws.

By Allah azwj, O Ali asws! There are such Angels in the sky who cannot be counted except by Allah azwj. They are waiting of you asws, and they are mentioning your asws merits, and there are priding over the inhabitants of the sky with having recognise you asws, and are seeking a means to Allah azwj with having known you asws, and awaiting your asws orders.
O Ali\textsuperscript{asws}! Neither has anyone from the former ones preceded you\textsuperscript{asws} nor will anyone from the latter ones catch up with you\textsuperscript{asws}.\textsuperscript{120}

The Prophet\textsuperscript{saww} came out from the cave and came to the house of Khadeeja\textsuperscript{asws}, gloomy, sad. Khadeeja\textsuperscript{asws} said, 'O Rasool-Allah\textsuperscript{saww}! What is that which I see being with you\textsuperscript{saww}, of the gloom and sadness, what I have not seen it since you\textsuperscript{saww} accompanied (married) me\textsuperscript{as}?'

He\textsuperscript{saww} said: 'Absence of Ali\textsuperscript{asws} has saddened me\textsuperscript{saww}. She\textsuperscript{as} said, 'O Rasool-Allah\textsuperscript{saww}! The Muslims have dispersed in the horizons, and rather eight men remain. There are seven with you\textsuperscript{saww} tonight and you\textsuperscript{saww} are saddened at the absence of one man?'

The Prophet\textsuperscript{saww} was angered and said: 'O Khadeeja\textsuperscript{asws}! Allah\textsuperscript{azwj} has Given me\textsuperscript{saww} regarding Ali\textsuperscript{asws}, three for my\textsuperscript{saww} words, and three for my\textsuperscript{saww} Hereafter. And as for the three for my\textsuperscript{saww} world, I\textsuperscript{saww} do not fear upon him\textsuperscript{asws} that he\textsuperscript{asws} would be dying, nor be killed until Allah\textsuperscript{azwj} Grants His\textsuperscript{azwj} Promise to me\textsuperscript{saww}, but I\textsuperscript{saww} fear one upon him\textsuperscript{asws}'.

O Rasool-Allah\textsuperscript{saww}! If you\textsuperscript{saww} could inform me\textsuperscript{as} what the three are for your\textsuperscript{saww} world and what are the three for your\textsuperscript{saww} Hereafter, and what is the one which you\textsuperscript{saww} are fearful upon him\textsuperscript{asws}? I\textsuperscript{as} shall ride upon my\textsuperscript{as} camel and will search for him\textsuperscript{asws} wherever he\textsuperscript{asws} may be, unless the death forms a barrier between me\textsuperscript{as} and him\textsuperscript{asws}'.

He\textsuperscript{saww} said: 'O Khadeeja\textsuperscript{asws}! Allah\textsuperscript{azwj} has Given me\textsuperscript{saww} regarding Ali\textsuperscript{asws} for my\textsuperscript{saww} world that he\textsuperscript{asws} shall cover my\textsuperscript{saww} bareness at my\textsuperscript{saww} death, and He\textsuperscript{azwj} Gave me\textsuperscript{saww} regarding Ali\textsuperscript{asws} for my\textsuperscript{saww} world that he\textsuperscript{asws} shall kill thirty-four duellers before he\textsuperscript{asws} dies or is killed,

\textsuperscript{120} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 98
and He\textsuperscript{azwj} has Given me\textsuperscript{saww} regarding Ali\textsuperscript{asws} that he\textsuperscript{asws} will be my\textsuperscript{saww} reliance in front of me\textsuperscript{saww} during the day of intercession.

And He\textsuperscript{azwj} Gave me\textsuperscript{saww} regarding Ali\textsuperscript{asws} for my\textsuperscript{saww} Hereafter that he\textsuperscript{asws} will be in charge of my\textsuperscript{saww} keys on the day the doors of Paradise are opened, and He\textsuperscript{azwj} Gave me\textsuperscript{saww} regarding Ali\textsuperscript{asws} for my\textsuperscript{saww} Hereafter that I\textsuperscript{saww} will be Given four flags on the Day of Qiyamah. The flag of Praise (The Praise is for Allah\textsuperscript{azwj}) would be in my\textsuperscript{saww} hand.

I\textsuperscript{saww} shall raise the flag of ‘Tahleel’ (There is no god except Allah\textsuperscript{azwj}), to Ali\textsuperscript{asws} and send him\textsuperscript{asws} at the forefront of the army, and they are those who would be Reckoned with an easy Reckoning and would be entering the Paradise without any Reckoning upon them.

And I\textsuperscript{saww} shall raise the flag of ‘Takbeer’ (Allah\textsuperscript{azwj} is the Greatest) would go to the hand of Hamza\textsuperscript{asws} and I\textsuperscript{saww} shall send him in the second army.

And I\textsuperscript{saww} shall raise the flag of ‘Tasbeeh’ (Glory be to Allah\textsuperscript{azwj}) to Ja’far\textsuperscript{asws} and send him\textsuperscript{as} in the third army.

Then I\textsuperscript{saww} shall stand to my\textsuperscript{saww} community until I\textsuperscript{saww} intercede for them, then I\textsuperscript{saww} will become the guide, and Ibrahim\textsuperscript{as} would be the usher until I\textsuperscript{saww} enter my\textsuperscript{saww} community into the Paradise. But I\textsuperscript{saww} fear upon him\textsuperscript{as} the harms of ignoramuses’.

She\textsuperscript{as} sat upon her\textsuperscript{as} camel and the darkness had fallen. She\textsuperscript{as} went out seeking him\textsuperscript{asws}, and there she\textsuperscript{as} was with a person. She\textsuperscript{as} greeted and he responded the greeting, for her\textsuperscript{as} to know whether it was Ali\textsuperscript{asws} or not. He said, ‘The greetings be unto you\textsuperscript{as}! Are you\textsuperscript{as} Khadeeja\textsuperscript{asws}?’ She\textsuperscript{as} said: ‘Yes’, and she\textsuperscript{as} knelt the camel, then said, ‘By my\textsuperscript{as} father and my\textsuperscript{as} mother! Ride!’

He\textsuperscript{asws} said: ‘You\textsuperscript{as} are more rightful with the riding than me\textsuperscript{asws}. Go to the Prophet\textsuperscript{saww} and cheer him\textsuperscript{saww} until I\textsuperscript{saww} come to you\textsuperscript{asws}. She\textsuperscript{as} knelt the camel at the door and Rasool-
Allah saww was lying on his saww back, caressing in what is between his saww throat to his saww navel with his saww right hand and he saww was saying: ‘O Allah azwj! Relieve my saww worries and cool my saww liver with my saww friend Ali asws Bin Abu Talib asws’ – until he saww had said it thrice.

(Qeya) Khadeeja asws said to him saww, ‘Allah azwj has Answered your saww supplication’. He saww stood up straight raising his saww hands and saying: ‘Thanks to the Answerer!’ – saying it eleven times’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Feyrouz Al Jallab, from Muhammad Bin Al Fazl Bin Mukhtar, from his father, from Al Hakam Bin Zuheyr, from Abu Hamza Al Sumali, from Al Qasim Bin Awf, from Abu Al Tufeyl, ‘From Salman ra having said, ‘I entered to see Rasool-Allah saww during his saww illness in which he saww passed away, and I ra sat in front of him saww, and asked him saww about how he saww was feeling, and (then) I ra stood up to go out. He saww said to me ra: ‘Be seated, O Salman ra! Allah azwj Mighty and Majestic will Make you ra witness a matter, it is from best of the matters’. So, I ra sat down.

While I ra was like that when men from his saww family members entered, and men from his saww companions, and his saww daughter asws (Syeda) Fatima asws entered among the ones who entered. When she asws saw what weakness there was with Rasool-Allah saww, the tears choked her asws until her asws tears flowed upon her asws cheeks.

Rasool-Allah saww saw that and he saww said: ‘What makes you asws cry, O daughter asws? May Allah azwj Delight your asws eyes and not let them cry’. She asws said: ‘And how can I asws not cry and asws can see what weakness there is with you saww. He asws saw that and he asws said to her asws, O Fatima asws! Rely upon Allah azwj be patient like your asws fathers as from the Prophets as had been patient, and your asws mothers as from their asws wives. Shall I saww give you asws glad tidings, O Fatima asws?’

قَالَتُ لَهُ خَدييََةُ قَدي اسْتَجَابَ اللََُّّ دَِْوَتَكَ فَاسْتَقَلَّ قَاشيماا رَافيعاا يَدَيْهي وَ ي َقُولُُِْْراا ليلْمُجي

121 Bihar Al Awaar – V 40, The book of History – Amir Al Omomineen asws, Ch 91 H 99
She said: ‘Yes, O Prophet of Allah!’ Or she said: ‘O father!’ He said: ‘Don’t you know that Allah Blessed and Exalted has Chosen your father and Made him a Prophet, and sent him to all the people as a Rasool? Then He Chose Ali and Commanded me to get you married to him, and take him as a Vizier and a successor by the Command of my Lord.

O Fatima! Ali is of the greatest right of the Muslims over the Muslims after me, and their most advanced in being a Muslim, and their most learned in knowledge, and their wisest in wisdom, and their most affirmed worth in the scale.

(Syeda) Fatima was cheered. Rasool-Allah faced towards her and said: ‘Have I cheered you, O Fatima?’ She said: ‘Yes, O father!’ He said: ‘Shall I increase for you regarding your husband and son of your uncle, from additional good and his merits?’ She said: ‘Yes, O Prophet of Allah!’

He said: ‘Ali is the first one to believe in Allah Mighty and Majestic and His Rasool, from this community, he and Khadeeja, your mother, and the first one to support me what I had come with.

O Fatima! Ali is my brother and father of my two (grand) sons. Ali has been Given such characteristics of goodness, no one before him has been Given these, nor will anyone after him be Given these. So, better your consolation and know that your father is to meet with Allah Mighty and Majestic.

She said: ‘O father! You have cheered me and saddened me. He said: ‘O daughter! Like that are the affairs of the world. Its happiness is mixed with its grief, and its cleanliness with its filth. Shall I increase for you, O daughter?’ She said: ‘Yes, O Rasool-Allah!’

He said: ‘Allah the Exalted Created the creatures and Made them as two sections. He Made me to be in their better one, and that is the Word of the Exalted.'
And the Companions of the right hand - what are the Companions of the right hand? [56:27].

Then He\textsuperscript{azwj} Made the two sections into tribes and Made us\textsuperscript{asws} in their best tribe, and that is the Word of the Mighty and Majestic: \textit{We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you.} [49:13].

Then He\textsuperscript{azwj} Made the tribes as households, and Made us\textsuperscript{asws} to be in their best Household, in His\textsuperscript{azwj} Words, the Glorious: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification} [33:33].

Then Allah\textsuperscript{azwj} the Exalted Chose me\textsuperscript{saww} from my\textsuperscript{saww} family members, and Chose Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. So, \textsuperscript{saww} am chief of the children of Adam\textsuperscript{as}, and Ali\textsuperscript{asws} is chief of the Arabs, and you\textsuperscript{asws} are chiefness of the women, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the youths of the people of Paradise, and from your\textsuperscript{asws} offspring is Al-Mahdi\textsuperscript{asws}. Allah\textsuperscript{azwj} Mighty and Majestic will Fill the earth through with justice through him\textsuperscript{asws}, like it would have been filled with tyranny from before it.\textsuperscript{122}

\textsuperscript{122} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 100

And it is reported as well by his chain from a number of ways, from it is from Abdullah Bin Bureydah, from his father,

\textit{‘Abu Bakr and Umar had proposed to Rasool-Allah\textsuperscript{saww} for Fatima\textsuperscript{asws}. He\textsuperscript{saww} said: ‘She\textsuperscript{asws} is still young’. Al\textsuperscript{asws} proposed, and he\textsuperscript{saww} got her\textsuperscript{asws} married to him\textsuperscript{asws}’.}\textsuperscript{124}

\textsuperscript{124} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 101 b
And it is reported by Al Maghazili from a number of ways, by their chains,

‘The Prophet saww said to Ali asws: ‘Had it not been for you asws, the Momineen would not be recognise from after me saww’.125

And it is reported as well from a number of ways,

‘The Prophet saww said: ‘Ali asws is chief of the Arabs’.126

125: Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 101 c
126: Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 101 d
And in a Hadeeth – ‘And their bravest of heart, and their most generous of palm’.

And in another Hadeeth – ‘You are the most superior of my community is merits’.

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The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Bin Muhammad Bin Ammar Al Saqafi, from Ali Bin Muhammad Bin Suleyman, from his father, from Muhammad Bin Ja’far Bin Muhammad who said, ‘It is narrated to us by Muattib, our master who said, ‘It is narrated to me by Umar Bin Ali Bin Al-Husayn who said, ‘I heard Muhammad Bin Abu Ubayda Bin Muhammad Bin Ammar Bin Yasser narrating from his father, from his grandfather Muhammad Bin Ammar Bin Yasser who said,

Your place from me during my lifetime and after my expiry is like the place of Haroun from Musa, except surely there is no Prophet with me (after me). One who dies and he loves you, Allah Mighty and Majestic would End for him with the security and the Eman, and one who dies and he hates you, there would not be any share for him in Al-Islam.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Abdallah Al Jundaly, from his original book, from Ali Bin Mansour, from Al-Hassan Bin Uyayna, from Shareek Bin Abdullah, from Abu Is’haq, from Amro Bin Maymoun Al Awdy,

‘Ali Bin Abu Talib was mentioned in his presence. He said, ‘There are a people talking badly of him. Those, they are the fuel of the Fire. And I have heard a number of companions
of Muhammadasws, from them being Huzeyfa Bin Al-Yamani, and Ka‘ab Bin Ujah, every man from them was saying: ‘Aliasws has been Given that which no mortal has been given. Heasws is the husband of (Syeda) Fatimaasws, chiefest of women of the former ones and the latter ones. So, who has seen the like of herasws – or I heard, ‘No one has married the like of herasws among the former ones and the latter ones.

And heasws is fatherasws of Al-Hassanasws and Al-Husaynasws, two chiefs of the youths of the people of Paradise, from the former ones and the latter ones. O you people! So, who has the like of themasws for him? And Rasool-Allahsaww is hisasws father-in-law, and heasws is successorasws of Rasool-Allahsaww regarding hisasws family and hisasws wives.

And closure of the doors which were in the Masjid, all of them, apart from hisasws doors; and heasws is companion (up-rooter) of the door of Khyber, and heasws is the bearer of the flag on the day of Khyber, and Rasool-Allahsaww had applied saliva in hisasws eyes on that day, and heasws had sore eyes. Heasws did not complain from afterwords, nor felt heat nor cold nor soreness after that day of his.

And heasws is the Master on the day of Ghadeer Khumm when Rasool-Allahsaww attributed himasws by hisasws name and necessitated hisasws Wilayah on hissaww community, and introduced them hasws importance, and explained hisasws position to them. Heasws said: ‘O you people! Who is foremost with you all than you are with yourselves?’ They said, ‘Allahazwj and Hisazwj Rasoolasws!’ Heasws said: ‘So the one whose Master was, this Aliasws is his Master!’

And heasws is a companion of the cloak, and one Allahazwj has Kept the uncleanness away from him and Purified himasws with a Purification, and heasws is companion of the bird when Rasool-Allahsaww said: ‘O Allahazwj! Bring measws the most beloved of the people to Youazwj and to measws’. Aliasws came and ate with himsaww.
And he asws is companion (deliverer) of Surah Al Bara’a when Jibraeelsaww descended with it unto Rasool-Allahsaww, and Abu Bakr had already travelled with the Surah. Heasws said to himsaww: ‘O Muhammad saww! No one should deliver it except yousaww or Aliasws. Heasws is from yousaww and yousaww are from himasws. So, Rasool-Allahsaww was from himasws during hissaww lifetime and after hissaww expiry.

و هو عتبة علم رسول الله ص و من قال له النبي ص أن مدينة العلم و على نافذا و من أراد العلم فليأتي المدينة من الدابة كدم أذار الله فقال و أنوا

And he asws is a receptacle of the knowledge of Rasool-Allahsaww, and the one to whom the Prophet saww said: ‘saww am the city of knowledge and Aljasws is its door, and one who wants the knowledge, the let him come to the city from the door, like what Allahazwj has Commanded, so Heazwj Said: and come to the houses from its doors; [2:189].

و هو فرعون الكرب عن رسول الله في الحروب و هو أول من آمن برسول الله و صدقة و نوع و هو أول من سل من أنف أعظم فئة على الله و على

And he asws is the remover of the worries away from Rasool-Allahsaww during the wars, and he asws is the first one to believe in Rasool-Allahsaww and ratify himsaww, and follow himsaww, and he asws is the first one to pray Salat. So, who is of the greatest fabrication upon Allahazwj and upon Hisazwj Rasool saww than the one who compares anyone with him asws, or resembles a person with him asws. 132

(105) كثر الكرب الكرب عن محمد بن أحمد بن شاذان عن المعاذ بن نافذا عن محاجد بن أحمد بن اللطي عن محمد بن محمد بن مازن عن يوسف بن

And he asws is the remover of the worries away from Rasool-Allahsaww during the wars, and he asws is the first one to believe in Rasool-Allahsaww and ratify himsaww, and follow himsaww, and he asws is the first one to pray Salat. So, who is of the greatest fabrication upon Allahazwj and upon Hisazwj Rasool saww than the one who compares anyone with him asws, or resembles a person with him asws. 132

(106) ن عن آثار في قال قال رسول الله ص يا علي يا سألفي ريغ و جل فيك خمس حسن فاطماء

Rasool-Allahsaww said: ‘Even if the trees were to be pens, and the oceans be ink, and the Jinn be counters, and the human beings be scribes, they would not be able to count the merits of Aljasws Bin Abu Talib asws’. 133


(133) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 105
As for their first, I\textsuperscript{aww} asked Him\textsuperscript{azwj} that when the ground splits from me\textsuperscript{saww} and I\textsuperscript{saww} shake off the soil from my\textsuperscript{saww} head, you\textsuperscript{asws} should be with me\textsuperscript{saww}. He\textsuperscript{azwj} Granted me\textsuperscript{saww}. And as for the second, I\textsuperscript{saww} asked Him\textsuperscript{azwj} when He\textsuperscript{azwj} Stands me\textsuperscript{saww} at the Scale, you\textsuperscript{asws} should be with me\textsuperscript{saww}. He\textsuperscript{azwj} Granted it to me\textsuperscript{saww}.

And as for the third, I\textsuperscript{saww} asked my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic to Make you\textsuperscript{asws} carry my\textsuperscript{saww} flag, and it is the greatest flag of Allah\textsuperscript{azwj}, upon it is written: “The successful, the winners of the Paradise”. He\textsuperscript{azwj} Granted it to me\textsuperscript{saww}. And as for the fourth, I\textsuperscript{saww} asked Him\textsuperscript{azwj} to Quench my\textsuperscript{saww} community from my\textsuperscript{saww} Fountain by your\textsuperscript{asws} hands. He\textsuperscript{azwj} Granted it to me\textsuperscript{saww}. So, the Praise is for Allah\textsuperscript{azwj} Who Conferred it upon me\textsuperscript{saww}.

And as for the fifth, I\textsuperscript{saww} asked Him\textsuperscript{azwj} to Make you\textsuperscript{asws} a guide of my\textsuperscript{saww} community to the Paradise. He\textsuperscript{azwj} Granted it to me\textsuperscript{saww}. ‘The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} – By the chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} supplicated that Allah\textsuperscript{azwj} Mighty and Majestic Save me\textsuperscript{asws} from the heat and the cold’.

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} uncle\textsuperscript{asws} Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} having said: ‘I\textsuperscript{asws} heard Umar Bin Al-Khattab saying, ‘I heard Rasool-Allah\textsuperscript{saww} saying for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: ‘O Allah\textsuperscript{azwj}! Have Mercy on him\textsuperscript{asws} and be Merciful upon him\textsuperscript{asws}, and Help him\textsuperscript{asws} be helped by him\textsuperscript{asws}, and Assist him\textsuperscript{asws} be assisted by him\textsuperscript{asws}, for he\textsuperscript{asws} is Your\textsuperscript{azwj} servant, and a battalion of Your\textsuperscript{azwj} Rasool\textsuperscript{saww}’.”
From Abu Abdullah asws having said: ‘When Rasool-Allah saww descended in the interior of Qudeyd, he saww said to Ali asws Bin Abu Talib asws, ‘O Ali asws! I saww asked Allah azwj Mighty and Majestic to Establish friendship between me saww and you asws. He azwj Did so.

And saww asked Him azwj to Establish brotherhood between me saww and you asws. He azwj Did so. And saww asked Him azwj to Make you asws my saww successor asws. He azwj Did so’.

A man said, ‘By Allah azwj! A Sa’a (unit of measurement) of dates in a worn out basked is better than what Muhammad saww has asked his saww Lord azwj. Why did he saww not ask for an Angel to be Strengthened against his saww enemies, or a treasure to be assisted with upon his saww destitution’.

Allah azwj the Exalted Revealed: So, perhaps you will leave part of what is Revealed unto you and your chest would be straightened by it that they are saying, ‘Why hasn’t a treasure been Sent down upon him or an Angel come with it?’ But rather, you are a warner, and Allah is a Disposer of all things [11:12]”. 137

The book ‘Al Manaqib’ of Ibn Shehr Ashub – Al Ayyashi, by his chain to,


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137 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 109 a
The book ‘Al Taraif’ –

‘I saw a big book in volumes regarding the virtues of People\textsuperscript{asws} of the Household, compiled by Ahmad Bin Hanbal wherein are majestic Ahadeeth, their Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} has stated in these with the text upon Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} with the caliphate upon the people. There isn’t any doubt in the presence of the one with fairness, and it is an argument against, and in a treasure displayed in the mausoleum of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} at Al-Ghary, from this mentioned book, there is a copy to be seen by the one intending the pausing at it, then let him seek it from its well-known treasury’.\textsuperscript{139}

And from that is what is reported by Abu Umar Yusuf Bin Abdul Birr Al Numeyri in ‘Kitab Al Istitiyab’ –

‘He mentioned merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and advice and clear texts upon him\textsuperscript{asws} from their Prophet\textsuperscript{saww} with the caliphate and the preference over the companions, then he acknowledged the frustration from restricting his\textsuperscript{asws} virtues and mentioning his\textsuperscript{asws} virtues’.\textsuperscript{140}

And from that is what is reported by Abu Bakr Ahmad Bin Musa Bin Mardawayh –

‘In his book ‘Kitab Al-Manaqib’, from the Ahadeeth testified frequently, and declared with the merits of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and investigation of the text upon it, and paginated with a small thing from the book of Abu Bakr Bin Mardawayh, and he is from the elite men of the four doctrines, ‘I found in it one hundred and eighty two virtues from their Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} wherein is declaration with the text upon his\textsuperscript{saww} caliphate, and he\textsuperscript{saww} is the one standing in his\textsuperscript{saww} position in his\textsuperscript{saww} community.

\textsuperscript{139} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 110 a

\textsuperscript{140} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 110 b
Then I won with the original ‘Kitab Al-Manaqib’ of Ibn Mardawayh. I found three volumes, and these are with me, and it includes explicit texts upon our Master Ali asws Bin Abu Talib asws. 141

And from that is what is mentioned by Al-Hafiz Muhammad Bin Momin Al-Shirazi in the book which he extracted from twelve Tafseers, and he is from the men of four doctrines and their scholar, and I (Majlisi) shall come with the mention of Tafseers which he has extracted these from, and he has mentioned in the mentioned book, their declarations from their Prophet saww Muhammad saww upon Ali asws Bin Abu Talib asws with the caliphate as well, and majestic virtues, and I have seen a copy from it in the treasure of the mausoleum of Ali asws Bin Abu Talib asws at Al-Ghary”. 142

And from that is what is mentioned by Al-Asfahany – As’ad Bin Abdul Qahir Bin Shfrawah in the book ‘Al-Faiq’, it includes explicit texts from their Prophet saww Muhammad saww upon Ali asws Bin Abu Talib asws with the caliphate as well, and majestic virtues, and I have seen a copy from it in the treasure of the mausoleum of Ali asws Bin Abu Talib asws at Al-Ghary”. 143

And from that is what is mentioned by Muwaffaq Bin Ahmad Al-Khuwarizmy, the most prolific of speakers, and he is from the important scholars of the four doctrines, in the book ‘Al-Arbaeen’ regarding the virtues of Amir Al-Momineen Ali asws Bin Abu Talib asws, and magnificent, majestic merits, and there is no capacity to name the books regarding that, and the merits”. 144

And from that is what is reported as being well known by Hujjat Al-Islam Nasir Bin Abu Al-Makarim Al-Mitraziy, and he is from the important scholars of the four doctrines, author of the book ‘Al-Gharb Wa Al-Maghrib’, and the clarification in the commentary ‘Al-Maqamaat’ in the commentary of the book ‘Al-Manaqib’. He said in the beginning of the book, what are his wordings, ‘I am mentioning the merits of Amir Al-Momineen Ali asws Bin Abu Talib asws. But

141 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 110 c
142 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 110 d
143 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 110 e
144 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 110 f
I am mentioning things from it, when mentioning them all, one would be deficient from it in counting. But mentioning a lot of these the talking of the talker would be narrowed from its inquiry.

Pointing upon the truthfulness what he mentioned is what I was informed with by the chest of the memorisers Al-Hassan Bin Al-Ata’a Al-Hamdany, raising it until he said, ‘We are narrated by the chests of the imams, the most prolific of the speakers, Muwaffiq Bin Ahmad Al-Makky, then Al-Khuwarizmi. He said, ‘It is informed to me by the chief imam Al-Murtaza Abu Al-Fazl Al-Husayn in his letter to me from the city Al-Rayy, may Allah Recompense him goodly on my behalf.

It is informed to us by the Seyyid Abu Al-Hassan Ali Bin Abu Talib asws, Al-Husayni Al-Shaybani, by the reading to him, ‘It is narrated to us by the sheykh, the scholar Abu Al-Najm Muhammad Bin Abdul Wahab Bin Isa Al-Saman Al-Razy, ‘It is informed to us by the sheykh, the scholar Abu Saeed Muhammad Bin Ahmad Bin Al-Husayn Al-Neshapury, ‘It is informed to us by Muhammad Bin Ali Bin Ja’far Al-Adeeb, by my recitation to him.

‘Rasool-Allah saww said: ‘Even if the trees were to be pens, and the oceans were ink, and the Jinn were counters, and the human beings were writers, they would not be able to count the merits of Ali asws Bin Abu Talib asws’. 145

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Abbas Al Nahwy, from Abu Al Aswad Al Khaleel Bin Aswad Al Nowshajany, from Muhammad Bin Sallam Al Jumhy, from Yunus Bin Habeeb Al Nahwy, and he was an Usman supporter who said,

145 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 110 g
‘I said to Al-Jaleel Bin Ahmad, ‘I want to ask you about things, but conceal it upon me’. He said, ‘Your word points upon that the answer is hasher than the question, so you conceal it as well’. He said, ‘I said, ‘Yes, the days of your life’. He said, ‘Ask’.

قَالَ قَُلْتُ َْا بَِلُ أَصْحَابي رَسُولي اللََّّي ص وَ رَحْييهيمْ كَأَنَُّْمْ كُلَّهُمْ ب َنُو أُم ٍ وَاحيدَةٍ وَ َِلي ُّ بْنُ أَ ي لَاليعٍ َ ْينْ ب َيْنيهيمْ كَأَنَّهُ ابْنُ َِلَّةٍ قَالَ ْينْ أَيْنَ لَكَ هَذَا السُّؤَالُ قَالَ قَُلْتُ قَدْ وََِدْتَنِي الَْْ وَابَ قَالَ وَ قَدْ ضَمينْتَ لَيَ الِْيتْمَانَ قَالَ ق ُلْتُ أَيََّّمَ حَيَاتيكَ 

He said, ‘I said, ‘What is the matter the companions of Rasool-AllahSaww and their relatives, as if they, all of them are the sons of one mother and Aliasws Bin Abu Talibasws from between them as if heasws is a son of another mother?’ He said, ‘From where is this question for you?’ He said, ‘I said, ‘You have promised me the answer’. He said, ‘And you have guaranteed the concealment to me’. He said, ‘I said, ‘The days of your life’.

فَأَسْلَمُوا فَأَلْعَمَ رَسُولُ اللََّّي ص بَنِي وَلييعَةَ لُعْمَةا ْينْ صَدَقَاَي حَضْرََْوََْ وَ كَانَ قَدي اسْتَعْمَلَ َِلَ حَضْرََْوََْ زييََّدَ بْنَ لَبييدٍ الْبَيَاضي َّ الَْْنْصَارييَّ فَدَف َعَهَا زييََّدٌ إيلَيْهيمْ فَأَب َوْا أَخْذَهَا وَ قَالُوا لََّ ظَهْرَ لَنَا فَاب ْعَثْ بِيَا إيلََ بيلًَديناَ َِلَى ظَهْرٍ ْينْ ِينْديكَ فَأَبََ زييََّدٌ وَ حَدَثَ ب َيْنَهُمْ جَاءَهُ وَفْدُ كينْدَةَ فييهيمُ الَْْْْعَثُ وَ ب َنُو وَلييعَةَ جَاءَهُ وَفْدُ كينْدَةَ فييهيمُ الَْْْْعَثُ وَ ب َنُو وَلييعَةَ

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’

‘When (clan of) Kindah arrived as pilgrims before the emigration, Rasool-AllahSaww presented himselfSaww to them like heSaww had presented himselfSaww to the Arab tribes. The clan of Walie had repelled himSaww from the clan of Amro Bin Muawiya and did not accept himSaww. When heSaww emigrated and hisSaww call was facilitated, and delegations of the Arabs came, a delegation of Kindah came, among them being Al-Ash’as, and the clan of Walie.

فَأَسْلَمُوا فآتْيَمُ رَسُولُ اللََّّي ص بَنِي وَلييعَةَ لُعْمَةا ْينْ صَدَقَاَي حَضْرََْوََْ وَ كَانَ قَدي اسْتَعْمَلَ َِلَ حَضْرََْوََْ زييََّدَ بْنَ لَبييدٍ الْبَيَاضي َّ الَْْنْصَارييَّ فَدَف َعَهَا زييََّدٌ إيلَيْهيمْ فَأَب َوْا أَخْذَهَا وَ قَالُوا لََّ ظَهْرَ لَنَا فَاب ْعَثْ بِيَا إيلََ بيلًَديناَ َِلَى ظَهْرٍ ْينْ ِينْديكَ فَأَبََ زييََّدٌ وَ حَدَثَ ب َيْنَهُمْ جَاءَهُ وَفْدُ كينْدَةَ فييهيمُ الَْْْْعَثُ وَ ب َنُو وَلييعَةَ

They became Muslims. Rasool-AllahSaww fed the clan of Walie a meal from the charities of Hazramaut, and heSaww had utilised Ziyad Bin Labeed Al-Bayazi Al-Ansari (as governor) upon Hazramaut. HeSaww sent Ziyad to them. They refused to take it and said, ‘There is no (camel’s) back for us. Send it to our city upon the back of them with you’. Ziyad refused, and evil occurred between them and Ziyad, almost spilling into war.

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A group from them returned to Rasool-Allah saww and Ziyad wrote to him saww complaining of them. And regarding this event, the Hadeeth is famous from Rasool-Allah saww having said to the clan of Walie: ‘O clan of Walie! Either you will desist or I saww shall send such a man to you, equating to myself saww. He asws will kill your fighter and capture your offspring’.

Umar Bin Al-Khattab said, ‘I did not wish for the governance except on that day and I went on to install my chest hoping that he asws would be saying (for me): ‘He is this one!’ But he asws held a hand of Ali asws and said: ‘He asws is this one!’

Then Rasool-Allah saww wrote for them to Ziyad, and they arrived to him with the letter, and Rasool-Allah saww had passed away, and the news of his saww expiry flew to the Arab tribes. The clan of Walie reneged and sand their rebellions and dyed their hands for it’ – end of Hadeeth”.

And it is reported by Ibn Sheyrawiyah Al Daylami in (the book) ‘Firdows Al Akhbar’, from Ibn Abbas, ‘The Prophet saww said to Ali asws: ‘Even if the oceans were ink, and the trees were pens, and the human beings were writers, and the Jinn were counters, they would not be able to count your asws merits, O Abu Al-Hassan asws’.  

And from Ali asws, from him saww: ‘May Allah azwj have Mercy on Ali asws. O Allah azwj! Turn the truth to be with him asws wherever he asws turns’.

And from Abu Layli Al-Ghiffari – ‘Fitna will be occurring from after me saww. So, when that happens, then stick to Ali asws Bin Abu Talib asws for he asws is the distinguisher between the truth and the falsehood’.

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147 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 112
148 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 a
149 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 b
150 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 c
And from Jabir Bin Abdullah, from the Prophet

having said: ‘The Angels sent Salawaat upon Ali Bin Abu Talib for seven years before the people did, and that is because he was praying Salat with the Angels, and no one was praying with us, apart from us’.

And from Dawood Bin Bilal Bin Uheyha, from the Prophet: ‘The truthful are three – Habeeb Al-Najjar Momin of the people of Yaseen, and Hizkeel Momin of the people of Pharaoh, and Ali Bin Abu Talib being the third, and he is their superior’.

And it is reported from Salman, from him having said: ‘Ali Bin Abu Talib will fulfil my promises and pay off my debts’.

Imran Bin Huseyn, from him: ‘Ali is from me and I am from him and he is a guardian of every Momin after me’.

Huzeyfa, from him: ‘Ali is my brother, and son of my uncle’.

Ibn Abbas from him: ‘Ali is from me like my head is from my body’.

Jabir, from him: ‘Ali is from me at the status of Haroun from Musa, except surely there is no Prophet after me’.

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151 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 d
152 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 e
153 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 f
154 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 g
155 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 h
156 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 i
157 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 113 j
Abdullah

as son of Ja’far

as from him

saww: ‘Ali

asws is my

saww root and Ja’far

as is my

saww branch’ – or: ‘Ja’far

as is my

saww root and Ali

asws is my

saww branch’.

158

أَنَسٌ َِنْهُ ص قَالَ

َِلي ُّ بْنُ أَ ي لَاليعٍ بَِبُ حيطَّةٍ َْنْ دَخَلَ ْينْهُ كَانَ ُْؤْْيناا وَ َْنْ خَرَجَ ْينْهُ كَانَ كَافيراا.

Anas (well-known fabricator), from him

saww: ‘Ali

asws Bin Abu Talib

asws is door of Hitta. One who enters from it would be a Momin, and one who exits from it would be a Kafir’.

159

أُمُّ سَلَمَةَ َِنْهُ ص قَالَ

َِلي ٌّ وَ ْييعَتُهُ هُمُ الْفَاشيزُونَ ي َوْمَ الْقييَاَْةي.

Umm Salama

ra, from him

saww having said: ‘Ali

asws and his

asws Shias, they would be the successful ones on the Day of Qiyamah’.

160

أَبُو ذَر ٍ َِنْهُ صَّرَفَ فِي الَْْنَّةي كََِوْكَعي الصُّبَْي لْيَُِّْي َْا أُرْسيلْتُ بيهي ْينْ ب َعْديي حُبُّهُ إييََانٌ وَ ب ُغْضُهُ ني

Abu Zarr

ra, from him

saww: ‘Ali

asws is door of my

saww knowledge and clarifier of my

saww community of what I

saww have been Sent with from after me

saww. Loving him

asws is Eman, and hating him

asws is hypocrisy, and the looking at him

asws is mercy and having his

asws cordiality is an act of worship’.

161

أَنَسٌ َِنْهُ ص غِلِي صُبُّي بَّيْلْمي وَ ُْبيينٌ لْيَُِّْي َْا أُرْسيلْتُ بيهي ْينْ ب َعْديي حُبُّهُ إييََانٌ وَ ب ُغْضُهُ ني

Anas (well-known fabricator), from him, ‘Ali

asws Bin Abu Talib

asws will blossom in the Paradise like the morning star for (blossoms) for the people of the world’.

162

حُذَي ْفَةُ َِنْهُ ص قَسييمُ النَّاري.

Huzeyfa, from him

saww: ‘Ali

asws is distributor of the Fire’.

163

ُِمَرُ بْنُ اََْطَّابي

َِلي ٌّ أَقْضَاناَ.

Umar Bin Al-Khattab, ‘Ali

asws is our most judicial’.

164

جَابيرٌ َِنْهُ ص خَيُْْ الْبَشَري َْنْ َْكَّ فييهي ف َقَدْ كَفَرَ وَ فِي ريوَايَةٍ َْنْ أَبََ ف َقَدْ كَفَرَ.

Jabir, from him

saww: ‘Ali

asws is best of the mortals. One who doubts in him

asws, has committed Kufr’. And in a report: ‘One who refuses, has committed Kufr’.


asws, Ch 91 H 113 k

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asws, Ch 91 H 113 l


asws, Ch 91 H 113 m


asws, Ch 91 H 113 n


asws, Ch 91 H 113 o


asws, Ch 91 H 113 p


asws, Ch 91 H 113 q


asws, Ch 91 H 113 r
From Jabir Bin Abdullah, from him saww regarding Words of the Exalted: **So if We were to Take you away, We would still Take Revenge from them [43:41]**: ‘It was Revealed regarding Ali asws Bin Abu Talibasws. He asws will be taking revenge from the allegiance-breakers, and the deviants (and the renegades) after me saww’.

And from Umm Salama’a, from him saww having said: ‘The Quran is with Ali asws and Ali asws is with the Quran’.167

Salman’a said, ‘The Prophet saww said: ‘I saww and Ali asws were Noor in front of Allahazwj Mighty and Majestic. That Noor glorified Allahazwj and extolled Hisazwj Holiness before Heazwj Created Adam as by four thousand years. When Heazwj Created Adam as, Installed that Noor in hisas Subl. Weasws did not cease to be in one thing until weasws separated in the Sulb of Abdul Muttalib – so a segment was measws, and segment was Alisws’.

And from Ibn Abbas, from him saww having said: ‘Grandsons of this community are Al-Hassan asws and Al-Husaynasws, and a fortress of this community is Alisws Bin Abu Talibaswsasws’.

And from Huzeyfa, from the Prophet saww having said: ‘If the people knew why Alisws has been named as ‘Amir Al-Momineen’, they would not deny hisasws merit. Amir Al-Momineenasws was named as such while Adamas was between the spirit and the body.

Allahazwj the Exalted Said: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not

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166 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 s
167 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 t
168 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 u
169 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 v
your Lord?” [7:172]. The Angels said, ‘Yes’. Allahazwj Blessed and Exalted Said: ‘(azwj) am your Lordazwj, and Muhammadsaww is your Prophet saww, and Aliasws is your commander (Amir)’

And from Umm Salamaa, from himsaww having said: ‘If Aliasws had not been Created, there would not have been a match for (Syeda) Fatimaasws’.

Abu Ayoub, from himsaww: ‘The Angels have sent Salawaat upon me and upon Aliasws for seven years. That is because no man had prayed Salat with me apart from himasws’.

And from Ibn Abbas, from himsaww having said: ‘One who reviles Aliasws has reviled me, and one reviling me has reviled Allahazwj, and one who reviles Allahazwj, Allahazwj would Enter him into the Fire of Hell, and for him would be ever-lasting Punishment’.

And from Abu Al-Hamra’a, from himsaww: ‘One who wants to look at Adamas in hisas dignity, and to Musaas in the intensity of hisas valour, and to Isaas in hisas ascetism, then let him look at this one coming!’ And Aliasws came’.

And from Muaz, from himsaww: ‘The looking at the face of Aliasws is (an act of) worship’.

And from Imran Bin Huseyn, from himsaww: ‘The looking at Ibn Abu Talibasws is (an act of) worship’.

And from Ibn Umar, from himsaww: ‘The people are from various trees (lineages), while Isaww and Aliasws are from one tree’.

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170 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 w
171 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 x
172 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 y
173 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 z
174 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 a
175 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 b
176 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 c
177 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 d
And from Ammar Bin Yasserra who said: ‘The Prophetsaww said: ‘O Aliasws! Allahazwj Mighty and Majestic has Adorned youasws with such adornments Hazwj did not Adorn the creatures with such adornments. The most beloved to Himazwj from these is the ascetism in the world, and Hazwj Made the world not to take anything from youasws’. 178

وَ عَنْ عَمَارِ بْنِ يَسْرِئِيلِ قَالَ قَالَ النَّبِيُّ صَلِي اللهُ عَلَيْهِ السَّمَاعُ وَ الْبَصَرُ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَ الْبَشَرُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ زَوَّجَكَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ أَتَى الْأَرْضَ فَمَنْ أَطْلَبَهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتَيْنَاهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ فِي الْدُّنْيَا وَ جَعَلَ الدُّنْيَا لَّا يَأْتُوهَا عِنْدَ اللَّهِ إِنَّمَا يَأْتُوهَا الزُّهْدُ F 178 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 e 179 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 f 180 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 g 181 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 h 182 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 113 i
you asws and submit this command to you asws, then accept it from them, but if they do not come to you asws, then do not go to them”. 183

وَ عَنْ مَا قَالَ الْمُقَدِّمُ قَالَ: "قَالَ الْمُقَدِّمُ: ‘الْمَلَائِكَةُ رَأَى صَبْرُ أَنَاسٍ مِنْ مَتَّى وَرَأَى مَحْرَقَةٍ صَبْرٍ مَا إِنَّهُ مَيْتٌ وَرَأَى مَيْتٍ تَذْهَرُ مَيْتَانِ’.

And from Muawiya Bin Haydah who said, ‘The Prophet saws said: ‘O Ali asws! I saws did not care of the one from my asws community hating you asws, whether he dies a Jew or a Christian’. 184

O Ali asws! Two men would enter the Fire regarding you asws. One loving excessively, and an excessive hater. Both of them would be in the Fire”. 186

And from Abu Hureyra, ‘He saws said: ‘O Ali asws! You asws will be afflicted by the Kharijites, and you asws will be the first ones to kill them, so neither pursue a fleer (in battle) nor attack upon the injured”. 185

And from Ali asws: ‘He saws said: ‘O Ali asws! In you asws there is an example of Isa as Ibn Maryam as. The Jews hated him as to the extent they slandered his as mother as, and the Christians loved him as to the extent they accorded him as the status which isn’t for him as.

And from Ali asws, from him saws having said: ‘O Ali asws! There is a treasure for you asws in the Paradise, and you asws will be with its reins”. 188

183 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z j
184 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z k
185 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z l
186 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z m
187 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z n
188 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 113 z o
And from Ali\textsuperscript{asws}, from him\textsuperscript{saww} having said: ‘O Ali\textsuperscript{asws}! When it will be the Day of Qiyamah, I\textsuperscript{asws} shall hold a Side of Allah\textsuperscript{azwj} Mighty and Majestic, and you\textsuperscript{asws} shall hold my\textsuperscript{asws} side, and your\textsuperscript{asws} children will hold to your\textsuperscript{asws} side, and the Shias of your\textsuperscript{asws} children will hold your\textsuperscript{asws} side. What do you\textsuperscript{asws} see where He\textsuperscript{azwj} will be Commanding with us to go to?’”

Up to here ends what I (Majlisi) have extracted from the book of Ibn Sheyrawiya, from an ancient copy written in the era of the author’. 

And Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’,

‘Know that if Amir Al-Momineen\textsuperscript{asws} had prided with himself\textsuperscript{asws} and reached in the counting of his\textsuperscript{asws} virtues and his\textsuperscript{asws} merits with his\textsuperscript{asws} eloquence which Allah\textsuperscript{azwj} the Exalted has Given and Specialised him\textsuperscript{asws} with, and Assisted him\textsuperscript{asws} upon that against eloquence of all the Arabs, they would not reach to a tenth of what the truthful Rasool-Allah\textsuperscript{asws} had spoken with regarding his\textsuperscript{asws} matter.

And I don’t mean by that the Ahadeeth of the general Muslims made public, which the Imamites tend to argue with for his\textsuperscript{asws} Imamate – like Khyber, and Al-Ghadeer, and status, and story of (Surah) Bara’at, and Hadeeth of whispering, and story of Khyber, and Hadeeth of the House of Makkah in the beginning of the call, and approximate to that. But, the Ahadeeth of the Shias which leaders of the Hadeeth have reported which the least of the little from these was not attained by others.

And I shall mention something small from that, from what the scholars of the Hadeeth have reported, those who cannot be accused regarding it, and most of them are speakers with the preference of others over him\textsuperscript{asws}. Their reporting his\textsuperscript{asws} merits obligates such calmness of the self what the reports of others does not’.  

The first Hadeeth – ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} has Adorned you\textsuperscript{asws} with such adornments, He\textsuperscript{azwj} did not Adorn the servants with such adornments. The most beloved to Him\textsuperscript{azwj} from these is

\textsuperscript{189} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 114 a
adornment of the righteous in the Presence of Allahazwj the Exalted – the ascetism in the world. Hazwj Made youasws not to reduce anything from the world, not the world to reduce anything from youasws, and Hazwj Gifted to youasws love of the poor, and Made youasws to be pleased with them as followers, and they being pleased with youasws as an Imamasws.’

It is reported by Abu Nueym Al-Hafiz in his famous book ‘Hilyat Al-Awliya’, and there is an addition in it by Abu Abdullah Ahmad Bin Hanbal in (the book) ‘Musnad’: ‘Beatitude is for one who loves youasws and ratifies regarding youasws, and woe be unto the one hating youasws and belies upon youasws.’

‘The second Hadeeth – Hsaww said to a delegation of Saqeeef: ‘Either you submit or lsaww shall send to you all a man from mehsaww – or said: ‘Equating to myselflsaww, so let himasws strike off your necks and capture your offspring, and let himasws seize your wealth’. Umar said, ‘I did not wish for the governance except on that day, and went on to set up my chest for it in desired that hehsaww would be saying for me: ‘He is that one!’ But hehsaww turned and held a hand of Aliaws and said: ‘This one!’ – twice’.

It is reported by Ahmad in (the book) ‘Al-Musnad’, and it is reported in the book ‘Fazaail Aliasws’ – Hsaww said: ‘Either you will desist, O clan of Walie, or else lsaww shall send to you a man like myselflsaww. Heasws will implement mylsaww orders among you. Heasws will kill the fighters and capture the offspring!’

Abu Zarrra said, ‘Nothing scared me except the cold hand of Umar in myra side from behind measwra saying, ‘Whom do youaswa see himlsaww to be meaning?’ ra said, ‘Heasww does not mean you, and rather heasww means the repairer of the slipper in the house, and heasww said: ‘Heasws is that one!’’
The third Hadeeth – ‘Allahazwj has Covenanted to me saww a covenant regarding Aliasws’. [saww said, ‘O Lordazwj! Explain it to me saww’. Heasws said: “Listen! Aliasws is the flag of guidance, and Imamasws of Myazwj friends, and Noor of the ones obeying Meazwj, and heasws is the Word which asws have Necessitated it for the pious. One loving himasws has loved Meazwj, and one hating himasws has hated Meazwj, so give himasws the glad tidings with that!”]

[saww said: ‘Iasws have given himasws glad tidings O Lordazwj. Heazwj said: ‘asws am a servant of Allahazwj and in Hisazwj Grip. If Heazwj were to Punish measws, it would be due to myasws sins, and Heazwj will not be unjust to measws of anything. And if Heazwj were to complete for measws what Heazwj has Promised measws, so Heazwj is Foremost, and asws have supplicated to Himazwj’.]

[saww said: ‘O Allahazwj! Polish hisasws heart and Make it to nourish the Eman with Youazwj’. Hazwj Said: ‘Iazwj have Done that, apart from Iazwj have Particularised himasws with something from the afflictions, azwj have not Particularised anyone of Myazwj friends with it!’

[saww said: ‘Lordazwj! Hazwj is myasws brotherasws and myasws companion!’ Hazwj Said: ‘It has preceded in Myazwj Knowledge that heasws will be inflicted and inflicted with it’ 194]

Abu Nueym Al Hafiz mentioned in (the book) ‘Hilyat Al Awliya’ – From Abu Hureyra Al Aslamy, then it is reported by another chain with other wordings, from Anas Bin Malik (well-known fabricator),

‘The Lordazwj of the world has Covenanted to me saww a Covenant regarding Aliasws. “Hazwj is the flag of guidance, and minaret of Eman, and Imamasws of Myazwj friends, and Noor of entirety of the ones obeying Meazwj”’

إنْ غَلِبَ أَحِيّ صَاحِبِي وَ صَاحِبِي قَا لَ إِنَّهُ سَبَاقَ فِي يَلَمْي َ إِنَّهُ لَمُبْتَلَى وَ مُبْتَلَى بِهِ.

Aliasws would be myasws reliance tomorrow during the Qiyamah, and bearer of myasws flag, and in the hand of Aliasws would be keys of treasures of Mercy of myasws Lordazwj’. 195

194 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 114 f
195 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 114 g
The fourth Hadeeth – ‘One who wants to look at Noah in his resoluteness, and to Adam in his knowledge, and to Ibrahim in his forbearance, and to Musa in his discernment, and to Isa in his ascetism, then let him look at Ali Bin Abu Talib.’

And it is reported by Ahmad Bin Hanbal in (the book) ‘Al-Musnad’, and it is reported by Ahmad Al-Bayhaqi in his (book) ‘Saheeh’.  

The fifth Hadeeth – ‘One who it cheers to live my life and die my expiry, and adhere with the pole of ruby which Allah has Planted in the Garden of Eden by His Right Hand, then let him adhere with the Wilayah of Ali Bin Abu Talib.’

Abu Nueym Al-Hafiz has mentioned in the book ‘Hilyat Al-Awliya’, and it is reported by Abu Abdullah Ahmad Bin Hanbal in (the book) ‘Al-Musnad’, and in the book ‘Fazaail (merits of Ali) Bin Abu Talib’, and narration is by the wording of Ahmad: ‘One who loves to adhere to the red pole which Allah has Planted in the Garden of Eden by His Hand, then let him adhere with the love of Ali Bin Abu Talib’.

The sixth Hadeeth – ‘By the one in Whose Hand is my soul! Had it not been that a group from my community would say regarding you what the Christians say about the son of Maryam, I would say regarding you such words today, you will not pass by any assembly of the Muslims except they would take the soil from under your feet for the blessings’.

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196 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 114 h
197 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 114 i
198 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 114 j
199 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 114 k
200 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 114 l
It is mentioned by Abu Abdullah Ahmad Bin Hanbal in (the book) ‘Al-Musnad’.

The seventh Hadeeth – He saww came out to the pilgrims on the evening of Arafaat and said to them: ‘Allahazwj is Boasting with you all to the Angels generally, and has Forgiven for you generally, and Boasts with Ali asws in particular and Forgives for him asws in particular. I saww saying a word to you asws without love being in it due to my saww relationship. The fortunate of all fortunate as is the right of being fortunate is one who loves Ali asws during his asws lifetime and after his asws expiry’.

Then Ali asws Bin Abu Talib asws would be called due to his asws kinship from me saww and his asws status with me saww, and I saww shall hand over my saww flag to him asws, the flag of Praise. Adamas and the ones besides him as would be under than flag’.

Then he saww said to Ali asws, ‘You asws will travel with it until you asws pause in front of me saww and Ibrahim as the friend (of the Beneficent). Then you asws will be clothed a garment, and a caller will call out from the Throne: ‘Best of the fathers is your saww father as Ibrahim as, and best of the brothers is your saww brother as Al asws’! Receive glad tidings for you asws will be called when I saww am called, and you asws will be clothed when I saww am clothed, and you asws will be Revived when I saww am Revived’.
The ninth Hadeeth – O Anas! Scoop (water for) wud’u for me{saww}! He{saww} prayed two Cycles Salat, then said: ‘The first one to enter to you from this door is Imam{asws} of the pious, and chief of the Muslims, and leader of the Momineen, and last of the successors{as}, and guide of the resplendent’.

Anas said, ‘I said, ‘O Allah{azwj}! Make him to be from the Helpers’, and I concealed my supplication. Ali{asws} came, and he{saww} said: ‘Who has come, O Anas?’ I said, ‘Ali{asws}!’ He{saww} stood up to him{asws} and hugged him{asws}, then went on to wipe the sweat of his{asws} face.

Ali{asws} said: ‘O Rasool-Allah{saww}! I{asws} have seen from you{saww} today doing with me{asws} something what you{saww} have not done with me{asws} before!’ He{saww} said: ‘And what prevents me{asws}, and you{asws} will be delivering on my{saww} behalf, and make them listen to my{saww} voice, and clarify for them whatever they are differing in after me{saww}?‘ 

The tenth Hadeeth – Call chief of the Arabs, Ali{asws} for me{saww}. Ayesha said, ‘Aren’t you{saww} chief of the Arabs?’ He{saww} said: ‘I{saww} am chief of the children of Adam{as}, and Ali{asws} is chief of the Arabs’.

When he{asws} came, he{saww} sent for the Helpers, and they came to him{saww}. He{saww} said to them: ‘O community of Helpers! Shall I{saww} point you all upon what, if you were to adhere with it, you will never stray, ever?’ They said, ‘Yes, O Rasool-Allah{saww}!’

He{saww} said: ‘This Ali{asws}! So, love him{asws} with my{saww} love, and honour him{asws} with my{saww} honour, for Jibrael{as} has commanded me{saww} with that which I{saww} have said to you all, on behalf of Allah{azwj} Mighty and Majestic’. 205

The eleventh Hadeeth – ‘Welcome to chief of the Momineen and Imam{asws} of the pious’. It was said to Ali{asws}, ‘How is your{asws} gratefulness?’ He{asws} said: ‘I{asws} praise Allah{azwj} upon what

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204 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen{asws}, Ch 91 H 114 p
205 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen{asws}, Ch 91 H 114 q
Heazwj has Given measws and asws ask Himazwj to thank upon what Heazwj has Preferred measws and that Heazwj should Increase in what Heazwj has Given measws.

The twelfth Hadeeth – One whom it cheers that he lives mysaww life and dies mysaww expiry, and settle in the Garden of Eden which Myazwj Lordazwj has Planted, let him befriend Aliasws from after mesaww, and let him befriend hisasws friend, and let him be led by the Imamasws from after mesaww, for theyasws are mysaww family. Theyasws have been Created from mysaww clay and have been Graced understanding and knowledge.

So, woe be unto the beliers from mysaww community, the ones cutting mysaww connection regarding themasws. May Allahazwj not let them achieve mysaww intercession’.

The thirteenth Hadeeth – Rasool-Allahsaww send Khalid Bin Al Waleed in a battalion and sent Aliasmws in another battalion, and both of them to Al-Yemen, and said: ‘When you are together, then Aliasmws is (commander) upon the people, and when you are separate, then each one from you is (commander) upon his army’.

They got together and raided, and a woman was capture, and they seized wealth, and killed some people, and Aliasmws took a maid and chose her for himselfasws. Khalid said to four of the Muslims, from them being Bureyda Al Aslami, ‘Proceed to Rasool-Allahsaww and mention to himsaww such and such affair’, counting them against Aliasmws.

They proceeded to himsaww. One came from hissaww side and said, ‘Aliasmws has done such and such’. But hesaww turned away from him. The other one came from the other side and said, ‘Aliasmws has done such and such’. Hesaww turned away from him. Bureyda Al Aslami came and said, ‘O Rasool-Allahsaww! Aliasmws has done such and such and has taken a maid for himselfasws.

206 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 114 r
207 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 114 s
He saww got angry to the extent that his saww face reddened, and he saww said: ‘Leave Ali asws for me saww’ – repeating it – : ‘Ali asws is from me saww and I saww am from Ali asws, and his asws share in the fifth (Khums) is more than what he asws has taken, and he asws is a guardian of every Momin from after me saww’. 208

The fourteenth Hadeeth – I saww and Ali asws were Noor in front of Allah azwj Mighty and Majestic before He azwj Created Adam as by fourteen thousand years. When He azwj had Created Adam as, He azwj Divided that Noor to be in him as and Made it into two segments. So, I saww was a segment and Ali asws was a segment’. 209

It is reported by Ahmad in ‘Al-Musnad’, and in ‘Kitab Fazaail Ali asws’, and it is mentioned by the author of the book ‘Al-Firdows’, and there is an addition in it: ‘Then we asws were transferred until we asws came to be in Abdul Muttalib as. The Prophet-hood was for me saww and for Ali asws was the successorship’. 210

The fifteenth Hadeeth – The looking at your asws face, O Ali asws, is worship. You asws are a chief in the world and a chief in the Hereafter. One loving you asws loves me saww, and my saww beloved is beloved of Allah azwj, and your asws enemy is my saww enemy, and my saww enemy is an enemy of Allah azwj. Woe be to the one hating you asws!’. 211

And it is reported by Ahmad in ‘Al-Musnad’ who said, ‘And Ibn Abbas used to interpret it saying, ‘The one who looks at him as saying ‘Glory be to Allah azwj! How knowledgeable is this youth! Glory be to Allah azwj! How brave is this youth! Glory be to Allah azwj! How eloquent is this youth!’’

208 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 t
209 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 u
210 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 v
211 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 w
The sixteenth Hadeeth – When it was the night of Badr, Rasool-Allah⁵⁸⁸ said: ‘Who will fetch water for us?’ The people recoiled, and Ali⁵⁸⁸ stood up and took a container. Then he⁵⁸⁸ went to a dark well far away. He⁵⁸⁸ rolled (the bucket) into it. Allah⁵⁸⁸ Revealed to Jib⁶⁸⁸ and Mikaeel⁶⁸⁸ and Israeel⁶⁸⁸: “Go down to help Muhammad⁵⁸⁸ and his⁵⁸⁸ brother⁵⁸⁸ and his⁵⁸⁸ party!”

They descended from the sky to them with thunderous noise, frightening the one who heard it. When they were at the well, they⁶⁸⁸ greeted unto him⁶⁸⁸ on behalf of Allah⁵⁸⁸, to their⁶⁸⁸ last one, as an honour and reverence”.

It is reported by Ahmad in the book ‘Fazaail Ali⁶⁸⁸’, and there is an addition in another way from Anas Bin Malik (well-known fabricator), ‘O Ali⁶⁸⁸! On the Day of Qiyamah, you⁶⁸⁸ will be given a camel from the camels of Paradise. You⁶⁸⁸ will ride it, and your⁶⁸⁸ riding will be with my⁶⁸⁸ riding, and your⁶⁸⁸ thig with my⁶⁸⁸ thig, until we⁶⁸⁸ enter the Paradise’.

The seventeenth Hadeeth – He⁵⁸⁸ addressed the people on the day of Friday. He⁵⁸⁸ said: ‘O you people! Place Quraysh forwards and do not go ahead of them and learn from them and do not teach them. The strength of one man from Quraysh equates to the strength of two men from others, and trustworthiness of one man from Quraysh equates to trustworthiness of two men from others!

O you people! I⁵⁸⁸ bequeath you all to love their kindred, my⁵⁸⁸ brother⁵⁸⁸ and son⁵⁸⁸ of my⁵⁸⁸ uncle⁵⁸⁸, Ali⁵⁸⁸ Bin Abu Talib⁵⁸⁸. No one will love him⁵⁸⁸ except a Momin, nor hate him⁵⁸⁸ except a hypocrite. One who loves him⁵⁸⁸, so he has loved me⁵⁸⁸, and one who hates him⁵⁸⁸ has hated me⁵⁸⁸, and one who hates me⁵⁸⁸, Allah⁵⁸⁸ will Punish him with the Fire’.
The eighteenth Hadeeth – ‘The truthful are three – Habeeb Al-Najjar who came running from the outskirts of the city, and Momin of the people of Pharaoh who was concealing his Eman, and Ali Bin Abu Talib, asws is their superior’.215

The nineteenth Hadeeth – ‘I have been Given five regarding Ali asws which are more beloved to me than the world and whatever is in it. As for the one, he would be my reliance in front of Allah Almighty until He is free from Reckoning the people.

And as for the second, the flag of Praise would be in his hand. Adam as and the ones besides him would be under it. And as for the third, he would be standing at the entrance of my fountain quenching the one from my community he recognises. And as for the fourth, he will be the concealer of my bareness and submit me to my Lord. And as for the fifth, I don't fear upon him that he might return to be a Kafir after Eman, nor an adulterer after chastity’.216

The twentieth Hadeeth – There used to be for the companions, doors opening into the Masjid of the Rasool saww. One day he saww said: ‘Close down every door in the Masjid except the door of Ali asws!’ so, these were closed.

A group spoke regarding that until it reached Rasool-Allah saww, He stood among them and said: ‘There are a people who are speaking regarding closure of the doors, and the door of Ali being left open. I saww did not close nor open, but get Commanded by a Command, so follow it!’217

The twenty-first Hadeeth – He saww, may the Salawaat of Allah be upon him, called Ali during the military expedition of Al-Taif. He whispered to him and his whispering was prolonged to the extent that a group of the companions disliked that.

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215 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 a
216 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 b
217 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 c
A speaker of theirs said, ‘Today he saww has prolonged the whispering to the son asws of his saww uncle’. That reached Rasool-Allah saww. He gathered a group of them, then said: ‘A speaker said, ‘Today he saww has prolonged whispering to the son asws of his saww uncle’. I saww was not whispering to him asws but Allah azwj Whispered to him asws’.

The twenty-second Hadeeth – I saww can contend with you asws with the Prophet-hood, as there is no Prophet-hood after me saww, and you can contend the people with seven, no one from Quraysh can argue with you asws regarding these.

You asws their first in Eman with Allah azwj, and their most loyal with the Pact of Allah azwj, and their straightest with the Commands of Allah azwj, and their fairest of distribution, and their most just among the citizens, and their most insightful with the judgment, and their mightiest in the Presence of Allah azwj of privileges’.

The twenty-third Hadeeth – (Syeda) Fatima asws said: ‘You asws have got me asws married to a poor (man), there is no wealth for him asws. He saww said: ‘Your asws husband is their most advanced in being a Muslim, and their mightiest in leniency, and most abundant of them in knowledge. Don’t you asws know that Allah azwj Noticed to the earth with a Notification and Chose your asws father from it, then He saww Noticed to it secondly and Chose your asws husband from it?’

The twenty-fourth Hadeeth – When it was Revealed: When Help of Allah comes and the victory [110:1] (Surah Al-Nasr), after his saww leaving from the military expedition of Hunayn, he saww went on frequently (saying) ‘Glory be to Allah aswj! I saww seek Forgiveness of Allah aswj’.

Then he saww said: ‘O Ali asws! Surely it has come what Allah aswj had Promised with. The victory has come, and the people are entering into the Religion of Allah in droves [110:2], and
there isn’t anyone more rightful than you/asws with my/asww position in Al Islam, and your/asws nearness from me/asww, and your/asws being a son-in-law, and with you/asws is chieftess of the women of the world, and before that what has happened from the afflictions of Abu Talib/asws with me/asww, when the Quran was Revealed. I/asww am eager upon observing that to be for his/asws son/asws...

It has come in correct Ahadeeth that he/asww said: ‘O Jibraeel/as] He/asws is from me/asww and I/asww am from him/asws’. Jibraeel/as said: ‘And I/asws am from you/asws both’.

And it is reported by Abu Ayoub Al-Ansari raising it, ‘The Angels had sent Salawaat upon me/asww and upon Ali/asws for seven years, and that is because no one else had prayed Salat with me/asww and with Ali/asws to be a third for us/asws, and that was before the matter of Al-Islam was revealed the people heard of it’.

And in a sermon of Al-Hassan/asws Bin Ali/asws, upon them/asws be the Salawaat and the greeting, when his/asws father/asws had passed away: ‘There has separated from you all tonight such a man/asws, neither the former ones had preceded him/asws, nor will the latter ones catch up with him/asws. Rasool-Allah/asww had sent him/asws to the war and Jibraeel/as would be on his/asws right and Mikaeel/as on his/asws left’. And he/asww said: ‘Your most judicial, is Ali/asws’.

And it has come in the Hadeeth – ‘On the day of Ohad, a voice was heard from the air, from the direction of the sky: “There is no word except Zulfiqar nor is there any youth except Ali/asws!” And Rasool-Allah/asww said: “This is the voice of Jibraeel/as’. Rasool-Allah/asww said: ‘/asww am the city of knowledge and Ali/asws is its door. The one who intends the city, then let him come to the door’. And he/asww said: ‘Your most judicial, is Ali/asws’.

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221 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen/asws, Ch 91 H 114 z g
222 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen/asws, Ch 91 H 114 z h
223 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen/asws, Ch 91 H 114 z i
224 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen/asws, Ch 91 H 114 z j
225 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen/asws, Ch 91 H 114 z k
And it has come in the Hadeeth – He\textsuperscript{as}w\textsuperscript{j} sent him\textsuperscript{as} as a judge to Al-Yemen. He\textsuperscript{as}w\textsuperscript{j} said: ‘O Rasool-Allah\textsuperscript{saww}! They are old and with teeth (prowess), and I\textsuperscript{as}w\textsuperscript{j} am a youth, and perhaps I\textsuperscript{as}w\textsuperscript{j} may not be correct in what I\textsuperscript{as}w\textsuperscript{j} judge with between them’. He\textsuperscript{saww}\textsuperscript{j} said to him\textsuperscript{as}w\textsuperscript{j}: ‘Go, for Allah\textsuperscript{azwj} will be Affirming your\textsuperscript{as}w\textsuperscript{j} heart and Guide your\textsuperscript{as}w\textsuperscript{j} tongue’.\textsuperscript{226}

And it is reported by the narrators, ‘He\textsuperscript{saww}\textsuperscript{j} said to (Syeda) Fatima\textsuperscript{as}w\textsuperscript{s}, upon her\textsuperscript{as}w\textsuperscript{s} be the Salawaat and the greeting: ‘I\textsuperscript{saww} have got you\textsuperscript{as}w\textsuperscript{s} married to their most advanced in being a Muslim, and their mightiest in leniency, and their most knowledgeable in knowledge’.\textsuperscript{227}

And it is reported by the narrators from him\textsuperscript{saww} having said: ‘One who wants to look at Noah\textsuperscript{as} in his\textsuperscript{as} resoluteness, and to Musa\textsuperscript{as} in his\textsuperscript{as} knowledge, and Isa\textsuperscript{as} in his\textsuperscript{as} piety, then let him look at Ali\textsuperscript{asw} Bin Abu Talib\textsuperscript{asw}’.\textsuperscript{228}

\textsuperscript{226} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 91 H 114 z l

\textsuperscript{227} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 91 H 114 z m

\textsuperscript{228} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 91 H 114 z n
He asws said: ‘Is there anyone among you whom he saww had entrusted (Surah) Bara’at with, and Rasool-Allah saww had said for him: ‘No one should deliver it on my behalf, except I saww or a man from me saww’? They said, ‘No’.

قَالَ أَ لََّ ت َعْلَمُونَ أَنَّ أَصْحَابَ رَسُولي اللََّّي ص فَرُّواَنَّهُ فِي الَِْرْبي فِي غَيْْوَلينٍ وَ َْا ف َرَرَُْ قَ ْقَ وَ رُ ُّّ قَ ْقَ وَ وَ ُِبَيْدَةُ وَ ُِتْبَةُ وَ الْوَليََّدُ.

He asws said: ‘Are you not knowing that the companions of Rasool-Allah saww fled away from him saww during the war in more than one place, and I asws did not flee at all?’ They said, ‘Yes’.

قَالَ أَ ت َعْلَمُونَ أَنِ ي أَوَّلُ النَّاسي إيسْلََاا قَ ْقَ وَ رُ ُّّ قَ ْقَ وَ وَ ُِبَيْدَةُ وَ ُِتْبَةُ وَ الْوَليََّدُ.

He asws said: ‘Are you knowing that I asws am first of the people in being a Muslim?’ They said, ‘Yes’. He asws said: ‘So, which of us is closer to Rasool-Allah saww in lineage?’ They said, ‘You asws are!’ – the Hadeeth’.

وَ قَالَ وَ رُوييَ َِنْ جَعْفَري بْني مَُُمَّدٍ ال ُِلْهَي ََ ْلُْلِي ثَانَيي َي ََّلْيَوُي ْلُْلِي ثَانَيي َي َأَنْتَ اََْبََبََْلَوْيُ.

And he said, ‘And it is reported from the Prophet saww regarding Words of the Exalted: These are two disputants disputing regarding their Lord. [22:19]. He saww had been asked about it, so he saww said: ‘Ali asws and Hamza asws and Ubeyda (against) Utbah, and Sheyba and Al-Waleed”.

وَ قالَ وَ رُوييَ َِنْ جَعْفَري بْني مَُُمَّدٍ ال ُِلْهَي ََ ْلُْلِي ثَانَيي َي ََّلْيَوُي ْلُْلِي ثَانَيي َي َأَنْتَ اََْبََبََْلَوْيُ.

And his saww words: ‘Your asws war is my saww war, and your asws peace is my saww peace’. And his saww words: ‘You asws are with the truth and the truth is with you asws’. And his saww words: ‘This is my saww brother asws’. And his saww words: ‘He asws loves Allah azwj and His azwj Rasool saww, and Allah azwj and His aswj Rasool saww love him asws’.

229 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 z o
230 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 z p
231 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 91 H 114 z q
And his saww words: ‘O Allahazwj! Bring to measws the most beloved of Yourazwj creatures to Youazwj’. And his saww words: ‘Heasws is guardian of every Momin after measws’. And his saww words: ‘No one will love himasws except a Momin, nor hate himasws except a hypocrite’.

And his saww words: ‘The Paradise is yearning to four’, and heasws made himasws to be their first. And his saww words to Ammarra: ‘The rebel group will kill youra’. And his saww words: ‘Youasws shall kill the allegiance-breakers, and the deviants, and the renegades after measws’.232

And what is the matter for youasws, and youasws are their most complete of wisdom, and their most abundant in knowledge, and youasws are their most well-read of the Book of Allahazwj, and their most knowledgeable with the Sunnah of Allah, and their brave of heart, and their most generous of palm, and their most ascetic in the world, and their most intense in strving, and their most excellent in morals, and their most truthful of tongue, and their most beloved to Allahazwj and to measws.

And youasws shall remain after measws for thirty years worshipping Allahazwj and being patient upon the injustices of Quraysh. Then youasws will fight in the Way of Allahazwj when youasws find supporters. Youasws will fight upon the interpretation of the Quran like Iasws have fought.

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays Al Hilali.

He said, ‘It is narrated to me by Abu Zarrra, and Salmanra and Al-Miqdadra, then I heard it from Aliasws. Theyra said, ‘A man prided upon Alisws Bin Abu Talibasws, so Rasool-Allahasww said to Alisws: ‘Yes, myasws brotherasws! The Arabs are priding (although) youasws are their most honourable as sonasws of an uncleasws, and their most honourable as a fatherasws, and their most honourable as a brotherasws, and their most honourable as a ‘self’, and their most honourable as a husbandasws, and their most honourable as a sonasws, and their most honourable as an unclesws, and their most honourable as being needless with yourselfasws.

And his saww words: ‘The Paradise is yearning to four’, and heasws made himasws to be their first. And his saww words to Ammarra: ‘The rebel group will kill youra’. And his saww words: ‘Youasws shall kill the allegiance-breakers, and the deviants, and the renegades after measws’.232

And what is the matter for youasws, and youasws are their most complete of wisdom, and their most abundant in knowledge, and youasws are their most well-read of the Book of Allahazwj, and their most knowledgeable with the Sunnah of Allah, and their brave of heart, and their most generous of palm, and their most ascetic in the world, and their most intense in strving, and their most excellent in morals, and their most truthful of tongue, and their most beloved to Allahazwj and to measws.

And youasws shall remain after measws for thirty years worshipping Allahazwj and being patient upon the injustices of Quraysh. Then youasws will fight in the Way of Allahazwj when youasws find supporters. Youasws will fight upon the interpretation of the Quran like Iasws have fought.

232 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 91 H 114 z r
upon its Revelation, against the allegiance-breakers, and the deviants, and the renegades of this community.

You will be killed as a martyr. Your beard would be dyed from the blood of your head. Your killer would be equated with the slayer of the she-camel (of Salih) in the hatred to Allah and being distanced from Allah, and he equate to the killer of Yahya Bin Zakariya, and to Pharaoh with the pegs'.

And from the mentioned book, from Aban, from Suleym who said,

'I said to Abu Zarr, ‘May Allah have Mercy on you! Narrated to me with the strangest of what you heard from Rasool-Allah saying regarding Ali Bin Abu Talib and the disavowing from his enemies and seeking Forgiveness for his Shias'. I said, ‘Anything other than this? May Allah have Mercy on you!’

He said, ‘I heard Rasool-Allah saying: ‘There are ninety thousand Angels around the Throne. There is neither any glorification for them nor worship except the obedience to Ali and the disavowing from his enemies, and seeking Forgiveness for his Shias’. I said, ‘Anything other than this? May Allah have Mercy on you’.

He said: ‘I heard him saying: ‘Allah has Specialised Jibrael, MiKaeeel, and Israfeel with obeying Ali, and the disavowing from his enemies, and seeking Forgiveness for his Shias’. I said, ‘Anything other than this? May Allah have Mercy on you’.

He said: ‘I heard Rasool-Allah saying: ‘Allah did not cease to Argue by Ali in every community wherein was a Messenger and making them testify to the recognition of Ali as being their greatest of ranks in the Presence of Allah’. I said, ‘Anything other than this? May Allah have Mercy on you’.

233 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 91 H 115
He said, ‘Yes, I heard Rasool-Allah saww saying: ‘Had it not been for I saww and Ali asws, Allahazwj would not have been recognised. And had it not been for I saww and Ali asws, Allahazwj would not have been worshipped. And had it not been for I saww and Ali asws, there would neither have been any Reward, nor Punishment, and Ali asws is neither being curtained from Allahazwj by any curtain, nor being veiled from Allahazwj by any veil, and he asws is the curtain and the veil regarding what is between Allahazwj and His creatures’.

Suleym said, ‘Then I asked Al-Miqdadra, I said, ‘May Allahazwj have Mercy on you ra! Narrate to me with the most superior of what you ra heard from Rasool-Allah saww regarding Ali asws Bin Abu Talib asws’.

He said, ‘Ira heard Rasool-Allah saww saying: ‘Allahazwj was One in Hisazwj Kingdom, so Heazwj Introduced Himselfazwj to Hisazwj Noors, then Heazwj Delegated to them asws and Legalised Hisazwj Paradise being for them asws. So, the one from the Jinn and the human beings, who Heazwj Wants to purify his heart, Introduces to them the Wilayah of Ali Bin Abu Talib asws, and the one Heazwj Wants to Obscure his heart, Withholds from him the recognition of Ali Bin Abu Talib asws.

By the Oneazwj in Whose Hand is my saww soul! Nothing Obligated Adam as that Allahazwj should Create him as, and Blow into him as from Hisazwj Spirit, and Turn to him as, and Return him as to Hisazwj Paradise, except my saww Prophet-hood and the Wilayah of Aliasws after me saww.

By the One in Whose Hand is my saww soul! He azwj neither Showed Ibrahim as kingdoms of the skies and the earth, nor did Heazwj Take him as a friend, except due to my saww Prophet-hood and the acknowledgment to Alisasws after me saww.

By the Oneazwj in Whose Hand is my saww soul! Allahazwj did not Speak to Musaas in a conversation, nor did Heazwj Establish Isaas as a Sign for the worlds, except due to my saww Prophet-hood and recognition of Alisasws after me saww.

By the Oneazwj in Whose Hand is my saww soul! No Prophet as was Given the news except with my saww recognition and the acknowledgment to us asws with the Wilayah, nor is it Permissible
from Allah\textsuperscript{azwj} for a creature to be looking at Him\textsuperscript{azwj} except with the servitude to Him\textsuperscript{azwj} and acknowledgment to Ali\textsuperscript{asws} after me\textsuperscript{saww}.

Then he (Al-Miqdad\textsuperscript{ra}) was silent, so I said, ‘Is there anything other than this? May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{ra}!’

He\textsuperscript{ra} said, ‘Yes. I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} saying: ‘Ali\textsuperscript{asws} is a judge of this community, and the witness upon it, and the one in charge of its Reckoning, and he\textsuperscript{asws} is the owner of the mighty peaks, and the paths of joyful truth, and the Way, and the Straight Path of Allah\textsuperscript{azwj}."

They will be guided by him\textsuperscript{asws} from the straying after me\textsuperscript{saww} and be seeing by him\textsuperscript{asws} from the blindness. By him\textsuperscript{asws} the saved ones would attain salvation, and rescued from the death, and be secured from the fear, and the evil deeds would be obliterated by him\textsuperscript{asws}, and the grievances repelled, and the Mercy will descend.

And he\textsuperscript{asws} is the looking Eye of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} listening Ear, and His\textsuperscript{azwj} speaking Tongue among His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} extended Hand with mercy upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} Face in the skies and the earth, and His\textsuperscript{azwj} Right Side apparent, and His\textsuperscript{azwj} strong Rope.

And he\textsuperscript{asws} is His\textsuperscript{azwj} firmest Handhold which there are no cracks for it, and His\textsuperscript{azwj} Door which He\textsuperscript{azwj} can be accessed from, and His\textsuperscript{azwj} House, which one who enters it would be safe, and His\textsuperscript{azwj} flag upon the Bridge during his\textsuperscript{asws} Resurrection. One who recognises him would attain salvation to the Paradise, and one denying him\textsuperscript{asws} would collapse into the Fire’’.\textsuperscript{234}

And from him, from Suleym who said,

\textsuperscript{234} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 116 a
‘I heard Salman Al-Farsi\textsuperscript{a} saying, ‘Ali\textsuperscript{asws} is a door Opened by Allah\textsuperscript{azwj}. One who enters it would be a Momin, and one who exits from it would be a Kafir’.

They looked around and investigated whether ten qualities had been gathered in one merit from seventy. They could not find any quality gathered for the religion and the world, and they found ten qualities gathered in the world and there wasn’t anything for the religion from it, and they found Zuheyr Bin Habbab Al-Kalby, and they found him to be a poet, physician, horseman, astrologer, noble, helping, soothsayer, lineage expert, pardoning, war poet, and they mentioned that he had been living for three hundred years, and having worn down four fleshes.

Ibn Daib said, ‘Then they looked around and investigated among the Arabs, and the consideration was by the people of vision, but there was no one in whom the qualities had been gathered, being for the religion and the world with the consistency upon what they liked and disliked, except being in Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

So, they envied him\textsuperscript{asws} with such an envy corrupting the heart and confiscating the deeds, and he\textsuperscript{asws} was the most rightful of the people, and their foremost with that, when Allah\textsuperscript{azwj} Mighty and Majestic demolished the houses of the Polytheists by him\textsuperscript{asws}, and Helped the Rasool\textsuperscript{saww} by him\textsuperscript{asws}, and the religion was cherished due to him\textsuperscript{asws} in his\textsuperscript{asws} killing the ones from the Polytheists he\textsuperscript{asws} killed during the military expeditions of the Prophet\textsuperscript{saww}.

\textsuperscript{235} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 91 H 116 b
Ibn Da’ib said, ‘We said to them, ‘And what are these qualities?’ They said, ‘The consoling to the Rosool\textsuperscript{saww}, and exerting himself\textsuperscript{saww} besides him, and the protection, and repelling the grievances away from him\textsuperscript{saww}, and the ratification of the Rosool\textsuperscript{saww} with the promise, and the asceticism, and neglecting the long hopes and the life, and the benevolence, and the eloquence in the address, and the governance, and the leniency, and the knowledge, and the judgments with the decisiveness, and the bravery;

And leaving the joyfulness during the victory, and neglecting the excessive retaliation, and neglecting the deceit and the plotting and the betrayal, and neglecting the punishing despite being able upon it, and the sincere desire to Allah\textsuperscript{azwj}, and feeding the food upon His\textsuperscript{azwj} love, and considering insignificant whatever from the world he\textsuperscript{saww} had won with, and neglecting to preferring himself\textsuperscript{saww} and his\textsuperscript{saww} children over anyone from his\textsuperscript{saww} citizens, and his\textsuperscript{saww} eating the lowest of the citizens were eating, and his\textsuperscript{saww} wearing the lowest (quality clothes) of anyone from the Muslims;

And his\textsuperscript{saww} distributing with the fairness, and his\textsuperscript{saww} justice among the citizens, and his\textsuperscript{saww} strictness in his\textsuperscript{saww} wars and the people had abandoned him\textsuperscript{saww}. Thus, he\textsuperscript{saww} was, during the abandonment by the people and their going away from him\textsuperscript{saww}, at the status of their unity upon it an obedience to Allah\textsuperscript{azwj} and ending up to His\textsuperscript{azwj} Command, and the memorisation, and it is which the Arabs were calling as being intellect, to the extent that he\textsuperscript{saww} was named as ‘The retaining ear’;

And the forgiveness, and transmitting the wisdom, and extracting the words, and the eloquence during the preaching, and the people being needy to him\textsuperscript{saww} whenever he\textsuperscript{saww} was presence until they would not take except with his\textsuperscript{saww} word, and obscurity to the people of whatever in the earth until he\textsuperscript{saww} extracted, and defending the oppressed, and giving relief to the worried and the fearful, and chastity of the belly and the private parts, and correctness of the wealth in his\textsuperscript{saww} hand for him\textsuperscript{saww} to be needless from the wealth of others;
And neglecting the weakness and the deficiency, and neglecting the complaining in a place of the pain of injuries, and concealing whatever he asws felt in his body from the injuries from his saww head to his saww feet, and there were a thousand injuries in the Way of Allah azwj, and enjoining with the good and forbidding from the evil, and establishing the legal penalties and even if it may be upon himself asws, and neglecting the concealment regarding whatever there was Pleasure of Allah azwj upon his saww children;

وَ إيق ْرَارُ النَّاسي بِيَا ن َزَلَ بيهي الْقُرْننُ ْينْ فَضَاشيليهي وَ َْا يََُد يثُ النَّاسُ َِنْ رَسُولي اللََّّي ص ْينْ َْنَ

And the acknowledgment by the people with whatever the Quran had Revealed of his asws merits and what the people were narrating from Rasool Allah saww of his asws virtues, and their being united upon that he asws did not rebut upon Rasool Allah saww a single word, at all, and his asws limbs did not tremble in any place he saww had sent him asws in, at all, and testimonies of those who were during his asws days that he saws was ample among them;

وَ ظَلَفَ ن َفْسَهُ َِنْ دُن ْيَاهُمْ

And he asws refrained himself asws from their world and did not reduce anything in their ordinances, and the purity of heart, and the strength of chest during what the Kharijites had judged against him asws, and the fleeing of every one who was in the Masjid and his asws remaining upon the pulpit alone, and what the people narrated that the birds cried upon him asws;

وَ زَكَاءُ الْقَلْعي وَ ق ُوَّةُ الصَّدْري ِينْدَ َْا حََِمَتي اََْوَاريجُ َِلَيْهي وَ هَرَبَ كُلُّ َْنْ كَانَ فِي الْمَسْجيدي

And what is reported from Ibn Shihab Al-Zuhry that rocks of the land of Bayt Al-Maqdis overturned during him asws being killed and fresh blood was found underneath and the mighty matter until the Monks spoke of it and they said regarding it, and his asws calling the people to ask him asws about every Fitna which would stray a hundred or guide a hundred, and what the people are reporting of his asws wonders in his asws informing about the Kharijites and their killing;

وَ ذَهَابُ الْبَِْدي َِنْهُ فِي أَيََّّمي الْبَِْدي وَ ذَهَابُ الَِْر ي َِنْهُ فِي أَيََّّمي الَِْر ي فََِانَ لََّ يََيدُ حَر اا

And along with this is his asws neglecting to manifest the haughtiness or arrogance, but the overcoming was upon him asws when that overcoming upon him asws was the crying, and being steadfast for Allah azwj until Rasool-Allah saww said to him asws: 'What is this crying, O Ali asws?' He asws said: ‘asws am crying for the pleasure of Rasool-Allah saww with me asws’. Rasool-Allah saww said to him asws: ‘Allah azwj and His azwj Angels and His azwj Rasool saww are (all) pleased from you asws’.

وَ ذَهَابُ الْبَِْدي َِنْهُ فِي أَيََّّمي الْبَِْدي وَ ذَهَابُ الَِْر ي َِنْهُ فِي أَيََّّمي الَِْر ي فََِانَ لََّ يََيدُ حَر اا
And the removal of the cold from him\textsuperscript{asws} during the cold days, and removal of the heat from him\textsuperscript{asws} during the hot days, so he\textsuperscript{asws} wasn’t feeling heat nor cold, and being constant with striking the sword in the Way of Allah\textsuperscript{awj}.

And (as for) the beauty – one day Rasool-Allah\textsuperscript{saww} (when) he\textsuperscript{saww} came to Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘\textsuperscript{saww} did not think except that the full moon is coming towards me\textsuperscript{saww} on the night of the full moon; and his\textsuperscript{saww} clarifying to the people regarding the ordinances of His\textsuperscript{awj} creatures;

He said, ‘And for him\textsuperscript{saww} was a hump like the hump of the bull, distant what was between the shoulders, and the separation of his\textsuperscript{saww} lower arm from his\textsuperscript{saww} upper arm was not apparent of their merging, from adjudicating the people. He\textsuperscript{saww} would not seize anyone with his\textsuperscript{saww} hand except his breath would be withheld, and if he\textsuperscript{saww} increased a little (more pressure), it killed him’.

Ibn Da’ib said, ‘We said, ‘Which this does it mean the first of his\textsuperscript{saww} qualities is the consoling?’ They said, ‘Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{saww}: ‘Quraysh have united upon killing me\textsuperscript{saww}, so sleep upon my\textsuperscript{saww} bed’. He\textsuperscript{saww} said: ‘By my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as}: ‘The listening and the obedience is to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{awj}. And Rasool-Allah\textsuperscript{saww} went on his\textsuperscript{saww} direction and morning came and Ali\textsuperscript{asws} was being surrounded by Quraysh.

They grabbed him\textsuperscript{asws} and said, ‘You\textsuperscript{asws} are the one who has betrayed us since the night!’ They cut out a branch of the tree and struck him\textsuperscript{asws} until they were almost coming upon his\textsuperscript{asws} breathing. Then he\textsuperscript{asws} made a way from their hands, and Rasool-Allah\textsuperscript{saww} sent a message while he\textsuperscript{saww} was in the cave: ‘Hire three camels, one for me\textsuperscript{saww}, and one for Abu Bakr, and one for the guide, and you\textsuperscript{asws} carry my\textsuperscript{saww} daughters until you\textsuperscript{asws} join up with me\textsuperscript{saww}.’ He\textsuperscript{saww} did so.

He said, ‘So what about the protection and the benevolence?’ He said, ‘He went walking upon his\textsuperscript{asws} feet and carried the daughters of Rasool-Allah\textsuperscript{saww} upon the (camel) back when
it was daylight, and travelled with them at night walking upon his asws feet. He asws arrived to Rasool-Allah saww and his asws feet cuts and were bleeding and bruised.

Rasool-Allah saww said to him asws: ‘Do you asws (want to know) what has been Revealed regarding you asws?’ He saww let him asws know with what was instead for him asws, even if he asws were to live in the world for as long as the world existed. He saww said: ‘O Ali asws! It has been Revealed regarding you asws: So their Lord Answered to them: ‘I will not Waste the work of a worker from you, whether male or female, [3:195]. The male is you asws, and the females are daughters of Rasool-Allah saww.

Allah azwj Blessed and Exalted is Saying: so those who emigrated – in the Way of Allah azwj - and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195].’

He said, ‘So what about repelling the grievances?’ He said, ‘When Rasool-Allah saww was besieged in the mountain pass until Abu Talib asws had spent his as money and protected him asws among ten tribes of Quraysh. And Abu Talib asws said regarding that to Ali asws, and he asws was with Rasool-Allah saww in his aswan affairs, and serving him asws, and supporting him asw, and protecting him.

He said, ‘So what about ratification with the promise?’ He said, ‘Rasool-Allah saww said to him asws and informed him with the Rewards and the treasure and plentiful-ness of the Hereafter for the one who struggles goodly with his wealth, and his self, and his intention, so he asws was not hasty with anything from the rewards of the world instead of the Rewards of the Hereafter. He asws did not prefer himself asws over anyone for what which happen from him asws, neglected his asws rewards in order to take it altogether perfectly on the Day of Qiyaamah.'
And the Pact of Allahazwj that heasws should not take from the world except in accordance to necessity, and did not Prefer anything for himasws from what heasws had fatigued hisasws body, and sweated hisasws forehead in it, except heasws sent it ahead before it. Allahazwj Revealed: *and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]*.

He said, ‘It was said to him, ‘So, what about ascetism in the world?’ They said, ‘Heasws wore cotton and cut off whatever exceeded from hisasws fingertips, and shortened the length of its sleeve, and narrowed its bottom. The length of the sleeve was of three palm’s width, and its bottom was twelve palm’s width, and the length of the body was of six palm’s width’.

He said, ‘We said, ‘So what about neglecting the (long) hopes?’ He said, ‘This what youasws have cut off what exceeded yourasws fingertips, so what was the matter for youasws not rolling up yourasws sleeve?’ Heasws said: ‘The matter is quicker than that’. The clan of Hashimas was gathered to himasws, all of them, and they had asked himasws and sought to himasws of when hisasws clothing had been gifted to them, heasws should gift to them hisasws clothes and wear the clothing of the people, and transform from what heasws was from that to it.

Hisasws answer to them was the crying and the sighing, and heasws said: ‘By myasws fatheras, and myasws motheras! Who cannot be satiated from wheat bread until he meets Allahazwj?’ And heasws said to them: ‘This is a clothing of guidance, the poor can be content with it, and the Momin can be veiled by it’.

He said, ‘So what about the embarrassment?’ They said, ‘Heasws did not attack upon anyone at all intending to kill him, so he manifested his nakedness, except heasws refrained from him, in embarrassment from him’.

He said, ‘So what about the benevolence?’ He said, ‘Sa’ad Bin Muaz said to himasws, and he had lodged with himasws in the bachelorhood in the beginning of the emigration, ‘What prevents youasws from proposing to Rasool-Allahsaww for hissaww daughteras?’ Heasws said:
‘Should I asws be audacious in proposing to Rasool-Allah saww? By Allah azwj! Even if it was a maid of hisasws, Iasws would not have the audacity upon it!’

فَحََِى سَعْدٌ َْقَالَتَهُ ليرَسُولي اللََّّي ص فَقَالَ لَهُ رَسُولُ اللََّّي ص قُلْ لَهُ يفْعَلُ فَإينِ يسَأَفْعَلُ قَالَ فَيَفْعَلَ خَيرَتَهُ إِنَّ لِي لُمْ سَأَفُعِي إِلَّا إِنَّ خَيرَتَهُ إِبِلِ اللَّهِ صِيَامُهُ

Sa’ad narrated hisasws words to Rasool-Allah saww. Rasool-Allah saww said: ‘Tell himasws to do so, for Iasws would be doing so’. Heasws wept when Sa’ad said it to himasws, then said: ‘Iasws am fortunate then if Allahazwj were to Gather for measws hisasws being a father-in-law along with hisasws kinship’.

فَالَّذيي عْرَفُ ْينَ الَِْرَمي هُوَ الْوَضْعُ لينَفسِيهي وَ تَرْكُ الشَّرَفَ لى غَيْْيهي وَ َْرَفُ أَ ي لَاليعٍ َْا قَرَابَتيهي

That which is known from the benevolence, heasws would be humble for himselfasws and leave the nobility to others. And the nobility of Abu Talibasws is what the people have known, and heasws is a sonasws of an unclesaww of Rasool-Allah saww to hisasws fatherasws and hisasws motherasws. Hisasws fatherasws is Abu Talibasws Bin Abdul Muttalibasws Bin Hashimasws.

أُُّْهُ فَاليمَةُ بينْتُ أَسَدي بْني هَاْيمٍ الَِّي خَالَبَهَا رَسُولُ اللََّّي ص فِي لَِْديهَا وَ كَفَّنَهَا فِي قَمييصيهي وَ لَفَّهَا فِي ريدَاشيهي وَ ضَمينَ لََْا َِلَى اللََّّي أَنْ لََّ تُبْلَى أَكْفَانَُْا وَ أَنْ لََّ يُبْدييَ لََْا َِوْرَةا وَ لََّ يُسَل يطَ َِلَيْهَا َْلَكَ الْقَبِْي وَ أَثْنََ َِلَيْهَا ِينْدَ َْوْتَيَا وَ ذَكَرَ حُسْنَ صَنييعيهَا بيهي وَ تَرْبييَتَهَا لَهُ وَ هُوَ ِينْ

And hisasws motherasws is (Syeda) Fatimaasws Bint Asadasws, the one whom Rasool-Allah saww had addressed herasws in herasws grave, and enshrouded herasws in hisasws shirt, and wrapped herasws in hisasws cloak, and guaranteed to herasws upon Allahazwj that herasws shroud would not decay, and that the bareness would not be revealed for herasws, nor would the Angels of the grave overcome upon herasws, and praised upon herasws at herasws death, and mentioned the goodness of herasws dealings with himasww, and hisasww upbringing by herasws, and heasww was with hisasww uncleasws Abu Talibasws’, and said: ‘The benefit of anyone did not benefit measws such’.

ثَُّ اََْطْعُ ف َهَلْ َِيعَ السَّاْيعُونَ ْينَ الْهُْرَوْنُ وَ الْْخيريينَ بِييثْلي خُطَبيهي وَ كَلًَ كَلًَ لَوْ لََّ كَلًَمُ َِلي  ي بْني أَ ي لَاليعٍ وَ خُطَبيhei وَ بَلًَ غَيْطَتيهي فِي نْطيقيhei َْا أَحْسَنَ أَحَدٌ أَنْ يَِْتُعَ إيلََ أَْييْي جُنْدٍ وَ لََّ إيلََ رَِييَّةٍ

Then the eloquence. The people stood to himasws when heasws descended from the pulpit, and they said, ‘O Amir Al-Momineenasws! We have not heard anyone at all more eloquent than youasws, nor anyone more articulate’. Heasws smiled and said: ‘And what prevents measws and asws was blessed (to myasws parents) at Makkah’, and heasws did not add for them upon these two words.

ثَُّ اََْطْعُ ف َهَلْ َِيعَ السَّاْيعُونَ ْينَ الْهُْرَوْنُ وَ الْْخيريينَ بِييثْلي خُطَبيhei وَ كَلًَ كَلًَ لَوْ لََّ كَلًَمُ َِلي  ي بْني أَ ي لَاليعٍ وَ خُطَبيhei وَ بَلًَ غَيْطَتيhei فِي نْطيقيhei َْا أَحْسَنَ أَحَدٌ أَنْ يَِْتُعَ إيلََ أَْييْي جُنْدٍ وَ لََّ إيلََ رَِييَّةٍ

Then the sermon, have the former ones and the latter ones heard the like of hisasws sermons, and hisasws speeches, and the people of the registers claimed, ‘Had it not
been for the speech of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and his\textsuperscript{asws} sermons, and his\textsuperscript{asws} eloquence in his\textsuperscript{asws} talk, no one would have been good at writing to a commander of an army nor to any citizen’.

Then as for the governance, so the entireties of the ones who fought against him\textsuperscript{asws} and disregarded him\textsuperscript{asws} were upon the ignorance and the blindness and the straying. They said, ‘We are seeking blood of Usman’, and there did not happen to be in their selves/themselves, nor any worthiness of their hearts that they should be calling for the governance along with him\textsuperscript{asws}.

And he\textsuperscript{asws} said: ‘I\textsuperscript{asws} am calling you\textsuperscript{asws} all to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{saww} with the deeds, with what you\textsuperscript{asws} are acknowledging for Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, from the Obligation of the obedience’, and his\textsuperscript{asws} answering Rasool-Allah\textsuperscript{saww} to the acknowledgment with the Book and the Sunnah.

Then the leniency – Safiyya daughter of Abdullah Bin Khalaf Al-Khuzaie said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Cause your\textsuperscript{asws} wives to be widowed from you\textsuperscript{asws}, like what He\textsuperscript{azwj} has Caused our women to be widowed! And May Allah\textsuperscript{azwj} Orphan your\textsuperscript{asws} children from you\textsuperscript{asws} like what He\textsuperscript{azwj} has Orphaned our sons from their fathers!’

The people leapt upon her. He\textsuperscript{asws} said: ‘Refrain from the woman!’ They refrained from her. She said to her family members, ‘Woe be unto you all, those who said this one does not hear his speech at all! I am surprised from his\textsuperscript{asws} leniency from it’.

Then the knowledge, so how many times Umar has said his words, ‘Had it not been for Ali\textsuperscript{asws}, Umar would have been destroyed!’

Then, the consultation in every matter flowing between them until he\textsuperscript{asws} gave them the way out.
Then the judgments – No one came to him at all, so he said to him: ‘Come tomorrow’, or repelled him. But rather, he decided the judgment in his place. Then if he came to him afterwards, it did not happen except what had been issued from him the first time.

Then the bravery which happened upon a matter, no one from the former ones had preceded him nor the latter ones caught up with him, from the support, and the prowess, and the duelling the adversaries upon a matter, the like of which had not been seen. He did not turn around at all, and no one duelled to him at all except he killed him, and did not sit back from anyone at all who had called him to duel him, and he did not strike anyone at all lengthwise except cut his size, and did not strike him width-wise except cut him in two halves.

And they mentioned that Rasool-Allah saww carried him upon a horse (in a battle), he said: ‘By my father and my mother be (sacrificed) for you! I do not pursue anyone, nor do I flee from anyone, and when I intend my sword, I do not place it except to the one I had intended with’.

Then he neglected the happiness and neglected the elation. The good news came to Rasool-Allah of the killing of the ones killed on the day of Ohad, from the bearers of the flags. But he was not joyful and did not swagger proudly, and Abu Da'ijanah had swaggered and walked proudly between the rows. Rasool-Allah saww said to him: ‘It is a walk Hated by Allah azwj except in this place’.

Then due to what he did at Khyber what he did, from killing Marhab, and fleeing of the ones who fled at it. Rasool-Allah saww said: ‘shall give the flag to a man who loves Allah and Rasool love him. He isn’t a fleer’. He chose him because he wasn’t a fleer turning away from the people, those who had fled before him.
He\textsuperscript{asws} conquered it and killed Marhab and attacked its door along. Less than forty men could not endure it’s (opening). That reached Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} got up joyfully. When it reached him\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} had come to him\textsuperscript{asws}, he\textsuperscript{asws} retraced to him\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} said: ‘Your\textsuperscript{asws} ordeal has reached me\textsuperscript{asws}, and I\textsuperscript{saww} am pleased from you\textsuperscript{asws}.

Ali\textsuperscript{asws} wept at that. Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Hold on, what makes you\textsuperscript{asws} cry?’ He\textsuperscript{asws} said: ‘And why should I\textsuperscript{asws} not cry (happily) and Rasool-Allah\textsuperscript{saww} is pleased from me\textsuperscript{asws}?’ Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Angels, and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are pleased’.

And he\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Had it not been that a party from my\textsuperscript{saww} community would be saying regarding you\textsuperscript{asws} what the Christians have said regarding Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}, I\textsuperscript{saww} would say regarding you\textsuperscript{asws} such words today, you\textsuperscript{asws} will not pass by any assembly of the Muslims, may they be few or a lot, except they would take the soil from under your\textsuperscript{asws} feet seeking the Blessings with that’.

The he\textsuperscript{as} neglected the deceit, and the plotting, and the betrayal. The people gathered to all in their entirety and they said to him\textsuperscript{asws}, ‘Write, O Amir Al-Momineen\textsuperscript{asws}, to the ones opposing you\textsuperscript{asws} with his governance’. Then they isolated (from) him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘The plotter and the deceiver, and the betrayer would be in the Fire’.

Then his\textsuperscript{as} neglecting the excessive retaliation. He\textsuperscript{asws} said to his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! Kill my\textsuperscript{asws} killer, but beware of the excessive retaliation, for Rasool-Allah\textsuperscript{saww} disliked it, and even if it be by the bite of a dog’.

Then the desire with drawing near to Allah\textsuperscript{azwj} by the charities. Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! What did you\textsuperscript{asws} do during your\textsuperscript{asws} night?’ He\textsuperscript{asws} said: ‘And why, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Four noble traits have been Revealed regarding you\textsuperscript{asws}’.
He said: ‘May my father and my mother be (sacrificed) for you! There were four Dirhams with me, and I gave in charity, one Dirham at night, and one Dirham at daytime, and a Dirham secretly, and a Dirham openly’.

He said: ‘Allah has Revealed regarding you: Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]’.

Then he said to him, ‘Do you know of anything other than this? Allah has Revealed seventeen Verses unto me, reciting part of these in part, from His Words: Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] — up to His Words: And they fed the food over its love, to a poor, and an orphan and a captive [76:8]’.

He (the narrator) said, ‘He said, ‘As for Ali, he did not say in any place: But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9]. But Allah knew of his heart. But rather, the feed was for Allah, so He Informed him with what He from his heart from without it being spoken with.

Then his considering it as insignificant what he had won upon of the world. The wealth had been collected, then entered to it and said (a couplet), ‘This is my harvest and His Choice is in it, and every harvester, his hand is to his mouth. White (silver) and yellow (gold), deceive other than me, the people of Syria tomorrow, when they prevail upon you’.

و قال أنا نغشوت الملحمين و السائل نغشوت الطلبه، ثم ترك الفضيل نفسي و وليت على أخوه من أجل الإسلام دخلت عليه أخته أم هاني بنت أبي طالب دقتع إثناعشرين و ثلثا قلنت أت أم هاني مولانا الحبيبة قلناك كم دفع إلتك أمير الملحمين قلناك عشرين وثامناء
And he asws said: 'I asws am the leader of the Momineen and the wealth is leader of the oppressors'. Then he asww neglected the preferring for himself asws and his asws children over anyone from the people of Al-Islam. His asws sister Umm Hany as daughter of Abu Talib asws entered to see him asws. He asws handed over twenty Dirhams to her as. Umm Hany, asked her non-Arab slave girl, ‘How much did Amir Al-Momineen asws give to you?’ She said, ‘Twenty Dirhams’.

She as left angrily. He asws said to her: ‘Leave, may Allah azwj have Mercy on you! We asws cannot find in the Book of Allah azwj, any preference for Ismail as over Is’haq as’.

And daughters of Chosroe had been sent to him asws from Khurasan. He asws said to them: ‘I asws shall get you married’. They said to him asws, ‘There is no need for us regarding the marriage, for there is no match for us except your asws sons asws. So, if you asws were to marry us to them asws, we shall agree’. He asws disliked preferring his asws children with what the Muslims had not been generalised with.

And there was sent to him from Al-Basra, from the depth of the ocean, such a gift, its value was not known. His asws daughter Umm Kulsoom as said to him asws, ‘O Amir Al-Momineen asws! Can I as beautify with it and it would be in my as neck?’ He asws said to her as: ‘O Abu Rafie! Put it in the public treasury. There is no way to that until there does not remain any woman from the Muslims, except and for her would be similar to what would be for you asv.’

And he asws stood preaching at Al-Medina when he asws ruled. He asws said: ‘O community of Emigrants and the Helpers! O community of Quraysh! Know, by Allah azwj that I asws did not take anything from your war booty for me as long as I asws stayed at Yasrib, so do you see me as preventing myself asws and my asws children and give you all, and not equalised between the black and the red!’

Aqeel son of Abu Talib asws said, ‘Are you asws making me and the black man from Sudan in Al-Medina to be one (and the same)?’ He asws said to him: ‘Be seated, may Allah azwj the Exalted have Mercy on you! Or is there no one speaking over her apart from you? And what is your merit over him except due to precedence or piety?’
Then the clothing prepared by Ziyad Bin Shaddad Al-Harisy, companion of Rasool-Allah(saww), to his brother Abdullah Bin Shaddad. He said, ‘O Amir Al-Momineen(saws) My brother has gone in the worship and he refuses to live in my house, and he wears the lowest (quality) clothes what can be from the clothing’.

He said, ‘O Amir Al-Momineen(saws) I have adorned with your(saws) adornment and have worn your(saws) (kind of) clothing’. He(saws) said: ‘That is not for you. The leader of the Muslims, when he is in charge of their affairs, should wear the lowest clothing of their poor ones, lest the poor one is corrupted by his poverty, so it kills him. So, know! Do not wear except from the best garb of your people. And as for the Favour of your Lord, so do announce (it) [93:11]. The deed with the Favour is more beloved than the announcing with it’.

Then the distribution with the fairness and the justice among the citizens – He(saws) made Ammar Bin Yasser(ra) and Abu Al-Haysam Al-Tayhan in charge of the public treasury and prescribed that the Arab, and the Persian, and the Helpers, and the non-Arab, and every one in Al-Islam from the Arab tribes, and types of non-Arabs are all equal.

Sahl Bin Huneyf came to him(saws) with a black slave of his. How much did you give this one?’ Amir Al-Momineen(saws) said: ‘How much did you take?’ He(saws) said, ‘Three Dinars, and like that the people have taken’. He(saws) gave his slave similar to what he had taken – three Dinars. When the people realised that there is no preference for one of them over the other except by piety in the Presence of Allah(saww), Talha and Al-Zubeyr came to Ammar Bin Yaser(ra) and Abu Al-Haysam Bin Al-Tayham and they said, ‘O Abu Al-Yaqzan! Seek permission for us to your companion (Ali(saw)).’

He said, ‘And Ali(saw) is my companion. He(saw) had held a hand of his employee and a container of leaves, and his(saw) brush, and went to work in a plantation in a well of Al-Malik, and it was a well of Yanbu, named as ‘the well of Malik’. Ali(saw) Bin Abu Talib(saw) excavated it
and planted the palm tree at it. So, this is from his\textsuperscript{asws} justice among the citizens and his\textsuperscript{asws} distribution with the fairness’.

Ibn Da’ib said, ‘We said, ‘So, what is the lowest (quality) food of the citizens?’ He said, ‘The people are narrating that he\textsuperscript{asws} used to feed the bread and the meat (to others), and he\textsuperscript{asws} used to eat the barley and the oil (himself), and he\textsuperscript{asws} would end his meal fearing that he\textsuperscript{asws} mighty increase in (eating) it. And he\textsuperscript{asws} heard frying in his\textsuperscript{asws} house, so he\textsuperscript{asws} got up and he\textsuperscript{asws} was saying in condemnation: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is frying delicacies!’

He (the narrator) said, ‘His\textsuperscript{asws} dependants were alarmed and they said, ‘O Amir Al-Momineen\textsuperscript{asws}! It is your\textsuperscript{asws} so and so wife. Camels were slaughtered in her neighbourhood, so a share from it was taken for her and her family have gifted to her’. He\textsuperscript{asws} said: ‘Then eat welcomingly wholesomely’.

He (the narrator) said, ‘It is said that he\textsuperscript{asws} did not complain (of any pain) except complaint of the (pain of) death, and rather he\textsuperscript{asws} feared that a gift may come from one of the citizens, and acceptance of a gift by a Muslim ruler is a crime to the Muslims’.

He (the narrator) said, ‘It was said, ‘(What about) the strictness (in the war)?’ He said, ‘He\textsuperscript{asws} left from his\textsuperscript{asws} was and the camp was in Al-Nukheyla, and the people left to go to their house, and they (soldiers) sought his\textsuperscript{asws} permission. They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Our swords have become few and the blades of our spears are ineffective. Permit for us to leave so we can return having improved our equipment (armaments)’.

And he\textsuperscript{asws} stayed at Al-Nukheyla, and he\textsuperscript{asws} said: ‘A companion of the war does not sleep, the one who does not complain of the vigil of his night, and thirst of his day, nor does he miss his wives and his children’. The ones who left did not return to him\textsuperscript{asws} nor were the ones who stayed were steadfast with him\textsuperscript{asws} among his\textsuperscript{asws} soldiers.
When he asws saw that he asws entered Al-Kufa and ascended the pulpit. He asws said: ‘You are for Allah azwj! You are not except as the mountain lions in the calling, and deceptive foxes. You are not with a corner to be pounced upon, nor with traces one can shelter to. O you all united in bodies and divided of opinions! How lonely is the call of the one calling you, nor can a heart be at rest from your march whichever leader (to come) after me asws you will be fighting with, and whichever house is there after your house are you wishing for!’ It happened at the end of his asws war, severe regret and rage, and the people had abandoned him asws.

He said, 'So what about the memory?' He said, 'It is which the Arabs are calling the intellect. Rasool-Allah saww had not informed him asws with anything at all except he asws had memorised it, nor was any Revealed unto him asws at all, except he asws retained it, nor did anything of the marvels of the sky descend at all to the earth, except he asws asked about it, to the extent that it was Revealed regarding him asws: *Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11].*

And one day he asws came to the door of the Prophet saww, and His azwj Angels were greeting unto him saww while he asws was standing (at the door) until they were free. Then he asws entered to see the Prophet saww and said: ‘O Rasool-Allah saww! Four hundred Angels have greeted unto you asws, and more!’ He saww said: ‘And what made you asws know?’ He asws said: ‘I asws memorised their language’. So, no Angel had greeted unto him saww except it was by a language other than the language of his companion.
Ibn Da‘ib said, ‘And ‘Ahl Dareyna’ is a town from the townships of the people of Syria, and the people of the island, and its inhabitants are good people.

Then the fluency. The people leapt to him asws and said, ‘O Amir Al-Momineen asws! We have not heard anyone more fluent than you asws at all, nor any Arab of better speech than you asws’. He asws said: ‘And what prevents me asws and I asws was blessed (to my asws mother) at Makkah?’

Ibn Da’aib said, ‘I came across the people and they were faulting everyone who was assisted by another speech which resembles the speech which he asws was in, and faulting the man who spoke and struck his hand upon a part of his body, or upon the ground, or include in his talk what he could be assisted with.

I came across the first (group) and they were saying, he asws was standing and speaking with the speech since morning up to the decline of the sun (midday), not including in his asws speech other than that which he asws was speaking with (not wavering from the subject), and they had heard him asws one day and he asws was saying: ‘By Allah azwj! I did not come to you with a choice, but I asws came to you with news.

But, by Allah azwj! You will be struck after me asws being captured as captives. They will be changing you all and will not be changed by you. But, by Allah azwj! They are coming up behind you. Neither will you remain nor be left by the wolves, and the lions, and battles, the crowd. You will inherit ten from them. They will extract your treasures from their concealment. The last one will not be kinder with you than the first one. Then there will be destruction between you, of your religion and your world.

By Allah azwj! It has reached me asws that you are saying, I asws am lying. So, upon whom have I asws lied? Is it upon Allah azwj? But I asws am the first one to believe in Allah azwj! Or is it upon His asws Rasool saww? But I asws am the first one to ratify him asws. By Allah azwj, O you people! The tone of your generality is their sun (metaphor), and you are not being from its inhabitants.
And woe be to the community! I\textsuperscript{1} was giving out (knowledge) without (charging) a price, if only I\textsuperscript{1} could find a retainer (listener) for it, And you will come to know his News after a while [38:88]. If I\textsuperscript{1} were to carry you all upon the abhorrence(s) for which Allah\textsuperscript{azwj} has Made their consequence to be good, when it happens to be regarding Him\textsuperscript{azwj} and for Him\textsuperscript{azwj}. So, if you were to be straight, you will be guided, and if you are crooked, I\textsuperscript{1} will straighten you, and if you refuse, I\textsuperscript{1} will begin with you, for firmness to happen which there is no superior.

But, with whom, and to whom shall I\textsuperscript{1} entrust you all to, and whom shall I\textsuperscript{1} blame with you, like an engraver of the spike with the spike, he would be cut by it. If only there were a people for me\textsuperscript{1} after a people, and if only I\textsuperscript{1} could precede my\textsuperscript{1} day: ‘Over there, if I\textsuperscript{1} had been invited, I\textsuperscript{1} would have brought you a man like Irmiya\textsuperscript{as} as the protector.

\textit{O Allah!} The Euphrates and Tigris are two rivers, dumb, deaf, blind, mute. O Allah\textsuperscript{azwj}! Cause Your\textsuperscript{azwj} ocean to overcome upon these two (rivers), and Remove Your\textsuperscript{azwj} Help from them, not the removal with dwellers of Al-\textit{Raky} calling to Al-\textit{Islam}, for they accepted it, and the recited the Quran, and they judged by it, and they were incited to the Jihad, so they were foremost with inciting their children, and they took out their swords from their sheaths, and they grabbed the ends of the spears and marched, and formed rows.

A row was destroyed, and a row attained salvation. Neither were they given the glad tidings of the salvation nor were they coerced upon the annihilation. They are my\textsuperscript{1} brothers. They went and the praise was deserving for them. Then we saw him, and his eyes were dripping, and he was saying: \textit{We are for Allah and we are returning to Him [2:156] to a life like the belly of a snake. Until when? No, until when for you, from them? No, until when?’

Ibn Da’\textsuperscript{ib} said, ‘This is what the reporters have preserved, the phrases, and whatever has fallen from his\textsuperscript{1} speech is more and longer than what is not (so far) understood from him\textsuperscript{1}.'
Then the wisdom and the extraction of the phrases with the wordings which has not been heard from anyone at all, with the eloquence in the preaching. It was from what is preserved from his asws wisdom, a description of am man, that he asws said: ‘He ends (dies) and does not end (desist), and he orders the people with what he does not do, and he seeks the increase in what remains (of his life), and he wastes what he is given, the love of the righteous, and he does not work with their deeds.

And he hates the evil doers while he is from them. He rushes for the world what is to perish and forsakes from the Hereafter what is ever lasting. He dislikes the death due to his sins and does not leave the sinning during his lifetime’.

Ibn Da’ib said, ‘Do the people think about what they are upon, from the being with his asws description to what others are inclining to?’ (He said), ‘Then the need of the people to him asws and his asws being needless from them. The blinding darkness did not cease to be with him asws and his obstinacy, and he asws informed with whatever was in the Torah and what they were already finding to be with them. So, how many a Jew became Muslim, and the reason for his Islam was him asws.

And as for his asws needlessness from the people, he asws was not found to be at the door of anyone at all asking him about any phrase, nor to benefit from him by a letter.

Then the defending the oppressed and helping him in the sorrows. The people of Al-Kufa mentioned that Saeed Bin Qays Al-Hamdany saw him asws one day in the yard of a garden. He said, ‘O Amir Al-Momineen asws at this time?’ He asws said: ‘I asws did not come out except to aid an oppressed or help a sorrowful’.

While he asws was like than when a woman came to him asws. Her heart was vacant. She did not know where to go from the world until she paused to him asws and said, ‘O Amir Al-
Momineen\textsuperscript{asws}! My husband has been unjust to me and has exceeded upon me, and he has vowed that he will hit me, so come with me to him’.

فَطَأْلَأَ رَأْسَهُ ثُُّ رَفَعَهُ وَ هُوَ يَقُولُ حَيَّتَكَ لِمَلْوَمْحَةِ غَيْرِ مَنْ تَفْعَّلَتْ وَ أَيْنَ مَنْ زَوْجَتْ فَاتِلِبَ في مَوْضِعٍ كَذَٰلِكَ وَ كَذَٰلِكَ فَأَطَلَّقَتْ مَعَهَا حَيَّتَهَا النَّاهِجَةَ إِلَى مَدْرِيقٍ مَنْ زَوْجَتْهَا النَّاهِجَةَ

He\textsuperscript{asws} lowered his\textsuperscript{asws} head, then raised it and he\textsuperscript{asws} was saying: ‘Until he\textsuperscript{asws} takes for the oppressed his right without hesitation. And where is your house?’ She said, ‘In such and such place’. He\textsuperscript{asws} went with her until he\textsuperscript{asws} ended up to her house. She said, ‘This is my house’.

He said, ‘He\textsuperscript{asws} greeted, and a youth came out, upon him being a coloured trouser. He\textsuperscript{asws} said: ‘Fear Allah\textsuperscript{azwj}, for you have scared your wife’. He said, ‘What is it to you\textsuperscript{asws} and that? By Allah\textsuperscript{azwj}! I will burn her with the fire for your\textsuperscript{asws} talk’.

He said, ‘And it was so that whenever he\textsuperscript{asws} went to any place, he\textsuperscript{asws} would take the whip in his\textsuperscript{asws} hand and the sword would be hanging beneath his\textsuperscript{asws} hand. So, the one upon whom the ruling was permission with the whip, he\textsuperscript{asws} would hit him, and one upon whom the ruling would be permissible with the sword, would respite him.

The youth did not know except and he\textsuperscript{asws} had unsheathed the sword, and he\textsuperscript{asws} said to him: ‘\textsuperscript{asws} enjoin you with the goodness and forbid you from the evil, and you will either return to the good repenting or else \textsuperscript{asws} will kill you’.

He said, ‘And the people came from the markets asking about Amir Al-Momineen\textsuperscript{asws} until they paused to him\textsuperscript{asws}. The youth regretted in his\textsuperscript{asws} hand and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Pardon me, may Allah\textsuperscript{azwj} Pardon you\textsuperscript{asws}. By Allah\textsuperscript{azwj} I shall become pleasing voluntarily’. He\textsuperscript{asws} instructed her with entering to her house, and he\textsuperscript{asws} left and he\textsuperscript{asws} was saying: ‘There is no good in a lot of their secret counsels except the one who instructs with the charities, or an act of kindness, or reconciling between the people.'
The Praise is for Allahazwj who Reconciled between a wife and her husband. Allahazwj Blessed and Exalted is Saying: *There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]*.

Then the chivalry, and chastity of the belly and the private parts, and correcting the wealth. Have you seen anyone strike the mountain with the pickaxe, so there came out from it like the neck of a camel (gold). Every time it came out, hesaww said: ‘Give glad tidings to the inheritor’.

Ibn Da‘ib said, ‘Heasws was carrying the basket in which were three hundred thousand seeds. It was said to him, ‘What is this?’ Heasws said: ‘Three hundred thousand palm tree if Allahazwj so Desires. Heasws planted the seeds, all of them. Heasws did not leave any seed to spring and its marvels.

Then heasws neglected the weakness and the staying, heasws came back after (battle of) Ohad and there were eighty injuries with him. The stitching would enter from a place and come out from another place. Rasool-Allahsaww entered to see himasws, consoling, and it (the injury) was like the lump chewed up. When Rasool-Allahsaww saw himasws, heasww wept and said to himasws. ‘If a man is afflicted (like) this for the Sake of Allahazwj would meet Allahazwj and Heazwj will Deal with him and Deal with him’. 
He asws said answering to him saww and cried, ‘May my asws father as and my asws mother as be (sacrificed for) you saww! The Praise be to Allah aswj Who did not Show me asws turning away from you saww, nor did I asws flee. May my asws father as and my asws mother as be (sacrificed for) you saww! How come asws was deprived the martyrdom?’ He saww said: ‘It is after you asws if Allah aswj so Desires’.

He said, ‘Rasool-Allah asws said to him asws: ‘Abu Sufyan has sent an appointment (for battle) between us and you at ‘Hamra’a Al-Asad’. He asws said: ‘May my asws father as and my asws mother as be (sacrificed for) you saww! By Allah azwj! Even if asws have to be carried upon the hands of men (into battle), asws will not stay behind from you saww’.

He said, ‘The Quran was Revealed: And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].

And the Verse which is before it, was Revealed: And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145].

Then he asws neglect the complaining of the pain of the injuries. Two women complained to Rasool-Allah saww of what he asws was facing, and they said, ‘O Rasool-Allah saww! We are fearing upon him asws from what the stitching needle entering in one place of the injuries from a place to a place, and he asws keeps hiding the pain of what he asws feels’.

He said, ‘It was counted the effects of the injuries what were with him asws during his asws exit from the world. These were a thousand injuries, from his asws head to his asws feet, may the Salawaat of Allah aswj upon him asws.'
Then the enjoining with the good and forbidding from the evil. He said, ‘He asws addressed the people. He asws said: ‘O you people! Instruct with the goodness and forbid from the evil, for enjoining with the good and forbidding from the evil neither brings the death any closer nor does it delay any sustenance’.

And they mentioned that he asws performed wud’u with the people in a wud’u place of the Masjid. A man crowded him asws. He asws threw him off, grabbed the whip and hit him, then said to him: ‘This isn’t for what you did with me asws, but you came to the one who is weaker than me asws, and you did with him like this, so you are responsible’.

He said, ‘And one day he asws sheltered in a shop from the rain. The owner of the shop forbade him asws.

Then establishing the legal penalty, and even if it would upon himself asws and his asws children. The people held back from more than from the noble people, and the famous, and he asws went ahead to with establishing the legal penalties. Have you heard any nobleman the legal penalty had been established upon him, other than by him asws?

From them were Ubeydullah Bin Umar Bin Al-Khattab, and from them was Qudamah Bin Maz’un, and from them was Al-Waleed Bin Uqba Bin Abu Mueet. They had drunk the wine, so the people held back from them and they left, and he asws hit them by his asws hand where he asws feared that the legal penalties might be invalidated.

Then he asws neglected the concealment upon his asws (step) daughter Umm Kulsoom as. One of the governors has gifted Amber, so he asws ascended the pulpit and said: ‘O you people! Umm Kulsoom as is a daughter as of Ali asws, if she has betrayed you with Amber, and asws swear by Allah aswj! If she as had taken it, asws would have cut her as from where as would cut your women!’
Then the Quran and what is found therein from the battles of the Prophet SAWW, from what is Revealed from the Quran, and his ASWS merits, and what the people are narrating from what Rasool-Allah SAWW had stood with, from his ASWS virtues which cannot be counted. Then they united upon that he ASWS did not rebut upon Rasool-Allah SAWW any word at all and was not cowardice from any place he SAWW had sent him ASWS.

And he ASWS used to serve him SAWW during his SAWW journeys, and fill his ASWS waterskin, and his SAWW canteen, and pitch his SAWW tent, and he ASWS would stand by his SAWW head with the sword until he SAWW would instruct him ASWS with sitting down, and the leaving.

And he SAWW had sent more than one (person) from Al-Juhfa to search for water, and the water was difficult upon him. They left and did not come back with anything. Then he SAWW sent him ASWS with the water-skin and he ASWS came back to him SAWW with the water like the fresh water, and the spirits had met him ASWS. The Prophet SAWW knew of that and he SAWW said: ‘That is Jibraeel AS among a thousand, and Mikaeel AS among a thousand, and Israfeel AS among a thousand’.  

The Seyyid, the poet, said (a poem), ‘I mean the one who was greeted in the night, upon him ASWS being Mikaeel AS and Jibraeel AS. Jibraeel AS among a thousand, and Mikaeel AS among a thousand, and Israfeel AS following them AS’.

Then the people had entered to see him ASWS, one day before he ASWS was martyred. They all testified that he ASWS had been plentiful with their war booty, and had been aloof from their world, and did not take bribes regarding in their judgments, and did not take from the public treasury of the Muslims what equated to charity and did not consume from the wealth himself ASWS except in accordance to provision. And they all testified that the remotest of the people from him ASWS in (worldly) status, was their closest from him ASWS.  

236 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen ASWS, Ch 91 H 117
CHAPTER 92 – WHAT FLOWED FROM HIS\textsuperscript{asws} VIRTUES AND VIRTUES OF THE IMAMS\textsuperscript{asws} FROM HIS\textsuperscript{asws} SONS\textsuperscript{asws} UPON THE TONGUE OF THEIR\textsuperscript{asws} ENEMIES

1- In the year 1, the commander of the Muslims \textsuperscript{asws} by his will appointed everyone to his position. He appointed Abū Umar \textsuperscript{asws} as the chief. He announced that he was going to occupy his position and then leave. Abū Qubār \textsuperscript{asws} said, ‘Have you heard that \textsuperscript{asws} Abu Talib, \textsuperscript{asws} Ali, \textsuperscript{asws} and \textsuperscript{asws} are the sons of \textsuperscript{asws} Biybars, \textsuperscript{asws} Shabbath, \textsuperscript{asws} Sālih, \textsuperscript{asws} ‘Abdul Rahman, \textsuperscript{asws} ‘Amir, \textsuperscript{asws} ‘Umar, \textsuperscript{asws} ‘Ali, and \textsuperscript{asws} Muhammad. If you mention \textsuperscript{asws} Ali, you will be hurting this one! Do not mention him except with goodness, for if you were to derogate him, you will be hurting this one!''

2- In the year 2, the commander of the Muslims \textsuperscript{asws} by his will appointed everyone to his position. He appointed Abū Umar \textsuperscript{asws} as the chief. He announced that he was going to occupy his position and then leave. Abū Qubār \textsuperscript{asws} said, ‘Have you heard that \textsuperscript{asws} Abu Talib, \textsuperscript{asws} Ali, \textsuperscript{asws} and \textsuperscript{asws} are the sons of \textsuperscript{asws} Biybars, \textsuperscript{asws} Shabbath, \textsuperscript{asws} Sālih, \textsuperscript{asws} ‘Abdul Rahman, \textsuperscript{asws} ‘Amir, \textsuperscript{asws} ‘Umar, \textsuperscript{asws} ‘Ali, and \textsuperscript{asws} Muhammad. If you mention \textsuperscript{asws} Ali, you will be hurting this one! Do not mention him except with goodness, for if you were to derogate him, you will be hurting this one!''

(\textsuperscript{asws} The book) ‘Al Amaali’ of Al Sadouq – Al-Husayn Bin Yahya Bin Zureys, from his father, from Abu Awanah, from his father, from Abdullah Bin Maslamah, from Abdullah Bin Lahiya, from Muhammad Bin Abdul Rahman Bin Urwah, Bin Al Zubeyr, from his father, from his grandfather who said,

‘A man fell (talked badly) regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in the presence of Umad Bin Al-Khattab. Umar said to him, ‘Do you know the occupant of this grave, Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as} Bin Abdul Muttalib\textsuperscript{as}? And Ali\textsuperscript{asws} is a son\textsuperscript{asws} of Abu Talib\textsuperscript{as}, and do not mention Ali\textsuperscript{asws} except with goodness, for if you were to derogate him\textsuperscript{asws}, you will be hurting this one\textsuperscript{saww} in his\textsuperscript{saww} grave’.'

(\textsuperscript{asws} The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Ahmad Bin Rusheyd, from Saeed Bin Khaysam, from Sa’ad, from Al-Hassan Al Basri,

‘It reached him that a claimant claimed that he was derogating Ali\textsuperscript{asws}. He stood among his companions one day and said, ‘I have thought of locking my door, then not coming out from my house until my death comes to me. It has reached me that a claimant from you has claimed that I\textsuperscript{asws} am derogating best of the people after our Prophet\textsuperscript{saww}, and his\textsuperscript{saww} comforter, and his\textsuperscript{saww} sitting companion, and the reliever of the worries from him\textsuperscript{saww} at the earthquake, and the killer of the chiefs on the day of the battle.

A man\textsuperscript{asws} has separated from you all, being a reader of the Quran, and dignified it, and he\textsuperscript{asws} took the knowledge and provided it, and he\textsuperscript{asws} possessed the prowess, so he\textsuperscript{asws} utilised it in the obedience of his\textsuperscript{asws} Lord\textsuperscript{azwj} patiently upon pains of the difficulty of the war, thankful during the adversities and the distress. He\textsuperscript{asws} worked by the Book of his\textsuperscript{asws} Lord\textsuperscript{azwj} and advised to his\textsuperscript{asws} Prophet\textsuperscript{saww}, and son\textsuperscript{saww} of his\textsuperscript{asws} uncle\textsuperscript{as}, and his\textsuperscript{asws} brother\textsuperscript{saww}.

\textsuperscript{237} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 92 H 1
Heṣaww had established brotherhood with himasws besides hisasws companions, and made hisasws secrets to be with himasws, and heasws struggled on hisasws behalf when young, and fought alongside himasws when older. Heasws killed the chief and brought down the knights under the religion of Allahazwj until the war placed down its burdens (terminated), adhering with the pact of hisasws Prophetasws. Neither could a blocker hinder himasws, nor could an adversary incline against himasws.

Then the Prophetasws passed away and heasws was pleased with himasws. Heasws was the most knowledgeable of the Muslims in knowledge, and most understanding of them in understanding, and their foremost in Al-Islam. There is neither a peer for himasws in hisasws virtues, nor is there any resemblance for himasws in hisasws hits (by the sword).

Heasws hardened himselfasws away from the lustful desires, and worked for Allahazwj in anonymity, and perfected the cleanliness in the cold mornings, and heasws humbled to Allahazwj during the Salaats, and heasws cut himselfasws away from the pleasures, raising the trouser from the leg, good of the morals, benevolent to the people, following the Sunnah of hisasws Prophetasws, and sufficed with the traces (Ahadeeth) of hisasws friendasws.

How could I be saying regarding himasws that (which) would be a grievous sin, and I cannot find anyone I know who has found anything to say regarding himasws. So, refrain the hurtful things from us and keep aside from the path of ruination”. 238

(238) The book ‘Al Khisaal’ – Al-Hassan Bin Muhammad Al Saloul, from Muhammad Bin Abdullah Al Hazramy, from Muhammad Bin Marzouq, from Husayn, from Yahya Bin Salamah Bin Kuheyl, from his father, from Abu Al Za’ra who said,

‘Abdullah (Bin Masoud) said, ‘Scholars of the earth are three – a scholar in Syria, and a scholar at Al-Hijaz (Makkah and Medina), and a scholar at Al-Iraq. As for the scholar at Syria, it is Abu Al Darda’a, and as for the scholar at Al Hijaz, it is Aliasws, and as for the scholar at Al-Iraq, he is a brother of yours at Al-Kufa; and the scholar of Syria and the scholar of Al-Iraq
are both needy to the scholar of Al-Hijaz, and the scholar of Al-Hijaz is not needy to them’’.

I was seated in the presence of Abu Bakr and a man came to him and said, ‘O caliph of Rasool-Allahsaww! Rasool-Allahsaww had promised me that hesaww would scoop out for me three scoops of dates’.

Abu Bakr said, ‘Call Aliasws to me!’ They brought Aliasws to him. Abu Bakr said, ‘O Abu Al-Hassanasws! This one mentioned that Rasool-Allahsaww had promised him that hesaww would scoop out three scoops of dates, so scoop out for him’. Hesaww scooped out three scoops of dates.

Abu Bakr said, ‘Count them!’ They found sixty dates to be in every scoop. Abu Bakr said, ‘Rasool-Allahsaww spoke the truth. I heard himsaww on the night of Emigration while we were going out from Makkah to Al-Medina, saying: ‘O Abu Bakr! My saww palm and the palm of Aliasws is the same in the justice’’.

Two men came to Umar Bin Al-Khattab asking about divorce of the community. He turned to behind him towards Aliasws Bin Abu Talibasws. He said, ‘O short-haired one! What is yourasws view regarding divorce of the community?’ Hesaww said with hisasws fingers like this and
indicated with the index finger and that which follows it’. Umar turned towards them and said, ‘Two!’

قَالُوا مَنْ أَثْنَىَ اللَّهُ عَلَيْهِمْ وَ آتَىَ أَمْرَ الْمُؤْمِنِينَ فَسَأَلَهُمْ فَجَابَتُوْا لَّهُمْ مَالُكُمْ فَقَالَ فَخُذُوهُمْ مِنْ هَذَا فَإِنَّهُ عَلَيْهِ عِلْمَ.

They said, ‘Glory be to Allahazwj! We came to you, and you are commander of the faithful, and we asked you, but you went to (another) man to ask him. By Allahazwj! We will not speak to you’. Umar said, ‘Do you two know who this is?’ They said, ‘No’.

قَالَ هَذَا عَلَيْهِ بْنُ أَيْبَنِيَلَلَّي جَيْنَاكَ وَ أَنْتَ أَيْيَهَ ذَلَّلَيْنِي فَسَأَلْنَاكَ فَجَيْنَتْ إِلَيْهِ رَجُلٌ سَأَلْتَهُ وَ اللَّي كَلَّمَكَ فَقَالَ لَّهُ مَرُو تَدْرييََّني هَذَا قَالَ لَّهُ قُلْتُ لَهُ أَحَلَّ اللَّي حَرَّمَ لَهُ النَّاسِي وَ حَرَّمَ أَحَلَّ لَهُ وَ حُرِّمَ أَنْ يَدْخُلُوا الْمَسْجِيدَ وَ هُمْ جُنُعٌ وَ أُحْيِلَّ لَهُ وَ أُغْلِقَتْ الَْْبَوَابُ وَ السُّدُّ وَ لََْ يُغْلِقْ لَهُ إِلَيْهِ بَِبَ وَ لََْ يُسَدَّ.

He said, ‘This is Alasws Bin Abu Talibasws. I heard Rasool-Allahsaww saying: ‘Even if the seven skies and the earth(s) were to be place in a hand (of a scale), and the Eman of Alasws were to be place in a hand (of a scale), the Eman of Alasws would outweigh’’. 241

6- مَ، الامامي للشيخ الطوسي المفسح عن عقيدة عمر بن يحيى بن الحسن بن المتنكلي عن عقائد بن مسلم عن هاجر بن طاهر عن أبي عبادة بن عمر قال، من الذي شرعته ناسج بين أربعة الناس بعد رشول الله صلى الله عليه وسلم فقلا，则 ل من أثني الله لله ما حرم على الناس وحرم عليه ما أحل الله للناس.

(Offered from The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from his uncle Amro Bin Yahya, from Al-Hassan Bin Al Mutawakkal, from Affan Bin Muslim, from Hammad Bin Salamah, from Ibn Tawoos, from his father, from Ibn Umar who said,

‘Umar Bin Al-Khattab asked me. He said to me, ‘Who is best of the people after Rasool-Allahsaww?’ I said to him, ‘The one Allahazwj had Permitted for him what was Prohibited to the people and Prohibited upon him what was Permissible for the people’.

قَالُوا وَ اللَّي لَقَدْ قُلْتَ فَصَدَقْتَ حُرِّمَ لَهُ إِلَيْهِ بَيْنَ أَيْبَنِيَلَلَّي الصَّدَقَةُ وَ أُحْيِلَّتْ لَهُ وَ حُرِّمَ أَنْ يَدْخُلُوا الْمَسْجِيدَ وَ هُمْ جُنُعٌ وَ أُحْيِلَّ لَهُ وَ أُغْلِقَتْ الَْْبَوَابُ وَ السُّدُّ وَ لََْ يُغْلِقْ لَهُ إِلَيْهِ بَِبَ وَ لََْ يُسَدَّ.

He said, ‘By Allahazwj! You have said it truthfully. The charity is Prohibited upon Aliasws Bin Abu Talibasws and it is Permissible for the people, and it is Prohibited upon them to enter the Masjid while they (other Muslims) are with sexual impurity, and it is Permissible for himasws, and the doors were locked and closed, and the door of Aliasws was not locked and was not closed’. 242

7- مَ، الامامي للشيخ الطوسي ابن الطلبة عن عبد الله بن مرشد عن عبد الله بن موسى عن جعفر الابن السعدي عن جعفر بن عمرو، قال: فقلا طفلا لعباده و أنت أثني له أن يدخل إلى مسجده وإلا ما كان قائل دعكان من إلا يعلى على رشول الله صلى الله ع ع ولا من اليدين أثبي إلى فاطمة ع.

(Offered from The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdaheh, from Yaqoub Bin Yusuf, from Ubeydullah Bin Musa, from Ja’far Al Ahmery, from Jumie Bin Umeyr who said,

‘My paternal aunt said to Ayesha, and I was listening to it, ‘You travelled to Ali (to wage a war against him), what happened?’ She said, ‘Leave us from you! There was none from the men more beloved to Rasool-Allahsaww than Aliasws, nor from the women more beloved to himsaww than (Syeda) Fatimaasws.’

She said, ‘Glory be to Allahazwj! How could you ask about a man? When Rasool-Allahsaww passed away and the people said, ‘Where shall we bury himsaww?’ Aliasws said: ‘There is no spot in your land more beloved to Allahazwj than the spot in which Rasool-Allahsaww passed away?’ And how could you ask about a man who placed hisasws hand upon a place, no one coveted regarding it? (i.e., when washing Rasool-Allahsaww)’.

‘I entered to see Ayesha along with my mother and my maternal aunt. They asked her, ‘How was the status of Aliasws among you all?’

She said, ‘Glory be to Allahazwj! How could you ask about a man? When Rasool-Allahsaww passed away and the people said, ‘Where shall we bury himsaww?’ Aliasws said: ‘There is no spot in your land more beloved to Allahazwj than the spot in which Rasool-Allahsaww passed away?’ And how could you ask about a man who placed hisasws hand upon a place, no one coveted regarding it? (i.e., when washing Rasool-Allahsaww)’.

‘From Aliasws Bin Al-Husaynasws, from hisasws fatherasws having said: ‘Umar Bin Al-Khattab said, ‘Consoling the clan of Hashimsas is a Sunnah and visiting them is optional’.

‘A man asked Umar Bin Al-Khattab. He said, ‘O commander of the faithful! What is the interpretation of ‘Glory be to Allahazwj?’

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244 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 8
245 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 9
He said, 'In this garden there is a man, whenever he is asked, he informs, and when you are silent, he initiates'. The man entered and there it was Ali Bin Abu Talib. He said, 'O Abu Al-Hassan! What is the interpretation of ‘Glory be to Allah’?'

He said: 'It is a reverence of the Majesty of Allah Mighty and Majestic and removal of Him from what the Polytheists are saying regarding Him. So, when the servant says it, every Angel sends Salawaat upon Him.

I witnessed Umar Bin Al-Khattab in his Hajj during caliphate and I heard him saying, ‘O Allah! You Know that I have come to Your House, and You will Cover me from Your Veil’.

When he saw me, he withheld and protected the speech. When he had fulfilled the Hajj and left to go to Al-Medina, I deliberated to the privacy, and I saw him upon his ride alone. I said to him, ‘O commander of the faithful! By the One who Saved me from the ignorance and Included me in the guidance of Al-Islam! I do not intend by my question except the Face of Allah Mighty and Majestic’.

I said to him, ‘I heard you on such and such day’. It was as if he had swallowed a stone. I said to him, ‘Do not be angry. By the One who Saved me from the ignorance and Included me in the guidance of Al-Islam! I do not intend by my question except the Face of Allah Mighty and Majestic’.

He (the narrator) said, ‘He laughed at that and said, ‘O Haris! I had entered to see Rasool-Allah, and his pain had intensified and I loved the privacy with him, and Ali

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246 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 92 H 10
Bin Abu Talibasws and Al-Fazl Bin Al-Abbas were with himsaww. I remained seated until Ibn Al-Abbas got up and there remained I (and Alasws).

فَبَيَّنْتُ لِرَسُولِ اللَّهِ ﷺ أَرَادَ فَالْتَفَتَ إِلَّا وَ قَالَ يََّ ُِمَرُ جَيَّنْتُ لِي تَسْأَلَنِي إِلَّا مَنْ يَصِييُْ هَذَا الَْْْْرُ ْينْ بِعْديي فَقُلْتُ صَدَقْتَ يََّ رَسُولَ اللََّّي ﷺ قَالَ يََّ ُِمَرُ هَذَا وَصيي يََّ وَ خَلِيَّيْيَِي فِي أَُِّْي بَعْديي مِنْ لَّيْهِي بِيَْْرٍ كَانَ فَقُلْتُ لَهُ ْينَ اللََّّي أَمْ ْينْ رَسُولهُي ص ﷺ أَمْ ْينْ َِلي ٍ َ فَقَالَ لََّ بَلي الْمُلْكُ َِقيٍّمٌ وَ الَِْقُّ ليعَلي  ي بْني أَ ي لَاليعٍ َ

It became clear to Rasool-Allahsaww what I wanted, so hesaww turned towards me and said, ‘O Umar! You have come to ask measws to whom this command will come to be from after measaww’ I said, ‘Youasws speak the truth, O Rasool-Allahsaww!’ Heasaww said: ‘This one is myasaww successor and myasaww caliph from after measaww’. I said, ‘Youasws speak the truth, O Rasool-Allahsaww!’

فَقَالَ رَسُولُ اللََّّي ص هَذَا خَازينُ سير يي فَمَنْ أَلَاَِهُ فَقَدْ أَلَاَِنِي وَ َْنْ َِصَاهُ فَقَدْ َِصَانِي وَ َْنْ َِصَ

Rasool-Allahsaww said: ‘This one is a treasurer of myasaww secrets, so the one who obeys himasws would have obeyed measaww and one disobeying himasws has disobeyed measaww and the one disobeying measaww has disobeyed Allahazwj, and one who goes ahead of himasws, so he has belied myasaww Prophet-hood’.

ثُأَدْناهُ فَقَبَّلَ بَينَْ َِيْنَيْهي ثَُّ أَخَذَهُ إيلََ صَدْريهي ثَُّ قَالَ وَلييُّكَ اللََُّّ ناَصيرُكَ اللََُّّ وَالََ اللََُّّ َْنْ وَالَّكَ وَ َِادَى َْنْ َِادَاكَ وَ أَنْتَ وَصيي ي َ وَ خَلييفَِي فِي أَُِّْي

Then heasws drew himasws closer and kissed between hisasws eyes. Then heasws held himasws and hugged himasws to hisasww chest, then said: ‘May Allahazwj Befriend youasws! May Allahazwj Help youasws! May Allahazwj Befriend the one who befriends youasws, and be Inimical to the one being inimical to youasws, and youasws are myasaww successor, and myasaww caliph in myasaww community’.

وَ عَلا بِكَعْيَا وَ افْتُلِثُ عَيْيًا بِالْمُمْعِي حَتََّ سَالَتْ َِلَا خَدَّيْهي وَ خَدُّ َِلي  ي بْني أَ ي لَاليعٍ َ

And hisasww wailing was raised and hisasww eyes overflowed with the tears until they flowed upon hisasww cheeks and a cheek of Alasws Bin Abu Talibasws (back) to hisasww cheek. By the Oneazwj Who Conferred upon me with Al-Islam! At that time, I had wished to be in the place of Alasws.

ثُمَّ النَّفَتْ إِلَّا وَ قَالَ بَلي الْمُلْكُ َِقيٍّمٌ وَ الَِْقُّ ليعَلي  ي بْني أَ ي لَاليعٍ َ

Then heasww turned towards me and said: ‘O Umar! When the allegiance-breakers break, and the deviants deviate, and the renegades renege, this oneasws will stand in myasww position until Allahazwj Grants victory to himasws with goodness, and Heazwj is the best of the Grantors of victory’.

قَالَ خَارِةً فَصَفَاطَني ذَكَرْتُ إِلَّا وَ فَلْتَ بِعْديي بِعْتَ فِي غَيْرِ التَّقَابُوْ ْتَوْ ْتَوْ ْتَ ذَكَرْتُ إِلَّا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ ﷺ مِنْ خِيرِ الْفَلاجِينَ
Haris said, ‘That was too much for me and I said, ‘Woe be unto you, O Umar! So, how come you went ahead of himasws, and you have heard that from Rasool-Allahsaww?’ He said, ‘O Haris, due to a matter which had happened’. I said to him, ‘From Allahazwj or from Hisasws Rasoolasaww, or from Aliasws?’ He said, ‘No, but the kingdom is futile, and the truth is for Aliasws Bin Abu Talibasws’. 247

A (health) issue befell Umar Bin Al-Khattab in the era of his caliphate. He stood up and sat and was restless to it, and he looked around at the ones around him. He said, ‘Community of the people, and the Emigrants and the Helpers! What are you saying regarding this command?’

They said, ‘You are commander of the faithful, and caliph of Rasool-Allahsaww, and the command is in your hands’. He was angered from that and said: O you those who believe! Fear Allah and speak the correct speech [33:70]. Then he said, ‘By Allahazwj! We know who is its (rightful) master and one who is most learned with it’.

They said, ‘O Commander of the faithful! It is as if you intend the sonasws of Abu Talibasws. He said, ‘We turned away from himasws. Is there any free person like himasws?’. They said, ‘We shall come with himasws, O commander of the faithful!’ He said, ‘Far be it! Over there is a sheykh from Hashimas, and lineage from Rasool-Allahsaww, and heasws will not come. Arise with us to go to himasws!’

He (the narrator) said, ‘Umar and the ones with him stood up, and he was saying, ‘Does the human being reckon that he would be left in vain? [75:36] Was he not a sperm seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38]’, and his tears were flowing upon his cheeks.
He (the narrator) said, ‘He said, “The people slapped their faces to his crying. Then he was silent, so
they were silent, and Umar asked him about his issue, and he issued an answer for it. He said, “Or by Allah, O Abu Al-Hassan! Allah had Wanted you for the right (of the caliphate), but your people refused.”

Amir Al-Momineen Ali Bin Abu Talib said to him: ‘O Abu Al-Hafs! Upon you is from here and from there. Surely, the Day of Decision is a Day of appointment [78:17].

He (the narrator) said, ‘Umar struck by one of his hands upon the other and went out frowning changed of colour as if he was looking at the wilderness. And this Hadeeth is from the book ‘Alam Al-Nabuwwah’ in the first list’.248

‘Ahmad Bin Hanbal entered Al-Kufa and there was a man therein manifesting the imamate. The man asked about Ahmad, ‘What is the matter with him, he is not aiming to me?’ They said to him, ‘Ahmad does not believe what you are manifesting, so he will not come to you except if you be silent from revealing your words (to him)’.

He (the narrator) said, ‘He said, “There is no escape from my manifesting my religion to him and to others”. And Ahmad refused to go to him. When he determined upon exiting from Al-Kufa, the Shias said to him, ‘O Abu Abdullah! Are you going out from Al-Kufa, and you did not write about this man!’ He said, ‘What shall I do with him? If he had been silent from announcing it, I would write about him’.

They said, ‘We do not love to miss you like him’. So, he gave them an appointment upon a condition that they would go ahead to the Sheykh and conceal what he is in’. And they immediately came to the narrator and Ahmad wasn’t with them. They said, ‘Ahmad is the most learned of Baghdad, so if he were to go out and does not write about you, then there

is no escape that the people of Baghdad would be asking him, ‘Why did you not write about so and so?’ You will become notorious at Baghdad and be cursed, and we have come to you to seek a need’.

He said, ‘It shall be done’. They took an appointment from him and came to Ahmad and said, ‘We have sufficed you. Arise with us!’ He stood up and they entered to see the sheykh. He was welcoming with Ahmad and his seat and narrated to him regarding what Ahmad had asked him from the Hadeeth.

When Ahmad was free, he wiped the pen and prepared for the standing. The sheykh said to him, ‘O Abu Abdullah! There is a need for me to you’. Ahmad said to him, ‘It shall be done!’ He said, ‘I wouldn’t like it if you were to go out from my presence until I let you know my doctrine’. Ahmad said, ‘Give!’

The sheykh said to him, ‘I believe that Amir Al-Momineen askw was best of the people after the Prophet saww, and I am saying that he asws was their best, and he asws was their most superior, and their most learned. He asws was the Imam asws after the Prophet saww’.

He (the narrator) said, ‘His talk had not completed until Ahmad answered him. He said, ‘O you! And there is no (problem) upon you in this word, and there have preceded you in this word, four from the companions of Rasool-Allah saww – Jabir, and Abu Zarr ra, and Al-Miqdad ra, and Salman ra’.

The sheykh almost flew from happiness with the words of Ahmad. When we went out, we thanked Ahmad and we supplicated for him”.  

Footnote: 249

249 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen askw, Ch 92 H 13 a
And it is reported by Al Sa’alby, from Abu Mansour Al Jamshazy, from Muhammad Bin Abdullah Al Hafiz, from Ali Bin Al-Hassan, from Muhammad Bin Haroun Al Hazramy, from Muhammad Bin Mansour Al Tusi who said,

‘I heard Ahmad Bin Hanbal saying, ‘(No amount of) merits can come for anyone of the companions of Rasool-Allahsaww what have come for Aliasws’’.  

(14)  — Kashf, كشف الغمة – تذكير في تصغير بعض ما لتضعة بله بعده من أصحاب النبي صل الله عليه وسلم.

(The book) ‘Kashf Al Ghumma’ – The Hadeeth from Salim,

‘It was said to Umar, ‘We saw you do something with Aliasws you have not done with anyone from the companions of the Prophet saww. He said, ‘He is my Master’’.  

And from Abu Ja’farasws having said: ‘Two Bedouins came disputing to Umar. Umar said, ‘O Abu Al-Hassanasws! Judge between them’. Heasws judged against one of them. The one judged against said, ‘Amir Al-Momineenasws! This (Umar) should judge between us’.

Umar leapt to him and grabbed his clothes and pulled him, then said, ‘Woe be unto you! Do you not know who this is? This is my Master and Master of every Momin, and the one heasws happens not to be his Master, so he isn’t a Momin’’.  

And from the book ‘Al Muwafaqiyat’ of Al Zubeyr Bin Bakkar Al Zubeyri, from his men, from Ibn Abbas who said,

‘I was walking with Umar Bin Al-Khattab in a market from the markets of Al-Medina when he said to me, ‘O Ibn Abbas! I do not think of your companion (Aliasws) except as an oppressed’. I said within myself, ‘By Allahazwj! He will not precede me with it’. So, I said, ‘O Umar! Reverse hisasws injustice’.

He removed his hand from my hand and continued and he was humming for a while. Then he stooped and I joined with him. He said, ‘O Ibn Abbas! I do not think anything prevented from himasws except hisasws young age’. I said within myself, ‘By Allahazwj! This is eviler than the first’.

250 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 13 b
251 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 14 a
252 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 14 b
I said, ‘By Allahazwj! Allahazwj did not Consider himasws to be young when Heasws Commanded himasws to take Surah Bara’ah from your companion (Abu Bakr)!’ (At that) He (Umar) turned away from me’.

(I said), ‘I heard Al-Nazaam saying, ‘Aliasws Bin Abu Talibasws is a Trial upon the speaker. If he were to fulfil hisasws right, he would be exaggerating, and if he depreciates hisasws right, he would be doing evil, and the middle status is of delicate weight. Limitation of the tongue is difficult to advance except upon the astute, the intelligent’.

(I heard) Rasool-Allahsaww saying: ‘Allahazwj Blessed and Exalted Created Angels from the Noor of the face of Aliasws Bin Abu Talibasws. They are glorifying, and extolling Holiness, and the Rewards of that are being written for ones loving himasws and loving hisasws sonsasws (Imamsasws)’. 

(Umar Bin Al-Khattab said), ‘Allahazwj Exalted Created Angels from the Noor of the face of Aliasws Bin Abu Talibasws’.

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253 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 14 c
254 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 15
255 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 16
256 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 92 H 17
(The book) ‘Al Taraif’ – Al Ghazali mentioned in the book ‘Al Munqiz Min Al Zalal’, what are these words, ‘The intellectuals are led by chief of the intellectuals Ali asws where he asws said: ‘The truth cannot be recognised by the men. Recognise the truth, you will recognise its people’.

And he said in (the book) ‘Risalat Al-Ilm Al-Ladunny’ – Amir Al-Momineen asws said: ‘Rasool-Allah saww inserted his saww tongue into my asws mouth and a thousand door of knowledge were opened in my asws heart, and each door opened a thousand doors for me asws’.

And he asws said as well: ‘If a platform were to be set up for me asws and I asws were to sit upon it, I asws would judge between the people of Torah with their Torah, and the people of Evangel with their Evangel, and people of Al-Furqan (Quran) with their Furqan’. And this is a status which cannot be achieved just by learning, but the person is enabled to be in this rank by the strength of the knowledge of the two worlds.

And like that he asws said narrating about the era of Musa as: ‘The commentary of his asws book was of forty loads.

Al-Ghazali (Sunni imam) said, ‘And this abundance, and the capacity, and the openness in the knowledge cannot happen to be except from the Presence of God azwj of the sky’.

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257 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 92 H 18
CHAPTER 93 – HIS\(^ {\text{asws}}\) KNOWLEDGE, AND THAT THE PROPHET\(^ {\text{saww}}\) TAUGHT HIM\(^ {\text{asws}}\) A THOUSAND DOORS, AND HE\(^ {\text{asws}}\) WAS A MUHADDASA (ONE NARRATED TO FROM ALLAH\(^ {\text{azwj}}\))

1- ل، الحصالة أن متمزو عن ابن عامر عن المعلّق عن بني مَرّة عن إسحاق بن حسان عن أبيه النبي صلى الله عليه وسلم نافذ عن علي بن الحسن العبدي عن ابن طفيل عن أبي بني عبد المطلب عن أبى بكر الصديق ع قال: إن المُؤَثَّمين ع العلم الله صلى الله عليه وسلم لأسرَّ إِلَى أَلفٍ حديث في كل حديث ألف ناب لكي ناب ألف مفتاح

(The book) ‘Al Khisaal’, from Ibn Aamir, from Moalla, from Bistam Bin Murrah, from Is‘haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al-Husayn Al Abdy, from Ibn Tareyf, from Ibn Nubata,

‘From Amir Al-Momineen\(^ {\text{asws}}\) having said: ‘O you people! Rasool-Allah\(^ {\text{saww}}\) divulged to me\(^ {\text{asws}}\) a thousand Ahadeeth. In every Hadeeth there were a thousand keys’ – the Hadeeth’. 258

2- ل، الحصالة أن أبي عن سعد بن الفطيمي عن أُحْمَدَ بن حَـّـرَّةَ عن أَبَاهِنَا عن رَّبَّاهُ عن أيّاً عن أبي حَفْصَر ع قال: إن رسول الله صلى الله عليه وسلم علم غلابةً تابع مثل ناب ألف ناب.

(The book) ‘Al Khisaal’ – My father, from Sa‘ad, from Al Yaqteeny, from Ahmad Bin Hamza, from Aban, from Zurara,

‘From Abu Ja’far\(^ {\text{asws}}\) having said: ‘Rasool-Allah\(^ {\text{saww}}\) taught Ali\(^ {\text{asws}}\) such doors, each door opened a thousand doors’’. 259

Words of the Prophet\(^ {\text{saww}}\): ‘One who acts with what he knows, Allah\(^ {\text{azwj}}\) would Make him inherit knowledge of what he does not know’’. 260

Like his\(^ {\text{saww}}\) words: ‘It is Prohibited from the breast-feeding what is Prohibited from the lineage’’. 261

Like words of Al-Sadiq\(^ {\text{asws}}\): ‘The usury (interest) is regarding every weight and measure’’. 262

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258 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\(^ {\text{asws}}\), Ch 93 H 1
259 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\(^ {\text{asws}}\), Ch 93 H 2 a
260 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\(^ {\text{asws}}\), Ch 93 H 2 b
261 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\(^ {\text{asws}}\), Ch 93 H 2 c
And in a reported by Ibn Nubata and others, ‘He asw brought me a thousand doors from the Permissible(s) and the Prohibitions, and from what had happened and from what will be occurring up to the Day of Qiyamah’.

And in a report of Musa Bin Bakr,

‘From Abu Abdullah asws having said: ‘Every time Allahazwj Causes a matter to overcome upon him, so Allahazwj is most Excusing for Hisazwj servants’. Then he asws said: ‘This is the doors each of which opened a thousand doors’.264

I heard one of the companions of Amir Al Momineenasws from the ones who can be trusted with it, said, ‘I heard Aliasws saying: ‘In this chest of mine there is immense knowledge taught by Rasool-Allahsaww, and if asws could find preservers for it taking care of it as is the right of caring for it and reporting it from measws like what they had heard it from measws, then asws would entrust part of it to them’.

Heasws taught a lot from the knowledge. The knowledge is a key to every door, and every door opens a thousand doors’.265

‘From Abdu Abdullahasws having said: ‘Rasool-Allahsaww bequeathed to Aliasws with a thousand doors (of knowledge). Every door opened a thousand doors’.266
‘I said to Abu Abdullah asws, ‘It has reached us that Rasool-Allah saww taught Ali asws a thousand doors, each door opened a thousand doors’.

He (the narrator) said, ‘He asws said to me: ‘But, he saww had taught him asws one door. That door opened a thousand doors, each door opening a thousand doors’.” 267

‘From Amir Al-Momineen asws, he (Asbagh) said, ‘I heard him asws saying: ‘Rasool-Allah saww taught me asws a thousand doors from the Permissibles and the Prohibitions, and from what has happened and from what will be happening up to the Day of Qiyamah. Each door from these opened a thousand doors. So, these are a thousand, thousand (million) doors, to the extent that he saww taught the knowledge of deaths and the afflictions, and the decisive address”’. 268

‘I entered to see Abu Abdullah asws. I said to him asws, ‘The Shias are narrating that Rasool-Allah saww taught Ali asws a door (of knowledge), a thousand doors opened from it’.

Abu Abdullah asws said: ‘O Abu Muhammad! By Allah azwj, Rasool-Allah saww taught Ali asws a thousand doors, a thousand doors were opened for him from each door’. I said, ‘By

266 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 4
Allahazwj! This, it is the knowledge!' Heasws said: 'It is knowledge, and it isn’t that (which descends during the laylat Al Qadr – an additional knowledge to the Imamazws)’. 269

8– ما، الإمامي للشيخ الطوسي المفيد عن الطالبي عن أبيه عن محمد الطالبي عن أبيه عن خلف بن خالد عن أبي الحسن الأعدي عن الأخضر عن عتابة بن أبي قلاب: كان عليه أمير المؤمنين يكتبُ ما يقول من الليل أن تكوننون الله ما من أرض خصبة ولا كثيرة ولا فئة

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Sadouq, from his father, from Muhammad Al Attar, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabie who said,

‘Aliasws Amir Al-Momineenasws used to frequently say: ‘Ask measws before you lose measws! By Allahazwj! There is neither any fertile land nor infertile, nor any group straying a hundred or guiding a hundred, except and i

9– ما، الإمامي للشيخ الطوسي المفيد عن الطالبي عن الفاسي عن محمد الطالبي عن عبد بن الفيصل بن محمد الطالبي عن حسن بن عبد الله بن عبد المطلب عن علي بن طالب عن ابن أبي قبل فيهم سلمان فقال لهم: فخيلوا بعينه هذا هو الله لا يقتسم وسير أنكم أخذ الله.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Al Qasim Bin Muhammad Al Dallal, from Ismail Bin Muhammad Al Muzanny, from Usman Bin Saeed, from Ali Bin Ghurab, from Musa Bin Qasy, from Salamah Bin Kuheyl, from Iyaz, from his father who said,

‘Aliasws Bin Abu Talibasws passed by an assembly wherein was Salmanra. Salmanra said to them, ‘Arise and grab hold with a side of this one! By Allahazwj! No one can inform you all with the secrets of your Prophetasws apart from himasws’. 270

10– ل، الخصال ابن الوليد عن الطالبي عن ابن جعفر وابن هاميد وابن عبد الحميد عن أحمد بن المحمدي عن أبي عبد الحسن بفطل قال: على عهد علي بن طالب النبوءة صلب نفث الله نفث الله نفث الله.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed and Ibn Hisham both together, from Ibn Abu Umeyr, from Ibn Abdul Hameed, from Al Sumali,

‘From Abu Ja’farasws having said: ‘Aliasws said: ‘Rasool-Allahsaww has taught measws a thousand doors (of knowledge), each door opening a thousand doors’’. 272

11– ل، الخصال ابن الوليد وابن المحمدي وفطل جمعا عن أحمد بن المحمدي عن أبي عبد الحسن بفطل عن أبي عبد الرحمن بن أبي عبد الله قال: نفشت أنا عبد الله عن يقبل إلى رسول الله ص علم علما نابيا يفطنت في الله نابيا يفطنت في الله نابيا.

(The book) ‘Al Khisaal’ – My father and Ibn Al Waleed and Al Attar both together, from Sa’ad, from Ahmad Bin Al-Hassan Bin Fazzal, from his father, from Ibn Bukeyr,

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269 Bihar Al Awar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 7
270 Bihar Al Awar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 8
271 Bihar Al Awar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 9
272 Bihar Al Awar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 10

12– ل، الخصال أبي و ابن أبي الوليد و الحظاط جميعاً عن رسول الله ﷺ بني يزيد عن ابن أبي عمرو عن حكيم الأردي عن أبي عبد الله ﷺ قال: علّم رسول الله ص علّم أبي لف باب يفتح كل باب ألف باب.

(The book) ‘Al Khisaal’ – My father and Ibn Al Waleed and Al Attar altogether, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Murazim Bin Hakeem Al Azdy,

‘From Abu Abdullah asws having said: ‘Rasool-Allah sâww taught Ali asws a thousand doors (of knowledge), each door opened a thousand doors”’.274

13– ل، الخصال بالإسناد التلفظي إلى ابن أبي عمرو عن منصور بنيين الحضاري عن أبي جعفر عن قال: إن رسول الله ﷺ علّم علّم ألف باب يفتح كل باب ألف باب.

(The book) ‘Al Khisaal’ – By the preceding chain to Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Hazramer,

‘From Abu Ja’far asws having said: ‘Rasool-Allah sâww taught Ali asws a thousand letters, each letter opened a thousand letter, and a thousand letters, each letter from these opened a thousand letters’.275

14– ل، الخصال الثلاثة عن محمد بن سنان عن إسماعيل بن حابر و عثمان بن عفان عن ابن عبد المحسن بني أبي الدخيل عن أبي عبد الله ﷺ قال: أوصى رسول الله ﷺ لف باب و ألف باب يفتح كل باب ألف باب.

(The book) ‘Al Khisaal’ – The three (chains) from Sa’ad, from Al Yaqteeny, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Anmor, from Abdullah Hameed Bin Abu Al Daylam,

‘From Abu Abdullah asws having said: ‘Rasool-Allah sâww bequeathed to Ali asws a thousand phrases, and a thousand doors of knowledge. Each phrase and each door opened a thousand phrases and a thousand doors”.276

15– ل، الخصال الثلاثة عن محمد بن سنان عن علي بن أبي خضر عن أبي بصرة عن أبي عبد الله ﷺ قال: كان في ذاكرة سنّة رسول الله ﷺ ص صحيفة صغيرة فقلت لأبي عبد الله ﷺ أي شيء؟ كان في تلك الصحيفة قال كل الأحرف التي يفتح كل حرف منها ألف حرف.

(The book) ‘Al Khisaal’ – The three (chains), from Sa’ad, from Ibn Isa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘In a lock of the sword of Rasool-Allah sâww was a small note’. I said to Abu Abdullah asws, ‘Which thing was in that note?’ He asws said: ‘These were the letters which, each letter from these opened a thousand letters’.

274 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 12
276 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 14
Abu Baseer said, ‘Abu Abdullah asws said, ‘There have not been extracted from these (letters) except two letters until this time’.”

‘From Abu Abdussah having said: ‘Rasool-Allah saw covered Ali asws with a cloth, then spoke a thousand phrases, each phrase opening a thousand phrases’”.

‘From Abu Ja’far asws the 2nd, he heard him asws saying: ‘Rasool-Allah saw taught Ali asws a thousand phrases, each phrase opening a thousand phrase’.

‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘The Prophet asws narrated to Ali asws a thousand phrases, each phrase opening a thousand phrases. The people don’t know what he asws narrated to him asws’.  

‘I heard Abu Abdussah saying: ‘We asws are inheritors of the Prophets as’. Then he asws said: ‘Rasool-Allah saw covered a cloth upon Ali asws, then taught him asws, and that is what the
people are saying that he\textsuperscript{saww} taught him\textsuperscript{asws} a thousand phrases, each phrase opening a thousand phrases'.\textsuperscript{281}

Our companions went and asked Abu Ja’far\textsuperscript{asws} about that, and it turned out that Salim (the narrator) had spoken the truth’,\textsuperscript{282}

Bukeyr said, ‘And it is narrated to me by the one who heard Abu Ja’far\textsuperscript{asws} narrating with this Hadeeth, then said: ‘And there has not come out to the Prophet\textsuperscript{saww} from those doors apart from one door or two’. And he\textsuperscript{asws} said: ‘Most of my\textsuperscript{asws} knowledge is one door’.\textsuperscript{283}

\textsuperscript{281} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 19
\textsuperscript{282} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 20 a
\textsuperscript{283} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 20 b
\textsuperscript{284} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 22
23- In the book 'Al Amaali' of Al Sadouq, from Ali Bin Ibrahim, from Ja'far Bin Salamah, from Al Saqafi, from Al Masoudy, from Yahya Bin Salim, from Israel, from Maysara, from Minhal Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali [asws] passed by being upon the mule of Rasool-Allah [saww] and Salman [ra] was in an assembly. Salman [ra], may Allah [swt] have Mercy upon him [ra]. Why aren’t you standing and grabbing hold with his [asws] side asking him about the secrets of your Prophet [saww] apart from him [asws]? By the One [azwj] Who Split the seed and Formed the person!

No one can inform you all with the secrets of your Prophet [saww] after him [asws], and he [asws] is the most learned of the earth and its lord, and to him [asws] you will have tranquillity, and if you were to lose him [asws], you would have lost the knowledge, and the people would deny you”.

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24- In the book 'Al Amaali' of Al Sadouq, from Al Muwaddab, from Ahmad Bin Ali, from Al Saqafy, from Muhammad Bin Ali Al Sarraf, from Al-Husayn Bin Al-Hassan Al Ashqar, from Ali Bin Hashim, from Abu Rafie, from Muhammad Bin Abu Bakr, from Abbad Bin Abdullah,


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25- In the book 'Al Amaali’ of Al Sadouq, by this chain, from Al-Husayn Bin Al-Hassan al Ashqar, from Salih Bin Abu Al Aswad, from his brother,


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26- In the book ‘Al Amaali’ of Al Sadouq, from Ali Bin Ibrahim, from Ja’far Bin Salamah, from Al Saqafi, from Al Masoudy, from Yahya Bin Salim, from Israel, from Maysara, from Minhal Bin Amro, from Zirr Bin Hubeysh who said,

The book 'Al Amaali' of Al Sadouq – Ibn Natanah, from Ali Bin Ibrahim, from Ja’far Bin Salamah, from Al Saqafi, from Al Masoudy, from Yahya Bin Salim, from Israel, from Maysara, from Minhal Bin Amro, from Zirr Bin Hubeysh who said,
We used to narrate that the most judicial of the people of Al-Medina was Ali asws, 289

27- بر، بصائر الدرجات لمحمد بن المغني عن جعفر بن أبي النعيم بن أبي موسى، عن عثمان بن العلاء عن أبي زرعة قال: كنت قامًا عند أبي جعفر عن فقال لي: إنك من أهل الكوفة سنة عن قول أمير المؤمنين عضوًا عن عمتي و أنا ليس لي نباتك عن شيء، إلا أن تعلم به:

The book 'Basaair Al Darajaat' - Muhammad Bin Al Jufy, from Ja’far Bin Bashir and Al-Hassan Bin Ali Bin Fazzal, from Musanna, from Zurara who said,

'I was seated in the presence of Abu Ja’far asws. A man from the people of Al-Kufa asked him asws about the words of Amir Al-Momineen asws: ‘Ask me asws about whatever you like. You will not ask me asws about anything except I asws will inform you with it’.

فقال إنه ليس أحد عينه عيني إلا خرج من عبد أمير المؤمنين فلديهم الثمن حيث شاؤوا فو الله ليأبهم الأمور من ها هنا و أماز يبدء إلى المدينة.

He asws said: ‘Surely, there isn’t anyone having knowledge with him except it has emerged from Amir Al-Momineen asws. So, let the people go wherever they like, for by Allah azwj, the matter would come to them from over here’ – and he asws gestured towards Al-Medina” 290

28- بر، بصائر الدرجات سمعة من رضوان عن عبد الله بن محمد عن رسول الله تسمي Inspector reverence إلى أمير المؤمنين عن قال:

ألا يثبت لي وسادة حكمتني بين أمير المؤمنين حتى يخرج إلى الله و حكمتني بين أمير المؤمنين حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إلى الله و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين بالإضافة حتى يخرج إليه و حكمتني بين أمير المؤمنين添加剂 phạtاتهن من و لا يآتيهم الأمور من هنا و أماز يبدء إلى المدينة.

The book 'Basaair Al Darajaat' - Salama Bin Al-Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Qasim, from Amro Bin Abu Al Miqdam,

'Raising it to Amir Al-Momineen asws having said: ‘If a platform were to be set up for me asws, I asws would judge between the people of the Quran with the Quran until it is displayed to Allah azwj, and would judge between the people of the Torah with the Torah until it is displayed to Allah azwj, and would judge between the people of the Evangel with the Evangel until it is displayed to Allah azwj, and would judge between the people of the Psalms with the Psalms until it is displayed to Allah azwj, and had there not been a Verse in the Book of Allah azwj, I asws would have informed you with what would be happening until the Hour is Established’”. 291

29- بر، بصائر الدرجات لمحمد بن أحمد عن أبي أحمد بن أحمد بن المغني عن عمتي و حكمتني بين أمير المؤمنين في جريحي عن أبي جعفر عن قال فان خلقا ع و الله لا ينظامي أهل الكوفة و لا أهل الإيجل و لا أهل اليوبر و لا أهل القرآن إلا اقتبت بين أهل كفاح ما في كتابه.

The book 'Basaair Al Darajaat' - Al-Hassan Bin Ahmad, from his father, from Al-Hassan Bin Abbas Bin Hareysh,
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Neither the people of the Torah, nor the people of the Evangel, nor the people of the Psalms, nor the people of the Furqan will ask me\textsuperscript{asws} (anything) except I\textsuperscript{asws} would differentiate between the people of each Book with a Judgment of what is in their respective Books’’.\textsuperscript{292}

30- ب، بصائر الدرجات محمد بن الحسن بن علي بن عبد الله عن أبيه عن جدـه عن علي بن أبي طالب: لأن أعلم بالكتار من أهل الكتار وأعلم بالأجل من أهل الأجل.

(The book) ‘\textit{Basaair Al Darajaat}’ - Muhammad Bin Al-Husayn, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are more knowing with the Torah than the people of the Torah, and more knowing with the Evangel than the people of the Evangel’’.\textsuperscript{293}

31- ب، بصائر الدرجات محمد بن الحسن بن علي بن عبد الله عن أبيه عن جدـه عن علي بن أبي طالب: لقـا قـدع علي بن الكتار صلى الله عليه وسلم سنجاح فقر وسنبع اسمة من الكتار فقتل المنافقون، والله ما جيبن أن يقرأ ابن أبي طالب القرآن وله أحسن أن يقرأ لدا بغير هذه الكتار.

(The book) ‘\textit{Basaair Al Darajaat}’ - Muhammad Bin Isa, from Abu Muhammad Al Anzari, from Sabhaah Al Muzny, from Al Hars Bin Haseyra Al Muzny, from Al Ashagh Bin Nubata who said,

‘When Ali\textsuperscript{asws} arrived at Al-Kufa, he\textsuperscript{asws} prayed Salat with them for forty morning reciting with them: \textit{Glorify the Name of your Lord, the Most Exalted} [87:1] (Surah Al-A’ala). The hypocrites said, ‘By Allah\textsuperscript{azwj}! The son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} is not good at reciting the Quran, and had he\textsuperscript{asws} been good in reciting, he\textsuperscript{asws} would have recited with other than this Chapter’.

فقال نبيدها ذاك فقال ويلهم أي أحرف ناسحة ومتشوكة ومتحركة ومتشابكة وفضيلة من وضاءة وحروف من مضافية: وله ما خذف نزل على تمحوره إلا و أت أعرف بين أنزل و في أي ييوم نزل و في أي موضوع نزل

He (the narrator) said, ‘That reached him\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘Woe be to them! I\textsuperscript{asws} am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah\textsuperscript{azwj}! There is no letter that has been Revealed unto Muhammad\textsuperscript{saww} except and I\textsuperscript{asws} know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed.

وألهم أن ما يقرعون إن هذا لفريص الصُّحُفي الوصيف إبراهيم و موسى و الله علي واتخا زدهم من رسول الله ص و ورثهما رسول الله ص من إبراهيم و موسى

Woe be unto them! Are they not reciting: \textit{Surely this is in the former Parchments} [87:18] \textit{The Parchments of Ibrahim and Musa} [87:19]? By Allah\textsuperscript{azwj}! These are in my\textsuperscript{saww} possession, and I\textsuperscript{asws} inherited these two from the Rasool-Allah\textsuperscript{saww}, and the Rasool-Allah\textsuperscript{saww} handed over to me\textsuperscript{asws} the Scriptures of Ibrahim\textsuperscript{as} and Musa\textsuperscript{as}.

\textsuperscript{292} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 29
\textsuperscript{293} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 30
Woe be unto them! By Allahazwj, (am the one) about whom Allahazwj Revealed: “And that the retaining ear would retain it” [69:12]. But rather, we used to be in the presence of the Rasool-Allahsaww, so hesaww would inform us by the Revelation, Isaww would hear it and retain it. But when we would go out, they would say: “What was it that he said just now?” [47:16].

And heasws said: ‘O community of rich and deceptive (people)! Prepare to return your gifts (from the previous caliphs) to measws until asws testify for you at Al-Maqaem Al-Mahmoud. You will not be loving measws and asws will not love you ever!’

And heasws said: ‘Iasws shall seize the rich, the deceptive ones would tremble from it’.

And heasws said: ‘Wealth has been taken from the public treasury wealth from the dowries of (payments to) the prostitutes, and Iasws shall distribute it between the rich and the deceptive ones’.

And from Abu Abdullahasws having said: ‘Amir Al-Momineen Aliasws said: ‘With measws there is a Parchment from Rasool-Allahsaww with hisasw seal, wherein are (mentioned) sixty lowly tribes not having any share for them in Al-Islam, from them are rich and deceptive’. From Amir Al-Momineenasws having said: ‘Whenever Iasws used to ask Rasool-Allahsaww, hesaww would answer measws, and if myasws questions had ended, heasw would initiate measws.

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Thus, no Verse was Revealed unto him asw, neither during night, nor day, nor sky, nor earth, nor world, nor Hereafter, nor Paradise, nor Fire, nor coast, nor mountain, nor brightness, nor darkness, except he asw read it out and dictated it to me asws, and I asws wrote it with my asws hands.

And he asw taught me asws its explanation, and its interpretation, and its Decisive and its Allegorical, and its special and its general, and how it was Revealed, and regarding who it was Revealed, up to the Day of Qiyyamah. He asw supplicated to Allah azwj for me asws that He aswj Grants me asws understanding, and memorisation, so asws did not forget any Verse from the Book of Allah aswj, nor upon who it was Revealed except he asw dictated it to me asw.

I heard Ali asws saying: ‘Ask me asws before you lose me asws! Will you not ask the one asws with whom is knowledge of the deaths, and the afflictions and the lineages?’”

It is narrated to me by the one who heard Abu Ja’far asws narrating. He asws said: ‘There did not emerge to the people, from those doors which Rasool Allah saww had taught Ali asws, except for one door or two, and most of my asws knowledge, it is said to be one door’.

296 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 33
297 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 34
‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww taught Aliasws a letter opening a thousand letters, each letter from these opened a thousand letters’’. 300

And as for myasws devoting to himsaww, so hesaww taught measws a thousand letter, each letter opened a thousand letters. But Iasws am not going to notify you two upon a secret of Rasool-Allahsaww300.

‘From Aliasws Bin Al-Husaynasws having said: ‘Rasool-Allahsaww taught Aliasws a phrase opening a thousand phrases, each phrase opened a thousand phrases’’. 301

And as for myasws devoting to himsaww, so hesaww taught measws a thousand phrase, each phrase opened a thousand phrases.

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww bequeathed to Aliasws with a thousand phrases, each phrase opened a thousand phrases’’. 302
He (the narrator) said, 'When I persisted upon it, he\textsuperscript{asws} said: 'Ali\textsuperscript{asws}, on the day of the clan of Qureyza and clan of Al-Nazeer, Jibreel\textsuperscript{as} was on his\textsuperscript{asws} right, and Mikael\textsuperscript{as} on his\textsuperscript{asws} left, both were narrating to him\textsuperscript{asws}'. \textsuperscript{304}

303 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 40
304 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 41
She said, ‘By Allah azwj! He asws has not lied, and even though he asws has accused me with of what is with me asws, and I have not notified anyone except Allah azwj Who Created me, and my mother who gave birth to me’.

Amro Bin Hureys returned and said, ‘O Amir Al-Momineen asws! I followed the woman and asked her about what you asws had accused her with being in her body, and she acknowledge with that, all of it. So, from where did you asws come to know that?’

He asws said: ‘Rasool-Allah asww taught me a thousand doors from the Permissible(s) and the Prohibitions, from what has happened, and from what is going to happen up to the Day of Qiymah, each door opened a thousand doors, to the extent that I asws learnt the knowledge of deaths and afflictions, and the judgments, and the decisive address, and to the extent I asws learned the masculine from the women and the feminine from the men’.

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305 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 42
He (the narrator) said, ‘Humran Bin Ayn went out to ask him asws and found Ali asws Bin Al-Husayn asws to have passed away. He said to Abu Ja’far asws, ‘Al-Hakam Bin Uyayna narrated to us that Ali asws Bin Al-Husayn asws said that the knowledge of Ali asws, all of it is in one Verse’.

He (the narrator) said, ‘And you do not know what it is?’ I said, ‘No’. He asws said: ‘It is the Word of Allah azwj Blessed and Exalted: And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’. 307

Abu Ja’far asws said: ‘And you do not know what it is?’ I said, ‘His Words: The Beneficent [55:1] Taught the Quran [55:2]’. He asws said: ‘Allah azwj Taught the Quran’.

He (the narrator) said, ‘I asked him asws, I said, ‘His Words: The Beneficent [55:3] Taught him the clarification [55:4]’? He asws said: ‘That is Amir Al-Momineen asws. He azwj Taught him asws the clarification of all things what the people would be needy to’’. 308

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I asked him asws, I said, ‘His Words: The Beneficent [55:3] Taught him the clarification [55:4]’? He asws said: ‘That is Amir Al-Momineen asws. He azwj Taught him asws the clarification of all things what the people would be needy to’’. 308

He (the narrator) said, ‘I asked him asws, I said, ‘His Words: The Beneficent [55:3] Taught him the clarification [55:4]’? He asws said: ‘That is Amir Al-Momineen asws. He azwj Taught him asws the clarification of all things what the people would be needy to’’. 308
We were an estranged group, and we were youths. Amir Al-Momineen\textsuperscript{asws} returned to us so one of us said, ‘The door of a ceiling has come to you’. Ali\textsuperscript{asws} said: ‘Woe be unto you! Its top is knowledge, and its bottom is food’\textsuperscript{310}

\textsuperscript{310} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 47

Allah\textsuperscript{aswj} Blessed and Exalted Obligated the knowledge to be on six segments. He\textsuperscript{aswj} Gave five segments from it to Ali\textsuperscript{asws}, and for him\textsuperscript{asws}, in the last segment, is a share with the people”\textsuperscript{311}

\textsuperscript{311} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 48

‘Rasool-Allah\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is the most knowledgeable of my\textsuperscript{saww} community, and their most superior regarding what they would be differing in from after me\textsuperscript{saww}\textsuperscript{312}

\textsuperscript{312} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 49

‘Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} and isolated with him\textsuperscript{asws}. When he\textsuperscript{asws} came out to us, we asked him\textsuperscript{asws}, ‘What is that which he\textsuperscript{saww} covenanted to you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘He\textsuperscript{saww} taught me\textsuperscript{asws} a thousand doors (of knowledge), each door opened a thousand doors’

\textsuperscript{313} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 50
'When Amir Al-Momineen asws was pledged allegiance to for the caliphate, heasws went out to the Masjid turbaned with the turban of Rasool-Allah saww, wearing his saww cloak. Heasws ascended the pulpit, praised Allahazwj and extolled upon Himazwj, and preached, and warned.

Then heasws sat down and clasped between hisasws fingers and placed them below hisasws navel, then said: 'O community of people! Ask measws before you lose measws! Ask measws, for in myasws possession is knowledge of the former ones and the latter ones.

But, by Allahazwj! If the platform were to be set up for measws, Iasws would judge between the people of Torah with their Torah, and between the people of Evangel with their Evangel, and between the people of Psalms with their Psalms, and between the people of Furqan (Quran) with their Furqan, until every Book blossoms from this Book!'

And hesws said: 'O Lordazwj! Aliasws will judge by Yourazwj Judgments. By Allahazwj Iasws am more knowing with the Quran and its interpretation from every issue of its knowledge. And had it not been for a (particular) Verse in the Book of Allahazwj the Exalted, Iasws would have informed you all with what is to happen up to the Day of Qiyamah’.

Then hesws said: 'Ask measws before youasws lose measws! By the Oneazwj Who Split the seed and Formed the person! If you were to ask measws about Verse by Verse, Iasws shall inform you of the time of its Revelation, and regarding who it was Revealed, and Iasws shall inform you with its Abrogating and its Abrogated, and its special from its general, and its Decisive from its Allegorical, and its Meccan from its Medinite.

By Allahazwj! There is no group straying or guiding except and Iasws know its leader, and its usher, and its caller, up to the Day of Qiyamah’.

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314 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 51
We were with Ali asws in a building and we were discussing that Ali asws had inherited the sword from Rasool-Allah saww. And one of us said, ‘The mule and the parchment in the sheath of the sword’, when he asws came out to us while we were in our discussion. He asws said initiating: ‘And I asws swear by Allah azwj! If I asws were to rekindle your discussion until the year passes by, I asws would not be repeating a single letter of what I asws have inherited and contained from Rasool-Allah saww.

And I asws swear by Allah azwj! In my asws possession there are a lot of Parchment, and with me asws is the Parchment called Al-Abeyt. There is nothing more difficult upon the Arabs, and over here there is a distinguishing of the extravagant tribes of the Arabs, there is no share for them in the religion of Allah azwj.

‘Regarding His azwj Words: And those Given the Knowledge and the Eman [30:56]. He said, ‘One might be a Momin and not be knowledgeable. By Allah azwj! Both these were gathered for Ali asws, the knowledge and the Eman’”.316

Muqatil Bin Suleyman, from Al Zahhak, from Ibn Abbas,

‘Regarding His azwj Words: But rather, Allah is feared by those from His knowledgeable servants. [35:28]. He said, ‘Ali asws used to fear Allah azwj and be careful of Him azwj, and act with His azwj Obligations, and fight in His azwj Way’”.317

Al Safwany in (the book) ‘Al Ihan Wa Al Mihan’, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

315 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 52
316 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 53 a
317 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 53 b
"Ha Meem [42:1] is a Name from the Names of Allah\textsuperscript{azwj}, Ayn Seen Qaf [42:2] is knowledge of Ali\textsuperscript{asws}, preceding every community and exalted from every sect”.\textsuperscript{318}

Muhammad Bin Muslim, and Abu Hamza Al Sumali, and Jabir Bin Yazeed, from Al-Baqir\textsuperscript{tsws}, and Ali Bin Fazzal, and Al Fuzeyl Bin Yassar, and Abu Baseer from Al-Sadiq\textsuperscript{tsws}, and Ahmad Bin Muhammad Al Halby, and Muhammad Bin Al Fuzeyl, from Al-Reza\textsuperscript{tsws}, and it has been reported from Musa\textsuperscript{tsws}, Bin Ja’far\textsuperscript{tsws}, and from Zayd son of Ali\textsuperscript{tsws} (Bin Al-Husayn\textsuperscript{tsws}), and from Muhammad Bin Al Hanafiya, and from Saeed Al Khudri, and from Ismail Al Sudy, they said,

‘Regarding Words of the Exalted: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]}, he\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.\textsuperscript{319}

Muhammad Bin Muslim, and Abu Hamza Al Sumali, and Jabir Bin Yazeed, from Al-Baqir\textsuperscript{tsws}, and Ali Bin Fazzal, and Al Fuzeyl Bin Yasaar, and Abu Baseer, from Al-Sadiq\textsuperscript{tsws}, and Ahmad Bin Ahmad Al Halby, and Muhammad Bin Al Fuzeyl, from Al Reza\textsuperscript{tsws}, and it has been reported from Musa\textsuperscript{tsws}, Bin Ja’far\textsuperscript{tsws}, and from Zayd son of Ali\textsuperscript{tsws} (Bin Al-Husayn\textsuperscript{tsws}), and from Muhammad Bin Al Hanafiya, and from Al Sa’alby in his Tafseer by his chain from Abu Muawiya, from Al Amsh, from Abu Salih, from Ibn Abbas, and it is reported from Abdullah Bin Ata’a, from Abu Ja’far\textsuperscript{asws},

‘It was said to them, ‘They are claiming that the one with whom is Knowledge of the Book [13:43], is Abdullah Bin Salam’. He\textsuperscript{asws} said: ‘That is Ali\textsuperscript{asws} Ibn Abu Talib\textsuperscript{asws}’.

Then it is reported as well –

‘Saeed Bin Jubeyr was asked (about): \textit{and one with whom is Knowledge of the Book [13:43]}, Abdullah Bin Salam’. He\textsuperscript{asws} said: ‘That is Ali\textsuperscript{asws} Ibn Abu Talib\textsuperscript{asws}’.

And it has been reported from Ibn Abbas, ‘No, by Allah\textsuperscript{azwj}! He\textsuperscript{asws} is not except Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} was knowledgeable with the interpretation, and the explanation, and the Abrogating and the Abrogated, and the Permissible and the Prohibited’.\textsuperscript{321}

\textsuperscript{318} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{tsws}, Ch 93 H 53 c
\textsuperscript{319} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{tsws}, Ch 93 H 53 d
\textsuperscript{320} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{tsws}, Ch 93 H 53 e
\textsuperscript{321} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{tsws}, Ch 93 H 53 f
And it is reported from Ibn Al-Hanafiya, ‘Ali asws Bin Abu Talib asws, with him asws in knowledge of the Book, the first and the last’. 322

And the Prophet aswsw said: ‘Whenever you differ regarding anything, then be with Ali asws Bin Abu Talib aswsw’. 323

عَلَيْهِ عَتِيْقٌ أَنْ يُعْمَرُ بِذِنْبِ الحَذَاتِ فَأَلْهَ لَهَا أَنَا الأَخْسَسُ إِنَّ لِلَّهِ فِي الْمَكْحَلِ وَ الْفَصْلِ لَشَيْءٌ، إِذَا سَلِبَ عَنْهُ

Ikrimah, from Ibn Abbas,

‘Umar Bin Al-Khattab said to him aswsw, ‘O Abu Al-Hassan aswsw! You aswsw tend to be hasty in the judgment and the decision for the thing, whenever you aswsw are asked about it’.

قَالَ فَأَبَ رَّزَّلَ لَهُ وَ قَالَ لَهُ كَمْ هَذَا فَقَالَ أَبَ حَفْصٌ فَقَالَ عَلَيْهِ قَالَ قَالَ مَرَّ خََْسَةٌ فَقَالَ جَلْتَ أَبَِ حَفْصٍ قَالَ لَّ فَقَالَ أَسْرَُ فَمَا يَُْ فَى 

He (the narrator) said, ‘Ali asws raised his aswsw sleeve and said to him: ‘How many are these (fingers)?’ Umar said, ‘Five’. He aswsw said: ‘You have been hasty Abu Hafs!’ He said, ‘It is not hidden unto me’. Ali aswsw said: ‘And I aswsw am quicker in what is not hidden unto me aswsw’.

وَ اسْتَعْجَمَ لَهُ وَ ناَزَََ لَهُ الرَّحَْْنٍ وَ كَتَعَ إيلَهَيْهُ أَنْ يُؤْتَى الْعَلْمُ يَُؤْتَى إِلَى الْعَلْمِ يُؤْتَى وَ لََّ يََْتِي فَصَارَ إِلَيْهِ فَ وَجَدَهُ لَِّ يَُْ فَى أَنْهُ وَ أَنَّهُ فَيْيِقَالُ إِلَى الْعَلْمِ وَ لََّ يََْتِي أَنَّهُ فَيْيِقَالُ إِلَى الْعَلْمِ

And he (Umar) was dumbfounded upon something, and Abdul Rahman contended, and he (Umar) wrote to him aswsw that he aswsw should bother to be present. He aswsw wrote (back) to them both: ‘The knowledge is come to, and it does not go (to anyone)’.

قَالَ فَأَلْهَ لَهَا أَنَا الأَخْسَسُ إِنَّ لِلَّهِ فِي الْمَكْحَلِ وَ الْفَصْلِ لَشَيْءٌ، إِذَا سَلِبَ عَنْهُ

Umar said, ‘Over there is a sheykh from the clan of Hashim as and traces of knowledge. One has to go to him aswsw and he aswsw does not come’. They went to him aswsw and found him aswsw leaning upon a spade. He asked him aswsw about what he wanted, and he aswsw gave him the answer. Umar said, ‘Your aswsw people have turned away from you aswsw, and you aswsw are more rightful with it (caliphate)’. He aswsw said: ‘Surely, the Day of Decision is (a Day) of appointment [78:17]’. 324

And it is reported from Ibn Al-Hanafiya, ‘Ali asws Bin Abu Talib asws, with him asws in knowledge of the Book, the first and the last’. 322

وَ قَالَ النَّبِيُّ صَالِحَةُ إِذَا اخْتَلَفْتُمْ فِي َْ ْ

322 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen aswsw, Ch 93 H 53 g
323 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen aswsw, Ch 93 H 53 h
324 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen aswsw, Ch 93 H 53 i
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, (and) ‘Ibanah’ of Ibn Battah, ‘Umar had said regarding what he had been asked about Ali asws (when) he asws had relieved (his worry) from him, ‘May Allahazwj not let me live after you asws’. 325

His saww words: ‘Ali asws is a receptacle of my saww knowledge’. 326

Words of Ali asws: ‘I am most learned of you in knowledge, and your most ahead of you in being a Muslim’. 327

His saww words: ‘The most learned of my saww community from after me saww is Ali asws Bin Abu Talib asws’. 328

Words of Ali asws: ‘The most learned of my community from after me was Ali asws Bin Abu Talib asws. The Prophet saww has given Ali asws, may the Salwaat of Allah azwj be upon him asws, such a segment of merits, if it were to be apportioned upon people of the earth, it would be capacious for them, and He azwj has given him such a segment from the understanding, if it were to be apportioned upon people of the earth, it would be capacious for them’. 329

(The book) ‘Hilyat Al-Awliya’ – ‘The Prophet saww was asked about Ali asws Bin Abu Talib asws’, he saww said: ‘The wisdom is divided into ten segments. Ali asws has been given nine segments and the (rest of the) people, one segment’.

And we are reporting from Saeed Bin Abu Al Khazeyb and someone else,

‘Al-Sadiq asws said to Ibn Abu Layli: ‘Are you judging between the people, O Abdul Rahman?’ He said, ‘Yes, O son asws of Rasool-Allah azwj!’ He asws said: ‘By which thing are you judging?’ He said, ‘By the Book of Allah azwj’. He asws said: ‘So what if you cannot find (the issue) in the Book

325 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 1
326 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 2
327 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 3
328 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 4
329 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 5
of Allah^{asws}? He said, ‘From Sunnah of Rasool-Allah^{saww}, and whatever I cannot find in these two, I take is from the companions with what they had been united upon’.

He^{asws} said: ‘So, when they had differed, then by whose word do you take from them?’ He said, ‘By the word of the one I want, and I oppose the rest’. He^{asws} said: ‘Have you (ever) opposed Ali^{asws} regarding what has reached you that he^{asws} had judged with?’ He said, ‘Maybe I have opposed him^{asws} to someone else from them’.

Abu Abdullah^{asws} said: ‘What will you be saying on the Day of Qiyamah when Rasool-Allah^{saww} says: ‘Yes, Lord^{azwj}! This is one, a word from me^{saww} had reached him, but he opposed it’. He said, ‘And where have I opposed his^{asws} word, O son^{asws} of Rasool-Allah^{saww}?’

He^{asws} said: ‘Has it reached you that Rasool-Allah^{saww} had said: ‘The most judicial of you all is Ali^{asws}?’ He said, ‘Yes’. He^{asws} said: ‘So when you opposed his^{asws} word, did you not oppose the word of Rasool-Allah^{saww}. The face of Abu Layli paled, and he was silent’.

The book ‘Al Ibanah’ – Umama said,

‘Rasool-Allah^{saww} said: ‘The most learned with the Sunnah and the judgments after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}’.

(The books) ‘Kitab Al Jila’a Wa Al Shifa’, and ‘Al Ihan Wa Al Mihan’ –

Al-Sadiq^{asws} said: ‘Ali^{asws} passed a judgment at Al-Yemen. They came to the Prophet^{saww} and said, ‘Ali^{asws} has been unjust to us!’ He^{saww} said: ‘Ali^{asws} isn’t an oppressor, nor has he^{asws} been Created for the injustice, and that Ali^{asws} is your guardian after me^{saww}, and the decision is his^{asws} decision, and the word is his^{asws} word. No one will reject his^{asws} decision except a Kafir, nor be pleased with it except a Momin’.

330 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 93 H 54 / 6
331 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 93 H 54 / 7
332 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{asws}, Ch 93 H 54 / 8
Abu Nueym Al Hafiz, by his chain,

‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} taught me\textsuperscript{asws} a thousand doors (of knowledge), each door opened a thousand doors for me\textsuperscript{asws}’.\textsuperscript{333}

أبو عبد الله ع كان في ذواة سبئ للنبي ص صحيحة صغرية هي الأخرُج التي يفتح كل حرف فما خرج منها إلا خزفان حتى الساعة.

Abu Abdullah\textsuperscript{asws}: ‘There was a small parchment in the sheath of the Prophet\textsuperscript{saww}. These were the letter which each letter opened a thousand letters. Nothing has come out from these except two letters until now’.\textsuperscript{334}

و في رواية أن علياً ع دفعه إلى الحسن فقرأها أيضاً ثم أعطى مختبأ فلم يقدر على أن يفتحها.

And in a report: ‘Ali\textsuperscript{asws} handed it (the parchment) to Al-Hassan\textsuperscript{asws}, and he\textsuperscript{asws} read it as well. Then he\textsuperscript{asws} gave it to Muhammad, but he was not able upon opening it’.\textsuperscript{335}

قال أبو القدام الستة و ذلك نحو أن يقول النبي في كل مكبل في الاعادة أي موضوع كان في كل موزون.

Abu Al-Qasim Al-Basty, and that is approximate that he\textsuperscript{asws} said: ‘The usury (interest) is in every measure habitually whichever place it may be, and in every weight’.\textsuperscript{336}

و إذا قال: يجد من البيض كل ما ذلق أعلاه و غلط أسفه.

And when he\textsuperscript{asws} said, ‘Permissible from the egg is all what its top is thin, and its bottom is thick’.\textsuperscript{337}

و إذا قال: يجد من جسم ذي ناب من السماع و ذي جلوب من الطير و يجد النافقي.

And when he\textsuperscript{asws} said: ‘Prohibited is all with fangs from the predators, and with claw from the birds, and the rest is Permissible’\textsuperscript{r}.\textsuperscript{338}

قول النصابي عن مُنّا ع عليله من أمرأ فائدة أعدأ لبهداء.

The words of Al-Sadiq\textsuperscript{asws}: ‘All what Allah\textsuperscript{azwj} has Cause His\textsuperscript{azwj} Command to overcome, so Allah\textsuperscript{azwj} is most Excusing to His\textsuperscript{azwj} servants’.\textsuperscript{339}

فيما من يقهب و الحسنين من مغانية و شماشين الجفريين و إضاعين من عبد الله ن حفظ كلهم عن أبي عبد الله، قال: لما حضر رسول الله ص الحسن دخل عليه قليلاً ع فأخذ رأسة معه ثم قال يا علياً إذا أن مقتباً فعندي و كفتي ثم أعفيني و سالتي ي أًفه.

\textsuperscript{333} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 9

\textsuperscript{334} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 10

\textsuperscript{335} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 11

\textsuperscript{336} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 12

\textsuperscript{337} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 13

\textsuperscript{338} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 14

\textsuperscript{339} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 15
Aban Bin Taghlib and Al-Husayn Bin Muawiya and Suleyman Al Ja’fary, and Ismail Bin Abdullah Bin Ja’far, all of them,

‘From Abu Abdullahasws having said: ‘When the death presented to Rasool-Allahsaww, Aliasws entered to see himsaww, so heasws inserted hisasws head with himsaww (under a cover), then said: ‘O Aliasws! When Isaww pass away, then wash measww and enshroud measww, then sit measww up and ask measww and write it down’’.

(340)

And in a report of Abu Awanah, by his chain, ‘Aliasws said: ‘Iasws did so, and heasww informed measws with what would be happening up to the Day of Qiyamah’’.

Jumi Bin Umeyr Al-Tameemi, from Ayesha in a Hadeeth, she said, ‘And the breathing (or soul?) of Rasool-Allahsaww flowed in hisasws palm, then heasww returned it in hissaww mouth’.

(343)

And it has reached me from Al Safwany who said, ‘It is narrated to me by Abu Bakr Bin Mahrawiya, by his chain to,

‘Umm Salama’ra in a Hadeeth, said, ‘I was in the presence of the Prophetasww and heasww handed a book to me’ra and said: ‘One who seeks this letter from you’ra, from the ones who would be standing after measww, hand it over to him’.

Then she’ra mentioned the standing of Abu Bakr, Umar and Usman, and that they did not ask for it. Then she’ra said: ‘When Aliasws was pledge allegiance to, heasws descended from the pulpit and came and said to me’ra: ‘O Umm Salama’ra! Give me the book which Rasool-Allahsaww hand handed it to you’ra.’

Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 16
Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 17
Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 18
Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 19
She ra said, 'I ra said, 'You asws are its owner'. He asws said: 'Yes'. She ra handed it to him asws. It was said (to her ra), 'What was in the book?' She ra said, 'All things besides the establishment of the Hour’.

And in a report of Ibn Abbas, 'When Ali asws stood (as a caliph), he asws went to her ra and demanded the book. He asws opened it and looked into it, then he asws said: 'This is knowledge of forever’.

Abu Abdullah asws said: 'They are licking (from) the puddle and are leaving out the grand river!’ He asws was asked about the meaning of that. He asws said: 'Knowledge of the Prophets as with its secrets. Allah aswj have Revealed it to Muhammad saww, and Muhammad saww made all of that to be with Ali asws’.

It is reported by Hubeysh Al-Kinany, he heard Ali asws saying: 'By Allah aswj! asws learn by delivering the Message, and ratification of the counting and completion of the phrases.

And his asws words: 'In between my asws two sides, there is immense knowledge, if only asws could find a carrier for it’.

And his asws words: 'Even if (all) the coverings were to be removed, asws would not be increased in certainty (anymore)’.
‘Amir Al-Momineen⁷⁴⁷ said in the presence of the Emigrants and the Helpers, and he⁷⁴⁷ gestured to his chest: ‘How much am I filled with knowledge, if only I could find a seeker for it. Ask me before you lose me! This is a container of knowledge. This is saliva of Rasool-Allah⁷⁴⁸! This is what Rasool-Allah⁷⁴⁸ made me taste with a tasting!

So, ask me, for with me is knowledge of the former ones and the latter ones. But, by Allah⁷⁴⁹! If the platform were to be set up for me, then I sit upon it, I would judge the people of Torah by their Torah, and between the people of Evangel with their Evangel, and between the people of Psalms with their Psalms, and between the people of Furqan with their Furqan, until every Book calls out: “Ali⁷⁴⁸ has judged in me by the Judgment of Allah⁷⁴⁹ in me!”

And in a report: ‘Until Allah Causes the Torah and the Evangel to speak’.

And in a report: ‘Until every Book these Books, blossoms and says: “O Lord⁷⁴⁹! Ali⁷⁴⁸ has judged by Your Judgment!”

Then he said: ‘Ask me before you lose me! By the One Who Split the seed and Formed the person! If you were to ask me about Verse by Verse, whether it was Revealed at night or it was Revealed during a day, Meccan, and Medinite, and in a journey and during staying, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its interpretation and its Revelation, I will inform you all!’
And in (the book) ‘Gurar Al Hakam’, from Al-Amr – ‘Ask me asws before you lose me asws, for I asws am more informed with the pathways of the skies than you are with the paths of the earth!’

And in (the book) ‘Nahj Al Balagah’ – ‘By the One azwj in Whose Hand is my asws soul! You will not ask me asws about anything regarding what is between you and the Hour, nor about any group guiding a hundred and straying a hundred except I asws will inform you of their caller, and its leader, and its usher, and the encampment of its riders, and enclosure of its rides, and who from its people would be killed with a killing, and dying a (natural) death!’

And in a report: ‘If I asws so desire, to inform each one of you with his way out, and his time of death, and entirety of his concerns, I asws can do so!’

And from Salman ra, ‘He asws said: ‘With me asws is knowledge of the deaths and the afflictions, and the lineages, and the decisive address, and births of Al-Islam, and births of Kufr. And I asws am owner of the branding iron, and I asws am the greatest distinguisher, and the government of governments. So, ask me asws about what will be happening up to the Day of Qiyamah, and about what has happened before me asws, and in my asws era and until Allah azwj was worshipped’.

Abu Yusuf Yaqoub in his Tafseer, from Ibn Abbas,

‘Regarding His azwj Words: Do not move your tongue with it in order to hasten with it [75:16], The Prophet saww used to move his saww lips during the Revelation in order to memorise it. Heazwj Said to him saww: Do not move your tongue with it – meaning the Quran - in order to hasten with it [75:16], from before he saww was free from it being recited to you saww.

353 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 29
354 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 30
355 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 31
356 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 32
Surely, upon Us is its collection [75:17]. He (Ibn Abbas) said, ‘Allahazwj Guaranteed Muhammadasww, Aliasws Bin Abu Talibasws collected the Quran after Rasool-Allahsaww.

Ibn Abbas said, ‘Allahazwj Collected the Quran in the heart of Aliasws, and Aliasws collected it after the expiry of Rasool-Allahsaww by six months’’. 357

And in a Hadeeth of Abu Rafie – ‘The Prophetasaww said during hissaww illness in which heasaww passed away, to Aliasws Bin Abu Talibasws: ‘O Aliasws! This is the Book of Allahazwj, take it to youasws!’

Aliasws collected it in a cloth and went to hisasws house. When the Prophetasww passed away, Aliasws sat and compiled it like what Allahazwj had Revealed, and heasws was knowledge with it’. 358

And it is narrated to me by Abu Al A’ala Al Attar and Al Muwaffaq preacher of Khuwarizm in their books, by the chain from Ulay Bin Rabah,

‘The Prophetasww instructed Aliasws with compiling the Quran, so heasws compiled it and wrote it’. 359

Jabalah Bin Suheym, from his father,

‘From Amir Al-Momineenasws having said: ‘If the platform were to be set up for measws and myasws right is recognise for measws, Iasws would bring out to them a Quran Iasws have written it and Rasool-Allahsaww had dictated unto measws’’. 360

And it is being reported as well that rather Aliasws delayed from pledging allegiance to Abu Bakr (when forced to do so) was due to compilation of the Quran’. 361

357 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 33
358 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 34
359 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 35
360 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 36
361 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 37
Abu Nueym in (the book) ‘Al Hilyah’, and Al Khateeb in (the book) ‘Al Arbaeen’, from Al Sudy, from Abd Khayr,

‘From Ali asws having said: ‘When Rasool-Allah saww passed away, I asws vowed or swore that I asws will not place my asws cloak upon my asws back until I asws collect what is between the two tablets. So, I asws did not place my asws cloak until I asws had collected the Quran’”. 362

And in the Ahadeeth of People asws of the Household: ‘He asws had sworn that he asws would not place his asws cloak upon his asws shoulders except for the Salat until he asws had compiled the Quran and collect it. He asws was cut off from them for a period until he asws had collected it. Then he asws came out to them with it in a shawl carrying it, and they were gathered in the Masjid. They disliked his asws arrival after the cutting off (period) with his asws wandering (in the wilderness).

They said, ‘Abu Al-Hassan asws has come for a matter’. When he asws was in their midst, he asws placed the Book between them, then said: ‘Rasool-Allah saww said: ‘I saww am leaving behind among you all what if you were to adhere with it, you will never stray, the Book of Allah azwj and my saww family asws. And this is the Book and I asws am the family asws’.

The second (Umar) stood up to him asws and said to him asws, ‘If the Quran happens to be with you asws, so with us is similar to it, so there is no need for us regarding you two’. He asws carried the Book and returned with it after having necessitated the argument to them” 363

And in a lengthy Hadeeth from Al-Sadiq asws: ‘He asws carried it and turned back returning towards his asws room and he asws was saying: but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187]. And for this (reason) Ibn Masoud stated that Ali asws had collected it and read his asws Quran. When he read it, followed his asws Quran” 364

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362 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 38
363 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 39
364 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 40
Two men recited thirty Verses from (Surah) Al-Ahqaf and they both differed in their recitation. Ibn Masoud said, ‘This is the differing I have not read it’. He went with them both to the Prophet saww. He saww got angered and Ali asws was in his presence. Ali asws said: ‘Rasool-Allah saww instructs you that you should recite it like what you have been taught’.

And it is reported that when Zayd recited ‘Al-Tabuh’, Ali asws said: ‘Write it as ‘Al-Tabut!’ He wrote it like that’. 365

History by Al Baladuri and (the book) ‘Hilyat Al Awliya’ –

‘Ali asws said: ‘By Allah azwj! No Verse was Revealed except asws know regarding what it was Revealed, and where it was Revealed. Was it Revealed at night or at daytime, in the coast or a mountain? My Lord has Gifted me asws a wise heart and a knowledgeable tongue’. 366

(Qwat Al Quloob) – Ali asws said: ‘If so desire, I load seventy camels in interpretation of ‘Opening of the Book’ (Surah Al-Fatiha)’. 367

(Musnad) of Abu Haneefa – Hisham Bin Al Hakam said,

‘Al-Sadiq asws said to Abu Haneefa: ‘From where you are taking the analogy?’ He asws said, ‘From the words of Ali asws Bin Abu Talib asws and Zayd Bin Sabit where they both testified by Umar regarding the seriousness and the brotherhood. Ali asws said to him: ‘If a branch were to sprout from a tree, and from the branch sprout two branches, which of the two would be closest, the two branches of its companion which had emerged with it or the tree itself?’
Zayd said, 'If a stream were to spring out from a brook, and two streams spring from the stream, which of the two would be closer, one of the two streams to its companion or the stream itself?'

His words: ‘Ali is with the truth’.

Al-Tirmizi and Al-Balazuri – ‘It was said to Ali, ‘What is the matter you are the most frequent of the companions of the Prophet in narrating Ahadeeth?’ He said: ‘Whenever he asked me, he answered me, and when I was silent, he initiated (for) me’.

The book of Ibn Mardaway – ‘He said: ‘Whenever I asked, I was given, and when I was silent, I was begun with’.

The Prophet said: ‘Ali is a divine (personality) of this community’.

Abu Bakr Al Shirazi in his book, from Malik, from Anas (well-known fabricator), from Ibn Shihab, and Abu Yusuf Yaqoub Bin Sufyan in his Tafseer, and Ahmad Bin Hanbal, and Abu Ya’la in their ‘Musnad’ – Ibn Shihab said, ‘It is narrated to me by Ali Bin Al-Husayn that his father Al-Husayn informed him that Ali Bin Abu Talib informed him that the Prophet came at night to him and (Syeda) Fatima daughter of Rasool-Allah, and said: ‘Did you not pray the Salat?’ I said: ‘O Rasool-Allah! But rather, our souls are in the Hand of Allah’. When He so Desires to Send us, He will Send us, i.e. frequent the kindness with us’.

368 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 44
369 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 45
370 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 46
371 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 47
He\\textsuperscript{asws} left when I\\textsuperscript{asws} said that and did not return to me\\textsuperscript{asws}. Then I\\textsuperscript{asws} heard him\\textsuperscript{asww} and he\\textsuperscript{asww} turned around striking his\\textsuperscript{asww} thigh, saying: \textit{and the human being was always argumentative in most things [18:54]} – meaning speaking the truth and the truthfulness.

And he\\textsuperscript{asws} said to Ra’s Al-Jalut, when he had said to him\\textsuperscript{asws}, ‘You (Muslims) did not wait after your\\textsuperscript{asws} Prophet\\textsuperscript{asww} except for thirty years until you struck each other’s face with the sword’.

He\\textsuperscript{asws} said: ‘And your (Jews) feet had not even dried from the water of the sea until you said to Musa\\textsuperscript{as}: \textit{Make a god for us just as there is a god for them}. [7:138].

And the people of Al-Basrah sent Kaleyb Al-Jumry to him\\textsuperscript{asws} after the day of the (battle of the) camel to remove the suspicions from them regarding his\\textsuperscript{asws} matter, so he\\textsuperscript{asws} mentioned to him what he knew that he\\textsuperscript{asws} is upon the truth. Then he\\textsuperscript{asws} said to him: ‘Pledge!’ He said, ‘I am only a messenger of the people, so I cannot do anything new until I return to them’.

He\\textsuperscript{asws} said: ‘What is your view if those who are behind you had sent you as a pioneer to seek the falling of rain for them, so you returned to them and informed them about the herbage and the water (as well)?’

He said, ‘Extend your\\textsuperscript{asws} hand!’ Kuleyb said, ‘By Allah\\textsuperscript{azwj} I am not able to refuse at the establishment of the argument against me’. He pledged to him\\textsuperscript{aswsrut}.

And his\\textsuperscript{asws} words: ‘The first recognition of Allah\\textsuperscript{azwj} is His\\textsuperscript{azwj} Tawheed, and the origin of His\\textsuperscript{azwj} Tawheed is negation of the descriptions about Him\\textsuperscript{azwj} up to the end of the Hadeeth’.

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\textsuperscript{373} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\\textsuperscript{asws}, Ch 93 H 54 / 49
And it is reported that a Bedouin heard from a vulgar (man) reciting: *Allah is Disavowed from the Polytheists, and His Rasool [9:3]*. He hit his head and contended him to Amir Al-Momineen asws. He said to him asws regarding that. He said: ‘He is committing Kufr in his recitation’. He asws said: ‘He is not being deliberate with that’.

Al-Jahiz in ‘Kitab Al-Ghurra’ – Ali asws wrote to Muawiya: ‘Your pride has deceived you, so that deficiency of yours will become your disgrace, so fear immoralities of your deeds, perhaps you will calm down with this’.

And he asws said: ‘One who believes is secure’.

And it is reported by Al Kalby, from Abu Salih and Abu Ja’far Bin Babuwayh, by his chain, ‘From Al-Reza asws, from his asws forefathers asws: ‘The companions gathered, and they discussed that (the letter) ‘Alif’ is the most letter to be included in the speech.

So, he asws improvised the sermon elegantly, the beginning of which is: ‘asws praise the One azwj, Magnificent are His azwj Dealings, and Hisazwj Favours are Perfected, and Hisazwj Mercy precedes, and Hisazwj Words are completed, and Hisazwj Desire is implemented, and Hisazwj Judgment is far reaching’ – up to its end (without using the letter ‘Alif’ in the sermon).

Then he asws improvised to another sermon from without (using the letters with dots in them), the beginning of which is: ‘The Praise is for Allah azwj, rightful of the Praise, and is its shelter, and for Himazwj the Praise is emphasised, and its best, and quickness of the Praise, and its secrets, and the clean Praise, and its listening, and the most honourable Praise, and its beginning to its end’. And I have referred to these in the treasured, the hidden.

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374 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 50
375 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 51
376 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 52
And from his\textsuperscript{asws} speech is: ‘Be frightened and join up, for rather you last ones are awaiting with your first ones!’

و ق َوْلُهُ وَ َْنْ يَقْبيضْ يَدَهُ َِنْ َِشييَْتيهي 
فَإينَََّّا ي َقْبيضُ َِنْهُمْ بييَدٍ وَاحيدَةٍ وَ ي ُقْبَضُ ْينْهُمْ َِنْهُ أَيْدٍ كَثييَْةٍ وَ َْنْ تَلينْ حَاْييَتُهُ يَسْتَدي

And his\textsuperscript{asws} words: ‘And the one who withholds his hand from his clan, so rather he would be withholding one hand from them, and many hands of theirs would be withheld from him. The one who softens his edges would attract the cordiality’.

وَ ق َوْلُهُ الْمَرْءُ مَُْبُوءٌ تََْتَ ليسَانيهي فَإيذَا تََِلَّمَ ظَهَرَ ْيثْلُهُ

And his\textsuperscript{asws} words: ‘The person is hidden under his tongue. When he speaks, he is revealed. For example: \textit{and you can (already) recognise them by their tone of speech, [47:30]’}.

وَ ق َوْلُهُ قييمَةُ كُل ي اْْريئٍ َْا يَُْسينُ ْيثْلُ

And his\textsuperscript{asws} words: The worth of every person is what he is good at. For example: \textit{He said: ‘Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; [2:247]’}.

وَ ق َوْلُهُ الْقَتْلُ يُقيلُّ الْقَتْلَ ْيثْلُهُ

And his\textsuperscript{asws} words: ‘The killing kills the killing’. For example: \textit{And for you, in the retaliation, there is life, [2:179]’}.

‘The companions differed regarding the female infanticide (the killing of the newborn). Ali\textsuperscript{asws} said to them: ‘She cannot be a killed female until seven movements come upon her’. Umar said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} speak the truth. May Allah\textsuperscript{azwj} Extend your\textsuperscript{asws} life’. He intended the clarification regarding His\textsuperscript{azwj} Words: \textit{And We have Created the human being from an extract of clay [23:12] – the Verse. He\textsuperscript{asws} indicated that when it is released after the birth, then buried, so it has been buried alive’}.\textsuperscript{378}
His\textsuperscript{379} words: One who cultivates the hostility will reap the losses. One who remembers the death will forget the (long) hopes. One whom the intellect makes him sit down, the ignorance will stand with him. O people of deception! What is your indulgence with a house (of world), its best is trivial, and its evilest is hoped for, and its bounties are taken away, and its dearest is ruined, and its peace is warred upon, and its owner is owned, and its inheritance is neglected”\textsuperscript{379}.

\textbf{He\textsuperscript{380} said: ‘I\textsuperscript{380} am the dot, I\textsuperscript{380} am the line, I\textsuperscript{380} am the dot, I\textsuperscript{380} am the dot and the line’}. (p.s. – a line is an extended dot)\textsuperscript{380}

And he\textsuperscript{381} was asked about the top (highest) knowledge. He\textsuperscript{381} said: ‘A form higher than the material, higher than the strength, and the preparation flashed for it, so it shone, and it’s resemblance was cast in its personality, so His\textsuperscript{381} Work was revealed from it, and He\textsuperscript{381} Created the human being, and there he was breathing, speaking, and Made him clever with the knowledge. The first essence resembled its reason, and when his temperament was stabilised and the opposites (doubts causing conflicts) were separated, and the seven difficulties participated with it’’\textsuperscript{381}. 

\textbf{Hafs Bin Khalid, raising it, said,}

‘While two men were seated during the era of Umar, when a bound someone passed by a shackled slave of his. One of them said, ‘If he does not have such and such in his shackles, then his wife is divorces thrice (a bet).’ The other said, opposite to his words. The master of the slave was asked, ‘Can you untie him until his weight can be determine?’ He refused. They raised it to Umar. He said to them, ‘Isolate your wives’, and he sent a message to Ali\textsuperscript{382} and asked him\textsuperscript{382} about that.

\textsuperscript{379} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{382}, Ch 93 H 54 / 55

\textsuperscript{380} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{382}, Ch 93 H 54 / 56

\textsuperscript{381} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{382}, Ch 93 H 54 / 57
He called for a basin and instructed the slave to make his leg into it, then instructed that the water be poured until the bonds were immersed and the legs. Then he marked the basin with a marking and instructed him to raise his shackles from his leg. The water level went down from the marking. He called for some iron and placed it in the basin until the water returned to its place. Then he instructed for the water to be weighed. Its weight happened to be like the weight of the shackles, and the shackles were taken out and weight, and it happened to be like that. Umar was surprised at the method.

Then he made the elephant to be in it until it returned to its measurement which the water had ended to the dye of the water at first. Then he instructed with weighing the wood which was taken out. When it was weighed, he said: ‘This is the weight of the elephant’.

And it is said, ‘He placed the helm and made the paddle and flowed it upon the Euphrates in the days of Siffeen’. 382

Saeed Bin Jubeyr, ‘Dihqaq met Amir Al-Momineen asws, and in a report of Qays Bin Sa’ad, ‘Markhan Bin Shasou from Al-Madain met him asws to a bridge at Bawazin. He said to him, ‘O Amir Al-Momineen asws! The emerging stars are inauspicious, and the inauspiciousness has turned the fortunate to the inauspicious. So, when it would be a day like this day, it obligates upon the wise one to hide, and this day of yours asws is difficult. Two stars have

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382 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 58
been paired during it, and the scale (libra) is fixed during it and mingled from your asws constellation with the fires, and the war isn’t for you asws in any place.

Amir Al-Momineen asws said: ‘O you Dihqan, the foreteller of the effects, the fearing from the pre-Determinations! Yesterday was not a companion of the scale (Libra), and in which constellation was the companion of Cancer? And much did it emerge from the lion (Leo) And the times are in the movement? And how much is between the travelling and the visiting (stars)?’ He said, ‘I shall be looking in the astrolabe’.

Amir Al-Momineen asws smile and said to him: ‘Woe be unto you, O Dihqan! You are travelling the constants, or how will you be deciding upon the flowing (stars)? And where are the timings of the lion (Leo) from the emergence? And what is the Venus from the follow-up and the uniting? And what is the rotation of the travelling, the moving? And how much is measurement of the rays of the scale? And how much is the attainment in the mornings?’ He said, ‘There is no knowledge for me with that, O Amir Al-Momineen asws!’

He asws said to him: ‘O Dihqan! Is the result of your knowledge that the house of the king of China would be transferred, and the houses at Zanj would be burned down, and the house of fire in Persian would be extinguished, and the minaret of India would be demolished, and Sarandeeb would drown, and a fortress at Spain would be broken, and result of leave Rome with the Romans?’

And in a previous report: ‘The fall of the house in China, and eruption of the tower at Maajin, and fall of the bridge of Sarandeeb, and defeat by the paths of Rome by Armenia, and Na’ila would be judge of the Jews, and the ants would be disrupted in the valley of the ants, and an African king would die. Were you knowing this?’ He said, ‘No, O Amir Al-Momineen asws!’

And in a report, ‘asws thought you knew the differing of the Jupiter and Saturn. But rather, asws shall radiate for you in the twilight, and the rays of Mars would appear to you regarding the sorcery and connect its connection with the moon’.
Then he\textsuperscript{asws} said: ‘Last night, seventy thousand worlds ascended and seventy thousand were born in every world, and tonight the like of them (in number) will be dying’ – and he\textsuperscript{asws} gestured towards Sa’ad Bin Mas’ada the Kharijite, and he was a spy for the Kharijites in his\textsuperscript{asws} army. The accursed thought that he\textsuperscript{asws} has said: ‘Seize him!’ He committed suicide and died.

Al-Dihqan fell in Sajdah (unconscious). When he woke up, Amir Al-Momineen\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} show you from an eye of inclination?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} and my\textsuperscript{asws} companion are neither eastern nor western. We are origin of the pole and knower of astronomy.

As for your words, ‘Your\textsuperscript{asws} constellations are mingled with the fires, and Cancer has appeared from it’, the answer is that you are deciding for me\textsuperscript{asws}, not against me\textsuperscript{asws}. As for its light and its illumination, so it is with me\textsuperscript{asws}. And as for its burning and its flames, these are away from me\textsuperscript{asws}. This is a futile issue, calculate it if you can calculate’.

Amir Al-Momineen\textsuperscript{asws} was asked about the industrialisation. He\textsuperscript{asws} said: ‘It is a branch of Prophet-hood, and preservation of magnanimity, and the people are talking regarding it with the apparent, and I\textsuperscript{asws} am a knower of its apparent and its esoteric. By Allah\textsuperscript{azwj}! It is not except rigid water, and the stagnant air, and ravishing fire, and a flowing land’.

And he\textsuperscript{asws} was asked regarding during his\textsuperscript{asws} sermon, ‘Does (turning metal into gold) exist?’ He\textsuperscript{asws} said: ‘Which
thing is it from?’ He said: ‘It is from flickering mercury, and the lead, and the glass, and the yellow iron, and the green crystallised substance on copper, the inks, except you should stop from crossing over these’.

It was said, ‘Our understandings cannot reach to that’. He said: ‘Make it to be part soil and part water, and overwhelm the soil with the water, and it’s done’. It was said, ‘Increase for us, O Amir Al-Momineen!’ He said: ‘There is no increase upon it, for the ancient wise ones had not increased upon it lest the people play around with it’.

Abu Abdullah: ‘Amir Al-Momineen was saying: ‘When the boy happens to be of a little back, small limps, calm looks, he is from the one his goodness can be hoped for and there is safety from his evil; and when the boy happens to be of strong back, large manhood, sharp looks, so he is from the one his goodness cannot be hoped for, nor is there safety from his evil’.

And from him having said: ‘He will live, the child of six months, and of six months, and of nine months, and he will not live when of eight months (pregnancy)’.

And from him: ‘Milk of the girl and her urine come out from the bladder of her moths, and milk of the boy comes out from the biceps and the shoulders’.

And from him: ‘The child grows every year by four fingers, (measured) by his own fingers’.

And a man asked Amir Al-Momineen about the child, ‘What is the matter sometimes he resembles his father and his mother, and sometimes he resembles his maternal uncle and his paternal uncle?’

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384 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 60
385 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 61
386 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 62
387 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 63
And he said to Al-Hassan: ‘Answer him!’ He said: ‘As for the child, when the man goes to his wife with a tranquil self, and limbs without restlessness, the two seeds meet as two contenders. If the seed of the man surmounts the seed of the woman, the child comes to resemble his father, but if the seed of the woman surmounts the seed of the man, he resembles his mother.

And when he goes to her with an uncomfortable self and restless limbs, not calm, the two seeds get disturbed and they fall on the right side of the womb and/or its left. If it falls upon the right side of the womb, it falls upon the veins of the paternal uncles and the paternal aunts, and he resembles his paternal uncle and paternal aunt. And if it falls on the left of the women, it falls upon veins of the maternal uncles and maternal aunts, so he resembles his maternal uncle and his maternal aunt’.

The man stood up and he was saying, ‘Allah is more Knowing where to Make His Message to be’. And it is reported that he (who asked questions) was Al-Khizir.

And the Prophet was asked: ‘How does the woman become female and how does the man become male?’ He said: ‘The two waters meet, so when the water of the woman is higher than the water of the man, it (child) is effeminate, and it the water of the man is higher than the water of the woman, it (child) is masculine’.

And from overindulgence of his wisdom, what is reported from Usama Bin Zayd and Abu Rafie in a Hadeeth – Jibraeel descended unto the Prophet and said: ‘O Muhammad! Shall I give you glad tidings with hidden matter for your offspring?’ He narrated to him with the matter of the Torah, and a group from the people of Al-Yemen were between two black stones and named them to him.

References:
388 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 93 H 54 / 64
When they arrived at Rasool-Allah ﷺ, he ﷺ said to them: ‘Be as you are until I inform you with your names and names of your fathers, and that you have found the Torah, and you have come with it with being with you’. They handed it to him ﷺ and became Muslims.

The Prophet ﷺ placed it by his head, then supplicated to Allah ﷻ with His Name. He ﷺ woke up in the morning and it had become Arabic. He ﷺ opened it, then handed it to Ali ﷺ Bin Abu Talib ﷺ and said: ‘This is a reminder for you and for your offspring from after me’.

Amir Al-Momineen ﷺ said regarding His Words: *And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you; and Allah Spoke to Musa in a conversation [4:164]: ‘Allah ﷻ Sent a black Prophet, He did not Narrate his story to us’*. 390

Zurara, from Abu Abdullah ﷺ having said: ‘Amir Al-Momineen ﷺ said: ‘We have been Taught the speech of birds [27:16], just as Suleyman Bin Dawood ﷺ was taught (speech) of every creature in the land or sea’*. 391

Ibn Abbas said, ‘Ali ﷺ said: ‘The call of the rooster is, ‘Be mindful, O heedless ones!’; and the neighing of the horse is, ‘O Allah ﷻ! Help Your ﷻ Momineen servants against Your ﷻ Kafir servants’; and the braying of the donkey is, ‘Cursed are the tax collectors!’ and braying in the eye of Satan ﷺ; and the croaking of the frog is, ‘Glorious is my Lord ﷻ, the worshipped, the glorified in the depths of the oceans and the groaning in the grave. O Allah ﷻ! Curse the haters of the Progeny ﷺ of Muhammad ﷺ’. 392

And it is reported from Sa’ad Bin Tareyf, from Al-Sadiq ﷺ, and it is reported by Abu Amama Al-Bahily, both of them from the Prophet ﷺ in a lengthy Hadeeth, and the wordings are of...
Abu Umama, ‘The people entered to see the Prophet\textsuperscript{saww} and they congratulated him\textsuperscript{asws} for the blessing of Al-Husayn\textsuperscript{asws}.

ثم قام رجل في وسط الناس فقال بأبي الله وأمي يا رسول الله أتاني من عليّ غنياً في هذا اليوم قال وما أرى

Then a man stood up in the midst of the people and said, ‘May my father and my mother be (sacrificed) for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! We have seen a wonder from Ali\textsuperscript{asws} in this day’. He\textsuperscript{saww} said: ‘And what did you see?’

قال أتاني بسّلّم علّيّ و cúنية بمخلوق عربيين عفّختهم في غرفته و أعلمنا أن اله بسط عليه مائة ألف مثلي و أربعة و عشرون ألف مثلي ففّختا من إخصائي و عزة الملكة

He said, ‘We came to you\textsuperscript{saww} to greet unto you\textsuperscript{saww} for the blessing of Al-Husayn\textsuperscript{asws}, but he\textsuperscript{asws} barred us from you\textsuperscript{asws} and let us know: ‘There is a group of a hundred and twenty four thousand Angels have descended to see him\textsuperscript{saww’}. We were surprised from his\textsuperscript{asws} senses and his\textsuperscript{asws} counting the Angels’.

فقال الرجل ص و أفل بوجوه عليه متعلهما ما عليكم أن اله بسط عليه مائة ألف و أربعة و عشرون ألف مثلي

The Prophet\textsuperscript{saww} said and turned his\textsuperscript{saww} face towards him\textsuperscript{asws} smiling: ‘What made you\textsuperscript{asws} known that it was a group of one hundred and twenty-four thousand Angels?’

قال بأبي الله و أمي يا رسول الله جفت مائة ألف لعّ و أربعة و عشرين ألف ففّخت أثمر مائة و أربعة و عشرون ألف ففّخت ففّختا من إخصائي و عزة الملكة

He\textsuperscript{asws} said: ‘May my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} be sacrificed for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} heard a hundred and twenty-four thousand languages, so\textsuperscript{asws} knew that they were one hundred and twenty-four thousand Angels’. He\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} Increase you\textsuperscript{asws} in knowledge and kindness/politeness, O Abu Al-Hassan\textsuperscript{asws}!’

альных عن الإطلاق يأله شمل شريعت مرأة طالتها فذكرت أئهاء أحما خاضت ثلاث حيض في شهر واحده فقال شريعت إن شهدت ثلاث بسنت من بطالة أئهاء أئهاء كانت حيياً فأن طالتها في كان شهر فالفوز فقوم

(\textit{The book} 'Al Fa’iq', from Al Zamakhsari –)

‘Shureyh was asked about a woman who got divorced. She mentioned that she had menstruated three menstruation during one month. Shureyh said, ‘If three women from her intimate ones of her family members were to testify that she had menstruated (like that) during every month before she was divorced, then the (final) word would be her word’.

فقال علىن ع قالن أي أصببت بالترابيبي و هذا إذا ألبنت الموارأ

\footnote{\textit{393} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 54 / 70}
Ali asws said: "Qaloun", i.e. he got it correct, in Roman, and this is when the woman is accused.394

When Amir Al-Momineen asws came to the people of Al-Naharwan, he asws descended at Qatafta. The people of Badaruya gathered to him asws and complained to him asws of the heaviness of their taxes, and spoke to him asws in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

He asws answered them in Nabatean: 'Za'ra wa ta'ah min za'arba' – its meaning is: 'Being smaller smoke is better than a big smoke'.395

And it is reported that he asws said to a daughter of Yazdjard: 'What is your name?' She said, 'Jahanbanuya'. He asws said: 'But (it is) Shehrbanuya' – answering her in Persian’.396

And he asws had interpreted the sound of the bell.

It is mentioned by the author of ‘Misbah Al Wa’iz’, and most of our companions, from Al Haris Al Awr, and Zayd and Sa’sa two sons of Sowhan, and Al Bara’a Bin Sabrah, and Al Asbagh Bin Nubata, and Jabir Bin Shirjeel, and Mahmoud Bin Al Kawa,

‘He asws said: ‘It (the bell) is saying: ‘Glory be to Allah azwj truly, truly! Surely the Master azwj is Samad, Lasting, Forbearing from us with kindness, kindness! Had it not been for His azwj Forbearance, we would have been wretched, truly, truly, sincerely, sincerely. The Master azwj will Ask us and Harmonise us and Reckon us.

O our Master azwj! Do not Destroy us, and Make us aware, and Make us serve, and Your azwj sincere Forbearance from us has emboldened us. O our Master azwj! Your azwj Pardon be for

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394 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 71
395 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 72
396 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 54 / 73
us. The world as deceived us, and pre-occupied us, and weakened us, and consumed us, and deviated us.

O son of the world amassing, amassing! O son of the world don’t, don’t! O son of the world, (time is) ticking, ticking, weighing, weighing. The world is perishing generations, generation. There is none from a day passing away from us except a corner collapses away from us. We have wasted the ever-lasting house and we have settled in the house to perish, perish. The world is generation, generation, generation. Never, death! Never, death! Never, buried! Never is therein a death! Transfer, transfer! Buried, buried!

Hasten the weighing before the death! There is none from a day passing away from us except it weakens a pillar from us. The Masterazwj has Warned us that we will be Resurrected bare, with them.

He (the narrator) said, ‘Then the sound of the bell was terminated. The Monk had heard and became a Muslim, and said, ‘I have found in the Book that among the last of the Prophets as there will be one who will interpret what the bell is saying’. 397

(I was in the presence of Umar Bin Al-Khattab when Ka’ab Bin Al-Ashraf, and Malik Bin Al-Sayfi, and Huyay Bin Akhtab came and they said, ‘In your Book (it is written): and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133].

397 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 54 / 74
When the expanse of one Garden is like seven skies and seven earths, then all of the Gardens on the Day of Qiyaamah, where will they happen to be?'

 فقال: فَبَيْنَمَا هُمْ فِي ذَلكَ إِذْ دَخَلَ َِلي ٌّ َ فِي أَي ي َْ ْ أَن ْتُمْ فَالْتَفَتَ الْيَهُودييُّ وَ ذَكَرَ الْمَسْأَلَةَ فِي أَي ي َْ ْ يَُِونُ وَ اللَّيْلُ أَيْنَ يَُِونُ وَ اللَّيْلُ أيَّانَ يَُِونُ. 

Omar said, ‘I don’t know’. While they were in that when Ali asws entered. He asws said: ‘In which thing (discussion) are you?’ The Jew turn and mentioned the issue. He asws said to them: ‘Inform me about the day, when the night comes, where does it happen to be? And the night, when the day comes, where does it happen to be?’

فَقَالَ لَهُ فِي ِيلْمي اللََّّي يَُِونُ قَالََّ أَبَِ الَِْسَني قُلْ فِي أَي ي َْ ْ أَن ْتُمْ فَالْتَفَتَ الْيَهُودييُّ وَ ذَكَرَ الْمَسْأَلَةَ فِي أَي ي َْ ْ يَُِونُ وَ اللَّيْلُ أَيْنَ يَُِونُ وَ اللَّيْلُ أَيْنَ يَُِونُ. 

He said to him asws, ‘It happens to be in the Knowledge of Allah azwj’. Ali asws said: ‘Like that are the Gardens. There happen to be in the Knowledge of Allah azwj’. Ali asws went to the Prophet saww and informed him saww with that, and it was Revealed: therefore ask the people of Al-Zikr if you don’t know [16:43]’.

He said to him saww, ‘O Abu Al-Hassan asws! Speak’. He asws said: ‘Allah azwj Created me asws and I asws did not happen to be a thing worthy of mention, and Improved me asws, and He azwj Made me asws to be alive, not dead, and He azwj Caused me asws to grow. So, for Him azwj is the Praise regarding the excellent image, and regulated the combination.

When they withheld, he saww said: ‘O Abu Al-Hassan asws! Speak’. He asws said: ‘Allah azwj Created me asws and I asws did not happen to be a thing worthy of mention, and Improved me asws, and He azwj Made me asws to be alive, not dead, and He azwj Caused me asws to grow. So, for Him azwj is the Praise regarding the excellent image, and regulated the combination.

And He\textit{azwj} Made me\textit{asws} to think, retain, I\textit{asws} do not forget. And He\textit{azwj} Made senses for me\textit{asws} I\textit{asws} can realise with these for as long as I\textit{asws} seek. And He\textit{azwj} Made a radiant lamp inside me\textit{asws} and Guided me\textit{asws} to His\textit{azwj} religion and will never Stray me\textit{asws} from His\textit{azwj} Way. And He\textit{azwj} Made a return to be for me\textit{asws} in a life there is no termination for it.

وَ أَنْ جَعَلَنِي َْلَِاا َْاليِاا لََّ مَِْلُوكاا وَ أَنْ سَخَّرَ لَي ََِاءَهُ وَ أَرْضَهُ وَ َْا فييهيمَا وَ َْا ب َيْنَهُمَ

And He\textit{azwj} Made me\textit{asws} a king, an owner, not owned. And He\textit{azwj} Subdued His\textit{azwj} sky and His\textit{azwj} earth and whatever is in them, and whatever is between them of His\textit{azwj} creatures.

And He\textit{azwj} Made us males standing upon our strength, not females’. And Rasool-Allah\textit{saww} was saying: ‘True!’ during each phrase.

ثَُّ قَالَ فَمَا ب َعْدَ هَذَا ف َقَالََّ َوَ إينْ ت َعُدُّوا نيعْمَةَ اللََّّي لَّ تَُْصُوها فَتَبَسَّمَ رَسُولُ اللََّّي ص وَ قَالَ لييَهْنيئْكَ الْعيلْمُ يََّ أَبَِ الَِْسَني أَنْتَ وَاريثُ

Then he\textit{saww} said: ‘So what is after this?’ Ali\textit{asws} said: ‘\textit{And if you were to count the Favours of Allah, you would not be (able to) count these. [16:18]’}. Rasool-Allah\textit{saww} smiled and said: ‘Congratulations to you\textit{asws} for the wisdom! Congratulations to you\textit{asws} for the knowledge, O Abu Al-Hassan\textit{asws} You\textit{asws} are the inheritor of my\textit{saww} knowledge, and the clarifier for my\textit{saww} community of whatever it differs in from after me\textit{saww}’ – the Hadeeth’.

(The book) ‘AlHilyah’ of Abu Salih Al Hanafy,

‘From Ali\textit{asws} having said: ‘O Rasool-Allah\textit{saww}! Advise me\textit{asws}’. He\textit{saww} said: ‘Say: ‘My\textit{asws} Lord\textit{azwj} is Allah\textit{azwj}, then be straight’’. He\textit{asws} said: ‘\textit{asws} said: ‘Allah\textit{azwj} is my\textit{saww} Lord\textit{azwj} and my inclination is only with Allah. Upon Him do I rely and to Him do I turn [11:88]’. He\textit{saww} said: ‘Congratulations to you for the knowledge, O Abu Al-Hassan\textit{asws}! You\textit{asws} have drunk the knowledge as a drink and achieved it with an achievement’’.

(The book) ‘Fazaail’ of Ahmad – Ismail Bin Ayyash, by his chain,

‘From Ali\textit{asws} having judged in the era of Rasool-Allah\textit{saww}, and Rasool-Allah\textit{saww} was astounded and said: ‘The Praise is for Allah\textit{azwj} Who Make the wisdom to be among us\textit{asws}, People\textit{asws} of the Household’’. 399

399 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textit{asws}, Ch 93 H 56 a

400 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textit{asws}, Ch 93 H 56 b
I heard Amir Al-Momineen Alī asws Bin Abu Talib asws saying: ‘There is no Verse between the two covers of the Parchment (Quran) except and I asws know regarding who it was Revealed, and where it was Revealed, in a coast or a mountain, and in between my asws two sides there is immense knowledge, so ask me asws before you lose me asws. If you were to lose me asws, you will not find anyone to narrate to you like my asws narration’.

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(Question) ‘Al Majaalis’ of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah, from Al Saqafy, from Al Qatad, from Ali Bin Hashim, from his father, from Saeed Bin Al Musayyab who said, ‘I hear Yahya Ibn Umm Al Taweel saying,'From Ammar Bin Yasser ra, may Allah azwj be Pleased with him, said, ‘I was in the presence of Amir Al-Momineen Alī asws Bin Abu Talib asws in one of his asws battles, and we passed by a valley filled with ants. I ra said, ‘O Amir Al-Momineen asws! Do you asws see that any creature of Allah azwj the Exalted who would know the number of these ants?’

He asws said: ‘Yes, O Ammar ra! I asws do know a man who knows their numbers and how many males there are among them and how many females there are among them’. I said, ‘Who is that man, O my Master asws?’

He asws said: ‘O Ammar ra! Have you ra not read in Surah Yaseen: and We have Enumerated all things in a clarifying Imam [36:12]? I ra said, ‘Yes, O my Master asws!’ He asws said: ‘I asws am that clarifying Imam asws’.

(Question) ‘Al Fazaail’ of Ibn Shazan, ‘From Ammar Bin Yasser ra, may Allah azwj be Pleased with him, said, ‘I was in the presence of Amir Al-Momineen Alī asws Bin Abu Talib asws in one of his asws battles, and we passed by a valley filled with ants. I ra said, ‘O Amir Al-Momineen asws! Do you asws see that any creature of Allah azwj the Exalted who would know the number of these ants?’

He asws said: ‘Yes, O Ammar ra! I asws do know a man who knows their numbers and how many males there are among them and how many females there are among them’. I said, ‘Who is that man, O my Master asws?’

He asws said: ‘O Ammar ra! Have you ra not read in Surah Yaseen: and We have Enumerated all things in a clarifying Imam [36:12]? I ra said, ‘Yes, O my Master asws!’ He asws said: ‘I asws am that clarifying Imam asws’.

‘Rasool-Allah saww said: ‘Jibraeel as came to me saww with a ride (rug) from the rides (rug) of Paradise. I saww sat upon it. When I saww came to be in front of my saww Lord aswj, He aswj Spoke to

401 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 57
402 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 58
me’saww and Whispered to me’saww. I’saww did not learn anything from the things except I’saww taught it to the son’saww of my’saww uncle asws Ali asws Bin Abu Talib asws. Thus, he asws is the door of the city of my’saww knowledge.

Then the Prophet’saww called him asws and said: ‘O Ali asws! Your asws peace is my saww peace and your asws was is my saww war, and you asws are the flag in what is between me saww and my saww community, after me saww’.

A book was found in the grave of Al-Zamazamy in which was written the history of one thousand and two hundred years in Assyrian writing, and its interpretation in Arabic.

He said, ‘When the quarrel happened between Musa as Bin Imran as and Al-Khizr as in the Words of the Mighty and Majestic in Surah Al-Kahf in the story of the ship and the boy and the wall, and he as returned to his as people. His as brother Haroun as asked him as about what he as had learnt from Al-Khizr as. He as said: ‘Knowledge, its ignorance does not harm. But what happened was stranger than that’. He as said: ‘And what is stranger than that?’

He as said: ‘While we as were standing at the coast of a sea when a bird came, being upon a body of the falcon. It descended upon the sea and took (a drop) in its beak and threw it towards the east. Then it took secondly and threw it towards the west. Then it took thirdly and threw it towards the north. Then it took fourthly and threw it towards the south. Then it too and threw it towards the sky. Then it took and threw it towards the earth. Then it took another time and threw it towards the sky. Then it fluttered and flew away, and we as remained not knowing what the bird intended by its deed.

While we as were like that when Allah azwj Sent an Angel unto us as in the image of a human being. He said, ‘What is the matter I see you as confused?’ We as said: ‘Regarding what the

403 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 59
bird had intended by its deed’. He said, ‘Don’t you both know?’ We as said: ‘Allahazwj is more knowing’.

He said, ‘Reality is the Oneazwj Who Made east to be the east, and Made west to be the west, and Raised the sky and Spread the earth. Allahazwj will be Sending a Prophet saww at the end of times, his name is Muhammad saww. For him saww would be a successor asws his name is Ali asws. Both your knowledge in (comparison to) their knowledge is like this drop in this sea’.

404 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 60

405 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 61 / 1


(The boo) ‘Kashaf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi,

‘From Alasws having said: ‘Rasool-Allahsaww sent measws to Al-Yemen. Asws said: ‘Youasws are sending measws and iasws am (only) a youth, to judge between them, and asws don’t know what aasws should be judging’. Heasww struck myasws chest and said: ‘O Allahazwj! Guide hisasws heart and Affirm hisasws tongue’. Heasws said: ‘By the Oneazwj Who Split the seed! Iasws did not doubt afterwards in any judgment between two’.”

And Al Nasaie has mentioned it and continued it in his (book) ‘Saheeh’, and it is mentioned by Ahmad Bin Hanbal in his (book) ‘Musnad’ –

‘Rasool-Allahsaww sent measws to Al-Yemen and iasws was of a young adult. Iasws said: ‘Yousaww are sending measws to a people with events happening between them, and there is no knowledge for measws with the judgments’. Heasww said: ‘Allahazwj will be Guiding yourasws tongue and Affirm yourasws heart’. So, Iasws did not doubt in any judgment between two, afterwards”.

And from (the book) ‘Al Manaqib’ –

‘From Alasws Bin Abu Talibasws having said: ‘Iasws said to Rasool-Allahasww! Advise measws’. Heasww said: ‘Say: ‘Myasws Lordazwj is Allahazwj, then be straight’’. Heasws said: ‘Iasws said it and increased: ‘Allahazwj is myasws Lord (s.w.t. and my inclination is only with Allah. Upon Him do
I rely and to Him do I turn [11:88]. He^saw^ said: ‘Congratulations to you for the knowledge, O Abu Al-Hassan^asws^. You^asws^ have drunk the knowledge as a drink and achieved it with an achievement’.  

And from him – Ali^asws^ said: ‘By Allah^azwj^! No Verse was Revealed except ^asws^ have known regarding whom it was Revealed, and where it was Revealed. My^asws^ Lord^azwj^ has Granted me a wise heart and a knowledgeable tongue’.  

And from him, from Abu Al-Bakhtary who said, 'I saw Ali^asws^ ascend the pulpit at Al-Kufa and upon him^asws^ an armour of Rasool-Allah^saww^, collared with a sword of Rasool-Allah^saww^, turbaned with a turban of Rasool-Allah^saww^. In his^asws^ finger was a ring of Rasool-Allah^saww^.

He^asws^ sat upon the pulpit and uncovered from his^asws^ belly and said: ‘Ask me^asws^ before you^asws^ lose me^asws^! But rather between the two wings (shoulders) of mine there is immense knowledge. This occurrence of the knowledge is the saliva of Rasool-Allah^saww^. This is what Rasool-Allah^saww^ had made me^asws^ taste with a tasting from without any revelation having been Revealed to me^asws^.

By Allah^azwj^! If a platform were to be set-up for me^asws^ and I^asws^ were to sit upon it, ^asws^ would issue verdicts to the people of Torah by their Torah, and to the people of Evangel by their Evangel, until Allah^azwj^ Causes the Torah and the Evangel to speak and (each of) these would say: “Ali^asws^ has spoken the truth. He^asws^ did issue verdicts to you all with what has been Revealed in me: and you are reciting the Book. Are you not using your intellects? [2:44]”

And from (the book) ‘Musnad’ of Ahmad, from a Hadeeth by Ma’qil Bin Yasaar,
‘The Prophet saww said to (Syeda) Fatima asws: ‘Are you asws not pleased that I saww have got you asws married to the foremost of my saww community in being a Muslim, and their most abundant in knowledge, and their mightiest in leniency?’”

And we have copied from what was extracted by our friend, the honourable narrator Al-Hanbali – ‘The Prophet saww said: ‘The most judicial of you all is Ali asws’.

And Ibn Abbas said, ‘Ali asws had been Given nine tenth of the knowledge, and I swear by Allah azwj. He asws had participated with them in the tenth’.

And Abu Al-Tufeyl said, ‘I witnessed Ali asws addressing and he asws was saying: ‘Ask me asws! By Allah azwj, you will not be asking me asws about anything except asws will be informing you all with it and ask me asws about the Book of Allah azwj! By Allah azwj! There is none from a Verse except asws know whether it was Revealed at night or day, or in a coast or in a mountain!’

And it was said to Ata’a, ‘Was there among the companions of Muhammad saww, anyone more knowledgeable than Ali asws?’ He said, ‘No, by Allah azwj! I do not know of him’.

And Umar Bin Sa’ad – ‘I said to Abdullah Bin Ayyash Bin Abu Rabie, ‘O uncle! Why did the inclination of the people happen towards Ali asws?’

He said, ‘O son of my brother! Ali asws had for him asws whatever he asws so desired from the cutting teeth regarding the knowledge, and for him asws there was the prevailing among the clan, and the foremost-ness in Al-Islam, and being son-in-law of Rasool-Allah saww, and the
understanding in the Sunnah, and the seriousness in the war, and the benevolence in assisting (the people)’’.415

و قالَتْ عائشةُ علٌى أُحِلْمِ الثَّانِي بِالسَّلَّمُ.

And Ayesha said, ‘Ali\textsuperscript{asws} is the most knowledgeable with the Sunnah’’.416

و من مناقِب أفْيَ التُّوْكِيدُ عِنَّ النَّاسي قَالَ: حَتَّىُ حَيَّرَ فَقَالَ عِنَّ أَفْضَلَ وَ أَيْنَ أَفْرَازَا.

And from (the book) ‘Manaqib’ of Abu Al Muwayyid, from Ibn Abbas who said,

‘We addressed Umar, he said, ‘Ali\textsuperscript{asws} is our most judicial and Ubay is among us the (general people), most well-read’’’.417

و من المناقِب عِنَّ النَّاسي قَالَ: الأَعْلَمُ بِثَانِيُّ اسْتَدِبْنَاهُمْ نَقْلًا لَّيْسَهُمْ وَ نَقْلًا شَارِكُناً فِي السَّلَّمِ حَتَّى كُلُّ أُعْلِمَ بِهِ مَا.

And from (the book) ‘Al Manaqib’, from Ibn Abbas who said,

‘The knowledge is of six segments. From that, for Ali\textsuperscript{asws}, are five-sixths and for the people is a sixth, and he\textsuperscript{asws} had participated with us in the sixth to the extent that he\textsuperscript{asws} was the most learned with it than us’’.418

و مِثَالُ فَالُ أَحْلِمْ انْهُدَى المَكَّةَ لِهِ شَهَرَاءُ بْنُ شَيْروُنَ مَزْوَعًا إِلَى سَلَّمَانَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: أَعْلَمُ أُنْثِي بِعَلْيِنَّ بُنَيَّ أَبِي طَالِبٍ عِنَّ.

And from him, said, ‘It is informed to me by chief of the memorisers Shahrday Bin Sheyrawiya, raising it to,

‘Salman’\textsuperscript{ ra}, from the Prophet\textsuperscript{saww} having said: ‘The most knowledgeable of my\textsuperscript{saww} community after me\textsuperscript{saww} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’’.419

و بِالْإِسْنَادِ عِنَّ شَهَرَاءِ بَنَّ شَيْروُنَ مَزْوَعًا إِلَى سَلَّمَانَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ أَلَّهُ قَالَ: رَسُولُ اللَّهِ صَ بَعْشِيَّ سُورَةَ وَ خَتَمَ الْقُرْآنَ عَلَى أَيْبَنَ عِنَّ النَّاسي صَ A

And by the chain from Sahhrdar raising it to Abdullah Bin Masoud who said,

‘Rasool-Allah  having said: ‘The wisdom is divided upon ten segments. Ali\textsuperscript{asws} was Given nine and the people, one segment’’.420

و مِثَالُ عِنَّ عَبْدِ اللَّهِ قَالَ: فَرَأَى رَسُولُ اللَّهِ صَ أَلَّهُ عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِنَّ النَّاسي عِn

And from him, from Abdullah who said,

\begin{footnotes}
\footnote{415} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 11
\footnote{416} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 12
\footnote{417} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 13
\footnote{418} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 14
\footnote{419} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 15
\footnote{420} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 93 H 61 / 16
\end{footnotes}
'I recited unto Rasool-Allah\textsuperscript{saaww}, seventy chapters and I ended the Quran unto best of the people, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{421}'

وّمئةّ عنّ عطىّ خَيّرّ عنّ خَيّرّ قالّ: لَمّا فَقيّ رَسُول اللهّ صلى الله عليه وسلم آتىّ أوّلًا حَلَّفْتّ لاّ أَضَعّ ذَاحّ عنّ ظَهْرِيّ حَتّىّ أَجَّعْتّ الْقُرْنِ.

And from him, from Abd Khayr,

'From Ali\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{saaww} passed away, I\textsuperscript{asws} vowed, or swore that I\textsuperscript{asws} will not place my\textsuperscript{asws} cloak upon my\textsuperscript{asws} back until I\textsuperscript{asws} collect whatever was between the two covers. So, I\textsuperscript{asws} did not place my\textsuperscript{asws} cloak upon my\textsuperscript{asws} back until I\textsuperscript{asws} collect the Quran’’.\textsuperscript{422}'

وّمئةّ عنّ منّ المَنَاقيعَيّ أَنّ ُمَرّ أُتِيَ بِيّ نَاترّ أَقْسَمْتُ أَوّ حَلَفْتُ لَّ أَضَعّ رَيْدَاتِي حَتّىّ أَجَّعْتُ الْقُرْنِ.

And from (the book) ‘Al Manaqib’ –

'They came to Umar with a woman who had given birth at six months (pregnancy). He thought with having her stoned to death. That reached Ali\textsuperscript{asws}. He\textsuperscript{asws} said: 'The stoning is not upon her'. That reached Umar, so he sent someone to ask him\textsuperscript{asws}.

فَقَالَ لَّا حَدّ لَّهَا وَ لَّ رَجْمَ لَّهَا قَالَ فَخَلَّى َّهَا.\textsuperscript{423}

Ali\textsuperscript{asws} said: \textit{And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; [2:233]}, and He\textsuperscript{azwj} Said: \textit{and his bearing and his weaning is of thirty months; [46:15]}. So, six months it his bearing, and two complete years (is the breast-feeding). There is no legal penalty upon her, nor any stoning upon her’. He (the narrator) said, ‘He freed her way’’.\textsuperscript{423}'

وّمئةّ عنّ منّ المَنَاقيعَيّ أَنّ ُمَرّ أُتِيَ بِيّ نَاترّ أَقْسَمْتُ أَوّ حَلَفْتُ لَّ أَضَعّ رَيْدَاتِي حَتّىّ أَجَّعْتُ الْقُرْنِ.

And from him, from Saeed Bin Al Musayyab who said, ‘I heard Umar saying,

'O Allah\textsuperscript{azwj}! Do not Let me live for a dilemma (and) the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} isn’t alive for it (to deal with it)’’.\textsuperscript{424}'

وّمئةّ عنّ منّ بعدّ بنّ المَنَاقيعَيّ أَنّ ُمَرّ أُتِيَ بِيّ نَاترّ أَقْسَمْتُ أَوّ حَلَفْتُ لَّ أَضَعّ رَيْدَاتِي حَتّىّ أَجَّعْتُ الْقُرْنِ.

And from him, from Muhammad Bin Khalid Al Zaby who said,
‘Umar Bin Al-Khattab addressed them. He said, ‘If I were to turn you all away from what you are knowing to what you are remembering, you will not be doing it!’ He said, ‘They were silent’ He said that three times.

マルンンムッティッフィッビルークッフクッナッカッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカッフクッカ้
Ras Al-Jalout said to him asws, ‘We came to question you asws’. He asws said: ‘Ask, O Jew, about whatever comes to you’. He said, ‘I ask you asws about your Lord azwj, when was He azwj (from)?’

He asws said: ‘He azwj was without there being any entities. He azwj still exists without an extent (limit) and without a ‘how’. He azwj was, there being no ‘before’ for Him azwj. He azwj was before the ‘before’, without a ‘before’, nor is there an endpoint or a termination. The termination is cut off from Him azwj, and He azwj is an end-point of every end-point’.

Ras Al Jalout said, ‘Let us go, for he asws is more learned than what is being said regarding him asws’.428

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Abdullah Bin Ja’far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen asws having said: ‘By the One azwj Who Sent Muhammad saww with the Truth, and Honoured the People asws of his saww Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me asws about it’.

He (the narrator) said, ‘A man stood up to him asws and said, ‘O Amir Al-Momineen asws! Inform me about what can secure from the burning, and the drowning?’

He asws said: ‘Recite these Verses - Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] And they are not appreciating Allah with the appreciation that is due to Him; - up to His azwj Words: Glorious is He and Exalted from what they are associating [39:67]. The one who recites these, so he would be safe from the burning and the drowning.'
He (the narrator) said, ‘The man recited these, and fire erupted in the houses of his neighbourhood, and his house was in the middle of it, but nothing affected him’.

Then another man stood up to him asws and he said, ‘O Amir Al-Momineen asws! My animal has become difficult upon me and I am apprehensive from it’. He asws said: ‘Recite in its right ear: And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]’. He recited it, and his animal became submissive to him.

And another man stood up to him asws and he said, ‘O Amir Al-Momineen asws! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey’.

He asws said: ‘Recite: There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] But if they turn back, say: ‘Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]’. The man recited them both, and the predatory wild animals kept away from him’.

Then another man stood up to him asws and he said, ‘O Amir Al-Momineen asws! In my belly there is yellow water, so is there a cure from it?’

He asws said: ‘Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursy (2:255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allah asw the Exalted. The man did so, and he was cured by the Permission of Allah asw the Exalted.’
Then another one stood up to him and he said, ‘O Amir Al-Momineen! Inform me about the strayed (animal)’.

فَقَالَ اقْرَأْ يَٰسِفِينَي رَكْعَتَينِي وَ قُلْ يَأَيُّهَا الْضَّالِّيَ رُدْ ِّلَيْنِي فََعَلَ فَرَدَّ اللَّهُ مَجْتَرًا وَ مَجْسِمًا لَّهُ نُورًا فَلَمَّا أَصْبَََّ لَّهُ الْجِبَاثُ الْجَبَّي، فِي بَيْنَ اللَّدْنَا وَ الْمَدْنََّتَا

He said: ‘Recite Ya Seen (Chapter 36) during the two Cycles (in the Salāt), and say, ‘O Guide of the straying one! Return my straying (animal)’. He did so and Allah Mighty and Majestic Returned his straying (animal) back to him.

ثَُّ قَامَ إِلَيْهِ نُخَرُ فَقَالَ يَأَيُّهَا الْمُؤْمِنِيَّ أَخْبِيْنِي الْبَيْقُٰلَيْكُ يِنَّهُ لَّيَّ لَّيَّ يُسْرَقُ لَيْلًا بَعْدَ الشَّأْنِ

Then another one stood up to him and he said, ‘O Amir Al-Momineen! Inform me about the absconding one (slave)’.

فَقَالَ اقْرَأْ أَوْ كَظُلُماٍَ فِي بَََّرٍ لُْ يََّمُشُّهُ وَ جَلَّ يََّ لَيْيِه ضَالَّتَهُ

He said: ‘Recite: Or like the darkness in the fathomless ocean, – up to His Words: And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]’. The man said it, and the absconding (slave) returned to him.

ثَُّ قَامَ إِلَيْهِ نُخَرُ فَقَالَ يَأَيُّهَا الْمُؤْمِنِيَّ أَخْبِيْنِي الْسَّرَقُي فَإِنَّهُ لَّيَّ يُسْرَقُ لَيْلًا بَعْدَ الشَّأْنِ

Then another stood up to him and he said, ‘O Amir Al-Momineen! Inform me about the theft, for I have not ceased to be stolen from, something after something, at nights’.

فَقَالَ اقْرَأْ إِذَا أَوَيْتَ إِلَيْهِ فَقَرَأَ هَذَى يَةَ إِلَيْهِ الْيَةَ

Then Amir Al-Momineen said: ‘The one who spends the night in a land of wilderness, so he should recite these Verses: Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; – up to His Words: Blessed is Allah, Lord of the worlds [7:54], the Angels would fortify him and the Satans would distance themselves from him’.

فَقَالَ فَمَضَى اَلرَّجُلُ فَإِذَا هُوَ بِبَيْقَرْيَةٍ خَرَابٍ فَبَاََ فيهَا فَلَمْ يَقْرَأْ هَذَى يَةَ فَتَغَشَّاهُ الشَّيْطَانُ فَإِذَا هُوَ أَخَذَ بِيَطْمِهِ

Then (the narrator) said, ‘The man went, and he was in a ruined town. He spent the night in it and did not recite these Verses. The Satan overcame him and seized him by his face. His companion said to him, ‘Look at this’, and the man woke up. He recited the Verse. The
Satan⁸ said to his⁴ la companion, ‘May Allah⁹ azwj Rub your nose (Humiliate you). Protect him now, until the morning’.

When it was morning, he returned to Amir Al-Momineen⁶ asws and informed him⁶ asws, and said, to him⁶ asws, ‘I saw the healing and the truthfulness in your⁶ asws speech’. And he went after the emergence of the sun, and there were traces of the hair of the Satan⁵ la, gathered in the ground’⁴.⁴²⁹

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Atiya Bin Ismail, from Abu Umara Muhammad Bin Ahmad, from Al Abbas Bin Yazeed, and Is’haq Bin Ibrahim, altogether from Zirar Bin Al Mo’tamar Bin Suleyman, from his father, from Al-Hassan, from Anas (well-known fabricator) who said,

‘The Prophet⁴ saww said: ‘Ali⁴ asws will clarify for my⁴ saww community whatever they are differing in from after me⁴ saww’.⁴³⁰


‘Ali⁴ asws was such that whenever he⁴ asws said something, we did not doubt in it, and that is because we had heard Rasool-Allah⁴ saww saying: ‘Treasurer of my⁴ saww secrets after me⁴ saww is Al⁴ asws’.⁴³¹

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Al Deynawary, from Abdullah Bin Muhammad Bin Ziyad, from Ahmad Bin Mansour, from Al Nazr Bin Shumeyl, from Awf Bin Abu Jameela, from Abdullah Bin Amro Bin Hind who said,

‘Ali⁴ asws said: ‘Whenever I⁴ asws asked Rasool-Allah⁴ saww, he⁴ saww gave it to me⁴ asws, and when I⁴ asws was silent, he⁴ saww initiated (discussion with) me⁴ asws’.⁴³²

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⁸ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁹ asws, Ch 93 H 64
⁹ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁹ asws, Ch 93 H 65
⁴ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁶ asws, Ch 93 H 66
‘Amir Al-Momineen\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} said to Al-Haris Al-Awr, and he was in his\textsuperscript{asws} presence: ‘Can you see what I\textsuperscript{asws} can see?’ He said, ‘How can I see what you\textsuperscript{asws} see?’ And said, ‘The Noor of Allah\textsuperscript{azwj} is for you\textsuperscript{asws} and has Given you what He\textsuperscript{azwj} did not Give anyone’.

He\textsuperscript{asws} said: ‘So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan\textsuperscript{asws}! Seek Forgiveness of Allah\textsuperscript{azwj} for me!’ May Allah\textsuperscript{azwj} not Forgive him’.

He (the narrator) said, ‘He\textsuperscript{asws} waited for a while, then said: ‘O Haris! Can you see what I\textsuperscript{asws} see?’ He said, ‘And how can I see what you\textsuperscript{asws} see and Noor of Allah\textsuperscript{azwj} is for you\textsuperscript{asws}, and He\textsuperscript{azwj} has Given you\textsuperscript{asws} what He\textsuperscript{azwj} did not Give to anyone’.

He\textsuperscript{asws} said: ‘This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan\textsuperscript{asws}! Seek Forgiveness of Allah\textsuperscript{azwj} for me!’ May Allah\textsuperscript{azwj} not Forgive him’ He\textsuperscript{asws} said: ‘This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, ‘O Abu Al-Hassan\textsuperscript{asws}! Seek Forgiveness of Allah\textsuperscript{azwj} for me!’ May Allah\textsuperscript{azwj} not Forgive him’.

From Abu Abdullah\textsuperscript{asws} having said: ‘A basket was gifted to Rasool-Allah\textsuperscript{saww} wherein were a mixture of seeds. Rasool-Allah\textsuperscript{saww} went on to cast it to Ali\textsuperscript{asws}, a seed, and a seed, and asking him\textsuperscript{asws}. ‘Which thing is this?’ And Ali\textsuperscript{asws} went on informing him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said: ‘But, Jibraeel\textsuperscript{as} has informed me\textsuperscript{saww} that Allah\textsuperscript{azwj} has Taught you\textsuperscript{saww} the names of all things, just as And He Taught Adam the names, all of them [2:31]’.

\textsuperscript{432} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 67
\textsuperscript{433} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 68
\textsuperscript{434} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 69
‘From Abu Abdullah’asws having said: ‘A basket of mixed seeds was gifted to Rasool-Allahsaww from Al-Yemen and placed in front of himsaww. Heasw said: ‘O Aliasws! What is this (seed)? And what is this (seed)?’ Aliasws took it and answered himsaww about the thing. Hesaww said: ‘Jibraeelas informed measw and Allahazwj has Taught youasws the names, all of them, just as Heazwj had Taught Adamazwj’. 435

Al Bursy in (the book) ‘Mashariq Al Anwaar’ – It is reported by Al-Hassan Al Basry,

‘When Al-Khizras met Musaas. It transpired between themas what transpired. A sparrow came and took a drop from the sea and placed it upon the hand of Musaab. Heas said to Al-Khizraras: ‘What is this?’ Heas said: ‘It says, ouras knowledge and knowledge of rest of the former ones and the latter ones in comparison to the knowledge of the successorasws of the Ummy Prophetas isn’t except like this drop is in comparison to this sea’. 436

And it is reported by Ibn Abbas,

‘Heasws had explained to him in one night, from when the darkness came until the yellowness of its morning, in the commentary of (the letter) ‘Ba’ from (the Verse) In the Name of Allah [1:1], and heasws did not even move forward to (the letter) ‘Seen’, and said: ‘If asws so desire, asws can overload forty camels from the commentary of: In the Name of Allah [1:1]’’. 437

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Aban, from him who said,

‘I was seated to Aliasws in the Masjid at Al-Kufa and the people were around himasws. Heasws said: ‘Ask measws before you lose measws! Ask measws about the Book of Allahazwj. No Verse
from the Book of Allahazwj has been Revealed except and Rasool-Allahsaww had recited it to measws and taught measws its interpretation’.

Ibn Al-Kawa said, ‘What about what was Revealed unto himsaww while youasws were absent?’ Heasws said: ‘But, heasws had memorised whatever asws was absent from, and when asws arrived to himsaww, heasws said to measws, ‘O Aliasws! After youasws, Allahazwj has Revealed such and such’, and heasws would recite it to measws and its interpretation is such and such, so heasws would teach it to measws’. 438

Aban said, Suleym said,

‘I said to Ibn Abbas, ‘Inform me with the mightiest of what you have heard from Aliasws, what is it?’

Suleym said, ‘He came to me with something, ‘I have heard from Aliasws having said: ‘Rasool-Allahsaww called measws and there was a book in hissaww hand. Heasws said: ‘O Aliasws! Keep this book under (with) youasws’. Asws said: ‘O Prophetasws of Allahazwj! What is this book?’ Heasws said: ‘A book, Allahazwj has Written in it the names of the fortunate people and the wretched ones from myasws community up to the Day of Qiyamah. Myasws Lordazwj has Commanded measws to hand it to youasws’. 439

Then we have copied from the books of reports –

‘A Jew came to himasws. He said, ‘O Aliasws! Inform me, which is the number, all the nine fractions are correct from it from without leaving a break (remainder), and like that from all of its nine fractions, except from four. So, there would happen to be for it from each of the nine fractions, correct from without leaving a break (remainder).

And for each of its nine fractions, each from the nine fractions would be correct (whole numbers), from without leaving a fraction, except the eighth for a fourth, and the fourth for its eighth, and the ninth for its seventh, and the seventh for its ninth’. 438

Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 72 / 1

Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 72 / 2
He said: ‘If I were to teach you, will you become a Muslim?’ He said, ‘Yes’. He said: ‘Strike (multiply) your week in your month, then whatever is achieved, in the days of your year, you will be victorious with your request’.

The Jew struck (multiplied) 7 by 30 and the total was 210. He multiplied that by three hundred and sixty, and the total was 75600. He found his search, so he became a Muslim’.

**Explanation:**

75600, its ninth is 8400; and its eighth is 9450; and its seventh is 10800; and its sixth is 12600; and its fifth is 15120; and its quarter is 18900; and its third is 25200; and its half is 37800. (i.e. no remainders, the answers are whole numbers)

And all these are divided into the nine fractions from without any remainders, except the (four) – the nine, and it is 8400 to (be divided by) nine (and it is 933.333); and the seven, and it is 10800 to (be divided by) seven (and it is 1542.857), and the eighth, and it is 9450 to (be divided by) four (and its 2362.50), or else the four, and it is 18900 (to be divided by) the eight.

**Note:**

And in the books of the reporters – The Jews said when he heard the Words of the Glorious in the affair of the companions of the cave: *And they remained in their cave for three hundred years and an increase of nine [18:25]*, ‘We do not understand the nine’.

A group of the interpreters have mentioned it, like Al Zajjaj and others,

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440 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 72 / 3
‘A group from the Jewish Rabbis came to Al-Medina after Rasool-Allah⁴₄₁ (had passed away). They said, ‘What is in the Quran opposes what is in the Torah, when there isn’t in the Torah except three hundred years’. The matter was difficult upon the companions and they were bewildered, so they raised it to Ali⁴₄₂ asws Bin Abu Talib⁴₄₃ asws.

He⁴₄₄ asws said: ‘There is no differing when the cross-over with the Jews is that the year is solar, and with the Arabs the year is lunar, and the Torah was Revealed in the language of the Jews and the Magnificent Quran is in the language of the Arabs, and the 300 is from the solar years is three hundred and nine from the lunar years’.

Tafseer Furaat Bin Ibrahim Furaat transmitting,

‘From Abu Ja’far⁴₄₅ asws regarding Words of the Exalted: and the retaining ear is preserving it [69:12], he⁴₄₆ asws said: ‘By Allah⁴₄₇ aswj! It is the ear of Amir Al-Momineen Ali⁴₄₈ asws Bin Abu Talib⁴₄₉ asws’.⁴₅₀

And Rasool-Allah⁴₅₁ asww said: ‘⁴₅₂ I⁴₅₃ asws have not ceased to ask Allah⁴₅₄ aswj that He⁴₅₅ aswj Makes it to be your⁴₅₆ asws ear, O Ali⁴₅₇ asws!’

And Abu Ja’far⁴₅₈ asws said: ‘The retaining ear [69:12], is Ali⁴₅₉ asws and he⁴₆₀ asws is a Divine Authority of Allah⁴₆₁ aswj upon His⁴₆₂ aswj creatures. One obeying him⁴₆₃ asws obeys Allah⁴₆₄ aswj and disobeying him⁴₆₅ asws disobeys Allah⁴₆₆ aswj’.⁴₆₇

And Bureyda said, ‘Rasool-Allah⁴₆₈ asww said to Ali⁴₆₉ asws: ‘⁴₇₀ Allah⁴₇₁ aswj has Commanded me⁴₇₂ asww to draw you⁴₇₃ asws near and not to estrange you⁴₇₄ asws, and that I⁴₇₅ asww should teach you⁴₇₆ asws and make you⁴₇₇ asws His⁴₇₈ aswj retaining receptacle, and there is a right upon Allah⁴₇₉ aswj that you⁴₈₀ asws be His⁴₈₁ aswj.

⁴₄₁ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁴₅₀ aswws, Ch 93 H 72 / 4
⁴₄₂ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁴₅₁ aswws, Ch 93 H 73 / 1
⁴₄₃ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁴₅₂ aswws, Ch 93 H 73 / 2
⁴₄₄ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁴₅₃ aswws, Ch 93 H 73 / 3
⁴₄₅ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen⁴₅₄ aswws, Ch 93 H 73 / 4
retaining receptacle’. He\textsuperscript{asws} said: ‘And it was Revealed: \textit{and the retaining ear is preserving it [69:12]}’.\textsuperscript{445}

(The book) ‘Al-Taraaif’ – It is reported by Muslim in his (book) ‘Saheeh’ in the first page from a volume of it, in the copy transmitted in it, regarding interpretation of: \textit{Forgiver of the sins, [40:3] Ha Meem [40:1] Revelation of the Book is from Allah, the Mighty, the Knowing [40:2]’}.\textsuperscript{446}

From Ibn Abbas who said,

‘Amir Al-Momineen\textsuperscript{asws} was such that the Fitna would be recognised by it’. He said, ‘And I saw him increase in the Hadeeth, ‘And every community which existed in the earth, or is existing in the earth, and from every town which existed or is existing in the earth’’.\textsuperscript{447}

\textit{The book of History – Amir Al Momineen asws, Ch 93 H 73 / 4}

\textit{The book of History – Amir Al Momineen asws, Ch 93 H 74 / 1}

\textit{The book of History – Amir Al Momineen asws, Ch 93 H 74 / 2}

\textit{The book of History – Amir Al Momineen asws, Ch 93 H 74 / 3}

\textit{The book of History – Amir Al Momineen asws, Ch 93 H 74 / 4}

\textit{Ask me before you lose me! Ask me about the Book of Allah, for there is none from a Verse except and I know where it was Revealed at the base of a mountain, or coast of the earth! And ask me about the Fitna, for there is none from a Fitna except know its battering ram and the ones to be killed in it’}.\textsuperscript{448}

He said, ‘And a lot of it has been narrated about him\textsuperscript{asws}, and it is reported by Muslim in his (book) ‘Saheeh’ in the fifth volume from it, and it is reported by Ahmad Bin Hanbal in his (book) Musnad, from Saeed who said,

‘There did not happen to be anyone from the companions of the Prophet\textsuperscript{saww} saying: ‘Ask me!’, except Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’ .\textsuperscript{449}

And it is reported by Al Maghazali by his chain, from Ibn Abbas who said,
'Rasool-Allah saws said: ‘Jibraeel as came to me with a ride (rug) from the Paradise. Isaww sat upon it. When Isaww came to be in front of Allah sawj, myasw Lordasw Spoke to measw and Whispered to measw. Heasw did not Teach measw anything except Isaww taught it to Aliasws. Thus heasws is the door of the knowledge of myasw city.’

Then heasw called himasws to himasww and said: ‘O Aliasws! Yourasws peace is myasww peace, and yourasws war is myasww war, and youasws are the flag between measww and myasww community after measww.’

I (Majlisi) am saying, ‘It is reported by Abdul Birr in ‘kitab Al Istiyab’, from a group of reporters and narrators who said,

‘No one from the companions of the Prophetasw said: ‘Ask me!’, except Aliaisws Bin Abu Talibasws, 451.

And Ibn Abu Al Hadeeth said, ‘It is reported by our sheykh Abu Ja’far Al Iskafy in ‘Kitab Naqz Al Musmaniya;; from Ali Bin Al Ja’ad, from Ibn Shubramah who said,

‘It wasn’t for anyone from the people that he should be saying upon the pulpit: ‘Ask me!’, except Aliaisws Bin Abu Talibasws, 452.

(The book) ‘Nahj Al Balagah’ – ‘By Allahazwj! If wasws so desire, wasws can inform each man from you with his way out, and his shelter, and entirety of his affairs, but wasws fear that you will be committing Kufr regarding measws by (leaving) Rasool-Allahsaww. Indeed, and wasws shall be telling it to the special ones from the ones there is safety from him of that.

By the Oneazwj Who Sent himsaww with the truth and Chose himsaww over the people! Wasws do not speak except truthfully, and heasw had covenanted to measws with that, all of it, and with the destruction of the ones destroyed, and rescue of the ones saved, and who this
command (caliphate) is for, and there did not remain anything passing over my\textsuperscript{asws} head except and he\textsuperscript{asww} poured it into my\textsuperscript{asws} ears and telling it to me\textsuperscript{asws}.

أَي ُّهَا النَّاسُ إينِ ي وَ اللََّّي لََّ أَحُثُُِّمْ َِّا لَاَِةٍ إيلََّّ وَ أَسْبيقُُِمْ إيلَيْهَا وَ لََّ أَنَْْاكُمْ َِنْ َْ عْصييَةٍ إيلََّّ وَ أَت َنَاهَى ق َبْلَُِمْ َِنْهَا.

O you people! By Allah\textsuperscript{azwj}, I\textsuperscript{asws} do not urge you all to any act of obedience except and I\textsuperscript{asws} precede you all to it, nor do I\textsuperscript{asws} forbid you from any act of disobedience except and I\textsuperscript{asws} keep away from it before you''.

And from that are his\textsuperscript{asws} word in the sermon in which he\textsuperscript{asws} mentioned the epic (events to occur), and he\textsuperscript{asws} was giving glad tidings to Al-Qaramita: ‘They are arrogating the love and the desire to us\textsuperscript{asws} and there are hiding the hatred and the grudges towards us\textsuperscript{asws}, and a sign of that is they will be killing our\textsuperscript{asws} inheritors and their deserting our\textsuperscript{asws} young’’. 454

وَ رُوييَ فِي جَاْيعي الُْْصُولي ْينَ الْمُوَلَّإي َِنْ ث َوْري بْني زَيْدٍ الدَُُّلَيي أَنَّ ُِمَرَ اسْتَشَارَ فِي حَد ي اََْمْري ف َقَالَ لَهُ َِلي ٌّ َ أَرَى أَنْ تَُْليدَهُ ثَََانيينَ جَلْدَةا فَإينَّهُ إيذَا َْريبَ سَِيرَ وَ إيذَا سَِيرَ هَذَى وَ إيذَا هَذَى افْتَََى فَجَلَدَ ُِمَرُ فِي حَد ي اََْمْري ثَََانيينَ.

And from that are his\textsuperscript{asws} word to Al-Bara’a Bin Aazib one day, ‘O Bara’a! Will Al-Husayn\textsuperscript{asws} be killed while you are alive and not helping him\textsuperscript{asws}?’ Al-Bara’a said, ‘That cannot happen, O Amir Al-Momineen\textsuperscript{asws}!’ When Al-Husayn\textsuperscript{asws} was killed, Al-Bara’a used to remember that and say, ‘Mighty is my regret with it when I did not attend with him\textsuperscript{asws} and be killed under him\textsuperscript{asws}’. 455

وَ زَويَ فِي جامع الأصول من المولى عَنْ نَزَير بن يزيد البخلي أَنَّ عمر اسْتَشَارَ في حُدَّ الحُشَر فَقَالَ لَهَ عَلَى ع أَرَى أَن تَُّلْيِدَهُ الثَّانِيَانَ جَلَدًا فِيْهُ إِذَا شَربَ شَربٌ وَ إِذَا شَربَ هُذِى وَ إِذَا هُذِى أُذْرَى فَجَلَدَ عِنْمَرَ في حُدَّ الحُشَر الثَّانِيَانَ.

I (Majlisi) am saying, ‘It is reported in (the book) ‘Jamir Al Usool’, from ‘Al Muwatta’, from Sowr Bin Zayd Al Dowly,

‘Umar consulted regarding the legal penalty of (consuming) wine. Al\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} view you should whip him eighty lashes, for when he drank the intoxicant and when he was intoxicated, he rambled, and when he rambled, he fabricated. So, Umar whipped him eighty (lashes) in the legal penalty of wine’’. 456

وَ زَويَ فِي جامع الأصول عَنْ نَزَير بن يزيد البخلي أَنَّهُ قَالَ أَرَى أَن تَُّلْيِدَهُ الثَّانِيَانَ جَلَدًا فِيْهُ إِذَا شَربَ شَربٌ وَ إِذَا شَربَ هُذِى وَ إِذَا هُذِى أُذْرَى فَجَلَدَ عِنْمَرَ في حُدَّ الحُشَر الثَّانِيَانَ.

And it is reported from (the book) ‘Saheeh Al Tirmizi’ – from Anas (well-known fabricator),

\footnotesize
\begin{itemize}
\item \textsuperscript{453} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 75 / 1
\item \textsuperscript{454} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 75 / 2
\item \textsuperscript{455} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 75 / 3
\item \textsuperscript{456} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 76 / 1
\end{itemize}
‘From the Prophet saww having said: ‘Their most judicial is Ali asws’.

77- فصين، فصين البلاحة و الله ما شاء به والكلة بندور و بكين و كون لا كرامة الغفران ألكن أذى النمي و كون كون فحرة و كون

(The book) ‘Nahj Al-Balagah’ – ‘By Allah azwj! Muawiya is not craftier than me asws, but he betrays and is immoral, and had I asws not abhorred the treachery asws would have craftiest of the people, but every treachery is immoral, and every immorality is Kufr, and for every treacherous there will be a flag he would be recognised by on the Day of Qiyamah. By Allah azwj! I asws am not oblivious of the plots nor am I asws overpowered by the difficulties’.

78- أما الأديب المفسّر الطوسي جامعًا عن أبي المفسّر عن محمد بن أبي الفضيل بن زيد عن إبراهيم بن معاذ بن ميمون عن عمر بن الخطاب عن عبد الله بن بهر بن مسعود قال: قرأ على النبي صلى الله عليه وسلم شروة من القرآن أخذها من فيه و زيد و كل شروة يلقى مع العلماء و قرأ شاهر أو قال بلفة القرآني على غير هذه الأفكار و أفكارها بعد ليتهم على أبي طلاب صلوت الله عليه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariya, from Abbad Bin Yaqoub, from Matar Bin Arqam, from Al-Hassan Bin Amro Al Fuqeymi, from Safwan Bin Qubeysa, from Al Haris Bin Suweyd, from Abdullah Bin Masoud who said,

‘I recited seventy chapters from the Quran to the Prophet saww I had taken it from his saww mouth while Zayd (compiler of the Quran) was with two poyntails playing with the boys, and I recited the rest’ – or said -: ‘Remainder of the Quran to the best of this community and their most judicial after their Prophet saww, Ali asws Bin Abu Talib asws’.

79- فصين، فصين البلاحة من كلامه ع لم يعلمه عن الخطاب و قد استثناء في خروج القراأ ينسب أن هذا الأمر لم يكن منصوتا و لا خلداله بكثرة و لا بقله و هو ابن الله الذي أطعمه و جدته التي أطعمه و مداه حتى بلغ و طلع حسب على مولومن من الله و الله جل و حمد و ناصر جلده.

(The book) ‘Nahj Al-Balagah’ – From his asws speech to Umar Bin Al-Khattab, and he had consulted him asws regarding battling the Persians by himself: ‘This matter, neither its victory nor its abandonment (defeat) is due to the large numbers nor due to the few number, and it is a religion of Allah azwj Who will Cause it to prevail, and His azwj army which He azwj had Prepared and Extended until it reached and emerged where it has emerged. And we are upon a Promise from Allah azwj and Allah azwj will Fulfil His azwj Promise and Help His azwj army.

و مكان القيم بالأمر مكان التمام من المفرز بائقة و ينشه فإنه القطع التمام لفوق و ذهب لم ينفق بذيباره أو نا و الإرث اليوم و إن كانوا فيه.

فهم أتبتون بالإسلام غزيون بالاجتماع

And the position of the custodian (leader) is the position of the thread from the beads. He gathers them and keeps them together. If the string is broken, they will separate and would be gone, they will not be united in their entirety, ever! And the Arabs today, even though there are few, they are more due to Al-Islam, strengthened with the unity.

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457 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 76 / 2
458 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 77
459 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 78
So, become an axis and rotate the mill (affairs) of the Arabs and correct for them the fire of war under you, for if you were to leave from this land, the Arabs will be broken to you from its outskirts and its horizons until whatever you had left behind you from the exposed places would become more important to you than what is in front of you.

The Persian would be looking at you tomorrow saying, ‘This one is a root of the Arabs, so if you were to cut him off, you will be resting’. So, that would become intense for their eagerness upon you and their wishing regarding you.

As for what you had mentioned of the travelling to the people to the battle the Muslims, so Allah the Glorious, He Dislikes their travelling from you, and He is Able upon Changing what He Dislikes. And as for what you mentioned of their (large) numbers, so we did not happen to fight in the past due to the large numbers, and rather we used to fight with the Help and the Assistance (of Allah)’.

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**Footnote:**

460 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 93 H 79
from it the deep oceans, and the rotating turbulence. Over there He[zwj] Created His[zwj] Throne from past of the rock which was beneath Him[zwj], and another of what remained was a Masjid of His[zwj] Holiness’.

Ibn Abbas said, and Ali[asws] Bin Abu Talib[asws] was present, ‘He is being grievous upon his Lord[zwj], and he stood upon his feet and shook his clothes. Umar vowed upon him to return to his seat. He did so. Umar said, ‘Dive upon it, O diver! What are you[asws] saying, O Abu Al-[72x759]Hassan[asws], for you[asws] will not inform except relief of the sorrow’?

Ali[asws] turned towards Ka’ab and said: ‘Your companions are wrong, and they have altered the Books of Allah[azwj] and they have opened the fabrications upon Him[azwj]. O Ka’ab, woe be unto you! The rock which are claiming does not contain His[azwj] Majesty nor is it capacious for His[azwj] Magnificence, and the air which you mentioned does not cross its outskirts. If the rock and the air were eternally with Him[azwj] there would be His[azwj] Ancientness with Him[azwj].

And if a place were to be said to be for Allah[azwj] Mighty and Majestic, He[azwj] would be gestured to, and Allah[azwj] isn’t like what the atheists are saying, not like what the ignoramuses are speaking, but He[azwj] existed and there was neither any place nor can the minds reach him, any my[asws] words are unable from (describing) His[azwj] existence, and it is from what He[azwj] has Taught of the clarification. Allah[azwj] Mighty and Majestic is Saying: 

**Translated verse (55:3)**: Taught him the clarification

Thus, my[asws] words for Him[azwj] are from what He[azwj] has Taught me[asws] the clarification to speak with His[azwj] Argument and His[azwj] Magnificence, and our Lord[azwj] has not ceased to be Able upon whatever He[azwj] so Desires, encompassing with all things. Then He[azwj] Brings into existence whatever He[azwj] Wants without thinking, an occurrence for it, correctly and no doubt entering upon Him[azwj] in what He[azwj] Wants.
And the Mighty and Majestic Created Noor, Beginning it from without anything. Then He\textsuperscript{azwj} Created darkness from it, and (although) He\textsuperscript{azwj} was Able upon Creating the darkness, from nothing, like what He\textsuperscript{azwj} had Created the light from nothing. Then He\textsuperscript{azwj} Created a light from the darkness and a light from the light of ruby. Its thickness was like the thickness of seven skies and seven earths. Then He\textsuperscript{azwj} Dissolved the ruby and it became a solvent to His\textsuperscript{azwj} Prestige and will not cease to tremble up to the Day of Qiyamah.

Then He\textsuperscript{azwj} Created His\textsuperscript{azwj} Throne from His\textsuperscript{azwj} Noor and Made it to be upon the water. And for the Throne, there are ten thousand tongues, each tongue from it glorifies Allah\textsuperscript{azwj} in ten thousand languages. There isn’t any language among these resembling the other. And the Throne was upon the water, from beneath it, are the veils of clouds, and that is His\textsuperscript{azwj} Word: \textit{and His Throne was upon the water, in order to Try you, [11:7].}

O Ka’ab, woe be unto you! One\textsuperscript{azwj} Who Brought the oceans into being by His\textsuperscript{azwj} Spitting, based upon your words, would be greater than for a rock of Bayt Al-Maqdis to carry Him\textsuperscript{azwj}, or the air to carry Him\textsuperscript{asws} Who\textsuperscript{asws} have indicated to that He\textsuperscript{azwj} Permeates in it’.

Umar Bin Al-Khattab laughed and said, ‘This, it is the matter, and this is how the knowledge happens to be, not like your knowledge, O Ka’ab! May I not live to a time I do not see Abu Al-Hassan\textsuperscript{asws} being in it’.

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

‘From the overabundance of his\textsuperscript{asws} knowledge – Muawiya wrote to Abu Ayoub Al-Ansari, ‘As for after, I argue with you due to your not forgetting Shayba’. Amir Al-Momineen\textsuperscript{asws} said: ‘Inform him that he is from the killers of Usman, and that the ones killed with him are at the status of Shayba, for Al-Shaba, a killer does not forget his first kill, nor refuse its excuse, ever!’

\textit{(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid who said,}

461 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 80
462 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 81
'Abu Ibrahim (7th Imam)asws saying: ‘Allahazwj Revealed to Muhammadasww: “Yourasww days have perished, and yourasww world is gone, and youasww are required to meet yourasww Lordazwj!”

The Prophetasww raised hisasww hand extending towards the sky and said: ‘O Allahazwj! With Youazwj is that which Youazwj Promised measww. Youazwj do not break the promised’.

Allahazwj Revealed to himasww: “If youasww were to come to (Mount) Ohad with one whom youasww trust with!” Heasww repeated the supplication. Allahazwj Revealed to himasww: “Go! Youasww and sonasws of yourasww uncleas, until youasws come to Ohad, then climb upon hisasws back and make the Qiblah to be in yourasww back, then call the animals of the mountain, youasww will be answered.

Then deliberate to a young female sheep from them, and it is called Al-Jafra when its horns emerge, and its neck veins are swelled with blood, and it is which is for youasww. Instruct the sonasws of yourasww uncleas to stand to it and slaughter it, and skin it from the direction of the neck, and overturn its interior, and youasww will find it tanned.

Andazwj shall Send to youasww the (Holy) Spirit and Jibraeelas, and with himas would be ink and a pen, and the ink isn’t from the inks of the earth. The ink would remain and the skin would remain. The earth will not consume it nor will the soil decay it. It will only increase in freshness every time apart from that it would be preserved, veiled.

Then Revelation would come letting youasww know with whatever has happened and whatever will be happening, and youasww should dictate it to the sonasws of yourasww uncleas and let himasws write, and ink it with that ink!”

So, Rasool-Allahasww went until hesaww ended up to the mountain and did what hesaww had been Commanded to, concurring with what hisasww Lordazwj had Described to himasww. When
he\textsuperscript{saww} in the skin of the sheep, Jibraeel\textsuperscript{as} and the Trustworthy Angel descended, and a number of the Angels whose number cannot be accounted except by Allah\textsuperscript{azwj}, and the ones who were present at that gathering.

Then Ali\textsuperscript{asws} placed the skin in front of him\textsuperscript{asws} and the ink came to him\textsuperscript{asws}, and the ink was green like the appearance of the vegetables, and radiant. Then the Revelation descended unto Muhammad\textsuperscript{saww}, and he\textsuperscript{saww} went on to dictate to Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} wrote. He\textsuperscript{saww} described every ear and whatever would be in it, and informed him\textsuperscript{asws} with the apparent and the esoteric, and informed him\textsuperscript{asws} all what had happened and what would be happening up to the Day of Qiyamah.

And he\textsuperscript{saww} interpreted to him\textsuperscript{asws} the things \textit{none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]}. He\textsuperscript{saww} informed him\textsuperscript{asws} with the two happenings (past and future), from the Guardians\textsuperscript{asws} of Allah\textsuperscript{azwj} from his\textsuperscript{asws} offspring for ever up to the Day of Qiyamah, and informed him\textsuperscript{asws} with every enemy who will happen to be for them\textsuperscript{asws} during every era from the eras, until he\textsuperscript{saww} understood all of that and wrote it.

Then he\textsuperscript{saww} informed him\textsuperscript{asws} with the matters of what would be occurring upon him\textsuperscript{asws} from after him\textsuperscript{saww}. So, he\textsuperscript{saww} asked him\textsuperscript{saww} about these, he\textsuperscript{saww} said: ‘The patience! The patience, and bequeath to the Guardians\textsuperscript{asws} with the patience, and bequeath to their\textsuperscript{asws} Shias with the patience, and their lineages until the relief emerges, and he\textsuperscript{saww} informed him\textsuperscript{asws} with the portents of his\textsuperscript{asws} times, and portents of his\textsuperscript{asws} sons\textsuperscript{asws}, and sign which will take place in the kingdom of the Clan of Hashim\textsuperscript{as}.

Thus, from this book are extracted the Ahadeeth of the epic events, all of them, and the successor\textsuperscript{asws} when the Command is Given to him\textsuperscript{asws}, became speaking with the wonders’. \textsuperscript{463}

\begin{footnotesize}
\textsuperscript{463} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 93 H 82
\end{footnotesize}
‘From Meesam, may Allahazwj be Pleased with him, said, ‘Amir Al-Momineenasws went through a desert with me on a night from the nights, having had gone out from Al-Kufa, and heasws ended to Masjid Ju’fy, turned towards the Qiblah and prayed four Cycles Salat. When heasws had performed Salam, extended hisasws hands and said: ‘Myasws Godazwj! Iasws supplicate to Youaswj and Iasws have disobeyed Youaswj’ – up to the end of the supplication.

Then heasws stood up and went out. I followed himasws heasws went out to the desert and had drawn a line for me (in the sand) and said: ‘Beware of crossing over this line’, and heasws went away from me, and it was a dark night. I said, ‘O my soul! May your Masterasws be safe, and there are a lot of enemies for himasws, i.e., for an excuse to happen to be for you in the Presence of Allahaswj and the presence of Hisaswj Rasoolaswv. I shall follow hisasws track and know hisasws news and even if I would have opposed hisasws order’.

And I went on to follow hisasws tracks, and I found himasws being inside the well to its half addressing the well, and the well was addressing him. Heasws sensed me and turned ad said: ‘Who?’ I said, ‘Meesam’. Heasws said: ‘O Meesam! Did Iasws not instruct you not to cross the line?’ I said, ‘O my Masterasws! I feared upon youasws from the enemies, so my heart could not be patient to that’. Heasws said: ‘Did you hear anything from what Iasws said?’ I said, ‘No, my Masterasws!’

Heasws said (a poem): ‘O Meesam! And in the chest, there are secrets. When myasws chest is narrowed for it, Iasws poke the ground with the palm and Iasws reveal myasws secret to it. From it, the ground sprouts (vegetation), so that growth is from myasws sowing’.

464 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 93 H 83
CHAPTER 94 – HE\textsuperscript{asws} IS THE DOOR OF THE CITY OF KNOWLEDGE AND WISDOM

1 - Ma, the amalani for the sheikh Al-Tusi, Abu Mansour Al Sukary, from his grandfather Ali Bin umar, from Is'haq Bin Marwan, from his father, from Hammad Bin Kaseer, from Abu Khalid, from Ibn Tareyf, from Ibn Nubata,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am the city of Paradise and you\textsuperscript{asws} are its door. O Ali\textsuperscript{asws}! He is lying, the one who claims that he can enter it from other than its door’”.

2 - Ma, the amalani for the sheik Al Tusi – Abu Mansour Al Sukary, from his grandfather Ali Bin umar, from Is’hq Bin Marwan, from his father, from Hammad Bin Kaseer, from Abu Khalid, from Ibn Tareyf, from Ibn Nubata,

‘From Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am the city of wisdom and it is the Paradise, and you\textsuperscript{asws}, O Ali\textsuperscript{asws} are its door. So, how can the guided one be guided to the Paradise, and he cannot be guided to it except from its door’”.

3 - Ma, the amalani for the sheikh Al Tusi – Abu Mufazzal, from Ahmad Bin Al-Hassan Bin Haroun, and Ali Bin Ahmad Bin Marwan, and Muhammad Bin Ahmad Bin Suleyman, from Sufyan Al Sowry, from Abdullah Bin Usman Bin Khaysam, from Abdul Rahmam Bin Bahman, from Jabir Bin Abdullah Al Ansari who said,

‘I saw Rasool-Allah\textsuperscript{saww} holding a hand of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and he\textsuperscript{saww} was saying: ‘This is Emir of the righteous, and killer of the immoral. Helped is the one helping him\textsuperscript{asws}, Abandoned is the one abandoning him\textsuperscript{asws}.’

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\textsuperscript{465} Bihar Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 94 H 1

\textsuperscript{466} Bihar Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 94 H 2
Then he saww raised his saww voice: ‘I saww am the city of wisdom and Ali asws is its door! The one who wants the wisdom, then let him come to the door’.

(The book) ‘Uyoon Akhbar Al-Reza asws’ – By the chain of Al Tameemi, from Al-Reza asws, from his asws forefathers asws having said: ‘The Prophet saww said: ‘I saww am the city of knowledge and Ali asws is its door’.

(The book) ‘Uyoon Akhbar Al-Reza asws’ – By the chain to Darim and Al-Husayn Bin Suleyman Al Malaty, and Nueym Bin Salih Al Tabary, from Al-Reza asws, from his asws forefathers asws, from Al-Baqir asws, from Jabir Al Ansari who said, ‘Rasool Allah saww said: ‘I saww am the treasure of knowledge and Ali asws is its key. So, the one who wants the treasure, then let him come to the key’.

(The book) ‘Al Tawheed’ – Al Qattan and Al Daqqaq both together, from Ibn Zakariya Al Qattan, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Ibn Tareyf, from Ibn Nubata who said,

‘When Amir Al-Momineen was pledged allegiance to, he asws came out to the Masjid and said to Al-Hassan asws after his asws sermon: ‘O Hassan asws! Arise and ascend the pulpit! Speak with such a speech, the Quraysh will not ignore you asws from after me asws, and be saying, ‘Al-Hassan asws Bin Ali asws is not good with anything’.

Al-Hassan asws said: ‘O father asws! How can I asws ascend and speak while you asws are among the people, listening and seeing?’ He asws said to him asws, ‘May my asws father asws and my asws mother asws be (sacrificed) for you asws! I asws shall cover myself asws from you asws and I asws shall be listening and seeing, while you asws will not be seeing me asws.

Quoting Al-Hassan asws, he said: ‘On the day that Al-Hassan Bin Ali asws ascended the pulpit, he asws praised Allah azwj with an eloquent, noble Praise, and sent Salawaat upon the Prophet saww and his asws Progeny asws a concise Salawaat, then.

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467 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 3
468 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 4
said: ‘O you people! I heard my grandfather Rasool-Allah saww saying: ‘I am the city of knowledge and Ali is its door. And can the city be entered except from its door?’’

Then he descended.

Ali asws leapt to him and carried him and hugged him to his chest, then said to Al-Husayn asws: ‘O my son! Ascend the pulpit and speak with such a speech, Quraysh will not ignore you from after me and be saying: ’Ali Bin Ali has not insight with anything’, so your speech would become a follow-up of the speech of your brother.’’

Al-Husayn asws ascended the pulpit. He praised Allah azwj and extolled upon Him and sent Salawaat upon His Prophet saww, a concise Salawaat, then said: ‘O community of people! Be witnesses that these two are chicks of Rasool-Allah saww and his entrustments which he has entrusted to me, and I am entrusting them both to you all, O community of people, and Rasool-Allah azwj will be asking you about them!’’

Ali asws leapt to him, hugged him to his chest and kissed him, then said: ‘O community of people! I heard Rasool-Allah saww saying: ‘I am the city of knowledge and Ali is its door. The one who wants the knowledge, then let him attain it from Ali.’’

(The book) ’Al Irshad’ – Muhammad Bin Umar Al Jiany, from Ahmad Bin Isa Al Jiany, from Ismail Bin Abdullah Bin Khalid, from Ubeydullah Bin Amro, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudri, from his father who said,

'I heard Rasool-Allah saww saying: ‘I am the city of knowledge and Ali is its door. The one who wants the knowledge, then let him attain it from Ali’.

(The book) ’Kashf Al-Ghumman’ – It is reported by Al-Tirmizi in his (book) ‘Saheeh’ regarding the description of Amir Al-Momineen asws as ’Al-Anza A- Bateen’ (The one filled of inside...
(with knowledge)) – ‘Rasool-Allah\textsuperscript{sa\textdegree} said: ‘\textsuperscript{sa\textdegree} am the city of knowledge and Ali\textsuperscript{as\textdegree} is its door’’.\textsuperscript{472}

\begin{quote}
ٍ ذكر البحويّ في الصحاح أنّ رأى المحكمة على يمامة.
\end{quote}

And Al-Bagawy mentioned in (the book) ‘Al-Sihah’: ‘\textsuperscript{sa\textdegree} am the house of wisdom and Ali\textsuperscript{as\textdegree} is its door’’.\textsuperscript{473}

\begin{quote}
وعن مناقب الخوارزمي: عن أبي عاصم قال: قال رسول الله صلّي الله عليه وسلم: أنا دار العلم وعليكم بابها فمن آزل العلم فلينتَاب أبوابه.
\end{quote}

And from (the book) ‘Manaqib’ of Al Khawarizmi – From Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{sa\textdegree} said: ‘\textsuperscript{sa\textdegree} am the city of knowledge and Ali\textsuperscript{as\textdegree} is its door. Then one who wants the knowledge, so let him come to the door’’.\textsuperscript{474}

\begin{quote}
9- جمع، جامع الأخبار بالإسناد عن الصدوق عن ابن الزهدي عن أبي رشيد عن أبي محمد بن خالد عن غياث بن إبراهيم بن أبي طالب عن علي بن أبي طالب عن نافع عن أمير المؤمنين أنه وجهه إلى علي بن أبي طالب: أنا دار العمل، وعليكم بابها، ولئن لم تدخل المدينة إلا من قبل أبوابك، وكدل من زعم أن يحبني وينصتك لأعفني، فليكن عليكم في معذبة.
\end{quote}

(The book) ‘Jamie Al Akhbar’ – By the chain from Al Sadouq, from Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Bin Khalid, from Giyas Bin Ibrahim, from Sabit Bin Dinar, from Sa’ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{sa\textdegree} said to Ali\textsuperscript{as\textdegree} Bin Abu Talib\textsuperscript{as\textdegree}: ‘O Ali\textsuperscript{as\textdegree}! \textsuperscript{sa\textdegree} am the city of wisdom and you\textsuperscript{as\textdegree} are its door, and the city will never be accessed except from the direction of the door; and he is lying, the one who claims that he loves me\textsuperscript{sa\textdegree} while he\textsuperscript{as\textdegree} hates you\textsuperscript{as\textdegree}, because you\textsuperscript{as\textdegree} are from me\textsuperscript{sa\textdegree} and I\textsuperscript{sa\textdegree} am from you\textsuperscript{as\textdegree}.

لكل من جنبي وذلك من ذمي وروحك من روحي وسرينك سرينك ولا يهلكك ولا ينكعك ولا يحقنك ولا يضحكك ولا يدعوك ولا يتنجيك ولا يفرقك ولا يغيفرك.

Your\textsuperscript{as\textdegree} flesh is from my\textsuperscript{sa\textdegree} flesh, and your\textsuperscript{as\textdegree} blood is from my\textsuperscript{sa\textdegree} blood, and your\textsuperscript{as\textdegree} soul is from my\textsuperscript{sa\textdegree} soul, and your\textsuperscript{as\textdegree} secret is my\textsuperscript{sa\textdegree} secret, and your announcement is my\textsuperscript{sa\textdegree} announcement, and you\textsuperscript{as\textdegree} are Imam\textsuperscript{as\textdegree} of my\textsuperscript{sa\textdegree} community and my\textsuperscript{sa\textdegree} caliph upon it, after me\textsuperscript{sa\textdegree}.

سعد من أطيعك وشقي من عضادك وريح من نبراك وخير من عاداك وثائر من أمةك ونائم من نائمك وفاتك من فاتك.

Fortunate is the one who obeys you\textsuperscript{as\textdegree} and wretched is the one disobeying you\textsuperscript{as\textdegree}, and the one befriends you profits, and the one being inimical to you\textsuperscript{as\textdegree} incurs losses, and the one necessitating you\textsuperscript{as\textdegree} succeeds, and the one separating from you\textsuperscript{as\textdegree} is destroyed.

ملكت وملكت الأئمة من ولدك بدعي مثل سفينته لوح من زينها يمح ونفعت عليه شرف وملكتك مثل النجوم خلقت تغيب غاب تحمل طعم للمستوى.

\textsuperscript{472} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{as\textdegree}, Ch 94 H 8 a
\textsuperscript{473} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{as\textdegree}, Ch 94 H 8 b
\textsuperscript{474} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{as\textdegree}, Ch 94 H 8 c
Your asws example and an example of the Imams asws from your asws sons asws after me saww is an example of the ship of Noah as. One who sails it attains salvation, and one staying behind from it drowns; and an example of you asws all is an example of the stars, every time a star disappears, a star emerges, up to the Day of Qiyamah’. 475

From Abu Abdullah asws regarding Words of Allah azwj the Exalted: It isn’t righteousness that you should be turning your faces facing the east and the west [2:177]; and His asw Words: and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; [2:189].

He asws said: ‘The sky of Al-Medina rained. When the sky cleared and the sun emerged, Rasool-Allah saww came out among some people from the Emigrants and the companions. He saww sat and they sat down around him saww, when Ali asws Bin Abu Talib saww came.

Rasool-Allah saww said to the ones around him saww: ‘This Ali asws coming to you all is pious of heart, pure of the two palms. This Ali asws Bin Abu Talib saww does not say except (what is) correct. The mountain will move but he asws will not move from his asws religion’.

When he asws was near Rasool-Allah saww, sat down in front of him saww. He saww said: ‘O Ali asws! I saww am the city of wisdom and you saww are its door. The one who comes to the city from the door would arrive. O Ali asws! You asws are my saww door which I saww can be accessed from.

And I saww am the door of Allah azwj. The one who comes to me saww from besides you asws will not arrive, and the one who comes (to Allah azwj) besides me saww will not arrive’. 476

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475 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 9
476 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 10
(The book) ‘Nahj Al-Balagah’ – We asws are the monuments and the treasures and the doors. The houses cannot be accessed except from their doors. The one who comes to these from other than its doors, is called a thief’.\(^ {477} \)

قال رسول الله ص أنت مدينة العلم و علي الساحة و من أراد الحكمة فلأتي البيت

Rasool-Allah saww said: ‘I saww am the city of knowledge and Ali saww is its door, and one who wants the wisdom, so let him come to the door’.

و قال ص في ع خارج علمي و نازة أخري عيني علمي.

And he saww said regarding him saww: ‘A treasure of my knowledge’, and at another time: ‘Receptacle of my knowledge’\(^ {478} \).

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

‘From Al-Baqir asws and Amir Al-Momineen asws regarding Words of the Exalted: and it isn’t righteousness that you should be coming to the houses [2:189] – the Verse, and Words of the Exalted: “Enter this town [2:58]: ‘We aswj are the houses which Allah azwj has Commanded to be accessed from their doors. We asws are the doors of Allah azwj and His aswj houses which He aswj can be accessed from.

فمن تابعنا و أقر بولاهينا فقد آتيت من أثوابها و من خالفنا و فضل علينا إلهنا فقد آتيت البيت من طهورها.

Then one who follows us asws and acknowledges with our asws Wilayah, so he has come to the houses from their doors, and the one opposing us asws and prefers (others) over us asws, has come to the doors from their backs’’.\(^ {479} \)

و قال النبي صلى الله عليه وسلم: ‘‘أنت مدينة العلم و علي الساحة فمن أراد العلم فلأتي البيت

And the Prophet saww said, by consensus (of the narrators): ‘I saww am the city of knowledge and Ali saww is its door. The one who wants the knowledge, so let him come to the door’.\(^ {480} \)

(477) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 11 a

(478) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 11 b

(479) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 12 a

(480) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 94 H 12 b
Abdul Razaq, from Sufyan Al Sowry, from Abdullah Bin Usman, from Abdul Rahman Bin Tayhan, from Jabir Bin Abdullah having said,

‘The Prophet saww grabbed a forearm of Ali asws and said: ‘This is Emir of the righteous and killer of the Kafirs! Helped is the one helping him asws and Abandoned is the abandoning him asws!’ Then he saww raised his saww voice and said: ‘I saww am the city of knowledge and Ali asws is its door. Then one who wants the knowledge, so let him come to the door’.

14- مد، العدمة ابن المغاژلی عن أحمد بن طمیان عن أحمد بن إبراهیم عن أحمد بن حمیس بن عبید بن عیسی بن عبید بن طمیان عن عبید السلام

ین صاحب الخزیمی عن أبي معاویة عن الأشمش عن مجاهد عن ابن عباس قال قال رسول الله ص آن مدینة العلم و علي بن ابی عامر فمین أزاد العلم طیاب

ابی.

(The book) ‘Al Amdah’ of Ibn Al Maghazili – from Muhammad Bin Ahmad Bin Usman, from Ahmad Bin Ibrahim, from Muhammad Bin Humeyd, from Muhammad Bin Muhammad Bin Usman, from Abdul Salam Bin Salih Al Harqy, from Abu Muawiya, from Al Amsh, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah saww said: ‘I saww am the city of knowledge and Ali asws is its door. The one who wants the knowledge, so let him come to the door’.

أقول رواه من الكتاب المذكور بأربع أسانيد أخرى إلى ابن عباس و روى أيضا بإسناده عن مجاهد عن علي بن أبي طالب قال قال رسول الله ص آن مدینة العلم و علي بن ابی عامر فمین أزاد العلم طیاب

و علي بن ابی عامر فلأولئک الثبوت لا من أثوابا.

I (Majlisi) am saying, ‘It is reported from the mentioned book by four other chains to Ibn Abbas. And it is reported as well by his chain from Huzeyfa,

‘From Ali asws having said: ‘Rasool-Allah saww said: ‘I saww am the city of knowledge and Ali asws is its door, so do not go to the houses except from their doors!’

و روى أيضا عن ابن المتهاجري بإسناده عن علي بن موسى الرضا عن ابن أبيه ع قال قال رسول الله ص آن مدینة العلم و أتى الباب كلذب من رجع الله نصى إلى المدينة إلا من الباب.

And it is reported from Ibn Al Maghazili, by his chain,

‘From Ali asws Bin Musa Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws I saww am the city of knowledge and you asws are the door. He is lying, the one who claims that he can arrive to the city by other than from its door’.

و روى أيضا عن ابن عباس عن النبي ص آن فامین أزاد الحقه طیابا من نبیا.

And it is reported as well from Ibn Abbas,

‘From the Prophet saww having said: ‘I saww am the city of knowledge and Ali asws is its door. Then one who wants the Paradise, so let him come from its door’.

And it is reported as well from Ibn Abbas who said,

"Rasool-Allahsaid: ‘I am the door of wisdom and Ali is its door. The one who wants the wisdom, so let him come to the door’."\(^{486}\)

(15) - The book ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman Bin Ghalib, and Muhammad Bin Saeed Bin Shirjeel, from Al-Hassan Bin Ali Bin Abdul Ghany, from Abdul Wahhab Bin Hammam, from his father Hammam Bin Nafie, from his father, from Ibn Jubeyr, from Ibn Abbas,

"From the Prophet having said: ‘I am the city of Paradise and Ali is its door. The one who wants the Paradise, so let him come from its door’."\(^{487}\)

16 - The book ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Isa Al Garrad, from Muhammad Bin Abdullah Bin Amro Al Saffar,

"From Al-Reza, from his forefathers, from Ali Bin Abu Talib having said: ‘The Prophet said to me: ‘I am the city of knowledge and you are the door, and he is lying, the one claiming that he will arrive to the city, not from the direction of the door’."\(^{488}\)

1- ب، بصائر الدرجات المحذدة من علي بن عبد الله في العلم دون النبوة و أنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع

2- ب، بصائر الدرجات المحذدة من علي بن عبد الله في العلم دون النبوة و أنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع

3- ب، بصائر الدرجات المحذدة من علي بن عبد الله في العلم دون النبوة و أنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع

4- ب، بصائر الدرجات المحذدة من علي بن عبد الله في العلم دون النبوة و أنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع

(The book) ‘Basaair Al Darajaat’ - Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira who said, ‘It is narrated to us by Isa Bin Hisham Al Nashiry who said, ‘It is narrated to us by Abdul Kareem, from Sama’at Bin Mihran, from Abu Abdullahasws, “Allahazwj Taught Hisaswj Rasoolasww, the Permissibles and the Prohibitions, and the interpretations, and Rasool-Allahsaww taught all of it to Aliasws.” 489

‘From Abu Abdullahasws having said: ‘Allahazwj Taught Hisaswj Rasoolasww, the Permissibles and the Prohibitions, and the interpretations, and Rasool-Allahsaww taught all of it to Aliasws.” 489

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba, from Yaqoub Bin Shuayn, from Abu Abdullahasws, “Allahazwj taught Hisaswj Rasoolasww the Quran and taught himsaww things besides that. So, Whatever Allahazwj had Taught Hisaswj Rasoolasww, Hisaswj Rasoolasww taught it to Aliasws.” 490

‘From Abu Abdullahasws having said: ‘Allahazwj the Exalted Taught Hisaswj Rasoolasww the Quran and Taught himsaww things besides that. So, Whatever Allahazwj had Taught Hisaswj Rasoolasww, Hisaswj Rasoolasww taught it to Aliasws.” 490

3- ب، بصائر الدرجات المحذدة من علي بن عبد الله في العلم دون النبوة و أنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع


‘Aliasws knew just as Rasool-Allahsaww had known. Allahazwj did not Teach Hisaswj Rasoolasww anything except and Rasool-Allahsaww had taught it to Amir Al-Momineenasws.” 491

(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,

489 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 1
490 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 2
491 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 3
I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! It has reached me that Allahazwj the Exalted had Whispered to Aliasw. Heasws said: ‘Yes, a whispering had happened between the two at Al-Taif. Jibraeel as had descended between them’.

And heasws said: ‘Allahazwj Taught Hisasw Rasoolasws, the Permissible(s) and the Prohibitions, so Rasool-Allahsaww taught it to Alasws, all of it’.492

I heard Abu Ja’farasws saying: ‘Jibraeel as descended unto Muhammadasws with two pomegranates from the Paradise. Heasws met Alasws. and heasws said to himsaww, ‘What are these two pomegranates in yoursaww hand?’ Heasws said: ‘As for this one, it is the Prophetasws hadith. There isn’t any share for youasws in it. And as for this one, it is the knowledge’.

Then Rasool-Allahsaww split it and gave himasws half of it, and Rasool-Allahsaww took its half. Then heasws said: ‘Youasws are myasws participant in it and Iasws am yourasws participant in it’.

Heasws said: ‘By Allahazwj Rasool-Allahsaww did not learn a single letter from what Allahazwj Taught himsaww, except heasws taught Alasws’.493

From Abu Ja’farasws having said: ‘Jibraeel as came to Rasool-Allahsaww with two pomegranates. Rasool-Allahsaww ate one of them and broke the other in two halves. Heasws ate half of it and Rasool-Allahsaww fed Alasws its (other) half, then Rasool-Allahsaww said to himasws: ‘Do youasws know what these two (pomegranates) are?’ Heasws said: ‘No’.

قَالَ إِنَّ اللَّٰهَ عَلِّمَ رَسُولَهُ الَّذِي صَلَّى لَهُ الَّذِينَ أُولِيَ الْعَلَمِ فَقَالَتْ أَلْلَهُ كِفَٰ يِنَصِّبُ فِيهِ أَلْلَهُ كِفَٰ يِنَصِّبُ فِيهِ ۖ
He\textsuperscript{asw} said: ‘As for the rifts, it is the Prophet-hood, there isn’t any share in it for you\textsuperscript{asws}; and as for the other, it is the knowledge. You\textsuperscript{asws} are my\textsuperscript{asw} participant in it’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} did not Teach Muhammad\textsuperscript{saww} any knowledge except He\textsuperscript{azwj} Commanded him\textsuperscript{saww} to teach it to Ali\textsuperscript{asws}’.

The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ibn Uzina, from Zurara who said,

‘Jibraeel\textsuperscript{as} descended unto Muhammad\textsuperscript{saww} with two pomegranates from the Paradise. He\textsuperscript{saww} gave these two to him\textsuperscript{saww}. He\textsuperscript{saww} ate one and broke the other, and gave Ali\textsuperscript{asws} half of it, and he\textsuperscript{saww} ate the (other) half, then said: ‘O Ali\textsuperscript{asws}! As for the pomegranate which I\textsuperscript{saww} ate, it is the Prophet-hood, there isn’t any share in it for you\textsuperscript{asws}, and as for this (the other pomegranate), it is the knowledge, you\textsuperscript{asws} are my\textsuperscript{saww} participant in it’.

He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} did not Teach His\textsuperscript{azwj} Prophet\textsuperscript{saww} anything, except He\textsuperscript{azwj} Commanded him\textsuperscript{saww} to teach it to Ali\textsuperscript{asws}, thus he\textsuperscript{saww} participated him\textsuperscript{asws} in the knowledge’.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibn Azina – similar to it up to his\textsuperscript{saww} words: ‘You\textsuperscript{asws} are a participant in it’.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} inherited knowledge of Rasool-Allah\textsuperscript{saww}, and (Syeda) Fatima\textsuperscript{asws} inherited his\textsuperscript{saww} chattels’.

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494 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 95 H 6
495 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 95 H 7 a
496 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 95 H 7 b
497 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 95 H 8
9- بر، بصائر الدراحت ابن بزيذ عن ابن أبي عمير عن حماد بن عيسى عن أبي عبيدة الله عن أن عليه يرت عليه رسول الله ص و فاطمة حزرت.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed Bin Umayr, from Hammad Bin Isa,

‘From Abu Abdullahasws: ‘Aliasws inherited the knowledge of Rasool-Allahsaww, and (Syeda) Fatimaasws attained the inheritance (which was usurped later on)’.’

10- بر، بصائر الدراحت أحمد بن محمد عن علي بن إسحاق عن ابن رضوان عن أبي عبد الله جعفر عن ابن أبي الحسين بن علي بن أبي طالب عن جعفر بن أبي طالب عليه السلام الله جعفر بن أبي طالب علمه الأوصياء و علمنا ما كان فيهم من الأئمة والأوصياء والمسلمين.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary,

‘From Abu Ja’farasws having said: ‘Aliasws Bin Abu Talibasws was Hibtullahas for Muhammadas, inheriting knowledge of the successorsas, and knowledge of what had happened before himas. As for Muhammadas, heasaww had inherited knowledge of what had happened before himasww, from the Prophetsas, and the successorsas, and the Messengersas.’

11- خص، منتحب البصائر جماعة بنمهم السيدان المقرض و المختارين من العلماء و الدعاة الداعي الحسن و الأئمة أبوبابكر و أبوبطليق بن عثمان بن عثمان بن محمد بن طالب بن عبد الله بن محمد بن علي بن الحسين بن عبد الملك بن مالك بن مشهور بن عبد الملك بن علي بن عبد الله بن علي بن عبد الله بن عبد الله بن محمد بن أنبي بن عبد الله بن عبد الله بن أحمد، عن النبي ﷺ: "إني الله ﷺ قل الله ﷺ فضل أولي القدر في الدنيا وفي الآخرة، و فضل مولى رحمته و وصالتهم في الدنيا و في الآخرة علمنا ﷺ، و وثبنا ﷺ، و فضلنا ﷺ ".

(The book) ‘Muntakhab Al Basaair’ – A group, from them being the two seyyids, Al Murtaza and Al Mujtaba, two sons of the Al Daie Al-Husayni, and the two teachers Abu Al Qasim and Abu Ja’far two sons of Kumeiy, from Ja’far Bin Muhammad Bin Al Abbas, from Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa’ad, from Ali Bin Muhammad Bin Sa’ad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Sanie Bin Al Hajjaj, from Al-Husayn Bin Ulwan,

‘From Abu Abdullahasws having said: ‘Allahazwj Mighty and Majestic Merited the Determined Ones (Ul Al-Azam) from the Messengersazwj with the knowledge, over the Prophetsas, and Merited Muhammadasww over themas, and weasws have inherited theiras knowledge, and weasws are merited over them in theiras merits, and theyas did not know the knowledge of Rasool-Allahazwj, and weasws do know the knowledge of Rasool-Allahsaww.

فَرَوَيْنَا لِيحيَّنَا فَنَفَسٍ مِّنْهُمُ مِّثَلاً مَّمَّثَلَهُمْ وَ أَيْنَ مَّكَانُ فُسُوقُهُمْ مَنْ عِدُّنا مَعَا.

So, weasws are narrating it to ourasws Shias. The one from them who accepts it, he is their superior, and wherever weasws will happen to be, ourasws Shias would be with usasws, 500

وَ قَاذٍ عَقِسُونَ الْوَلاَفِ وَ تَذَوَّونَ أَلْهَمْ يَعْلَمُونَ فِيْنَ مَا نَعْيِنَ بَيْنَكُمَا

498 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 9
499 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 10
500 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 11
And he asws said: ‘You are licking from the puddle and are leaving the mighty river!’ It was said, ‘What do you asws mean by that?’

He asws said: ‘Allahazwj Revealed to Rasool-Allahsaww Taught the Prophets as Hisazwj Secrets and Allahazwj Taught himsaww what they as did not know. Heasww divulged that, all of it to Amir Al Momineen asws. I said, ‘So Ali asws happened to be more knowledgeable than some of the Prophets as?’

Allahazwj Mighty and Majestic Opens the hearing of the ones Heazwj so Desires to. asws am saying that Rasool-Allahsaww contained the knowledge of entirety of the Prophets as and Allahazwj Taught himsaww what they did not know, and heasww made all of that to be with Ali asws, and you are saying Ali asws is more knowledgeable than some of the Prophets as?

Then heasws recited Words of the Exalted: The one with whom was the knowledge from the Book [27:40], then separated between hisasws fingers and placed them upon hisasws chest, then said: ‘By Allahazwj, and with usasws is knowledge of the Book, all of it!’ S501

(The book) ‘Muntakhab Al Basaair’ – Sa’ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Ma’mar Bin Amro, from Abdullah Bin Al Waleed Al Samman who said,

‘Al-Baqirasws said: ‘O Abdullah! What are you saying regarding Alisws, and Musasas and Isasas, may the Salawaat of Allahazwj be upon themas?’ I said, ‘And what should I be saying regarding themas?’ Heasws said: ‘By Allahazwj! Heasws is more knowledgeable than both of themas.

Then heasws said: ‘O Abdullahasws! Aren’t they (Shias) you saying that for Aliasws, may the Salawaat of Allahazwj be upon himas’, is what knowledge was for the Rasoolasww?’ I said, ‘Yes’.

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S501 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 95 H 12
He\textsuperscript{asws} said: ‘Dispute them regarding it. Allah\textsuperscript{azwj} Blessed and Exalted Said to Musa\textsuperscript{as}: \textit{And We Prescribed to him in the Tablets, Advice from all things [7:145]}. Thus, we know that He\textsuperscript{azwj} did not Explain to him\textsuperscript{as} all of the matter. And He\textsuperscript{azwj} Said to Muhammad\textsuperscript{saww}: \textit{and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]}’.

And he said, ‘He\textsuperscript{asws} asked about Words of the Exalted: \textit{Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43], then said: ‘It means us\textsuperscript{asws}, and Ali\textsuperscript{asws} is our\textsuperscript{asws} first one and our\textsuperscript{asws} superior, and our\textsuperscript{asws} best after Rasool-Allah\textsuperscript{saww}’}.\textsuperscript{502}

\textsuperscript{502} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 95 H 13
CHAPTER 96 – WHAT RASOOL-ALLAH\textsuperscript{saww} TAUGHT HIM\textsuperscript{asws} DURING HIS\textsuperscript{saww} EXPIRY, AND WHAT HE\textsuperscript{saww} GAVE HIM\textsuperscript{asws}, FROM THE GREATEST NAME, AND TRACES OF THE KNOWLEDGE OF THE PROPHET-HOOD, AND IN IT ARE SOME OF THE TEXTS

1- بر، بصائر الدرجات نحمد بن علي بن خطيب عن جعفر بن إسماعيل عن جعفر الأعاصيري عن أبو بكر بن نوح عن الخميني بن نريد التوفيق عن إمامهم عن علي بن عبد الله بن خطيب عن أبي علي عن علي بن علي قال: اوصاني النبي صلى الله عليه وسلم أن يغسل بي من بئر عيني فإذا قولا بعض من غسلتي فأدركنيي في أثابتي ثم ضع ماني على ميمي.

(The book) ‘Basair Al Darajaat’ – Muhammad Bin Ali Bin Mahboub, from Ja’far Bin Ismail Bin Ja’far Al Hashimy, from Ayoub Bin Nuh, from Al-Husayn Bin Yazeed Al Nowfali, from Ismail Bin Abdullah Bin Ja’far, from his father,

‘From Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} bequeathed to me\textsuperscript{asws}: ‘When I\textsuperscript{saww} pass away, then wash me\textsuperscript{saww} with six buckets from well water. When you\textsuperscript{asws} are free from washing me\textsuperscript{saww}, then sit me\textsuperscript{saww} up in my\textsuperscript{saww} shroud, then place your\textsuperscript{asws} mouth by my\textsuperscript{saww} mouth’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} did so and he\textsuperscript{saww} informed me\textsuperscript{asws} with what would be happening up to the Day of Qiyamah’.

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2- بر، بصائر الدرجات نحمد بن محمد بن معاذ بن علي بن عبد الله بن أبي خزيمة عن أبي خزيمة عن عمر بن عبد العزيز بن أبي بكر بن ağي بن غفيظ، قال: لما خضعت رسل الله صلى الله عليه وسلم في الموت دخل عليه على ع فدخل رأسه معه ثم قال با علي فإنا أنا مث فاطملي وكمي الم أعلمي وصاهلنا وابن عبد الله.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – Ja’far Bin Ismail Al-Hashimy – similar to it, and in it is with seven buckets”.

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‘When the death presented to Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} came to him\textsuperscript{aww}, he\textsuperscript{saww} included his\textsuperscript{saww} head with (near to) him\textsuperscript{aww}, then said: ‘O Ali\textsuperscript{asws}! When I\textsuperscript{saww} pass away, then wash me\textsuperscript{saww} and enshroud me\textsuperscript{saww}, then sit me\textsuperscript{saww} up and ask me\textsuperscript{saww}, and write down (my\textsuperscript{saww} answers)”.

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\textsuperscript{503} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 96 H 1 a

\textsuperscript{504} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 96 H 1 b

\textsuperscript{505} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 96 H 2
3- يبر، بما درجات ابن يزيد عن مروك بن يحيى عن بعض أصحابنا عن أبي عبد الله، قال: قال رسول الله ص لأمير المؤمنين ع إذا أنت مثَّلال غنيصي من يهوداً ثم أعلمنا و سلتي عنا هذا لك.

(The book) ‘Basair Al Darajaat’ – Ibn Yazeed, from Marwak Bin Ubyd, from one of our companions,

‘Rasool-Allahsaww said to Amir Al-Momineenasws: ‘When Isaww pass away, then wash measwaw from well water, then sit measwaw up and ask measwaw about whatever comes to youasws’. 506

4- يبر، بما درجات أحمدا بن محمد بن جاليل و سعيد بن يحيى عن ابن أبي عمرو عن فصيل بن البنجلاري عن أبي عبد الله، قال: دعا رسول الله ص علي إيه جب خضر بابلا فإن أصمه رأسه مغفراً فإن ما بدلك Aswaw

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Saeed Bin Janaah, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww called Alasws when the death had presented to himaswaw. Heaswaw inserted hisaswaw head to be with himasws and said: ‘O Alasws! When Isaww pass away, then wash measwaw, and enshroud measws, then sit measwaw up, then ask measwaw and write (the answers)’. 507

5- يبر، بما درجات الحسن بن علي بن عبد الله بن هلال غني بن ابن أبي عمرو عن فصيل بن البنجلاري عن أبي عبد الله، قال: قال رسول الله ص لأمير المؤمنين ع إذا أنت مثَّلال غنيصي من يهوداً ثم أعلمنا و سلتي عنا هذا لك.

(The book) ‘Basair Al Darajaat’ – Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ibn Umeyr, from Hafs Bin Al Bakhtari,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said to Amir Al-Momineenasws: ‘When Isaww pass away, then wash measwaw and enshroud measwaw, and embalm measwaw, then sit measwaw up and ask measwaw, and write (the answers)’. 508

6- يبر، بما درجات عائشة عن أحمد عن سعيد عن أفغام عن علي بن أبي حذافة عن حمزه بن سليمان بن سليمان بن أبي عبد الله، قال: قال رسول الله ص لأمير المؤمنين ع إذا أنت مثَّلال غنيصي من يهوداً ثم أعلمنا و سلتي عنا هذا لك.

(The book) ‘Basair Al Darajaat’ – Al Husyan Bin Saeed, from Al Qasim, from Ali Bin Abu Hamza, from Umar Bin Suleyman Al Jufy,

‘From Abu Abdullahasws said: ‘Rasool-Allahsaww said to Amir Al-Momineenasws: ‘When Isaww pass away, then wash measwaw, and embalm measwaw, and enshroud measwaw, and sit measwaw up, and whatever Iaswaw dictate to youasws, write it’.

He (the narrator) said, ‘I said, ‘Did heasws do it?’ Heasws said: ‘Yes’. 509
The book ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn, from Al Bazanty, from Fuzeyl Sukara who said,

'I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Is there any limitation for the water to limit it?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to Amir Al-Momineen\textsuperscript{asws}: ‘When I\textsuperscript{saww} pass away, then pour for me\textsuperscript{saww} six containers of water of the well of Gars, and wash me\textsuperscript{saww}, and enshroud me\textsuperscript{saww}, and embalm me\textsuperscript{saww}. When you\textsuperscript{asws} are free from my\textsuperscript{saww} washing, then grab the centre of my\textsuperscript{saww} shroud and make me\textsuperscript{saww} to be seated, then ask me\textsuperscript{saww} about whatever you\textsuperscript{asws} so desire to. By Allah\textsuperscript{swj}! You\textsuperscript{asws} will not ask me\textsuperscript{saww} about anything except I\textsuperscript{saww} shall answer you\textsuperscript{asws}’.

When you\textsuperscript{asws} have washed me\textsuperscript{saww} and embalmed me\textsuperscript{saww} and enshrouded me, then sit me\textsuperscript{saww} up and place your\textsuperscript{asws} hand upon my\textsuperscript{saww} heart, then ask me\textsuperscript{saww}, I\textsuperscript{saww} shall inform you\textsuperscript{asws} with what will be happening up to the Day of Qiyamah’.

He\textsuperscript{asws} said, ‘So, I\textsuperscript{asws} did’. And whenever he\textsuperscript{asws} informed us with anything, he\textsuperscript{asws} would say: ‘This is from what the Prophet\textsuperscript{saww} had informed me\textsuperscript{asws} after his\textsuperscript{saww} expiry’.

The book ‘Al Kharaij Wa Al Jaraih’ – Sa’ad, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Salih Al Anmaty, from Al-Hassan Bin Zayd Bin Al-Hassan, from the one who narrated him,

‘From Abdullah son of Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When I\textsuperscript{saww} pass away, then wash me\textsuperscript{saww} with seven buckets from the well of Gars. Wash me\textsuperscript{saww} with three buckets with a washing, then pour water upon me\textsuperscript{saww} with small four pours.

When you\textsuperscript{asws} have washed me\textsuperscript{saww} and embalmed me\textsuperscript{saww} and enshrouded me, then sit me\textsuperscript{saww} up and place your\textsuperscript{asws} hand upon my\textsuperscript{saww} heart, then ask me\textsuperscript{saww}, I\textsuperscript{saww} shall inform you\textsuperscript{asws} with what will be happening up to the Day of Qiyamah’.

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So, Ayesha sent for her father. When he came to him, he covered his face and said: ‘Call my friend to me!’ He returned confused, and Hafsa sent for her father. When he came, he covered his face.

He said: ‘Call my friend to me!’ He returned confused, and (Syeda) Fatima asws sent for Ali asws. When he asws came, Rasool-Allah saww stood up and included him asws, then covered Ali asws with his cloth.

Ali asws said: ‘He narrated to me with a thousand Ahadeeth, each Hadeeth opened a thousand doors’.

Then he saww said: ‘Call my friend for me. They sent for Ali asws. He asws came, and he did not cease to narrate to him. When he asws went out, they (Abu Bakr and Umar) met him and said, ‘What did your friend narrate to you?’ He asws said: ‘He narrated to me with a thousand doors, each door opened a thousand doors’.

I heard Ibn Abbas saying,
'I heard a Hadeeth from Ali asws I did not know what its aspect was. I heard him asws saying: ‘Rasool-Allah saww divulged a secret to me asws during his saww illness and taught me asws a key to a thousand doors of knowledge, each door opened a thousand doors’.

And I was seated at Zi Qar in a tent of Ali asws, and he asws had sent Al-Hassan asws and Ammar ra to prepare the people, when Ali asws turned towards me and said: ‘O Ibn Abbas! Al-Hassan asws will arrive to you and with him asws would be eleven thousand men, give or take one man or two men’.

I said within myself, ‘If it happens like what he asws has said, then it is from those thousand doors’. When Al-Hassan asws came to us with those troops, I received Al-Hassan asws. I said to the scribe of the army who was with him asws, ‘Make them hear how many men are with you’. He said, ‘Eleven thousand men, give or take a man or two men’.

I stated to the scribe of the army, ‘If it happens like what he asws has said, then it is from those thousand doors’. When Al-Hassan asws came to us with those troops, I received Al-Hassan asws. I said to the scribe of the army who was with him asws, ‘Make them hear how many men are with you’. He said, ‘Eleven thousand men, give or take a man or two men’.


‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted Revealed to Rasool-Allah saww: “Your saww Prophet-hood has expired and your saww days are completed, so make the Greatest Name, and the inheritance of knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth) to be with Ali asws Bin Abu Talib asws, for asw do not Leave the earth except and there would be a scholar asws for Me azwj by whom My azwj obedience would be recognised, and My azwj Wilayah would be recognised, being a Divine Authority between the expiry of the Prophet as up to the emergence of the other Prophet azwj”’

Rasool-Allah saww bequeathed the Greatest Name, and the inheritance of the knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth), to Ali asws Bin Abu Talib asw.

514 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 96 H 10 b
515 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 96 H 11
From Abu Ja'far asws having said: ‘When the Prophet-hood of Rasool-Allah saww had expired, and his saww days were completed, Allah azwj Revealed to him saww: “O Muhammad saww! Your Prophet-hood has expired, and your days are completed, so make the knowledge, which is with you asws, and the traces (Ahadeeth), and the Greatest Name, and the inheritance of knowledge, and the effects of the Prophet-hood to be in People asws of your Household to be with Ali asws Bin Abu Talib asws.

I azwj will not Cut-off the knowledge of Prophet-hood from the posterity from your offspring just as I azwj did not Cut it off from the households of the Prophets as, those who were between you saww and your saww father as Adam as. May the Salawaat of Allah azwj be upon them as.

From Abu Abdullah asws having said: ‘Musa as bequeathed to Yoshua Bin Noon as, and Yoshua Bin Noon as bequeathed to a son as of Haroun as and did not bequeath to a son of Musa as because Allah azwj Gave him as the choice. He as could choose one he as so desired from the ones he as so desired, and Musa as gave the glad tidings of the Messiah to Yoshua Bin Noon as.

When Allah azwj Sent the Messiah as, he as said to them: ‘Rasool-Allah saww will be coming from after me as whose name is Ahmad saww, being from the sons of Ismail as. He saww will ratify me as and ratify you all, and it flowed between the disciples in the preservers. And rather, Allah azwj Named them as the ‘preservers’, because they preserved the Greatest Name, and it is the Book by which are known all thing which had happened with the Prophets as.

Allahazwj the Exalted is Saying: **We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, [57:25]**. The Book is the Greatest Name, and rather it is recognised from what is called knowledge of the Torah, and the Evangel, and the Furqan (Quran). So, what was written by Noahas, and what were the Book of Salihas, and Shuaybas, and Ibrahimas, and Allahazwj has Informed: **Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**.

So, where are the Parchments of Ibrahimas? As for the Parchments of Ibrahim, it is the Greatest Name, and the Parchments of Musaas is the Greatest Name.

So, the bequest did not cease to be bequeathed by a scholaras to a scholaras until it was handed to Muhammadas. Then Jibraeelas came to himas and said to himas: “Youas have spent youras Prophet-hood, and completed youras days, so make the Greatest Name, and the inheritance of knowledge, and the effects of Prophet-hood to be with Aliasws. 

Iazwj do not leave the earth except and there would be a scholaras in it for Meazwj, Myazwj obedience would be recognised by himas, and Myazwj Wilayah would be recognised by himas, and heas would happen to be a Divine Authority for the ones to be born between the expiry of a Prophetas up to the emergence of another. Thus, Transfer the Greatest Name, and the inheritance of knowledge, and the traces of knowledge of Prophet-hood (Ahadeeth) to Aliasws Bin Abu Talibasws.  

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CHAPTER 97 – HIS\textsuperscript{asws} JUDGMENTS, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND WHAT HE\textsuperscript{asws} GUIDED HIS\textsuperscript{asws} PEOPLE TOWARDS FROM WHAT WAS PROBLEMATIC UPON THEM, FROM THEIR BETTERMENT, AND WE HAS REFERRED TO A LOT OF HIS\textsuperscript{asws} JUDGMENTS IN THE CHAPTER OF HIS\textsuperscript{asws} KNOWLEDGE

1 – فق، المناقاب لابن شهراشوب قال الطبري و مجاهدة في تاريخهما خضع غمان بين الحساب الناس نشأكم من أي يوم تكتب فقال علي ع من يوم هاجر رضو الله ص و تقول أرض الشرك

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Tabari and Mujahid said in their (books of) history,

‘Umar Bin Al-Khattab gathered the people asking them, ‘From which day shall we write (the calendar)?’ \textsuperscript{asws}Al said: ‘From the day Rasool-Allah\textsuperscript{saww} emigrated and descended in the land of Shirk’.

فقال أشاد أن لا تبتديروا براعة و تأيها كما كنا نكتنون في زمان رسول الله ص فكلها قادمة فيهما الشهرين الأولين من الحساب من غير ذكاء ولا التأريخ.

It is as if he had indicated, ‘You should not begin an innovation and write the date like what they were writing during the era of Rasool-Allah\textsuperscript{saww}, because when the Prophet\textsuperscript{saww} arrived at Al-Medina during the month of Rabbi Al-Awwal, he\textsuperscript{saww} instructed with the date, so they were writing with the month and the two months from his\textsuperscript{saww} arrival until the year had been completed for him\textsuperscript{saww}. He mentioned the date from Ibn Shihab’’.\textsuperscript{518}

2 – فق، المناقاب لابن شهراشوب في رواية أن أمير المؤمنين قال لأعوان أنهم قال دفنت مني طلاب ممن أتت إلى المناظرة و بعثهم على تأريخ

The book) ‘Al Manaqib’ of Ibn Shehr Ashub’ in a report,

‘Amir Al-Momineen\textsuperscript{asws} said to Washa: ‘Come near me\textsuperscript{asws}!’ He said, ‘I went closer to him\textsuperscript{asws}.’ \textsuperscript{asws}He said: ‘Go to your neighbourhood, you will be finding at the door of the Masjid, a man and a woman contending (opposing), come with them to me\textsuperscript{asws}.’

قال فقالت فوجدناها فقال إن أمير المؤمنين ي拮ها فنوددنا خلف ذلك علية فقال بن ما شاؤك و هذيفما أثرة.

He said, ‘I went and found them contending. I said, ‘Amir Al-Momineen\textsuperscript{asws} is calling both of you’. We went and entered to see him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O youth! What is your matter and this woman?’

\textsuperscript{518}Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 1
He said, ‘O Amir Al-Momineen\textsuperscript{asws}! I married her and dowered her and possessed, and she was escorted (to me). When I went near her, I saw the blood, and I was confused regarding my matter’. He\textsuperscript{asws} said: ‘She is Prohibited unto you, and you aren’t rightful for her’. The people differed regarding that.

He\textsuperscript{asws} said to her: ‘Do you recognise me\textsuperscript{asws}?’ She said, ‘By hearing. I have heard your\textsuperscript{asws} mention and have not seen you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘You are so and so, daughter of so and so, from the family of so and so?’ She said, ‘Yes, by Allah\textsuperscript{azwj}!’

He\textsuperscript{asws} said: ‘Did you not get married to so and so in Mut’ah secretly from your family? Did you not get pregnant from him with a child? Then you gave birth to a male child, complete. Then you feared your people and your family, so you took him and went out at night until when you came to a vacant place, you placed him upon the ground. Then you stood facing him and bent down to him and decided to take him. Then you decided to drop him until he cried, and you feared the exposure.

The dogs came and barked at you, so you feared and ran, and a dog from the dogs was alone. It came to your son and smelt him, then it tried to bite it due to the reason of the smell of his flesh, but you pelted the dog out of compassion (for your son). You injured it and it shrieked. You feared that the morning might come across you, so (people) would become aware of you. You turned around leaving, and in your heart was confusion, so you raised your hand towards the sky and said, ‘O Allah\textsuperscript{azwj}! Protect him. O Protector of the entrustments!’

She said, ‘Yes, by Allah\textsuperscript{azwj}! The entirety of this had happened, and I am bewildered regarding your\textsuperscript{asws} words’. He\textsuperscript{asws} said: ‘Where is the man (her newly married husband)?’ He came. He\textsuperscript{asws} said: ‘Uncover from your side!’ He uncovered.
He said to the woman: ‘Here is the marking in the side of your son, and this child, is (actually) your son, and Allah azwj the Exalted has Prevented him from copulating with you due to what He azwj had Seen from you of the sign which you had protected him, and Allah azwj has Protected upon you like what you had Asked Him azwj to. So, thank Allah azwj upon what He azwj Made you to be foremost and Gifted you’.

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Al Waqidi (wahabi imam) and Is’haq Al Tabari –

‘Umey Bin Wa’l Al-Saqafy was ordered by Hanzala Bin Abu Sufyan that he claims against Ali asws eighty ounces of gold as being an entrustment with Muhammad saww, and that he saww had fled from Makkah and (say), ‘You asws are his saww representative’. If he asws demands proof of the witnesses, then we, community of Quraysh, we shall testify upon it’. And they gave him one hundred ounces of gold, from it was an Indian necklace of gold.

He came and claimed upon Ali asws. He asws considered the entrustments, all of them, and saw names of their owner upon them, and there did not happen to be any news of Umeyr being mentioned. He asws gave him a lot of advice. He said, ‘For me there are ones who can testify with that, and they are Abu Jahl la, and Ikrimah, and Uqba Bin Abu Mueet, and Abu Sufyan and Hanzala’.

He said: ‘(It is) a plot (which will) return to the one who arranged it’. Then he asws instructed for the witnesses to be seated in the Kabah, then he asws said to Umeyr: ‘O brother of Saeef! Inform me asws now, when did you deposit this entrustment to Rasool Allah saww, which timing was it?’ He said, ‘It was forenoon. He saww had taken it with his saww hands and handed it to his saww slave’.

Then he asws called Abu Jahl la and asked him la about that. He la said: ‘That does not obligate me la’. Then he asws called Abu Sufyan and asked him, ‘He said, ‘He hand handed it at the setting of the sun, and he saww had taken it from his hand and left it in his saww sleeve’.

519 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 2 a
Then he\textsuperscript{asws} called Hanzala and asked him about that. He said, ‘It was during a time of rising of the sun in the mid-point of the sun, and he\textsuperscript{saww} had left it in his\textsuperscript{saww} hand up to the time of his leaving’. Then he\textsuperscript{asws} called Uqbah and asked him about that. He said, ‘He had submitted it in his\textsuperscript{saww} hand and he\textsuperscript{saww} had taken it and went with it to his\textsuperscript{saww} house, and it was the time of afternoon’.

He said, ‘I shall tell the truth, and a treacherous one will not succeed. By the House of Allah\textsuperscript{azwj}! There was no deposit for me\textsuperscript{saww} with Muhammad\textsuperscript{saww}, and these two have carried me upon that, and here are their Dinars, and a knot of Hind. Her name is written upon it’.

Then Ali\textsuperscript{asws} said: ‘Bring me\textsuperscript{asws} the sword which is in a corner of the House (Kabah)!’ He\textsuperscript{asws} took it and said: ‘Do you recognise this sword?’ They said, ‘This is for Hanzala’. Abu Sufyan said, ‘This is (of) Masrouq’. He\textsuperscript{asws} said: ‘If you were truthful in your words, so what happened to your black slave Mahla’a?’ He said, ‘He went to Al-Taif regarding a need for us’. He\textsuperscript{asws} said: ‘Far be it! If you were to see him, send a message to him to present him, if you were truthful!’

Abu Sufyan was silent. Then he\textsuperscript{asws} stood among ten slaves of the chiefs of Quraysh, and they dug up a spot they knew of, and therein was the slave Mahla’a, killed. He\textsuperscript{asws} instructed them with extracting him. They extracted him and carried him to the Kabah. The people asked him\textsuperscript{asws} about the reason for him being killed.
He\textsuperscript{asws} said: ‘Abu Sufyan and his son had guaranteed to him a bribery of freeing him and urged him upon killing me\textsuperscript{asws}. So, he lied in wait in the road and leapt upon me\textsuperscript{asws} to kill me\textsuperscript{asws}. I\textsuperscript{asws} struck his head and took the slave. When their trick had been invalidated, they intended the second trick by Umeyr’.

Umeyr said, ‘I testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}.’

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

‘As for what happened of his\textsuperscript{asws} judgments during the era of Abu Bakr, it has been reported that Abu Bakr was asked about a man who had married a virgin and she gave birth in the evening. The son and the mother acquired his inheritance. He did not know. Ali\textsuperscript{asws} said: ‘This is a man who had a maid who had become pregnant from him. When she gave birth, the husband died’.

\textbf{Explanation – I.e., the slave girl became pregnant from the master. He freed her and married a virgin. She gave birth in the evening the master had died.}

\textbf{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Baseer,}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘In the era of Abu Bakr the people wanted to build a Masjid at the coast of Aden. Every time they were free from building it, it fell down. They referred to him asking him. He addressed and asked the people and adjured them, ‘If there was any knowledge of this with anyone of you, then let him speak!’

Amir Al-Momineen\textsuperscript{asws} said: ‘Dig in its right (side) and its left in the Qiblah, two graves would be revealed for you all. It would be written upon these: “I am Razawy and my sister is Hubayy. We died not having associated with Allah\textsuperscript{azwj} the Mighty, the Subduer”. And these two would be bare, so wash them and enshroud them and pray Salat upon them and

\textsuperscript{520} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 2 b

\textsuperscript{521} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 3
bury them. Then build your Masjid, and your construction will stand’. They did that, and it happened like what he\textsuperscript{asws} had said’.\textsuperscript{522}

Ibn Hammad – And two Christians asked him (Abu Bakr): ‘What is the difference between the love and the hatred, and both their origins is one, and what is the difference between the memorisation and the forgetfulness, and both their origins is one, and what is the difference between the true dream and the false dream, and both their origins is one?’

He indicated to Umar. When they asked him, he indicated to Ali\textsuperscript{asws}. When they asked him\textsuperscript{asws} about the love and hatred, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Created the souls before the bodies by two thousand years. He\textsuperscript{azwj} Settled them in the air. So, whoever recognise over there get together over here, and whoever denied over there differ over here’.

Then they asked about the memorisation and the forgetfulness. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Created the son of Adam\textsuperscript{as} and Made a covering to be for his heart. Everything what passes by the heart while the covering is open, he memorises it and he keeps count, and everything what passes by the heart while the covering is covered, he does not memorise and does not keep count’.

Then they asked him about the true dream and the false dream. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted Created the soul and Made an authority to be for them. Its authority is the self. So, when the servant sleeps, the soul exits, and its authority (self) remains. So, he passes by with it a group of the Angels and a group of the Jinn’.

Every time the true dream occurs, it is from the Angels, and every time the false dream occurs, it is from the Jinn’. They both became Muslims upon his\textsuperscript{asws} hands, and they were killed with him\textsuperscript{asws} on the day of (battle of) Siffeen’.\textsuperscript{523}

\textsuperscript{522} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 4 a

\textsuperscript{523} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 4 b
Abu Dawood and Ibn Maja in their books 'Sunan', and Ibn Battah, and Ahmad in 'Fazaail Al Sahaaba', and Abu Bakr Bin Mardawayh in his book, by a lot of ways from Zayd Bin Arqam,

'It was said to the Prophet saww, 'Three men came to AIIasws at Al-Yemen disputing regarding a child. Each of them claimed that he had copulated with its mother in one clean period, and that had happened during the pre-Islamic period. Aliasws said: 'They are associating partners'. Heasws drew lots upon the child with their names, and it came out for one of them. Heasws attached the child with him and necessitated two-thirds wergild for his companions and rebuked them from something like that'.

The Prophet saww said: 'The Praise is for Allahazwj Who Made among usasws, Peoplesasws of the Household, one who can judge upon the Sunnah of Dawoodas, 524

Ibn Jareeh, from Al Zahhak, from Ibn Abbas,

'The Prophet saww bought a camel from a Bedouin for four hundred Dirhams. When the Bedouin had taken possession of the money, shouted, 'The Dirhams and the camel are for me'!

فَأَقَِلَ أبو بَْرٍ فَقَأَلَ اقْضي فييمَا بَيْنِي وَ بَيْنَْ الَِْْْْرَا ي ي فَقَأَلَ الْقَضييَّةُ وَاضي مَُُمَّدٌ يَد

Abu Bakr came. Heasws said, ‘Judge between measws and the Bedouin’. He said, ‘The judgment is clear. The proof will be sought’. Umar came, and he said like the first one (Abu Bakr). Aliasws came. Heasws said: ‘Will you accept the youth coming over?’ He said, ‘Yes’.

The Bedouin said, ‘The camel is my camel, and the Dirhams are my Dirhams. So, if Muhammadasws is claiming something, then let himasws establish the proof upon that’. Heasws said: ‘Leave aside from the camel and from Rasool-Allahasws’ – three times. Heasws pushed him and struck him a strike. The people of Al-Hijaz gathered that he had been hit in his head, and one of the people of Al-Iraq said, ‘But heasws cut off an organ from him’.

524 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 4 c
He asws said: ‘O Rasool-Allah saww! We are ratifying you saww upon the Revelation, and we cannot ratify you saww upon four hundred Dirhams!’  

وَ في خط عن غويه، فلما فدا، قال: هذا خلاف الله لا ما حكمنا به فينا.

And in a Hadeeth from someone else, ‘The Prophet saww turned to them both (Abu Bakr and Umar) and said, ‘This is a Judgment of Allah azwj what you two did not judge with regarding us saww’.  

المُذْبَحَةُ وَ تَقدِيمِ النَّفْعِ أَنَّهُ مِن وِلَدِي أَهْلَهُ وَ فَاكِيَةُ وَ أَنَّ فَقَالَ أَيْضًا مَعْصِرُ طَيِّبُ أَوْ أَيْضًا أَرْضٍ طَيِّبُ، أَمْ أَيْضًا أَرْضٍ طَيِّبُ؟ اًفْتَلَتُ إِذْ فِي كِتَابٍ اللَّهِ، بِنَعْمَةٍ إِنَّ أَمْرُكَ فَقَرَأَهَا وَ أَيْضًا أَثْبَتَ أَعْلَمُ.

Al Jahiz and Tafseer of Al Sa'alby –

‘Abu Bakr was asked about Words of the Exalted: And fruits and grass [80:31]. He said, ‘Which sky would shade me, or which ground would hold me down, or where will I go or what shall I do if I were to say regarding the Book of Allah azwj with what I do not know? As for the fruit, so I do recognise it, and as for the ‘Abb’ (grass), Allah azwj is more Knowing’.  

وَ في وإذا أهل البيت أن له بلغ ذلك أمير المؤمنين، فقال: إن اللَّاه هو الكَلَّةُ، وَ الدَّرَاعُ وَ إِنَّ فَوْلَةً وَ فَاكِيَةً وَ أَيْضًا الْخَبَابَةَ مِن اللَّهِ عَلَى خَلْقِهِ، فَخَذَاهُمُ، وَ خَلَقَهُمْ، وَ أَلْعَبَهُمْ، وَ بِلَا يَلْعَبُهُمْ.

And in a report by People of the Household, ‘That reached Amir Al-Momineen asws. He asws said: ‘Surely ‘Al-Abb’ is the feed and the pasturage, and His Words: And fruits and grass [80:31], it is Preparation from Allah azwj upon His creatures regarding what He azwj has Provided them with, and Created it for them and for their cattle, from what they can be reviving their selves with.

وَ سَأَلَ رَسُولُ اللَّهِ ﷺ أَبَِ بَِْرٍ رَجُلٍ لَّ يَرْجُو الَْْنَّةَ وَ لَّ يََُافُ النَّارَ وَ لََّ يََُافُ اللَََّ وَ لََّ يََُافُ اللَََّ ْينْ ظُلْمته وَ إَيْنَ أَْْوالُُّمْ وَ أَوْلَّدُكُمْ، فَيَتْنَةٌ وَ يُعَبِّدُ الْفيتْنَةَ وَ يُبْغيضُ الَِْقَّ وَ إِنَّهُ لَّا يَُبْهُ فَقَالَ ُِمَرُ ازْدَدََْ كُفْرٍ إِلََ كُفْريكَ.

And a messenger of a king of Rome asked Abu Bakr about a man who neither wishes the Paradise nor fears the Fire, nor does he fear Allah azwj, nor performs Ruk’u nor Sajdah, and he eats the dead and the blood, and he testifies with what he has not seen, and he loves the Fitna and hates the truth’. He did not answer him. Umar said, ‘You have increased Kufr to your Kufr!’

فَأَخْبَرَ بِذَلِكَ غَيْرٍ عَنْ فُكَالٍ هَذَا خَلَفُ مِن أَوْلَادِ اللَّهِ، لَا يَرْجُو الَّجَهَةَ، وَ لَا يَجْعَفَ النَّارَ وَ لَْ يَجْعَفَ اللهَ وَ لَا يَجْعَفَ اللَّهَ وَ لَا يَجْعَفَ اللهَ مِن طَيْبٍ وَ إِنَّا يَجْعَفُونَ مِن عَلَاهُ وَ لَا يَبْصَرُ وَ لَا يَشْهَدُ فِي صَلادةِ الحَكَامَةِ وَ يَبْنِيَ الأَحَدَاءِ السَّمَكَ وَ يَبْنِيَ الأَحَدَاءِ السَّمَكَ وَ يَبْنِيَ السَّمَكَ وَ يَبْنِيَ الْمَيْتَةَ وَ الدَّمَ وَ يَشْهَدُ بِيَا لَّ وَ النَّاري وَ هُوَ حَقٌّ وَ هُوَ لَّ يَرَى وَ يَِْرَهُ الْمَوََْ وَ هُوَ حَقٌّ.

Ali asws was informed with that. He asws said, ‘This is a man from the friends of Allah azwj. He neither wishes the Paradise nor fears the Fire, but he does fear Allah azwj and he does not
fear Allah\textsuperscript{azwj} injustice, and rather he fears from His\textsuperscript{azwj} Justice, and he neither performs Ruk\’u nor Sajdah during the funeral Salat, and he eats the locust and the fish, and he eats the liver, and he loves the wealth: \textit{rather your wealth and your children are a Fitna (strife), [8:28]}, and he testified with the Paradise and the Fire and he has not seen these, and he dislikes the death although it is a reality (truth).

And in a long speech: ‘For me\textsuperscript{asws} is what isn’t for Allah\textsuperscript{azwj}. For me\textsuperscript{asws} there is a female companion\textsuperscript{asws} and a son\textsuperscript{asws}. And with me\textsuperscript{asws} is what isn’t for Allah\textsuperscript{azwj}. With me\textsuperscript{asws} is injustice and tyranny. And with me\textsuperscript{asws} is what Allah\textsuperscript{azwj} did not Create. I\textsuperscript{asws} am a carrier of the Quran and it is without fabrication. And I\textsuperscript{asws} know what Allah\textsuperscript{azwj} does not know, and it is the word of the Christians that Isa\textsuperscript{as} is a son of Allah\textsuperscript{azwj}.

And the Christians and the Jews are truthful in their word: \textit{And the Jews say: ‘The Christians aren’t upon anything’, and the Christians say: ‘The Jews aren’t upon anything’ [2:113] – the Verse. And the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as} lied. The brothers of Yusuf\textsuperscript{as} lied when they said: \textit{the wolf devoured him, [12:17]}, and they are Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and were Sent as Messengers\textsuperscript{as} to the deserts.}

And Ra’\textsuperscript{as} Al-Jalout asked him\textsuperscript{asws} what he had asked Abu Bakr, and he did not understand what the origin of the things was. He\textsuperscript{asws} said: ‘It is the water, due to the Words of the Exalted: \textit{And We made from the water, all living things, [21:30]}; and what are the two rigid ones which spoke, so he\textsuperscript{asws} said: ‘The sky and the earth’; And what are the two things increasing and decreasing and the creation (bodily form) of that has not been seen, he\textsuperscript{asws} said: ‘These are the night and the day’.

And what is the water which isn’t from the earth nor is it from the sky, he\textsuperscript{asws} said: ‘The water which Suleyman\textsuperscript{as} sent to Bilquees, and it is sweat of the horse which flowed in the field’; and what is that which breathes without having any soul, he\textsuperscript{asws} said: ‘\textit{And the morning}
when it breathes [8:18]'; and what is the grave which travelled with its occupant? He\textsuperscript{asws} said: 'That is Yunus\textsuperscript{as}, when the whale travelled with him\textsuperscript{as} in the sea'.\textsuperscript{527}

5- قب، المناقق لابن شهرواد و أََّْا قَضَايََّهُ فِي زََْني ُِمَرَ فَإينَّ غُلًَْااا لَلَعَ َْالَ أَبييهي ْينْ ُِمَرَ وَ ذَكَرَ أَنَّ وَاليدَهُ ت ُوُفِ يَ


‘And as for his\textsuperscript{asws} judgments in the era of Abu Bakr, a boy had demanded wealth of his father from Umar and mentioned that his father had died at Al-Kufa and the son was a child at Al-Medina. Umar had shouted at him and repelled him. He came out determined to redress the injustice from him. All\textsuperscript{asws} met him (Umar). He\textsuperscript{asws} said: ‘Come with him to the central Masjid until I uncover his affair’.

فِحْيَ، بِفَسَأَلَةَ عَنْ خَالِهِ فَأَحْرَرْهُ فَقَالَ عَلَى أَحْكَامِهِ فِي حَكَمِهِ حَكَمَ اللَّهُ بِهِ ﻤَ فَأْيَعْنِي صَنَاعَةَ َۛا إِلاَّ ﻤِنْ ﻤِنْ أَنزَأَلَهُ أَيَعْلِمُهُ

They came with him. He\textsuperscript{asws} asked him about his situation. He informed him\textsuperscript{asws} with his news. He\textsuperscript{asws} said: ‘\textsuperscript{Iasws} shall judge among you all with a judgment Allah\textsuperscript{azwj} has Judged with from above His\textsuperscript{azwj} seven skies. No one will judge with it except the one He\textsuperscript{azwj} is Pleased with his knowledge’.

لا ْيِ أَتِمْ أَسْتَدَِْى بَعْضَ أَصْحَابِهِ وَ قَالَ هَاَي بِييجْرَفَةٍ ثَُّ قَالَ سييُْوا بينَا إيلََ قَبِْي وَاليدي الصَّبِي ي فَسَ ارُوا ف َقَالَ احْفيرُوا هَذَا الْقَبَِْ وَ ان ْبُشُوهُ وَ اسْتَخْريجُوا لَي ضيلْعاا ْينْ

He\textsuperscript{asws} summoned one of his\textsuperscript{asws} companions and said: ‘Bring a shovel!’ Then he\textsuperscript{asws} said: ‘Come with us to the grave of the father of the child’. They went. He\textsuperscript{asws} said: ‘Dig up this grave and exhume him and extract a rib for me\textsuperscript{asws} from his ribs!’ He\textsuperscript{asws} handed it to the boy and said: ‘Smell it!’ When he smelt it, the blood came out from his nostrils. He\textsuperscript{asws} said: ‘He is his son’.

فَأََْرَ أَنْ أُِييدَ إيلَيْهي ثََنييَةا وَ قَالَ شَ يهي ف َلَمَّا شََّهُ ان ْبَعَثَ الدَّمُ انْبيعَاثَا كَثييْاا ف َقَالَ إينَّهُ أَبُوهُ فَسَلَّمَ إيلَيْهي الْمَالَ ثَُّ قَالَ وَ اللََّّي َْا كَذَبْتُ وَ لََّ كُذيبْتُ

Umar said, ‘We should submit the wealth to him due to the emission of blood?’ He\textsuperscript{asws} said; ‘He is most rightful with the wealth than you and rest of the people in their entirety’. Then he\textsuperscript{asws} instructed the ones present with smelling the rib. They smelt it, and the blood did not come out from even one of them.

فَأَمَرَ أَنْ أُعَيْنِي ثَانيَةً وَ قَالَ عَلَيْهِ فَقَالَ عَلَى أَحْكَامِهِ حَكَمَ اللَّهُ بِهِ ﻤَ فَأْيَعْنِي صَنَاعَةَ َۛا إِلاَّ ﻤِنْ أَنزَأَلَهُ أَيَعْلِمُهُ

He\textsuperscript{asws} instructed that it should be repeated to him secondly and he\textsuperscript{asws} said: ‘Smell it!’ When he smelt it, a lot of blood came out. He\textsuperscript{asws} said: ‘He is his father, so submit the wealth to

\textsuperscript{527} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 4 f
him’. Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Neither have I\textsuperscript{asws} lied nor have I\textsuperscript{asws} been lied to (by Rasool-Allah\textsuperscript{saww} in what he\textsuperscript{asws} told me)’.

6- قال، المناقب لابن شهراشوب شعراً بن ذاوق عن الصحابة عن أهل السنة بن أهل السنة ففضل جندنا عليهم ع ومن من أصحابي و فيهم شعر
فقال علي عليه أن حامراً كان خاصراً إذ علقت لنا لو فتحت المزائل فاختصر أن تفرعاً

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Umar Bin Dawood,

‘From Al-Sadiq\textsuperscript{asws}: ‘Uqbah Bin Abu Uqbah died. Ali\textsuperscript{asws} attended his funeral, and so did a number of his\textsuperscript{asws} companions, and among them was Umar. Ali\textsuperscript{asws} said to a man who was present: ‘When (know that) Uqbah died, your wife is Prohibited (to you), so be cautioned in going near her’.

فقال علماً بن قيامة أن أعبدهما من أصحابي و فيهم شعر

Umar said, ‘All your\textsuperscript{asws} judgments are strange, O Abu Al-Hassan\textsuperscript{asws}, and this one is their strangest. The human being dies, so another one’s wife is Prohibited unto him!’

فقال فأنا عن هذا عندك بعدها تزوج المرأة حرية و هي اليوم ترى تبعاً مروة علقتما فصد صار بعض زوجها فما بما في بعض المرأة حرماً على علقتها
فهلاً ينزحها فرفعها فأنا عن هذا ستقلعها علماً الخلفنا فيه.

He\textsuperscript{asws} said: ‘Yes! This one was a slave of Uqbah having married a free woman, and today she has inherited part of the inheritance of Uqbah, so part of her husband has become a slave of hers, and part of the woman is Prohibited unto her slave until she frees him, and he remarries her’. Umar said, ‘It is for the like of this we as asking you\textsuperscript{asws} about what we are differing in’.

(The book) ‘Rowz Al-Jinan’ – From Abu Al-Futooh Al-Razy, forty women had gathered in his presence and asked him about the desire of the human being. He said, ‘For the man is one, and for the women are nine (times as much)’.

فقال لنا عن ابنا الطفولة الناعم أن جزل بعض أربعون بناء و سألنا عن شهوة الفرد فوافق كل واحد و لمروا بناء

They said, ‘What is the matter (then) the men, for them is permanent (wives), and temporary, and concubines despite having one part from nine, and it is not allowed for them (women) except one husband despite being with nine parts (times as much desire)?’

\textsuperscript{528} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 5
\textsuperscript{529} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 6 a
He was confounded, so he raised that (issue) to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Give each one of them a glass of water and instruct them to pour it in one container and instruct each one of them to scoop out their own water’. They said, ‘There is no way of distinguishing our water’. He\textsuperscript{asws} indicated that it will (not be possible to) differentiate between the children and it would invalidate the lineages and the inheritances’\textsuperscript{530}

And in a report of Yahya Bin Aqeel, ‘Umar said, ‘May Allah\textsuperscript{azwj} not let me live after you\textsuperscript{asws}, O Ali\textsuperscript{asws}!’

A woman came to him\textsuperscript{asws}. She said (in prose), ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well and Enrich the family for you\textsuperscript{asws}, regarding a young woman with a husband who seeks a husband in the morning after taking permission from her father, do you\textsuperscript{asws} see it as Permissible?’

The listeners disliked that. Amir Al-Momineen\textsuperscript{asws} said: ‘Present your husband!’ She presented him. He\textsuperscript{asws} instructed him to divorce her, and he did not argue for himself with anything. He\textsuperscript{asws} said: ‘He is impotent!’ The man acknowledged with that, so he\textsuperscript{asws} got her married to another after the expiry of her waiting period’\textsuperscript{531}

Al-Reza\textsuperscript{asws}: ‘Amir Al-Momineen\textsuperscript{asws} judged regarding a married woman, a young boy had been immoral with her. Umar ordered that she be stoned to death. He\textsuperscript{asws} said: ‘The stoning is not Obligated. But rather, the legal penalty (of whipping) would be Obligated because the one who had been immoral with her wasn’t an adult’.

And Umar order with a married man in Mina to be stoned to death. Amir Al-Momineen\textsuperscript{asws} said: ‘The stoning is not Obligated upon him because he is absent from his wife, and his wife

\textsuperscript{530} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 6 b
\textsuperscript{531} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 6 c
is in another city. But rather the legal penalty (of whipping) is Obligated upon him’. Umar said: ‘May Allahazwj not let me live for a dilemma Abu Al-Hassanasws is not there for it’.532

‘They came to Umar with a woman who had married during her waiting period. He effected separation between the two and made her dower to be placed in the public treasury and said, ‘Her dower is not allowed when her marriage is repudiated’. And he said, ‘They cannot be together, ever!’

It reached Alasws. Heasws said: ‘And even if they were ignorant of the Sunnah, her dower would be for her due to what she had permitted of her private parts, and there would be separation between the two. When her waiting period is completed, then he would be a proposer from the proposers’. Umar addressed the people, he said, ‘Return the ignoramuses back to the Sunnah!’ And Umar returned to the word of Alasws”.533

‘From Al-Sadiqasws having said: ‘There was a maid for (Syeda) Fatimaasws call Fizzaas. From after herasws sheas came to be for Aliasws. Heasws got heras married to Abu Sa’alba Al-Habshy, and sheas gave birth to a son. Then Abu Sa’alba died from her and after him sheas was married to Abu Malik Al-Gatfany. Then herasas son from Abu Sa’alba died, and sheas prevented Abu Malik to come near heras. He complained of heras to Umar, and that was during his days (of caliphate).

Umar said to heras, ‘What is Abu Malik complaining of youas, O Fizzaas?’ Sheas said, ‘You are the judge regarding that, and he is not hidden from you’. Umar said, ‘I do not see any allowance for youas (in preventing youras husband)’.

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532 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 6 d
533 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 6 e
She said, ‘O Abu Hafs! The doctrines have gone away with you. My son who was from someone else died, so I wanted to clear myself of a menstrual period. So, when I menstruated, I knew that my son has died, and there is no brother for him, and if I would have been pregnant, the child in my belly would be his brother’.

Umar said, ‘A hair from the Progeny of Abu Talib has more understanding than (clan of) Aday (his own clan)’.  

(Umar) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Asbagh Bin Nubara,

‘Umar judged upon five people regarding adultery with the stoning to death. Amir Al-Momineen (made him realise) his mistake in that, and he brought forward and struck off his neck and brought forward the second and stoned him to death and brought forward the third and hit him the legal penalty (whipping) and brought forward the fourth and hit him half the legal penalty (50 lashes) and brought forward the fifth and rebuked him.

Umar said, ‘How can that be so?’ He said: ‘As for the first one, he was a ‘Zimmy’ (under responsibility of the Muslim government). He committed adultery with a Muslim woman, so he exited from his being under the responsibility. And as for the second one, he was a married man who committed adultery, so we stoned him.

And as for the third one, he wasn’t married, so we struck him the legal penalty (of whipping). And as for the fourth one, he was a slave who committed adultery, so we struck him half the legal penalty. And as for the fifth, he was insane so he had been over come upon his intellect, so we only rebuked him’.

Umar said, ‘May I not live in a community Abu Al-Hassan isn’t in it’.

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534 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 7
535 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 8 a
A thief was brought to Umar Bin Al-Khattab, so he cut him (his hand). Then he was brought a second time, so he cut him (his other hand). Then they came with him a third time. He wanted to cut him, but Ali asws said: ‘Do not do it! His hand and his leg have already been cut, but imprison him’. 536

(Umar kissed the (Black) Stone, then said, ‘I know you are a stone. Neither can you harm nor benefit, and had I not seen Rasool-Allah saww kissing you, I would not have kissed you’.

He asws said: ‘But it does harm and benefit’. He said, ‘And how?’ He asws said: ‘When Allah azwj the Exalted Took the Covenant upon the offspring (of Adam as), Allah azwj Wrote a Letter upon them, then Caused this Stone to swallow it. It will testify for the Momin with the loyalty and testify against the Kafir with the rejection’.

It was said, ‘So that is the word of the people during the kissing, ‘O Allah azwj! Eman with You azwj, and ratification of Your azwj Book, and loyalty with Your azwj Pact’”. 537

And in a report of Shu’ba, from Qatadah, from Anas (well-known fabricator).

Ali asws said to him: ‘Do not say that, for Rasool-Allah saww did not do any deed, nor establish any Sunnah except from a Command of Allah azwj having Revealed upon a wisdom’ – and he asws mentioned rest of the Hadeeth”. 538

536 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 a
537 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 b
538 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 c
'They came to Umar with a black boy his father had disclaimed him, so Umar intended to rebuke him. Ali asws said to the man: 'Did you copulate with his mother during her menstruation?' He said, 'Yes'. He asws said: 'For that (reason) Allah azwj Darkened him'. Umar said, ‘Had it not been for Ali asws, Umar would have been destroyed’.

And in a report of Al-Kalby – ‘Amir Al-Momineen asws said: ‘Both of you go, for he is your son, and rather the blood overcame the seed’ – the Hadeeth’. 540

The judge Al Numan Bin Sharh Al Akhbar, from Umar Bin Hammad Al Qattab, by his chain from Anas (well-known fabricator) who said,

'I was with Umar at Mina when a Bedouin came and with him was load carrier camels. Umar said to me, ‘Ask him whether he will sell the load carriers’. I stood up to him and asked him. He said, 'Yes'. He bought fourteen camels from him, then said, ‘O Anas! Join these with the (our) carriers’

The Bedouin said, ‘(I shall) remove their saddles and blankets’. Umar said, ‘But rather, I bought these with their saddles and their blankets’. The sought judgment of Ali asws. He asws said: ‘Did you purchase stipulate its blanket and its saddle to be upon it?’ Umar said, ‘No’. He asws said: ‘Then strip these for him, for rather (only) the camels are for you’.

Umar said, ‘O Anas! Strip these and hand over their blankets and their saddles to the Bedouin and join these (camels) with the (other) load carriers’. I did so’.

And in it, from Yazeed Bin Abu Khalid, by his chain to Talha Bin Abdullah who said,

‘Wealth was brought to Umar, so he distributed it between the Muslims. Some surplus remained from it, so he consulted the ones present from the companions, regarding it. They said, ‘Take it for yourself for if you were to distribute it, every man will not get from it except he cannot turn to’.

539 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 d
541 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 f
فَقَالَ ﴿فِي قَالَ أَصَابَُِمْ فَالْقَلييلُ فِي ذَليكَ وَ الَِْثييُْ سَوَاءٌ ثَُّ الْتَ﴾

And regarding it, Abu Usman Al-Nahdy said, ‘A man came to Umar and said, ‘I have divorced my wife during the Shirk (pre-Islamic period) one divorce, and during Al-Islam, two divorces. What is your view?’ Umar was silent. The man said to him, ‘What are you saying?’ He said, ‘Be as you are until Ali asws Bin Abu Talib asws comes’.

Ali asws came. He (Umar) said, ‘Narrate your story to him asws’. He narrated the story to him asws. Ali asws said: ‘Al-Islam demolishes whatever had happened before it. She is with you upon one (divorce – so she is still your wife unless you divorce her two more time)’.

(10) - قَبْلَهُ هي َ ِينْدَكَ َِلَى وَاحیدَ

He asws said to the friends of the killed: ‘Have you buried your friend?’ They said, ‘Yes’. He asws said: ‘And when did you bury him?’ They said, ‘Just now’. He asws said to Umar: ‘Withhold this slave. Do not do any new thing regarding him until three days pass by’. Then he asws said to the friends of the killed: ‘When three days pass by, then present to us’.

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542 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 g
543 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 9 h
When three days pass by, they presented. Ali\textsuperscript{asws} grabbed a hand of Umar and they went out. Then he\textsuperscript{asws} paused at the grave of the killed man. Ali\textsuperscript{asws} said to his friends: ‘This is the grave of your companion?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘Dig!’ They dug until they ended to the tomb. He\textsuperscript{asws} said: ‘Extract your deceased’. They looked into his shroud in the tomb and they did not find him. They informed him\textsuperscript{asws} with that.

\textit{ف َقَالَ} َِلي ٌّ َ اللََُّّ أَكْبَُِ اللََُّّ أَكْبَُِ وَ اللََّّي َْعَتُ رَسُولَ اللََّّي ص ي َقُولُ َْنْ ي َعْمَلْ ْينْ أَُِّْي َِمَلَ ق َوْمِي لُوطٍ ثَُّ يََُوَُ َِلَى ذَليكَ 
فَهُوَؤَجَّلٌ إيلََ أَنْ يُوضَعَ فِي لَِْديهي فَإيذَا وُضيعَ فييهي لََْ يََُِْثْ أَكْثَرَ ْينْ ثَلًَثٍ حَتََّّ ت َقْذي 
فَهُ الَْْرْضُ إيلََ جَُْلَةي ق َوْمِي لُوطٍ الْمُهْلَِيينَ ف َيُحْشَرَ َْعَهُمْ.

Ali\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Greatest! Allah\textsuperscript{azwj} the Greatest! Neither have I\textsuperscript{asws} lied nor have I been lied to (by Rasool-Allah\textsuperscript{saww})! I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘One from my\textsuperscript{saww} community who does the deed of the people of Lut\textsuperscript{as}, then he dies upon that, so he is respited until he is placed in his tomb. When he is placed in it, he does not remain more than three (days) until the ground throws him to the total of the people of Lut\textsuperscript{as}, the destroyed ones, so he will be Resurrected with them’.

And Umar Bin Hammad mentioned regarding them from Ubadah Bin Al Samit who said,

‘A group came from Syria as pilgrims. They came across an ostrich nest wherein were five eggs while they were in Ihraam. They boiled them and ate them. Then they said, ‘We do not see except and we have erred, and we have hunted the prey and we are in Ihraam’. They came to Al-Medina and narrated the story to Umar.

He said, ‘Look at a group from the companions of Rasool-Allah\textsuperscript{saww} and ask them about that for them to judge regarding it’. They asked a group of the companions, but they differed in the judgment regarding that. Umar said, ‘When you are differing, then over there is a man\textsuperscript{asws}. Whenever we differ regarding anything, he\textsuperscript{asws} judges regarding it’.

He sent a message to a woman called Atiya and hired a donkey from her. He rode it and went with the people being with him until he came to Ali\textsuperscript{asws} and he\textsuperscript{asws} was at Yanbu. Ali\textsuperscript{asws} came out to him and met him. Why didn’t you send a message to us\textsuperscript{asws} and we\textsuperscript{asws} would have come to you’. Umar said, ‘The judgment comes in his\textsuperscript{asws} house’. The group narrated the story to him\textsuperscript{asws}.

\begin{footnotesize}

544 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 10 a

\end{footnotesize}
Ali\textsuperscript{asws} said to Umar: ‘Order them to extend to five young females from the camel, then let them leave these for the stallion. When it procreates, they should gift whatever results from it as a recompense of what they had attained’. Umar said, ‘O Abu Al-Hassan\textsuperscript{asws}! If the she-camel miscarries?’ Ali\textsuperscript{asws} said: ‘And like that are the eggs, they had been deserted’. Umar said, ‘For this (reason) I had ordered that we ask you\textsuperscript{asws}’.


‘And it is reported from their variations regarding a missing woman. They mentioned that Ali\textsuperscript{asws} judged that she cannot get married until the news of her husband death comes, and he\textsuperscript{asws} said: ‘She is a Tried woman so let her be patient’. And Umar said, ‘She should wait four years, then the guardian of her husband can divorce her, then she has to wait four months and ten (days). Then he returned to the words of Ali\textsuperscript{asws}’.


‘And Al-Haysam was in an army. When he came, his wife came with a child six months after his going. He denied that from it, and he came with it to Umar and narrated the story to him/ He ordered with stoning her to death. Ali\textsuperscript{asws} came to her before she was stoned, then said to Umar: ‘Wait upon yourself. She speaks the truth. Allah\textsuperscript{azwj} the Exalted is Saying: and his bearing and his weaning is of thirty months; [46:15]. And He\textsuperscript{azwj} Said: And the mothers should breastfeed their children for two years complete, [2:233]. Thus, the bearing and the weaning are thirty months’.

Umar said, ‘Had it not been for Ali\textsuperscript{asws}, Umar would have been destroyed’, and he freed her way and joined the child with the man’.

\textsuperscript{545} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 10 b
\textsuperscript{546} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 11
\textsuperscript{547} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 12 a
And it is reported by Shareek and others,

‘Umar intended to sell the black people (slaves). Ali\textsuperscript{asws} said to him: ‘This is wealth you have attained, and you will never attain the like of it, and if you were to sell, there would remain ones entering into Al-Islam, there being no share for him’. He said, ‘So what shall I do?’ He\textsuperscript{asws} said: ‘Leave them as a might for the Muslims’. He left them based upon that they would be slaves. Then Ali\textsuperscript{asws} said: ‘The one from them who becomes a Muslim, then my\textsuperscript{asws} share from him is free’.

The man cried for help to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said to Umar: ‘What is this which you have judged with upon this man?’ He said, \textit{the soul is for the soul, [5:45]}. He\textsuperscript{asws} said: ‘Did you not kill him once?’ He said, ‘I had killed him, then he lived’. He\textsuperscript{asws}, ‘Then he would be killed twice’. He was baffled, then said, ‘Judge whatever you\textsuperscript{asws} (want to) judge’.

He\textsuperscript{asws} went out and said to the father: ‘Did you not kill him once?’ He said, ‘Yes, but he has invalidated the blood of my son (by living)’. He\textsuperscript{asws} said: ‘No, but the judgment is that you should be handed over to him, so he can retaliate from you like what you had done, then you can kill him for the blood of your son’.

He said, ‘By Allah\textsuperscript{azwj}, it would be the death (for me) and there is no escape from it’. He\textsuperscript{asws} said: ‘There is no escape that he should take his right’. He said, ‘Then I have pardoned about the blood of my son, and he should pardon to me about the retaliation’. He\textsuperscript{asws} wrote an agreement between the two with the disavowing.

\textit{فُقِعُ عُمَرُ بَيْنِي إِلَابُ الْأَلْفُ أَمْ ثَّمَّةُ مَتُورَةٌ فَقَالَ لَّوْ لَّيَوْلًا لَّوْ لَّيَوْلَا اَ وَلَّيَوْلَا كَيْفَا بِيَسْلَّمُ ثَُُّ يََّ لَقَالَ لَّوْ لَّيَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ قَالَ فَإِنَّ يَ َُ يَقَدْ صَفَحُتُ َِنْ َِلَيْنَنَّكَ ْيُنَّ ثَُّ Q4\footnote{Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 12 b}
Umar raised his hands towards the sky and said: 'The Praise is for Allahazwj! Youasws are Peopleasws of the Household of mercy, O Abu Al-Hassanasws!' Then he said, 'Had it not been for Aliasws, Umar would have been destroyed'.

13– قب، المناقب لابن شهراوشوب، فبين بن النزيف عن عابد الجلاغض عن شيء بن جارح الأسدية أن امرأة رفعت إلى آدم منازعة جارئته، فنسعت إلى النبي ونحشت الشتانها على الأخرة: فقال النبي امرأة ابنتي لعبد الله بن محمده، وابنتي لابنها: أني آدم، امرأة فقالت: نحن نحن، نحن لا نحتاج إلى هذا، نحن نحتاج إلى التعبير، نحن نحتاج إلى التعبير...

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Qays Bin Al Rabie, from Jabir Al Jufy, from Tameem Bin Hizam Al Asady,

'It was raised to Umar a dispute between two slave girls regarding a son and a daughter. He said, ‘Where is Abu Al-Hassanasws, reliever of distress?’ Heasws was called to him. He narrated the story to himasws. Heasws called for two glasses and weighed them, then instructed each one to excrete milk in a glass, and heasws weighed the two glasses. One of them outweighed the other. Heasws said: ‘The son is for the one whose milk has outweighed, and the daughter is for the one whose milk is lighter’.

فقال عمر من أين قلت ذلك يا أبا الحسن فقال لا يعلم الله يكون مثل خلطة الأجلين، كذتبني أن يكون في الأجل...

Umar said, ‘From where did youasws say that O Abu Al-Hassanasws?’ Heasws said: ‘Because Allahazwj has Made to be for the males like the share of two females, and the physicians have made that a foundation in the evidence upon the male and the female’.

قلوب الأهل، زوارة عن أبي جعفر ع قال: جمع عمر بن الخطاب أصحاب النبي ص فقال ما تقولون في الإجهاض أهلة مغيبطته فلا يتركون أهلة. الأنساءات الماء، فقال المهاجرون إذا الناف الماء فقد وجب عليه النفل...

(The book) ‘Tehzeeb Al Ahkaam’ – Zurara,

‘From Abu Ja’farasws having said: ‘Umar Bin Al-Khattab gathered companions of the Prophetasws and said, ‘What are you saying regarding the man who went to his wife and mixed with her but (his water) did not descend?’ The Helpers said, ‘The water is from the water’ (i.e. the washing is obligated when the water descends), and the Emigrants said, ‘When the two private parts met, so the washing is obligated upon him’.

فقال عمر ما أقول يا أبا الحسن فقلاأل نيجرون عليك التجم والحل والنيجرون عليه صناعة من ما إذا الناف الماء وجب عليه الفضيل...

Umar said, ‘What are you saying, O Abu Al-Hassanasws?’ Heasws said: ‘And you are obligating the stoning and the legal penalty upon it, and you are not obligating a Sa’a (unit of measurement) of water upon him? When the two organs met, the washing is obligated upon him’.

549 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 12 c
550 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 13 a
551 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 13 b
'Conjoined twins were born in his (Umar) time, one of them alive and the other dead. Umar decided between them with separation by iron (blade). Amir Al-Momineen\textsuperscript{asws} instructed that the dead should be buried and the living to be breast-fed. He did so. The living was distinguished from the dead after days.

And Umar thought of taking jewels of the Kabah. Ali\textsuperscript{asws} said: ‘Quran was Revealed unto the Prophet and the wealth are four – wealth of the Muslims, it is distributed between the inheritors in the Obligations, and the war booty is distributed upon its deserving ones, and the Khums has been Placed by Allah\textsuperscript{azwj} where He\textsuperscript{azwj} Placed it, and the charities has been Made to be by Allah\textsuperscript{azwj} where He\textsuperscript{azwj} Made it to be, and on that day the jewels of the Kabah on that day, he\textsuperscript{as} left it upon its state, and he\textsuperscript{as} did not leave it out of forgetfulness, and did not fear upon it of its place. So, let it settle where Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} have settled it’.

Umar said, ‘Had it not been for you\textsuperscript{asws}, we would have been exposed’, and he left the jewels at Makkah’.\textsuperscript{552}

When ‘Asfeed Himyar’ was defeated, Umar said, ‘They are neither Jews nor Christians nor is there any Book for them, and they were Magians’. Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘But there was a Book for them, but it is Raised, that (happened) because a king of theirs got intoxicated and fell upon his daughter’ – or said: ‘Upon his sister. When he woke up, he said, ‘How is the exit from it?’

\textsuperscript{552} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 13 c
He said, ‘Gather the people of the kingdom and inform them that you view that as permissible and order them to make it to be permissible’. He gathered them and informed them to follow him. He dug out pits in the ground and ignited the fires in them and presented them to these. The one who refused to accept that was pushed into the fire and the one who answered, his way was freed’’.553

And it is reported by Jabir Bin Yazeed and Umar Bin Aws and Ibn Masoud, and the wordings are his,

‘Umar said, ‘I do not know what I should do with the Magians. Where is Abdullah Bin Abbas?’ They said, ‘Over here!’ He had come suddenly. He said, ‘What have you heard Ali asws saying regarding the Magians? If you have not heard it, then ask him asws about that’.

"And it is reported by Jabir Bin Yazeed and Umar Bin Aws and Ibn Masoud, and the wordings are his,

Ibn Abbas went to Ali asws and asked him asws about that. He asws said: ‘Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?’ [10:35]. Then he asws issued his verdict’’. 554

Al Khateeb in (the book) ‘Al Arbaeen’ –

‘Ibn Abbas said, ‘We were in a funeral. Ali asws said to a husband of the mother of the slave: ‘Withhold from your wife’. Umar said to him asws, ‘And why should he refrain from his wife? Is he outside from what you asws have come with?’

He asws said: ‘Yes, we want to free her womb, so nothing would be cast into it, and the inheritance would be obligated with him from his brother, and there would be no inheritance for him’. Umar said, ‘I seek Refuge with Allah azwj from a dilemma Ali asws is not there for it’’. 555

And in (the book) ‘Arbaeen’ of Al Khateeb – Ibn Sirreen said,

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553 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 13 d
555 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 13 f
'Umar asked the people and said, 'How many (women) can the slave marry?' And he said to Ali\textsuperscript{asws}, 'You\textsuperscript{asws} are the one I mean, O owner of Al-Magafiril' – a cloak which was upon him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Two’.\textsuperscript{556}

And in a strange Hadeeth, from Abu Ubeyd as well, Abu Sabrah said,

‘Two men came to Umar and said to him\textsuperscript{asws}, ‘What is your view regarding divorce of the community?’ He stood up to go to a circle wherein was a short-haired man. He asked him and he said, ‘Two!’ He turned to them and said, ‘Two!’

 فقال له أحدهما جنناك وأنت أمير المؤمنين فسألك عن طلاق الأمراء فجفت إلى رجل فسألته فقال النبي: ‘أو نحوه’

One of them said, ‘We came to you, and you are commander of the faithful. We asked you about divorce of the community, and you went to a man and asked him! By Allah\textsuperscript{azwj}! I will not speak to you’.

 فقال له عمرو وركلك أأتي من هذا ها على أبي طالب عضنت رسول الله صلى الله عليه وسلم أن الشماس والأرضاً وضع في كف ووضع عن

Umar said to him, ‘Woe be unto you! Do you know who this is? This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. I heard Rasool-Allah\textsuperscript{aww} saying: ‘Even if the skies and the earth were to be place in one hand (of a scale) and the Eman of Ali\textsuperscript{asws} was placed in the (other) hand, the Eman of Ali\textsuperscript{asws} would outweigh’”.

و رواة متققنة بن عبد الله العبد

And it is reported by Maslaqah Bin Abdullah – Al-Abdy (a poem), ‘We are reporting news in the Hadeeth recognised by rest of the ones who have reported that the son of Khattab, a man came to him and said, ‘What is the number of the divorces of the slave?’ He said, ‘O Haider\textsuperscript{asws}! How many are the divorce for the slave? Mention it’. Al-Murtaza\textsuperscript{asws} indicated with his\textsuperscript{asws} fingers, flexing in the face of his\textsuperscript{asws} questioner, he\textsuperscript{asws} said: ‘Two and two!’ He said, ‘Do you know this one?’ He said, ‘No’. He said to him, ‘This is Ali\textsuperscript{asws} with the exaltedness’.”

\textsuperscript{556} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 13 g
And as for was occurred from his\textsuperscript{asws} judgment in the era of Usman, it is in (the books) ‘Kashaf’ of Al Sa’alby and ‘Arbaeen’ of Al Khateeb’, and ‘Muwatta’ of Malik, by their chains from Na’jat Bin Badr Al Juhny,

They brought a woman who had given birth at six months. He thought of stoning her to death. Amir Al-Momineen\textsuperscript{asws} said: ‘If I\textsuperscript{asws} want to dispute with you by the Book of Allah\textsuperscript{azwj}, I\textsuperscript{asws} can dispute with you. Allah\textsuperscript{azwj} the Exalted is Saying: ‘and his bearing and his weaning is of thirty months; [46:15]. Then He\textsuperscript{azwj} Said: ‘And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; [2:233]. Two years is the period of the breast-feeding and six months is the period of the bearing’.

Usman said, ‘Return her!’ Then he said, ‘There is no response with Usman after he had sent to him\textsuperscript{asws}.\textsuperscript{557}

Sufyan Bin Uyayna, by his chain from Muhammad Bin Yahya who said,

‘There were two wives for a man, a wife from the Helpers and a wife from the Clan of Hashim\textsuperscript{as}. He divorced the wife from the Helpers, then he died after a period. The divorced woman from the Helpers mentioned that she was in her waiting period and she established the proof in the presence of Usman of her inheritance from him. He did not know what to judge with, and he referred them (her) to Ali\textsuperscript{asws}.\textsuperscript{558}

He\textsuperscript{asws} said: ‘You should swear (on oath) that she did not have three menstruation after he had divorced her, and you can inherit him’. Usman said to the Hashemite woman, ‘This is a judgment of a son\textsuperscript{asws} of your uncle\textsuperscript{as}’. She said, ‘I am pleased with him\textsuperscript{as}. She (the Helper) swore and inherited, and she went out from Al-Yemen and left the inheritance’.

\textsuperscript{557} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 13 h

\textsuperscript{558} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 13 i
‘The people of the water hunted a partridge and they cooked it, and they arrived at Usman and his companions (with the partridge). They were silent. Usman said, ‘(It is) a hunt we did not hunt, and we did not instruct with hunting it. A group hunted it and they fed us, so there is no problem with it’. A man said, ‘Ali asws dislikes this’.

He sent a message to Ali asws. He asws came and he asws was angry. His hands were stained with a mess. He said to him asws, ‘There is a lot of opposition against us’. He asws said: ‘asws remark of Allahazwj the one who witnessed the Prophet saww was brought a young wild donkey, and he saww was in Ihraam’. He said, ‘We were in Ihraam, and the people in release (non-Ihraam) fed it’. Twelve men from the companions testified.

Then he asws said: ‘asws remark of Allahazwj any man who witnessed the Prophet saww having brought five eggs from the eggs of the ostrich’. He said, ‘We are in Ihraam, and the people of the release (non-Ihraam) fed it’. Twelve men from the companions testified. Usman stood up and entered his tent and left the food to the people of the water’.

‘Amir Al-Momineen asws saw a youth crying. He asws asked him about it. He said, ‘My father travelled with them and he did not return when they return, and he was with a lot of wealth’. I took them to Shureyh and he judged against me.

He asws said a parable (in a couplet): ‘Sa’ad referred it and Sa’ad was included. O Sa’ad! What is your view upon the camel?’

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559 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 13 j
Then he asws said: ‘The easiest of the quenching is the legislation. Yes, it was befitting for Shureyh that he investigates about the news of the man, and not be deficient upon seeking the proof’.

560

A woman came to him asws and she mentioned that her husband had gone to her maid. He asws said: ‘If you were truthful, we shall stone him, and if you are lying, we will whip you (the legal penalty)’. She said, ‘Return me to my family. My pride is boiling’. Its meaning is that her inside she was boiling from the rage and pride’ (she was lying).

561

The one who copulates with the maid of his wife, there is no legal penalty upon him’. He asws said: ‘Abu Abdul Rahman! But rather this was before the Revelation of the legal penalties’.

562

A man bequeathed and handed over ten thousand Dirhams to the executor. He said, ‘When my son is an adult, then give him whatever you like to, from it’. When he was an adult Amir Al-Momineen asws claimed upon him. He asws said to him: ‘How much did you like to give him?’ He said, ‘A thousand Dirhams’. He asws said: ‘Give him nine thousand Dirhams, for it is which I asws like, and (you) take the thousand’.

563
‘From Al-Sadiq Ja’far$_{as}$ Bin Muhammad$_{as}$ said: ‘A Bedouin came to the Prophet$_{saww}$ and claimed seventy thousand Dirhams upon him$_{saww}$ being the price of a camel. The Prophet$_{saww}$ said to him: ‘O Bedouin! Were you not fulfilled (paid) that from me$_{saww}$?’ He said, ‘No’. The Prophet$_{saww}$ said: ‘I$_{saww}$ had fulfilled (paid) it to you’. The Bedouin said, ‘I$_{saww}$ agree with a man to judge between me and you$_{saww}$’.

The Prophet$_{saww}$ stood up with him and they went for judgment to a man from Quraysh$_{as}$. Then man said to the Bedouin, ‘What are you claiming upon Rasool-Allah$_{saww}$?’ He said, ‘Seventy thousand Dirhams, being the price of a camel, I had sold it to him$_{saww}$’. He said, ‘And what are you$_{saww}$ saying, O Rasool-Allah$_{saww}$?’ He$_{saww}$ said: ‘I$_{saww}$ have already fulfilled (paid) him’.

The Qureyshi said, ‘You$_{saww}$ have acknowledge to him, O Rasool-Allah$_{azwj}$, with his right. But, if you$_{saww}$ were to establish two witnesses that you$_{saww}$ had paid him, or you$_{saww}$ should paid him seventy thousand which he is claiming upon you$_{saww}$’. The Prophet$_{saww}$ stood up angrily dragging his$_{saww}$ cloak and said: ‘By Allah$_{azwj}$! I$_{saww}$ shall aim for the one who will judge between us with the Judgment of Allah$_{azwj}$, Exalted is His$_{azwj}$ Mention!’

He went for judgment with him to Amir Al-Momineen Ali$_{as}$ Bin Abu Talib$_{as}$. He$_{as}$ said to the Bedouin: ‘What are you claiming upon Rasool-Allah$_{saww}$?’ He said, ‘Seventy thousand Dirhams, being the price of a camel, I had sold it to him$_{saww}$. He$_{as}$ said: ‘What are you$_{saww}$ saying, O Rasool-Allah$_{saww}$?’ He$_{saww}$ said: ‘I$_{saww}$ have already paid him’.

He$_{as}$ said, ‘O Bedouin! Rasool-Allah$_{saww}$ is saying he$_{saww}$ has paid it. Do you ratify him$_{saww}$?’ He said, ‘No, he$_{saww}$ has not paid me’. Amir Al-Momineen$_{as}$ brought out his$_{as}$ sword from its sheath and struck off the neck of the Bedouin. Rasool-Allah$_{saww}$ said: ‘O Ali$_{as}$! Why did you kill the Bedouin?’

He said, ‘Because he belied you$_{saww}$, O Rasool-Allah$_{saww}$, and the one who belies you$_{saww}$, O Rasool-Allah$_{azwj}$, so his blood is legalised and killing him is Obligated’. The Prophet$_{saww}$ said:
‘O Ali\textsuperscript{asws}! By the One\textsuperscript{azwj} Who Sent me\textsuperscript{asww} with the truth! You\textsuperscript{asws} have not erred in the Judgment of Allah\textsuperscript{azwj} Blessed and Exalted regarding him, and do not repeat to its like’.\textsuperscript{564}

19- ما، الأمر، للشيخ الطوسي، الفقيه، عن الجوامع، عن النبي، صلى الله عليه وسلم، قال: «إني من طيب، وإنني قد كنت جريحا، فأنا أصبر، لأن علي، صلى الله عليه وسلم، قد أحلم

\textsuperscript{564} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 18

‘I heard Abu Abdullah Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ’You will not find Ali\textsuperscript{asws} to have judged with a judgment except and you will find for it an origin in the Sunnah’.

He\textsuperscript{asws} said: ‘And Ali\textsuperscript{asws} was saying: ‘If two men were to (bring a) dispute to me\textsuperscript{asws} and judge between the two, then they remain in a lot of circumstances, then they both come to be regarding that matter, \textsuperscript{asws} would still judge between them with one (and the same) judgment, because the judgment will neither transform nor decline’\textsuperscript{565}.

\textsuperscript{565} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 19

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ubeyd Bin Hamdoun, from Al-Hassan Bin Tareyf who said,

"I heard Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying: ‘You will not find Ali\textsuperscript{asws} to have judged with a judgment except and you will find for it an origin in the Sunnah’."

He\textsuperscript{asws} said: ‘And Ali\textsuperscript{asws} was saying: ‘If two men were to (bring a) dispute to me\textsuperscript{asws} and judge between the two, then they remain in a lot of circumstances, then they both come to be regarding that matter, \textsuperscript{asws} would still judge between them with one (and the same) judgment, because the judgment will neither transform nor decline’.

The book) ‘Al-Kharaj Wa Al Jaraih’ – It is reported that nine or ten brothers in a tribe from the Arab tribes had one sister for them. They said to her, ‘Whatever Allah\textsuperscript{azwj} Graces us, we shall cast it in front of you, so do not wish in getting married, for our protection cannot tolerate that’. So, they harmonised in that and she agreed with it and sat in their service, and they were honouring her.

One day she menstruated. When she was clean, she wanted to bathe, and she went out to a spring of water which was near to their tribe. A clot (insect) emerged from the water and entered inside her, and she had sat in the water. Days passed by upon her and the clot grew until her stomach pained, and the brothers thought she was pregnant, and she had betrayed, so they wanted to kill her.

One of them said, ‘We should raise her matter to Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so he\textsuperscript{asws} would be in charge of that’. They brought her out to his\textsuperscript{asws} presence and said...
regarding her what they had thought with. He presented a tray filled with a calf muscle and instructed to sit upon it. When the clot (insect) felt the aroma of the calf muscle, it descended from her inside.

They said, ‘O Ali! You are our Lord, the Exalted, for you know the hidden matters’. He forbade them (from saying it) and said: ‘Rasool-Allah had informed us with that from Allah with that this even will occur in this day, in this month, in this time’.566

‘As for the Ahadeeth which have come with the brilliance of his judgments regarding the Sunnahs and His Ordinances which the entirety of the Momineen are poor (needy) to its knowledge after which we have affirmed from the totality of the references regarding his precedence in the knowledge and its indicatory upon the community with the recognition and the understanding, and panic of the scholars of the companions to him in what they were confused from that, and their requesting to him regarding it and they submission to him of the judging with it, it is more than can be counted and more majestic than can be practised, and I shall be referring from it a summary upon what is after it, if Allah so Desires.

From that is what is reported by transmitters of the Ahadeeth, from the general Muslims and the special ones (Shias) regarding his judgments while Rasool-Allah was alive. He got it correct and judged for it with the truth in whatever he had judged with, and he had supplicated for him with goodness and praised upon him.

And it manifested his superiority in that from one an all, and it evidences with it upon him deserving the command from after him, and obligation of him being foremost over the ones besides him regarding the position of Imamate like what the Revelation had Guaranteed that, pointing upon its meaning, and it is recognise what the

566 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 20
Revelation had contained where Allahazwj Mighty and Majestic is Saying: *Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?* [10:35].

وَ قَوْلُهُ هَلْ يَسْتَوِيَ الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّنَا نَذَكَّرُ أُولَّى الْبَابِ. وَقَوْلُهُ الْمَلَكُهُ الْحَيَاةِ وَ جَلَّ فِي قِصَّةِ أَدَمٍ وَ قَدْ قَالَهُ الرَّسُولُ ﷺ أَتَعْلَمِنَا فِي هَذَا الْقُرْآنِ مَا لَا حِيْبَةَ فِيهِ. And Hisazwj Words: *Are they equal, those who do not know and those do know?* But rather, the ones of the understanding will heed [39:9]. And Words of Mighty and Majestic in the story of Adamas, and the Angels had said: *Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness?* He said: I Know what you do not know [2:30].

وَ عَلَمَ أَدَمُ الْمَلَكَ الْخَيْرَةَ لَأَلْبِاََْاُ خَيْرَةً فِي الْإِنْطَهَاءِ وَ لَآ يَعْلَمُونَ إِنَّهُ يَتَذَكَّرُ أُولُو الْبَابِ وَقَوْلُهُ الْمَلَكُ الْحَيَاةِ وَ جَلَّ فِي قِصَّةِ أَدَمٍ. And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: *Tell Me their names if you were truthful* [2:31]. They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32] He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33].

فَ قَالَتْ اللَّهُ جَلَّ جَلَّهُ الْجَهَّلَةُ الْمَلَكَةُ عَلَى أَنْ أَدَمْ أَحْيَا فِي الْجَهَّلَةِ مِنْهُمْ لَأَلْبِاََْاُ خَيْرَةً وَ فِي الْإِنْطَهَاءِ وَ لَآ يَعْلَمُونَ أَنَّهُ يَتَذَكَّرُ أُولُو الْبَابِ وَقَوْلُهُ الْمَلَكُ الْحَيَاةِ وَ جَلَّ فِي قِصَّةِ أَدَمٍ. Allahazwj, Majestic is Hisazwj Majesty Informed the Angels that Adamas is more deserving with the caliphate than they were because hesaww was more knowledgeable than the Names, and superior to them in the Informed knowledge’.

وَ قَالَ فَجَعَلَ جَهَّاَتَهُ حَقَّي فِي التَّقَدُّمي َِلَيْهِمْ زَادَهُ اللَّهُ الْبَسْطَةَ فِي الْعَلَمِ وَ الْجَسَمِ وَ اصْطَفَاهُ إِيََّهُ لَّيْهِمْ بِيذَلِكَ وَ كَانَتْ هَذِهَ الْْيَََُّ ُْوَافيقَةا لِلدَُّلِيْلِ. And Heazwj, Holy are Hisazwj Names Said in the story of Talut: *And their Prophet said to them: ‘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?’* He said: ‘Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].

فَ جَعَلَ جَهَّاَتَهُ حَقَّي فِي التَّقَدُّمي َِلَيْهِمْ مَا زَادَهُ اللَّهُ فِي الْجَسَمِ وَ الْعَلَمِ وَ اصْطَفَاهُ إِيََّهُ فِي كَافَّةِهِمْ وَ زَادَهُ الْبَسْطَةَ فِي الْعَلَمِ وَ الْجَسَمِ وَ رَادَةَ بَشَطَةٍ فِي الْعَلَمِ وَ الْجَسَمِ وَ اللَّهُ يَغْلِبُ مَلَكَةَ مِنْ بَيْنِهَا وَ اللَّهُ وَاسِعُ عَلَيْهَا. And Heazwj Made the aspect of his right in the precedence upon them what Allahazwj had Increased him in the knowledge and the physique and had Chosen him over all of them with that. And these Verses are in accordance with the evidence of the intellect regarding that
the most knowledgeable one, he is most rightful regarding the position of Imamate than the ones who are not equal to him in the knowledge.

And that points upon the obligation of advancement of Amir Al-Momineen\textsuperscript{asws} over all of the Muslims regarding the caliphate of the Rasool\textsuperscript{saww} and Imamate of the community due to his\textsuperscript{asws} advancement in the knowledge and the wisdom, and their deficiencies from his\textsuperscript{asws} status regarding that”\textsuperscript{567}

From what the reports have come with regarding his\textsuperscript{asws} judgments while the Prophet\textsuperscript{saww} was alive, present – when Rasool-Allah\textsuperscript{saww} wanted to collar him\textsuperscript{asws} as a judge of Al-Yemen and sent him\textsuperscript{asws} to them to teach them the rulings and explain to them the Permissibles and the Prohibitions and judge between them with the ordinances of the Quran, Amir Al-Momineen\textsuperscript{asws} said to him\textsuperscript{saww}: ‘You\textsuperscript{saww} are dispatching me\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww}, for the judging and \textsuperscript{asws} am a young man and there is no knowledge for me\textsuperscript{asws} with all the judgments!’

He\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Come near me\textsuperscript{asws}!’ He\textsuperscript{asws} went near to him\textsuperscript{saww}. He\textsuperscript{saww} struck upon his\textsuperscript{asws} chest and said: ‘O Allah\textsuperscript{azwj}! Guide his\textsuperscript{asws} heart and affirm his\textsuperscript{asws} tongue!’ Amir Al-Momineen\textsuperscript{asws} said: ‘\textsuperscript{asws} did not doubt at all in any judgment between two after that place.

And when the house was settled with him\textsuperscript{asws} at Al-Yemen, and he\textsuperscript{asws} looked into what judgments Rasool-Allah\textsuperscript{saww} had sent him\textsuperscript{asws} to, and he\textsuperscript{asws} judged between the Muslims, an issue was raised to him of two men having one slave girl between them, owning her neck with equalness. They had ignored the caution of copulating with her, so they had both copulated with her together in one pure period of hers, upon a guess from them that it was allowed, due to their nearness of their time with Al-Islam, and scarcity of their understanding with what the law had contained of the rulings.

\textsuperscript{567} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 21 a
The slave girl became pregnant and she gave birth to a boy. They brought the dispute to him asws. He asws drew lots upon the boy with her name and the lot came to one of them. So, he asws attached the boy with him and necessitated him half the price of the child that if he had been a slave, they would have participated in it. And he asws said: ‘If asws had known that you two had gone ahead upon what you did after the argument upon you with its caution, asws would have gone to the limit in punishing you both’.

And this judgment reached Rasool-Allah asw, he asw continued and acknowledged the judgment with it in Al-Islam and said: ‘The Praise is for Allah aswj Who Made among usasws People asws of the Household, someone who can judge upon the Sunnah of Dawood as, and his asws way of judging’.

Then an issue was raised to him asws while he asws was in Al-Yemen, the news of a trap dug for the lion, and it had fallen into it. The people came in the morning to look into it, and a man fell upon an edge of the trap. His feet had slipped, so he hung on with another, and the other one hung on with the third, and the third hung on with the fourth, and they had (all) fallen in the hole. The lion had attacked the m, and they all died.

He asws judged that the first prey of the lion, and upon him is a third of the wergild of the second, and upon the second one is two-third wergild of the third, and upon the third is full wergild of the fourth’. The news reached Rasool-Allah aswj. He aswj said: ‘Abu Al-Hassan asws has judged among them with a Judgment of Allah aswj Mighty and Majestic above His aswj Throne’.

Then it was raised to him asws news of a girl who had carried a girl upon her shoulders in vain and playfulness. Another girl came and pinched the carrier. She cried at her pinching and the rider fell and her neck cracked, and she died.

He asws judged upon the pincher with a third of the wergild, and upon the crying one (carrier) with two-thirds, and the remaining third of the rider was dropped as the pinching was in
vain. And the news of that reached Rasool-Allahsaww, and heasws continued it and testified for it with as being with the correctness.

وَ قَضَى َ فِي قَوْمٍ وَقَعَ عِنْهُمْ خَالَطُ مَقْطُولِهِمْ وَ كَانَ بِخَمْمِهِمْ مَأْءَةَ مَّلْؤُونَةَ وَ أُخْرَى مَّلْؤُونَةَ وَ كَانَ لِلْخَادِمَةِ وَلَدَ طَيْلُ مِنْ خَرْ وَ لِلْخَادِمَةِ مَّلْؤُونَةَ وَلَدْ طَيْلُ منْ مَّلْؤُونَةَ وَ لمْ يَعْرَفَ الطَّيْلُ مِنْ الطَّيْلِ مَّلْؤُونَةَ

And heasws judged regarding a group a wall had fallen upon them and killed them, and there was a slave girl in their community, and another free one, and there was a small child for the free one from a free man, and for the slave girl there was a small child from a slave, and the child of the free was not known from the child of the slave.

فَقَرَََ بَيْنَهُمَا وَ حََِمَ بِيلُِْر يّي ليمَنْ خَرَجَ َِلَيْهي سَهْمُ الُِْر يّينْهُمَا وَ حََِمَ بِيلر يق ي ليمَنْ خَرَجَ َِلَيْهي سَهْمُ الر يّينْهُمَا ثَُّ أَِْتَقَهُ وَ جَعَلَهُ َْوْلََّهُ وَ حََِمَ فِي ييّياثيهيمَا بِيلُِِْْمي فِي الَِْر يّوَ وَ َْوْلََّهُ فَأَْْضَاييهي َْا أَسْلَفْنَا ذيكْرَهُ وَ وَصَفْنَاهُ.

Heasws drew lots between them and judged with the free woman for the one upon whom the lot of the free child from the two and judged with the slave girl for the one upon whom the lot of the slave had come from the two. Then heasws judged with freeing it and made him his own master (free) and judged regarding their inheritance with the judgment regarding the free and his slave. Rasool-Allahasws continued this judgment, and its correctness is due to its continuation, what we have mentioned and described above’. 568

وَ جَاءََي الْْثََرُ أَنَّ رَجُلَينْي اخْتَصَمَا إيلََ النَّبِي ي ص فِي ب َقَرَةٍ ق َتَلَتْ حْيَاراا ف َقَالَ أَحَدُهَُُا يََّ رَسُولَ اللََّّي ب َقَرَةُ هَذَا الرَّجُلي ق َتَلَتْ حْيَاريي ف َقَالَ رَسُولُ اللََّّي ص اذْهَبَا إيلََ أَ ي بَِْرٍ فَاسْأَلََّهُ َِنْ ذَليكَ

And the Ahadeeth have come that two men brought a dispute to the Prophetasws regarding a cow having killed a donkey. One of them said, ‘O Rasool-Allahsaww! A cow of this man killed my donkey!’ Rasool-Allahsaww said: ‘Both of you go to Abu Bakr and ask him about that’.

فَجَاءَا إيلََ أَ ي بَِْرٍ وَ قَصَّا َِلَيْهي قيصَّتَهُمَا قَالَ كَيْفَ ت َرَكْتُمَا رَسُولَ اللََّّي ص وَ جيئْتُمَانِي قَالَّ إينَّهُ أََْرَناَ بيذَليكَ ف َقَالَ كَيْفَ لََْ يََُْْرْكُمَا بِيلْمَصييْي إيلََ أَ ي بَِْرٍ قَالَّ إيناَّ قَدْ أُْيرْناَ بيذَليكَ وَ صيرْناَ إيلَيْهي قَالَ فَمَا الَّذيي قَالَ لَُِمَا فِي هَذيهي

They came to Abu Bakr and narrated their story to him. He said, ‘How come you neglected Rasool-Allahsaww and came to me?’ He said, ‘Heasws instructed us with that’. He said, ‘An animal killed an animal, there is nothing upon its owner’. They returned to the Prophetasws and informed him.

فَقُلْنَا إلَيْهِمْ فِي تَمَانٍ لِّلْخَادِمَةِ فِي ذَلكَ قَدْ رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ كَذَا كَذَا رَأَيْناَ بِهِ K تَمَانٍ لِّلْخَادِمَةِ فِي ذَلكَ قَدْ رَأَيْناَ بِهِ K

Heasws said to them: ‘Go to Umar Bin Al-Khattab and narrate your story to him and ask him for the judgment regarding that’. They went to him and narrated their story to him. He said, ‘How come you neglected Rasool-Allahsaww and came to me?’ They said, ‘He instructed us

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with that’. He said, ‘How come he saww did not instruct you two with going to Abu Bakr?’ They said, ‘He saww had instructed us with that and we did go to him’. He said, ‘So, what is that which he said to you regarding this story?’ They said to him, ‘Such and such’. He said, ‘I do not view except what Abu Bakr has viewed’.

They returned to the Prophet saww and informed him saww the news. He saww said: ‘Go to Ali asws Bin Abu Talib asws. Let him asws judge between you two’. They went to him asws and narrated their story to him asws. He asws said: ‘If the cow had entered towards the donkey in its enclosure, then upon its owner would be the price of the donkey to (be paid to) his companion, and if the donkey had entered towards the cow in its enclosure, then there is no penalty upon its owner’.

They returned to the Prophet saww and informed him saww with his asws judgment between them. He saww said: ‘Ali asws Bin Abu Talib asws had judged between you two with a Judgment of Allah azwj the Exalted’. Then he saww said: ‘The Praise is for Allah azwj Who Made among us asws, People asws of the Household, someone who judges upon the Sunnah of Dawood in the judgment’.

And it has been reported by one of the general Muslims, ‘This judgment happened from Amir Al-Momineen asws between the two men at Al-Yemen’. And one of them has reported as per what we have forwarded it’.

(The book) ‘Al Kafi’ – A number of our companions, from Al Barqy, from Ibn Abu Najran, from Sabbah Al Haza’a, from a man, from Sa’ad Bin Tareyf,

‘From Abu Ja’far asws similar to what we referred to firstly’.

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569 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 21 c
570 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 21 d
(The book) ‘Al-Irshad’ there is adjudication (arbitration), regarding a brief mention from his\textsuperscript{asws} judgments during the governance of Abu Bakr. From that is what the Hadeeth came with about a man, from the general Muslims and the special (Shias) that Abu Bakr was asked about Words of the Exalted: \textit{And fruits and grass [80:31]}, and he did not know the meaning (of the word) ‘Al-Abb’ (grass) from the Quran. He said, ‘Which sky would shade me, or which land would hold me or what will I do if I were to say regarding the Book of Allah\textsuperscript{azwj} the Exalted with what I do not know. As for the fruit, we recognise these, and as for the ‘Abb’, Allah\textsuperscript{azwj} is more Knowing with it’.

His words regarding that reached Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Glory be to Allah\textsuperscript{azwj}!

And Abu Bakr was asked about the ‘Kalala’. He said, ‘I shall speak regarding it with my opinion. If I am correct, it is from Allah\textsuperscript{azwj}, and if I am mistaken, it is from myself and from the Satan\textsuperscript{la}.

That reached Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘How needless is he from the opining in this place! Does he not know that the ‘Kalala’, they are brothers and sisters from the direction of the father and the mother, and from the direction of the father upon the individual, and from the direction of the mother as well upon its limit.

\textit{Allah\textsuperscript{azwj} Mighty and Majestic Said: They are asking you for a Fatwa, Say: ‘Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; if a man dies (and) there isn’t a son for him and for him is a sister, then for her would be half of what he leaves; [4:176].}
And the Mighty Said: And if there was a man or a woman with neither parents nor children, and for him is a brother or a sister, then for every one of them is the sixth. But if there were more than that, then they would be participants in the third, [4:12].

وَ جَاءََي الر يوَايَةُ أَنَّ ب َعْضَ أَحْبَاري الْيَهُودي جَاءَ إيلََ أَ ي بَِْرٍ ف َقَالَ لَهُ أَنْتَ خَلييفَةُ نَبِي ي هَذيهي الَُّْْْةي ف َقَالَ لَهُ ن َعَمْ ف َقَالَ إيناَّ نََيدُ فِي التَّوْرَاةي أَنَّ خُلَفَاءَ الَْْنْبييَاءي أَِْلَمُ أُمَِيهيمْ فَأَخْبِيْنِي َِني اللََّّي سُبْحَانَهُ أَيْنَ هُوَ فِي السَّمَاءي أَمْ فِي الَْْرْضي

And the report has come that one of the Rabbis of the Jews came to Abu Bakr. He said to him, ‘Are you the caliph of the Prophetas of this community?’ He said to him, ‘Yes’. He said, ‘We find in the Torah that the caliphs of the Prophets are the most knowledgeable of their communities, so inform me about Allahazwj the Glorious, where is Heazwj, in the sky or in the earth?’

ف َقَالَ أَبُو بَِْرٍ هُوَ فِي السَّمَاءي َِلَى ا لْعَرْشي ف َقَالَ الْيَهُودييُّ فَأَرَى الَْْرْضَ خَالييَةا ْينْهُ وَ أَرَاهُ َِلَى هَذَا الْقَوْلي فِي ََِْانٍ دُونََِْانٍ ف َقَالَ لَهُ أَبُو بَِْرٍ هَذَا

Abu Bakr said, ‘Heazwj is in the sky upon the Throne’. The Jew said, ‘So, I see the earth to be vacant from Himazwj, and I see Himazwj, based upon this word, to be in a place besides a (another) place’. Abu Bakr said to him, ‘This is talk of the atheists. Get away from me or else I will kill you!’

فَوَلََّ الِْيبُِْ ُْتَعَج يباا يَسْتَهْزيئُ بِيلإْيسْلًَمي فَاسْتَقْبَلَهُ أَْييُْ الْمُؤْْينيينَ َ ف َقَالَ لَهُ يََّ ي َهُودي قَالَ أَلَسْتُمْ تَُيدُونَ فِي ب َعْضي كُتُبيُِمْ أَنَّ ُْوسَى بْنَِ يمْرَانَ َ كَانَ ذَاََ ي َوْمٍ جَاليساا إيذْ جَاءَهُ َْلَ كٌ ْينَ الْمَشْريقي ف َقَالَ لَهُ ُْوسَى ْينْ أَيْنَ أَق ْبَلْتَ قَالَ ْينْ ِينْدي اللََّّي َِزَّ وَ جَلَّ أَيَّنَ الَْْيْنَ فَ

The Rabbi turned around mocking Al-Islam. Amir Al-Momineenasws met him. Heasws said to him: ‘O Jew! Iasws have known what you have asked about and what Iasws should be answering with, and we are saying that Allahazwj Mighty and Majestic is ‘where’ of the where-ness, so there is no ‘where’ for Himazwj, and Heazwj is more Majestic than to be contained by a place, and Heazwj is in every place without adjacency nor vicinity.

جَلَّ أَيَّنَ الَْْيْنَ فَ وَ جَلَّ أَنْ يََْوييَهُ ََِْانٌ وَ هُوَ فِي كُل ي ََِْانٍ بيغَيْْي مَُِاسَّةٍ وَ لََّ مَُُاوَرَةٍ

Heazwj Encompasses in Knowledge with whatever is in it, nor is anything vacant from Hisazwj Arrangement, and Iasws shall inform you with what is in a Book from your Books in verification of what Iasws am mentioning to you. So, if you were to recognise it, will you believe measws?’ He said, ‘Yes’.

قَالَ أَ لَسْتُمْ تَُيدُونَ فِي ب َعْضي كُتُبيُِمْ أَنَّ ُْوسَى بْنَِ يمْرَانَ َ كَانَ ذَاََ ي َوْمٍ جَاليساا إيذْ جَاءَهُ َْلَ كٌ ْينَ الْمَغْريبي ف َقَالَ لَهُ ْينْ أَيْنَ جيئْتَ ف َقَالَ ْينْ ِينْدي اللََّّي َِزَّ وَ جَلَّ

Heasws said: ‘Aren’t you finding in one of your Books that Musaas Bin Imranas was seated one day when an Angel came to himas from the east. Musaas said to him: ‘Where are you coming from?’ He said, ‘From the Presence of Allahazwj Mighty and Majestic’. Then an Angel came to

572 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 22 a
him as from the west. He as said to him: ‘Where are you coming from?’ He said, ‘From the Presence of Allah azwj Mighty and Majestic’.

Then an Angel came to him saww. He said, ‘I have come to you as from the seventh sky from the Presence of Allah azwj Mighty and Majestic’. And another Angel came and said to him as, ‘I have come to you saww from the lowest seventh firmament from the Presence of Allah azwj the Exalted’. Musa as said: ‘Glorious is the One azwj Who, no place is vacant from Him azwj nor does any place happens to be closer (to Him azwj) than (any other) place’.

The Jew said, ‘I testify that this, it is the truth, and you asws are more rightful with the position of your asws Prophet saww than the one who is ruling upon it’.

(The books ‘Al-Manaqib’ of Ibn Shehr Ashub, (and) ‘Al-Irshad’ – ‘There is a mention of an adjudication of what has come among his asws judgment during the governance of Umar Bin Al-Khattab. From that is what the general Muslims and the special ones (Shias) have come with in the story of Qudama Bin Mazoun, and he had drunk the wine, and Umar had wanted to apply the legal penalty on him.

Qudama said to him, ‘The legal penalty is not obligated upon me because Allah azwj the Exalted is Saying: There isn’t a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. [5:93]’.

Umar staved the legal penalty away from him. That reached Amir Al-Momineen asws. He asws walked to Umar. He asws said to him: ‘Why did you leave establishment of the legal penalty upon Qudama regarding drinking of the wine?’ He said, ‘He had recited the Verse to me’, and Umar recited it.

573 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 22 b
Amir Al-Momineen asws said to him: ‘Qudama isn’t rightful of this Verse nor is he one who travels in its way in indulging is what Allah azwj has Prohibited. Those who are believing and are doing righteous deeds [5:93], do not make a Prohibition to be Permissible, so rebut Qudamah and tell him to repent from what he has said. If he repents, then establish the legal penalty upon him, and if he does not repent, then kill him, for he has gone out from the nation (religion)’.

Umar woke up (realised) that and let Qudama know the news. He manifested the repentance and the uprooting (leaving drinking wine). So, Umar staved the killing away from him and he did not know how to apply the legal punishment upon him. He said to Amir Al-Momineen asws, ‘Advise unto me regarding his legal penalty’.

He asws said: ‘Eighty (lashes) if he has drunk the wine, when he drunk it, he was intoxicated, and when he was intoxicated, he rambled, and when he rambled, he fabricated’. Umar whipped him eighty (lashes) and came to his asws word regarding that’.

(The book) ‘Al Irshad’ –

‘And it is reported that in the era of Umar, a man had been immoral with an insane woman. The proof of that was established upon her. Umar ordered with whipping her. They passed by Amir Al-Momineen on her way to be whipped. He asws said: ‘What is the matter with the insane woman of the family of so and so is being taken?’ It was said to him asws, ‘A man had been immoral with her and fled, and the proof has been established upon her, so Umar has ordered with whipping her’.

He asws said to them: ‘Return her to him and tell him, ‘Do you not know that this is an insane woman of the family of so and so, and that the Prophet saws had raised the pen from the insane until he is well. She has been overcome upon her intellect and herself (as she was insane)’.  

574 Bihar Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 23
She was returned to Umar and it was said to him what Amir Al-Momineen\textsuperscript{asws} had said. He said, ‘May Allah\textsuperscript{azwj} Relieve from him\textsuperscript{asws} I was almost destroyed in whipping her\textsuperscript{,} and he staved off the legal penalty from her’\textsuperscript{575}

(And it is reported that they came with a pregnant woman who had committed adultery, so he (Umar) ordered with stoning her to death. Amir Al-Momineen\textsuperscript{asws} said to him: ‘Granted, that there is a way for you against her, (but) which way is there for you against what is in her belly, and Allah\textsuperscript{azwj} the Exalted is Saying: A bearer of a burden will not bear the burden of another [53:38]?’

Umar said, ‘May I not live for a dilemma Abu Al-Hassan\textsuperscript{asws} is not there for it!’ Then he said, ‘So, what shall I do with her?’ He\textsuperscript{asws} said: ‘Wait upon her until she has given birth. When she gives birth and you can find for her child someone who can take its responsibility, then establish the legal penalty upon her’.

Umar was cheered from that and he ululated upon Amir Al-Momineen\textsuperscript{asws} regarding the judgment by him\textsuperscript{asws}\textsuperscript{,} 576

And it is reported that he (Umar) had summoned a woman, the men used to discuss in her presence. When his messenger came to her, she panicked and trembled, and went out with them. She miscarried and her child fell to the ground, being released, then it died. That reached Umar, so he gathered companions of Rasool-Allah\textsuperscript{saww} and asked them about the judgment regarding that.

They said in their entirety, ‘We see you as a gentleman and you did not intend except good, and there is nothing upon you regarding that’, and Amir Al-Momineen\textsuperscript{asws} was seated, not speaking (regarding that). Umar said to him\textsuperscript{asws}, ‘What is with you\textsuperscript{asws} regarding this, O Abu

\textsuperscript{575} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 24
\textsuperscript{576} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 25 a
Al-Hassan asws?

He asws said: ‘You have heard what they said’. He said, ‘So, what is with you asws, you asws?’ He asws said: ‘The people have spoken what you heard’. I vow upon you asws that you asws should speak with what is with you asws.

He asws said: ‘If the people (are trying to) draw closer to you, so they have deceived you, and if they had consensus of opinion, so they have reduced the wergild upon your mind, because the child was killed mistakenly (accidentally), it is linked to you’.

He said, ‘By Allah azwj! You have advised me, from between them. By Allah azwj! I will not depart until the wergild flows upon the clan of Aday’. Amir Al-Momineen asws did that’. ⁵⁷⁷


‘In the era of Umar, two women disputed regarding a child, each one claiming that the child was hers without any proof, and no one else contended regarding him. The judgment regarding that was confusing upon Umar and he panicked regarding it to Amir Al-Momineen asws.

He asws called the two women and advised them, and frightened them, but they both stood upon the dispute and the differing. He asws said during their persistence in the contention:

‘He asws said: ‘Bring me asws a saw!’ The women said, ‘And what will you do?’ He asws said: ‘I asws cut him in half, there being half of him for each one of you’.

One of them was silent and the other one said, ‘Allah azwj! Allah azwj! O Abu Al-Hassan asws! If there was not escape from that, then I allow him to be for her’. He asws said: ‘Allah azwj is the Greatest! This is your son instead of her, and had he been her son, she would have been kind upon him and compassionate’.

The other woman acknowledged that the truth was with her companion and the child was for her besides her. Umar was cheered and supplicated for Amir Al-Momineen\textsuperscript{asws} due to what he\textsuperscript{asws} had relieved from him regarding the judging”. \textsuperscript{578}

\begin{quote}
فقب المناقب لابن شهراشوب و هذا حكم بلبنان في صغره.
\end{quote}

\textit{(The book) ‘Al-\textsuperscript{579}Manaqib’ of Ibn Shehr Ashub – ‘And this is a judgment of Suleyman during his\textsuperscript{as} young age’}.

The came to Umar with a woman who had given birth at six months (pregnancy). He thought of having her stoned. Amir Al-Momineen\textsuperscript{asws} said to him: ‘[\textsuperscript{asws} dispute you by the Book of Allah\textsuperscript{azwj}]. \textsuperscript{[asws} dispute you that Allah\textsuperscript{azwj} Exalted Says: \textit{And his bearing and his weaning is of thirty months}; [46:15]. And the Majestic is Saying: \textit{And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding}; [2:233].

\begin{quote}
إذا فقمت المرأة الإضعاية ستين و كان حللها و فيصلح لثلاثين شهرا كان الحمل من بيئة أشعر فعلى عمر سنين المرأة و ليس الحكم بذلك فعلى بعض الصحبة و التبعون و من أخذ علنا إلى يؤمنا هذا
\end{quote}

So, when the woman completes the breast-feeding of two years, and his bearing and his weaning was of thirty months, the bearing from it would be of six months’. Umar freed the way of the woman and affirmed the judgment with that. The companions worked with it, and (so did) the followers (of the companions), and the ones who are taking from it up to this day of ours’.

و زوي أن المرأة شهد عنها السهود أمده و خذوها في بعض مياه العرب مع زيئ بيكروا ليس يدق لها فأمر عمر برجمها و كانت ذات معنى

And it is reported that witnesses testified upon a woman that they had found her in one of the water springs of the Arabs, with a man having sex with her, who wasn’t her husband. Umar ordered with stoning her to death, and she was with a husband.

فقال اللهم إنك تعلم أي برية فغضب عز و قال و أمر السهود أيضا فقال أمير المؤمنين عز و رض و اسالوها فقلت لهما عزرا قررت و سلبت عن خالقا

She said, ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Know that I am innocent!’ Umar was angered and said, ‘And you are injuring the witnesses as well?’ Amir Al-Momineen\textsuperscript{asws} said: ‘Return her and ask her, perhaps she has an excuse’. And she was asked about her state.

\begin{footnotes}
\item[578] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 26 a
\item[579] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 26 b
\end{footnotes}
She said, ‘There is a camel for my family, so I went out in a camel of my family and carried water with me, and there was no milk in the camel of my family, and our known person came out with me, and there was milk in his camel. My water ran out, so I ask him to quench me. But he refused to quench me until I enable him upon myself. I refused. When my soul almost came out (about to die), I enabled him from myself unwillingly’.

Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is the Greatest! \textbf{But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. [2:173]}. When Umar heard that, he freed her way’\textsuperscript{580}.

\footnotetext{580} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 27
him, he panicked at that with a severe panic. Then he came to the Masjid of Rasool-Allah SAW. He ascended the pulpit, praised Allah azwj and extolled upon Him azwj, then said: ‘Community of Emigrants! The Satan has gather a force against you all and is coming with it to extinguish the Light of Allah azwj with it.

The people of Hamdan, and people of Isfahan, and people of Al-Rayy, and Qum, and Nahawand are different in their languages, and their types, and their religion. They have made a pact that they will be expelling the ones in their cities, your Muslim brothers, and they will be coming to you to invade you all in your cities! Indicate to me and be brief and do not exaggerate in the words, for this day is for it, there will not be days after it.’

They spoke. Talha Bin Ubeydullah stood up, and he was from the speakers of Quraysh. He praised Allah azwj and extolled upon Him azwj, then said, ‘O commander of the faithful! The affairs have grabbed your neck, and the times have silenced you, and the afflictions have muted you, and the experiences have made you wise, and you are of the blessed command, an auspicious captain, and you are a ruler, so you are informed and tested and experienced.

So, do not reveal consequences of the Decree of Allah azwj except from the best. Dig this matter with your opinion and do not be absent from it’. Then he sat down.

Umar said, ‘Speak!’ Usman Bin Affan stood up. He praised Allah azwj and extolled upon Him azwj, then said, ‘As for after, O commander of the faithful! I view that you should mobilise the people of Syria from their Syria, and the people of Yemen from their Yemen, and you should travel among the people of these two Sanctuaries (Makkah and Al-Medina), and the people of the cities of Al-Kufa and Al-Basra, so you can meet entirety of the Polytheists with entirety of believers.

You, O commander of the faithful, will not remain alive after the Arabs remain, nor will you enjoy the world with dearness, nor will shelter with a protector from it. So, presented your opinion and do not be absent from it’. Then he sat down.
فقال: "بالله فنقرأ الكتاب!" ثم طلبه الامام، فقال: "أبي الطالب، أنشئه على كتاب الله حيًا، وأَاوْلِياءهُ tuaً، فأنقله إلى الأزمنة.

Umar said, ‘Speak!’ Amir Al-Momineen Alıasws Bin Abu Talibasws said (stood) up. Heasws praised Allahazwj to the completion of the Praise and the extolling upon Allahazwj, and the Salawaat upon Hisazwj Rasoolasws. Heasws said: ‘As for after, if you were to mobilise the people of Syria away from their Syria, the people of Rome will come to their offspring, and if you were to mobilise the people of Yemen away from their Yemen, the Ethiopian will come to their offspring.

وَ إينْ أَْْخَصْتَ أَهْلَ الشَّامي ْينْ َْاْيهيمْ سَارََْ أَهْلُ الرُّومي إيلََ ذَرَاريي يهيمْ وَ إينْ أَْْخَصْتَ أَهْلَ الْيَمَني ْينْ يَََنيهيمْ سَارََي الَِْبَشَةُ إيلََ ذَرَاريي يهيمْ

And if you were to mobilise from these two Sanctuaries (Makkah and Al-Medina), the Arabs would break up from its ends and its corners until your being called behind your back from the dependent Arabs would be more important to you what is in front of you.

فَأََّْا ذيكْرُكَ كَثْرَةَ الْعَجَمي وَ رَهْبَتُكََّ جَُُوِيهيمْ فَإيناَّ لََْ نَُِنْ ن ُقَاتيلُ َِلَى َِهْدي رَسُولي اللََّّي ص بِيلَِْثْرَةي وَ إينَََّّا كُنَّا ن ُقَاتيلُ بِيلْبَصييَْةي

As for your mentioning the large number of the Persians, and your being awed from their forces, in the era of Rasool-Allahazwj we did not happen to fight based on large numbers, and rather we used to fight with the insight (Help from Allahazwj).

وَ أََّْا َْا ب َلَغَكَ ْيني اجْتيمَاِيهيمْ َِلَى الْمَسييْي إيلََ الْمُسْليميينَ فَإينَّ اللَََّّ ليمَسييْيهيمْ أَكْرَهُ ْينْكَ لَََْ نَِهْدي رَسُولي اللََّّي ص بِيلَِْثْرَةي وَ إينَََّّا كُنَّا ن ُقَاتيلُ بِيلْبَصييَْةي

And as for what has reached you of their gathering upon the travelling to the Muslims, surely Allahazwj is more Disliking of their travelling for that than you are, and Heazwj is Foremost in changing whatever Heazwj Dislikes. And when the Persians look at you, they would say, ‘This is a man of the Arabs. If you were to cut him off, you will be cutting the Arabs’, and it would be severer to their dogs, and you would have compelled them upon yourself, and provided them the ones they could not have extended to.

وَ لَِينِ ي أَرَى أَنْ تُقيرَّ هَؤُلََّءي فِي أَْْصَاريهيمْ وَ تَِْتُعَ إيلََ أَهْلي الْبَصْرَةي ف َلْيَتَفَرَّقُوا َِلَى ثَلًَثي فيرَقٍ فَلْتَقُمْ فيرْقَةٌ َِلَى ذَرَاريي يهيمْ حيرْساا لَُْمْ وَ لْتَقُمْ فيرْقَةٌ ْينْهُمْ إيلََ إيخْوَانْييمْ َْدَداا لَُْمْ

But ısasws view that you should settle them in their own cities and write to the people of Al-Basra to be divided upon three sections. Let a section be upon their offspring as a protection for them, and let a section stand upon the people of their pac at night, lest they fall, and let a section travel to their brethren as helpers to them’.

فقال أجل هذا الأبي! وقد فعلت أحبب أن أتابع عليه وجعل يكون قبل أمير المؤمنين ع ونسله إخشاً به واحترامه له.
He said, ‘Yes, this is the opinion, and I had loved it that I should be following upon it’. And he went on to repeat the words of Amir Al-Momineen\textsuperscript{asws}, and co-ordinating it, marvelling with it, and choosing it for himself’\textsuperscript{581}.

‘As for his\textsuperscript{asws} judgment regarding a wife of Usman Bin Affan, from that is what is reported by the transmitters of the Hadeeth, from the general Muslims and the special (Shias) that an old man married her, and she got pregnant. The old man claimed that he had not arrived to her and he denied her pregnancy.

The matter was confusing upon Usman and he asked the woman, ‘Did the sheykh deflower you?’ And she was a virgin. She said, ‘No’. Usman said, ‘Establish the legal penalty upon her!’

Amir Al-Momineen\textsuperscript{asws} said to him: ‘For the woman there are two holes – a hole for the menstruation and a hole for the urination. Perhaps the sheykh had attained from her, so his water flowed into the hole for the menstruating and she became pregnant from it, so ask the man about that’.

He was asked. He said, ‘I have been descending the water during kissing her from without arriving to her with the deflowering’. Amir Al-Momineen\textsuperscript{asws} said: ‘The pregnancy is for him, and the child is his child, and I\textsuperscript{asws} view punishing him regarding the denial’. Usman came to his\textsuperscript{asws} judgment with that’\textsuperscript{582}.

And it is reported that a man had a concubine for him, and she gave birth. Then he isolated her and got his slave married to her. Then the master died, and he freed the ownership of her son to be for her, and son got inheritance from her husband. Then the son died. So she inherited from the son of her husband.

\textsuperscript{581} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 28
\textsuperscript{582} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 29 a
They both raised their dispute to Usman. She said, ‘This is my slave’. And he said, ‘She is my wife, and I am not released from her’. Usman said, ‘This is difficult’, and Amir Al-Momineen\textsuperscript{asws} was present.

He\textsuperscript{asws} said: ‘Ask her, did he have sex with her after her inheriting him?’ She said, ‘No’. He\textsuperscript{asws} said: ‘If I\textsuperscript{asws} knew that he had done that, I\textsuperscript{asws} would punish him. Go, for he is your slave. There is no way for him upon you. If you so desire, you can keep him as a slave, or free him, or sell him. That is up to you!’\textsuperscript{583}

And it is reported that a contracted slave committed adultery in the era of Usman and three-quarters had been free from her. Usman asked Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘She would be whipped from it by a counting (three-quarters) of the free (portion) and she would be whipped (a quarter) from by a counting of the slave (portion)’.

And Zayd Bin Sabit was asked. He said, ‘She should be whipped by a counting of the slave’. Amir Al-Momineen\textsuperscript{asws} said to him: ‘How can you whip by counting of the slave and three-quarter of her is free, and she cannot be whipped by counting of the free, for therein is more’.

Zayd said, ‘If it was like that, her inheritance would be obligated by counting of the free woman’. Amir Al-Momineen\textsuperscript{asws} said to him: ‘Yes, that is obligation’. Zayd was overcome and Usman opposed Amir Al-Momineen\textsuperscript{asws}, and he went upon the word of Zayd, and he did not listen to what he\textsuperscript{asws} had said after manifesting the argument upon him’\textsuperscript{584}.

\textsuperscript{583} Bihar Al Awaar – V 40, The book of History – Amir Al-Momineen\textsuperscript{asws}, Ch 97 H 29 b
\textsuperscript{584} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 29 c
(The book) ‘Al-Irshad’ – And it was from his judgments after allegiance of the generality to him, and continuation of Usman upon what is reported by the people of transmission from the bearers of the Ahadeeth that a woman gave birth to a son upon the bed of her husband. It had two bodies and two heads upon one waist. The matter was confusing upon its family, ‘Is he one or two?’ So, they came to Amir Al-Momineen asws asking him about that to understand the judgment regarding him.

And it is reported by Al-Hassan Bin Ali Al Abdy, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘While Shureyh was in the judiciary council when a person presented to him and said to him, ‘O Abu Umayya! Be alone with me, for there is a need for me’. He ordered the ones around him to be away from him. They left and there remained the special ones from the ones present. He said to him, ‘Mention your need!’

He said, ‘O Abu Umayya! For me there is what is for the men as well as what is for the women. What is the ruling with you regarding me, am I a man or a woman?’

He said to him, ‘I have heard a judgment from Amir Al-Momineen asws I remember it. He informed me about the urine, from which of the two holes does it come out?’ The person said, ‘From both of them’. He said, ‘So, from which of the two does it terminate?’ He said, ‘From them both together’. Shureyh was surprised.

The person said, ‘Shall I refer to you from my affair what is even more surprising?’ Shureyh said, ‘What is that?’ He said, ‘My father got me married based upon that I am a woman. I

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585 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 30 a
got pregnant from the husband and I bought a slave girl to serve me. I went to her and she got pregnant from me’.

Shureyh struck one of his hands upon the other in wonderment and said, ‘This is a matter there is no escape from solving it to Amir Al-Momineen\textsuperscript{asws}, for there is no knowledge for me with the judgment regarding it’. He stood up and the person and the ones present with him followed him until he entered to see Amir Al-Momineen\textsuperscript{asws} and narrated the story to him\textsuperscript{asws}.

Amir Al-Momineen\textsuperscript{asws} called the person and asked him about what Shureyh had told him\textsuperscript{asws}. He acknowledged with it. He\textsuperscript{asws} said to him: ‘Who is your husband?’ He said, ‘So and so, son of so and so, and he is present in the city’. He was called and he was asked about what was said. He said, ‘He speaks the truth’. Amir Al-Momineen\textsuperscript{asws} said: ‘You are bolder than a hunting lion until you have arrived being upon this state’.

Then he\textsuperscript{asws} called Qanbar, his\textsuperscript{asws} slave. He\textsuperscript{asws} said: ‘Make this person enter a house and with him should be four women from the just ones and instruct them with stripping him and count his ribs after checking his private part from a curtain’.

The man said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! The men and women are not safe upon this person’. So, he\textsuperscript{asws} instructed that an underwear should be tied upon him and he should be alone in a house, then someone should enter and count his ribs. And it so happened that there were seven on the left side and eight on the right side. He\textsuperscript{asws} said: ‘This is a man!’

And he\textsuperscript{asws} instructed with parting his hair and to wear the cap and the slippers and the cloak, and there should be separation between him and the husband’\textsuperscript{586}.

\textsuperscript{586} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 30 b
And it is reported by one of the people of transmission, ‘When the person claimed what he had claim from having two private parts, Amir Al-Momineen\textsuperscript{asws} instructed two just men from the Muslims to be present in a vacant house and the person to be present with them, and he\textsuperscript{asws} instructed to install two mirrors, one of them in front of the private part of the person, and one facing to that mirror, and he\textsuperscript{asws} instructed the person with uncovering from his private part from the mirror facing him where the two just ones could not see it, and instructed the two just men with looking into the mirror facing towards it.

When the two just ones had done the correct investigation of what the person had claimed from having the two private parts, his state was dependant considered by the number of his ribs. When he\textsuperscript{asws} was joined with the men, he\textsuperscript{asws} disregarded his words regarding the claim of pregnancy, and abolished it and did not act with it, and he\textsuperscript{asws} made the pregnancy of the slave girl from him and joined him with it”\textsuperscript{587}.

And it is reported that one day Amir Al-Momineen\textsuperscript{asws} entered the Masjid and found a young man crying and around him was a group. Amir Al-Momineen\textsuperscript{asws} asked about him. He said, ‘Shureyh has judged a judgment against me, he was not fair to me in it’.

He\textsuperscript{asws} said: ‘And what is your matter?’ He said, ‘These persons’, and he gestured to a number present’, my father had gone out with them in a journey. They returned and my father did not return. I asked them about him. They said, ‘He has died. I asked them about his wealth which he had accompanied him. They said, ‘We do not know of any wealth being for him’. Shureyh made them swear an oath and told me to leave bothering them’.

Amir Al-Momineen\textsuperscript{asws} said to Qanbar: ‘Gather the people and call the ‘Khamees’ prison officer to me\textsuperscript{asws}. Then he\textsuperscript{asws} said and called the persons and discussed with them. Then he\textsuperscript{asws} asked about what he had said. The claimant claimed and went on to cry and say, ‘By Allah\textsuperscript{awj}! I am accusing them upon my father, O Amir Al-Momineen\textsuperscript{asws}, for they have cheated him until they made him go out with them and they coveted regarding his wealth’.

\textsuperscript{587} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 30 c
Amir Al-Momineen⁷⁷ asked the group. They said like what they had said to Shureyh, 'The man died, and we do not know of any wealth being for him’. He⁷⁷ looked into their faces, then said: ‘What is that you are thinking? Are you thinking that I⁷⁷ do not know what you have done with the father of this young man? Then I⁷⁷ am of little knowledge’.

Then he⁷⁷ ordered with them to be separated. They were separated in the Masjid, and he made each man from them to a side of its pillars from the pillars of the Masjid. Then he⁷⁷ called Ubeydullah Bin Abu Rafie his⁷⁷ scribe on that day. He⁷⁷ said to him: ‘Be seated!’

Then he⁷⁷ called one of them. He⁷⁷ said to him: ‘Inform me and do not raise your voice, in which day did you go out from your houses, and the father of this boy was with you?’ He said, ‘In such and such day’. He⁷⁷ said to Ubeydullah (Bin Rafie): ‘Write!’ Then he⁷⁷ said to him: ‘In which month did it happen?’ He said, ‘In such and such month’. He⁷⁷ said: ‘Write!’ Then he⁷⁷ said: ‘In which year?’ He said, ‘In such and such year’. Ubeydullah wrote that.

He⁷⁷ said: ‘Due to which illness did he die?’ He said, ‘With such and such illness’. He⁷⁷ said: ‘In which house did he die?’ He said, ‘In such and such place’. He⁷⁷ said: ‘Who washed him and enshroud him?’ He said, ‘So and so’. He⁷⁷ said: ‘What was he enshrouded with?’ He said, ‘With such and such’. He⁷⁷ said: ‘Who prayed Salat upon him?’ He said, ‘So and so’. He⁷⁷ said: ‘So who inserted him into the grave?’ He said, ‘So and so’. And Ubeydullah wrote all of that.

When he had ended his acknowledgment up to his burial, Amir Al-Momineen⁷⁷ exclaimed a Takbeer, the people of the Masjid heard it. Then he⁷⁷ instructed with the man and he was returned to his place, and he called the other one from the group. He⁷⁷ made him sit nearby from him⁷⁷. Then he⁷⁷ asked him what he⁷⁷ had asked the first one about. He answered with what differed the first one in the speech, all of it, and Ubeydullah Bin Abu Rafie wrote that.
When he asws was free from questioning him, he asws exclaimed such a Takbeer, the people of the Masjid heard it. Then he asws instructed the two men together to exit from the Masjid towards the prison. He asws paused with them both at its door. Then he called the third and asked him about what he asws had asked the two men. He told different to what they both had said, and that was affirmed from him.

Then he asws exclaimed Takbeer and ordered with his expulsion to around his two companions, and he asws called the fourth of the group. His words were hesitant, and he stammered. He asws advised him and frightened him, and he acknowledged that he and his companions had killed the man and they had taken his wealth, and they had buried him in such and such place nearby Al-Kufa.

Amir Al-Momineen asws exclaimed Takbeer and ordered with him to the prison, and he asws called one from the group and said to him: ‘You claimed that the man died by his nose being cut-off, and you had killed him. Either you ratify me asws about your state or else I asws shall be punishing you, for the truth has been placed in your stories. The one who killed the man has acknowledge with what his companion had acknowledged with’.

Then he asws called the rest and they acknowledged in his asws presence with the murder and they fell down in their hands (in regret), and their words were harmonised upon murder of the man and taking his wealth. He asws ordered someone to go with them to the place of the wealth which they had buried. They extracted it from him and submitted it to the boy, son of the killed man.

Then he asws said to him: ‘What is that which you want? The group have acknowledged what they have done with your father’. He said, ‘I want the judgment between me and them to be in front of Allah aswj Mighty and Majestic, and I have pardoned from their wergild in the world’. Amir Al-Momineen asws staved the legal penalty of the murder and exhausted them in punishment.
Shureyh said, ‘O Amir Al-Momineen\textsuperscript{asws}! How can this be the judgment?’ He\textsuperscript{asws} said to him: ‘Dawood\textsuperscript{as} passed by two boys playing and they were calling out with one of them, ‘O religion died!’ And the boy was answering them. Dawood\textsuperscript{as} went near them. He\textsuperscript{asws} said to him: ‘O boy! What is your name’. He said, ‘My name is Maat Al Deen (religion died)’. Dawood\textsuperscript{as} said to him: ‘Who named you with this name?’ He said, ‘My mother’. Dawood\textsuperscript{as} said: ‘Where is your mother?’ He said, ‘In her house’. Dawood\textsuperscript{as} came with us to your mother’.

He\textsuperscript{as} went with him to her, and he\textsuperscript{as} told her to come out from her house. She came out. He\textsuperscript{as} said to her: ‘O maid of Allah\textsuperscript{azwj}! What is the name of your son?’ She said, ‘His name is Maat Al Deen’. Dawood\textsuperscript{as} said to her: ‘And who named him with this name?’ She said, ‘His father’. He\textsuperscript{as} said: ‘And what was the reason of that?’

She said, ‘He had gone out in a journey of his and with him was a group, and I was pregnant with this boy. The group returned and my husband did not return. I asked them about him. They said, ‘He died’. I asked them about his wealth’. They said, ‘He did not leave any wealth’. I said, ‘Did he not bequeath you with a bequest?’ They said, ‘Yes. He claimed that you are pregnant, so whether a girl is born or a boy, name him ‘Maat Al Deen’. So, I named him like what he had bequeathed, and I did not like to oppose him’.

Dawood\textsuperscript{as} said to her: ‘Do you recognise the group?’ She said, ‘Yes’. He\textsuperscript{as} said: ‘Go with them’ – meaning the group in front of him\textsuperscript{as}. He\textsuperscript{as} brought the out from their houses. When they were present, he\textsuperscript{as} judged among them with this judgment, and he\textsuperscript{as} proved the blood (wergild) upon them and extracted the wealth from them. Then he\textsuperscript{as} said to her: ‘O maid of Allah\textsuperscript{azwj}! Name this son of yours, ‘Religion lives’ (Ya Aash Al Deen)”\textsuperscript{588}.

\textsuperscript{588} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 30 d
From Abu Ja’far\textsuperscript{asws}, similar to it, and there is an increase in its end – ‘Then the youth and the group differed regarding the wealth of the youth, how much it was. Amir Al-Momineen\textsuperscript{asws} took his\textsuperscript{asws} ring and entirety of their rings of the ones in his\textsuperscript{asws} presence. Then he\textsuperscript{asws} said: ‘Make these to be the lots. Whoever of you can extract my\textsuperscript{asws} ring, so he is truthful in his claim because it is a Lot of Allah\textsuperscript{azwj}, and the Lot of Allah\textsuperscript{azwj} will not disappoint’.

(And it is reported that a woman overcame a boy and invited him to herself. The boy refused. She went and took an egg and threw her egg upon her clothes. Then she linked it to Amir Al-Momineen\textsuperscript{asws} and said, ‘This boy subdued me upon myself and he has scandalised me!’ Then she took her clothes and showed whiteness of the egg and said, ‘This is his water upon my clothes.’)

The boy went on to cry and disavow from what she had claimed and swore an oath. Amir Al-Momineen\textsuperscript{asws} said to Qanbar: ‘Instruct someone to boil some water until its heat is intense, then let him come to me\textsuperscript{asws} with it upon its (boiling) state’. He came with the water. He\textsuperscript{asws} said: ‘Throw it upon the clothes of the woman!’ He threw it upon it and the whiteness of the egg solidified and coalesced. He\textsuperscript{asws} instruct with it to be taken and handed to two men from his\textsuperscript{asws} companions. He\textsuperscript{asws} said: ‘Feed it and eat it!’ They ate it and found it to be an egg. He\textsuperscript{asws} ordered with freeing the boy and whipping the women as a punishment upon her false claim’.

‘Amir Al-Momineen\textsuperscript{asws} had judged with such a judgment, no one had preceded to it, and that is that two men accompanied each other in a journey. They sat down for a meal. One of them took out five loaves and the other one brought out three. A man passed by them and

\textsuperscript{589} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 30 e
\textsuperscript{590} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 31
greeted. They said to him, ‘The breakfast?’ He sat down to eat with them. When he was free from his eating, he threw three hundred Dirhams towards them and said to them, ‘This is instead of what I have eaten from your food’.

They disputed, and the owner of the three (loaves) said, ‘This should be halved between us’. The owner of the five (loaves) said, ‘But, five (parts) should be for me but for you -three’. They raised it (the issue) to Amir Al-Momineen\textsuperscript{asws} and related the story to him\textsuperscript{asws}. He\textsuperscript{asws} said to them: ‘This is a matter wherein is lowliness, and the disputing in it is not beautiful, and the reconciliation is better’.

The owner of the three loaves said, ‘I won’t agree except by an order of the judgement’. Amir Al-Momineen\textsuperscript{asws} said: ‘When you will not agree except by an order of the judgment, then for you should be one from eighth and for your companion would be seven’.

Glory be to Allah\textsuperscript{azwj}! How did this come to him like this?’ He\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} shall inform you. Weren’t there three loaves for you?’ He said, ‘Yes’. (He\textsuperscript{asws} said: ‘And for your companions were five loaves?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘These are twenty-four thirds. You ate eight, and your companion eight, and the guest eight. When he gave you both the eight (parts), for your companion would be seven and for you, one’.

The two men left upon an insight from their matter in the judgment’\textsuperscript{591}.

\textbf{Explanation:} - The owner of the three loaves provided nine parts on the table and he himself consumed eight, leaving one for the guest, thus he deserved one. The owner of the five loaves provided fifteen parts on the table and he himself consumed eight, leaving seven for the guest, thus he deserved seven.

\textsuperscript{591} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 32
‘Four persons drank the intoxicant in the era of Amir Al-Momineenasws. They got intoxicated, they rejoiced with the knives, and each one of them attained an injury, and their news was raised to Amir Al-Momineenasws. Heasws ordered with their imprisonment until they sobered. Two of them died in the prison and there remained two.

فجاء قوم الّيني انوارًا اخْتِبَأُوا أَيْنَّا يا أَيْنَا الْمُؤْْينيينَ فإِنَّا فَقَالُنا صَاحِبِيْنَا فَقَالُوا فِرِيقًا، وَمَا عَلَّمْكُمْ بِذَلِكَ وَلَعَلَّكُمْ أَلْفَاءِ. لَوْ تَذَّرُّ فَأَخْحَصِيْنَا فِي مَا عَلَّمْكُمَ اللَّهُ

The people of the two came to Amir Al-Momineenasws and they said, ‘Retaliation is for us, O Amir Al-Momineenasws, of these two souls, for these two killed our companions’. Heasws said to them: ‘And what made you know of that, and perhaps each one of them killed his companion?’ They said, ‘We do not know, so judge regarding it with what Allahaswj has Taught youasws’.

فقال دية المقتولين على فتالي الأربعة بعد مفاصحة الحوار منهما بيدا جراحهما

Heasws said: ‘The wergild of the two killed ones is upon the tribes of (all) four after retaliation of the two living ones from them both with a wergild for their injuries’.

و كان ذلك هو الحكمة الذي لا طريق إلَّا إلى الحق في القضاء سواء أ لا ترى أنه لا بيتة على القائم فغروم من الدقائق ولا بيئة على العبد في القتل فإنما كان القضاء فيه على حكم الحاكم في القتل بين تنين في القاتل دون المقتول.

(The narrator) said, ‘That, it is the judgment which there is not path to the truth in the judgment besides it. Can you not see that there is no proof upon the killer to set him aside from the killed, nor is there any proof upon the deliberateness in the killing? Therefore, due to that, the judgment in it was upon a judgment of the mistake in the killing, and the confusion in the killer besides the killed’. 592

و روى أنه نُشر نعم الذين تلونوا فنفتضؤنا فيه آلا فغروم واحد منهم فيشفى التنين على تقاطع ملهمه أطمَّعه وشهي القتلة على الأثنين أطهما غمادا

And it is reported that six persons descended into the Euphrates. They swam in it playfully, and one of them drowned. Two testified against one of them. Two testified upon three of them, that they had drowned him. And the three testified upon the two that they had drowned him.

فقضى ع بالديه أحدا على الخمسة فنُفر ثلاثة أخسا ونهما على الثلاثة يشتبه الشهادة عليها و خسان على الثلاثة يشتبه الشهادة أيضا و لم ينكم في ذلك قضية أحل بالمصعب بما قضى به.

Heasws judged with the wergild to be a fifth (each) upon the five persons – three fifths upon the two by a reckoning of the testimony upon them, and two fifths upon the three by a reckoning of the testimony as well, and there did not happen to be regarding that any judgment more rightful with the correctness than what heasws had judged with’. 593

592 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 33 a
593 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 33 b
And it is reported that death presented to a man, so he bequeathed with a segment of his wealth and did not specify it. The inheritors differed regarding that after him, and they raised it to Amir Al-Momineenasws. Heasws judged among them by extracting the seventh from his wealth, and heasws recited Words of the Exalted: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**”.

And heasws judged regarding a man who had bequeathed at death with a part of his wealth and did not specify it. When he died, the inheritors differed regarding its meaning. Heasws judged upon with extracting the eighth of his wealth, and heasws recited Words of the Exalted, Majestic is Hisazwj Mention: **But rather, the charities are for the poor and the needy, [9:60]** – up to the end of the Verse; and they are eight types, and for each type from them is a share from the charities.

And heasws judged regarding a man who had bequeathed saying, ‘Free on my behalf, every ancient (long-time) slave in my ownership’. When he died, the executor did not understand what to do. He asked himasws about that. Heasws said: ‘There should be freed on his behalf, every slave being in his ownership for six months’, and heasws recited Hisazwj Words, Majestic is Hisazwj Name: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**.

And it has been proven that the ascent rather ends to the resemblance with the crescent in its bow after six months from taking the fruit (benefit) from it’.

And heasws said regarding a man who had vowed saying, ‘He should Fast for six months’, and heasws recited Words of Mighty and Majestic: **Yielding its fruit in every season by the permission of its Lord? [14:25]**, and that is in six months”.

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594 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 34
‘And a man came. He said, ‘O Amir Al-Momineen asws! There were some dates in front of me. My wife rushed and took one from it and put it in her mouth. I vowed that she will neither eat it nor spit it out’. He asws said: ‘She should eat half of it and throw out half of it, and you will be finished from your oath’.

And he asws judged regarding a man who struck a woman and she miscarried, that upon him would be her wergild of forty Dinars, and he asws recited Words of Mighty and Majestic: And We have Created the human being from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14].

Then he asws said: ‘Regarding the seed are twenty Dinars (wergild), and regarding the clot would be forty Dinars, and regarding the lump would be sixty Dinars, and regarding the bones before they were even in form would be eighty Dinars, and regarding the image before the soul is inserted would be a hundred Dinars, and when the soul is inserted, regarding it would be a thousand Dinars’’. 595

‘It is reported that a woman left her son of six months old upon a roof. The child walked creeping until he exited from the roof and sat upon the head of the spout (fountain). His mother came upon the roof and she was not able upon. So, they came with a ladder and placed it upon the wall, but they were not able upon the child due to the length of the spout and its distance from the roof, and the mother was shrieking, and the family of the child were crying.

And it happened during the day of Umar Bin Al-Khattab. They came to him, and he presented with the people, and they were confused regarding it. They said, ‘There is no one for this except Ali asws Bin Abu Talib asws’. Ali asws presented. The mother of the child shouted in his asws face. Amir Al-Momineen asws looked at the child, and the child spoke with a speech no one understood.

He asws said: ‘Present a child like it over here!’ They presented it. They looked at each other and spoke with childish talk. The child came out from the spout to the roof, and such rejoicing occurred in Al-Medina, the like of it had not been seen. Then they asked Amir Al-Momineen asws, ‘Did you asws understand his talk?’

He asws said: ‘As for the address of the child, he greeted unto me asws as ‘Emir of the Momineen’, so I asws responded to him, and I asws did not want to address him because he had yet to reach the limit of addressing and the encumberment. So, I asws instructed with presenting a child like it until he would be saying to him in childish talk, ‘O my brother! Return to the rood and do not burn the heart of your mother and of your clan with your death’.

He said, ‘O my brother! The Satan la called me and overcame me before I could become an adult’. He said, ‘Return to the roof, perhaps you will become an adult and there would come from your lineage a child who will love Allah azwj and His Rasool saww and befriend this man asws’. So, he returned to the roof by the Benevolence of Allah azwj the Exalted upon the hand of Amir Al-Momineen asws, 596.


(The book) ‘Al Fazaail’ of Ibn Shazan –
'It is reported from Ammar Bin Yasserra, may Allahazwj be Pleased with himra, said, ‘I was in front of my Masterasws Amir Al-Momineenasws and there was a mighty sound having seized central Masjid of Al-Kufa. Aliasws said: ‘Go out O Ammarra and bring me Zulfiqar (sword), the cutting edge’. Ammarra went and came with it to himasws. Heasws said: ‘O Ammarra! Go out and prevent the man from oppressing the woman. Either he desists or else prevent him with Zulfiqar’.

Ammarra said, ‘Ira went out, and there Ira was with a man and a woman, and the man was holding to a rein of her camel, and the woman was saying, ‘The camel is my camel!’ And the man was saying, ‘The camel is my camel!’ Ira said to him, ‘Amir Al-Momineenasws forbids you from oppressing the woman’.

Heasws is pre-occupying with measws and heasws washes hisasws hands from the blood of the Muslims, those heasws killed them at Al-Basra! Heasws wants to take my camel and hand it to this lying woman?’

Ammarra, May Allahazwj be Pleased with himra, said, ‘Ira returned to inform my Masterasws and there heasws was having come out, and the anger was in hisasws face, and heasws said: ‘O woe be unto you! Leave the camel to this woman!’ He said, ‘It is mine’. Amir Al-Momineenasws said: ‘You are lying, O accursed!’

He said, ‘So who will testify for the woman?’ Heasws said: ‘The witness whom no one from the people of Al-Kufa will belie!’ The man said, ‘When he does testify with his testimony, and if he were truthful, I shall submit it to the woman’.

Aliasws said: ‘Speak, O you camel! Who are you for?’ The camel said in an eloquence tongue, ‘O Amir Al-Momineenasws, the greetings be unto youasws! I have been for this woman for nineteen years’. Heasws said: ‘Take your camel!’ And heasws hit the man with a strike, dividing him in two halves’. 597

597 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 37
The books) ‘Kitab Al Rawza, (and) ‘Al Fazaail’ of Ibn Shazan – Al Waqidy, from Jabir,

‘From Salman Al-Farsi™, may Allah™ be Pleased with him™, ‘A young boy came to Umar and said to him, ‘My mother has rejected my right from the inheritance of my father and has denied me, and she said, ‘You aren’t my son!’

He presented her and said to her, ‘Why did you reject your son, this boy, and denied him?’ She said, ‘He is a liar in his claim in his allegation, and there are witnesses for me that I am a virgin, not having known a husband’. And she had bribed seven persons from the women, each one with ten Dinars, ‘I am a young virgin. I have neither married nor known a husband’.

Umar said to her, ‘Where are your witnesses?’ She presented them in front of him, and they testified that she was a virgin, not having touched by any male nor husband. The boy said, ‘There is a sign between me and her. I shall remind it to her, perhaps she will recognise that’. He said to him, ‘Say whatever comes to you’.

The boy said, ‘My father was sheykh Sa’ad Bin Malik. He was called Al-Haris Al-Muzny, and I was graced in a year of severe drought, and I remained being breast-fed from a sheep for two complete years. Then I became older and my father travelled with a group regarding business. They returned and my father did not return with them. I asked them about him, they said, ‘He died’. When my mother got the news, she denied me and distanced me, and she has been harmful with me of the needs’.

Umar said, ‘This is such a problem, not one can solve it except a Prophet™ or a successor™ of a Prophet™. Arise with us to go to Abu Al-Hassan™ Bin Abu Talib™, remover of the distress and solver of the problems’.
He paused of there saying, ‘O remover of the distress from this community!’ The Imam asws said to him: ‘And what is the matter with you, O boy?’ He said, ‘O my Master asws! My mother has rejected my right and has denied me that I do not happen to be her son’. The Imam asws said: ‘Where is Qanbar?’ He answered him asws, ‘Here I am, my Master asws!’ He asws said to him: ‘Go and present the woman to the Masjid of Rasool-Allah saww!’

Qanbar went and presented her in front of the Imam asws. He asws said to her: ‘Woe be unto you! Why did you reject your son?’ She said, ‘O Amir Al-Momineen asws! I am a young virgin. There is neither any child for me nor has any mortal has touched me’. He asws said to her: ‘Do not prolong the talk! I asws am a son asws of the full moon, and I asws am a lamp for the darkness, and Jibraeel asws has already informed me asws with your story’. She said, ‘O my Master asws! Present a midwife to look at whether I am a virgin or not’. They presented a midwife of the people of Al-Kufa. When she entered (a room) with her, and she gave her (the midwife) a bracelet which was in her forearm and said to her, ‘Testify that I am a virgin’. When she came out from her presence, she (midwife) said to him asws, ‘O my Master asws! She is a virgin’. He asws said: ‘The old woman is lying! O Qanbar, inspect the old woman and take the bracelet from her’.

Qanbar said, ‘I extracted it from her shoulder. At that, the people clamoured. The Imam asws said: ‘Be quiet, for asws am a receptacle of the knowledge of Prophet-hood’. Then he asws presented the women, and he asws said to her: ‘O slave girl! asws am an adornment of religion! asws are a judge of the religion! asws am father asws of Al-Hassan asws and Al-Husayn asws, and asws want to get you married to this boy, the claimant upon you, so do you accept him as a husband from me asws?’

She said, ‘O my Master asws! Are you invalidating the Law of Muhammad saww?’ He asws said to her: ‘With what is that (being done)?’ She said, ‘You are marryng me to my son, how can that happen to be?’ The Imam asws said: ‘The Truth came, and the Falsehood vanished,'
[17:81], and what made this happen from you before this exposure?’ She said, ‘O my Master\textsuperscript{asws}! I feared upon the inheritance’.

He\textsuperscript{asws} said to her: ‘Seek Forgiveness of Allah\textsuperscript{azwj} and repent to Him\textsuperscript{azwj}'. Then he\textsuperscript{asws} reconciled between the two and joined the son with his mother and with the inheritance of his father’\textsuperscript{598}.

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598 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 38
And in the delegation, there was a woman from the Helpers. She did not cease to notice Maqdisi, and she descended nearby him when he descended. When it was one of the days, she went near him and said, ‘O youth! I am sleepless due to this soft luxurious body how can it wear the wool?’ He said to her, ‘O you! This body will be eaten by the insects, and its destination is the soil. This is more for it’.

She said, ‘I am jealous upon this face the sun is shining upon it’. He said to her, ‘O you! Fear Allahazwj and refrain, so your talk has pre-occupied me from worshipping my Lordazwj’. She said to him, ‘There is a need for me to you, so if you were to fulfil it, I will not talk, and if you do not fulfil it, I will not separate from you until you do fulfil it for me’.

He said to her, ‘And what is your need?’ She said, ‘My need is that you sleep with me’. He rebuked her and frightened her of Allahazwj the Exalted. But that did not stop her. She said, ‘By Allahazwj! If you do not do what I have instructed, I shall accuse you with a cunningness from the cunningness of the women and their plots. You will not be rescued from it’. But he did not turn to her and did not care what she was after.

When it was during one of the nights, and he had held vigil most of his night with the worshipping, he lied down at the end of the night and the sleep overcame upon him. She came to him, and under his head there was a food sack wherein was his provision. She snatched it from under his head and drop a pouch wherein were five hundred Dinars, then she returned the food sack beneath his head.

When the delegation woke up, the accursed woman woke up from her sleep and said, ‘O Allahazwj, and O delegation! O delegation! I am a poor woman and my expense money, and my wealth has been stolen, and I am with Allahazwj and with you all!’ The vanguard of the delegation sat upon the delegation and instructed some men from the Emigrants and the Helpers to search the delegation. They searched the delegation, but they did not find anything and there did not remain anyone among the delegation except he was searched, and there did not remain (to be searched) except the Maqdisi.
They informed the vanguard of the delegation with that. The woman said, 'O people! It will not harm you if you were to search his belongings, for there is an example with the Emigrants and the Helpers, and what would make you know if his apparent is beautiful and his esoteric is ugly?' And the woman did not cease until she carried them upon searching his belongings.

A group from the delegation aimed for it while he was standing, praying Salat. When he saw them, he faced towards them and said to them, 'What is your need?' They said to him, 'This woman of the Helpers mentioned that it has been stolen from her, the expense money which was with her, and we have searched the belongings of the (whole) delegation, the whole of it and there does not remain from it apart from you, and we cannot proceed to your belongings except by your permission, due to what has proceeded from the advice of Umar Bin Al-Khattab, regarding what he referred to you'.

He said, 'O people! That would not harm me, so search whatever you like', and he was trusting from himself. When they shook the food sack wherein was his provision, the pouch fell from it. The accursed woman shouted, 'Allahazwj is the Greatest! By Allahazwj, this is my pouch and my wealth, and it is such and such Dinars, and in it is a band of pearls and its weight is such and such ounces'.

They presented it and found it to be like what the accursed woman had said. They leant upon him with the painful hits and the obscenities and the insults, and he was not responding any answer. They chained him and led him departing to Makkah. He said to them, 'O people! By the Right of Allahazwj, and by the right of this House (Kabah)! If only you be benevolent upon me and leave me to fulfil the Hajj, and I keep Allahazwj the Exalted and Hisazwj Rasoolasw as witnesses upon me, that when I have fulfilled the Hajj, I shall return to you and leave my hands to be in your hands!'
Allah\textsuperscript{azwj} Caused mercy for him to occur in their hearts. When he had fulfilled his rituals and whatever was Obligated upon him from the Obligations, he returned to the people and said to them, ‘As for me, I have returned to you, so do with me whatever you want’. They said to each other, ‘If he had wanted the separation, he would not have returned to you all!’ They left him and the delegation returned seeking city of the Rasool\textsuperscript{saww}.

That accursed woman became need to the provisions in one of the roads. She found a shepherd and asked him for the provision. He said, ‘With me is what you want apart from that I will not sell it, but if you were to let me enable myself from you, I shall give it to you’. She did what he wanted and took some provisions from him.

When she turned away from him, Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, presented to her. He\textsuperscript{la} said, ‘You are pregnant’. She said, ‘From who?’ He\textsuperscript{la} said, ‘From the shepherd’. She shouted, ‘Waah, its scandal!’ He\textsuperscript{la} said, ‘Do not fear! When you return to the delegation say to them, ‘I heard recitation of the Maqdisi, so I went near him. When the sleep overcame upon me, he came near me and raped me and I was not able to defend myself after the recitation, and I have become pregnant from him, and I am a woman from the Helpers, and behind me is a community from the family (to support me)’.

The accursed woman did what Iblees\textsuperscript{la} had indicated to her. They did not doubt in her words when they had witnessed first, of finding the wealth in his belongings’. So, they crowded upon the Maqdisi youth and they said, ‘O you! The stealing did not suffice you until you have been immoral’. They pained him with insults, and hits, and obscenities, and they returned him to the chains, and he was not responding any answer.

When they were near Al-Medina, upon its dweller (Rasool-Allah\textsuperscript{saww}) be the most superior of the Salawat and the greetings, Umar Bin Al-Khattab came out and with him was a group from the Muslims, for receiving the delegation. When they were near him, there did not have the courage for him except the asking about the Maqdisi. They said, ‘O Abu Hafs! How heedless you are from the Maqdisi! He has committed theft, and immorality’, and they narrated the story to him.
He ordered with presenting him in front of him. He said to him, ‘Woe be unto you, O Maqdisi! You are manifesting opposite to what you are hiding, until Allah\textsuperscript{azwj} the Exalted has Exposed you. There will be the severest punishment for you!’ And he did not respond any answer.

The people gathered and the crowd thronged to look at what he will be doing with him, and there was a light which had shown, and its rays had filled him with sparkle, and there with him was the receptacle of the knowledge of the Prophet-\textsuperscript{hood}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} said: ‘What is this discord in the Masjid of Rasool-Allah\textsuperscript{saww}?’ They said: O Amir Al-Momineen\textsuperscript{asws}! The Maqdisi youth, the ascetic has committed theft and been immoral!

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! He neither stole nor been immoral, nor has anyone performed Hajj apart from him’. When Umar\textsuperscript{asws} heard his\textsuperscript{asws} speech, he stood upright upon his feet and seated him\textsuperscript{asws} in his place. He\textsuperscript{asws} looked at the Maqdisi youth and he was in chains and he had lowered his head to the ground, and the woman was seated. Amir Al-Momineen\textsuperscript{asws} said to her: ‘Woe be to you! Narrate your story’.

She said, ‘O Amir Al-Momineen\textsuperscript{asws}! This youth had stolen my wealth and the delegation witnessed my wealth being in his food sack, and that did not suffice him until it happened, on a night from my nights where I went near him. He drowned me with his recitation, and I slept. He leapt to me and raped me, and I was not able to defend myself fearing from the scandal, and I have become pregnant from him’.

Amir Al-Momineen\textsuperscript{asws} said to her: ‘You are lying, O accursed woman, in what you are claiming upon him! O Abu Al-Hafs! This youth is a eunuch. There isn’t any private part with him, and his private part is in an ivory box’.

Then he\textsuperscript{asws} said: ‘O Maqdisi! Where is the box?’ He raised his head and said, ‘O my Master\textsuperscript{asws}! The one who Taught you that Knows where the box is’. He\textsuperscript{asws} turned towards
Umar and said to him: ‘O Abu Al-Hafs! Arise and present the entrustment of the youth’. Umar sent for it and the box was presented in front of Amir Al-Momineen asws. He asws opened it and in it was a silken cloth and in it was his private part.

At that, the Imam asws said: ‘Stand, O Maqdisi!’ He stood up. (He asws said): ‘Bare him from his clothes and let him look to investigate of the accusation with the adultery’. He was stripped from his clothes and there he was a eunuch. At that, the world (people) clamoured. Amir Al-Momineen asws said to them: ‘Be quiet and listen from me asws of a judgment Rasool-Allah saww has informed me asws with!’

Then he asws said: ‘O accursed woman! You have been audacious upon Allah azwj the Exalted! Woe be unto you! Did you not go to him and said to him such and such, but he did not answer you to that, so you said to him, ‘By Allah azwj! I will accuse you with a trick from the tricks of women, you will not be rescued from it’? She said, ‘Yes, O Amir Al-Momineen asws, that had happened!’

He asws said: ‘Then you waited from him to sleep and left the pouch in his food sack. Do you acknowledge?’ She said, ‘Yes, O Amir Al-Momineen asws!’ He asws said: ‘Be witnessed upon us!’ Then he asws said to her: ‘This pregnancy of yours is from the shepherd whom you sought the provisions from. He said to you, ‘I will not sell you the provision, but enable me from yourself and take for your need’. You did that and you took the provision, and it was such and such’. She said, ‘You speak the truth, O Amir Al-Momineen asws!’

He (the narrator) said, ‘The world (people) clamoured and Ali asws quietened them and said to her: ‘When you went out from the shepherd an old man presented to you. His description is such and such, and he said to you, ‘O so and so! You are pregnant from the shepherd’. You shouted and said, ‘O the scandal of it!’ He said to you, ‘There is no problem upon you. Say to the delegation, ‘He waited for me to sleep and raped me, and I am pregnant from him’. They will ratify you due to what had been manifested from his theft’. You did what the old man had said’. She said, ‘Yes’.
The Imam\textsuperscript{asws} said: ‘Do you know that old man?’ She said, ‘No’. He\textsuperscript{asws} said: ‘He\textsuperscript{la} is Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}’. The people were astonished from that. Umar said, ‘O Abu Al-Hassan\textsuperscript{asws}! What do you\textsuperscript{asws} want to be done with her?’ He\textsuperscript{asws} said: ‘Be patient until she places her pregnancy (baby), and you can find someone who can breast-feed it. Dig (a grave) for her among the graves of the Jews, and she should be buried up to half her (body), and she should be stoned with the stones’.

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By the chain raising it to Abu Ja’far Meesam Al-Tammar\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{ra}, he\textsuperscript{ra} said, ‘I\textsuperscript{ra} was in front of Amir Al-Momineen\textsuperscript{asws} in the central Masjid of Al-Kufa among a group of his\textsuperscript{asws} companions and companions of Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{asws} was like the full moon between the stars, when a tall man entered from a door of the Masjid. Upon him was a black woolen coat, and he had turbaned with a yellow turban, and he had collared with two swords.

He entered and stood without greeting and did not speak with any speech. The necks elongated towards him and they looked at him being with the tears, and the people had stood to him from entirety of the corners, and our Master\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} did not raise his\textsuperscript{asws} head towards him. When the senses of the people calmed down, he uncovered his tongue as if a sword had been uncovered from its sheath, ‘Which one of you is the Selected in the bravery, and generalised with the ingenuity?’

\textsuperscript{599} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 39
Which one of you is the one born in the Sanctuary (Kaaba), and the exalted in the morals, and described with the benevolence? Which one of you is the short-haired of the heard, and the stabbing hero, and the constrained of the breaths, and the seizer with the retaliation? Which one of you is a branch of Abu Talib asws, the lenient, and the majestic hero, and the accurate archer, and distributor, the captain? Which one of you is caliph of Muhammad asw and his asw authority was cherished by him asws, and his asw glory was magnified by him?'

He said, 'It has reached us from you asws that you are the successor asws of Rasool-Allah saww and his saww caliph upon his saww people after him saww, and you are a solver of the problems; and I am a messenger to you asws from sixty thousand men called Al-Aqeema, and they had loaded me with a deceased who had died from a period, and they had differed in the cause of his death, and he is at the door of the Masjid.

If you asws were to revive him, we will know that you asws are truthful, excellent of origin, and we shall ratify that you asws are a Divine Authority in His aszw earth and the caliph of Muhammad asw upon his saww people. And if you are unable upon that, we shall return him to his people and we will know that you asws are claiming without correctness and are manifesting from yourself asws what you asws are not able upon'.

Amir Al-Momineen asws said: ‘O Meesam ra! Ride upon your camel and call out in the streets of Al-Kufa and its neighbourhoods: ‘One who wants to look at what Allah aszw has Granted Ali asws, brother asws of Rasool-Allah saww and husband of his saww daughter asws, from the Divine knowledge, then let him come out to Al-Najaf!’ So, the people came out to Al-Najaf.
The Imam\textsuperscript{asws} said: ‘O Meesam\textsuperscript{ra}! Bring the Bedouin and his companion’. He\textsuperscript{asws} went out and his\textsuperscript{asws} flag was installed beneath the dome where was the deceased. He\textsuperscript{asws} came with them both to Al-Najaf. At that, Ali\textsuperscript{asws} said: ‘Say regarding us\textsuperscript{asws} what are you are seeing from us\textsuperscript{asws}, and report from us\textsuperscript{asws} what you are witnessing from us\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘O Bedouin! Kneel the camel and bring out your companion, you and a group of the Muslims!’ Meesam\textsuperscript{ra} said, ‘I brought out a coffin and in it was a wrapping of green brocade and in it was a boy, having just reached puberty. Upon his cheeks were ponytails, like the hair locks of the beautiful woman.

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘How much (time has passed) for your deceased?’ He said, ‘Forty-one days’. He\textsuperscript{asws} said: ‘And what is the cause of his death?’ The Bedouin said, ‘O youth! His family are wanting to revive him so he would inform them who killed him, because he had spent the night safely and, in the morning, he had been slaughtered from his ear to his ear, and fifty men are seeking his blood aiming at each other. So, remove the doubt and the suspicion, O brother\textsuperscript{asws} of Muhammad\textsuperscript{saww}!’

The Imam\textsuperscript{asws} said: ‘His\textsuperscript{asws} paternal uncle killed him because he had married his daughter to him, but he isolated her and married someone else, so he killed him due to rage upon him’. The Bedouin said, ‘We cannot be content with your\textsuperscript{asws} word, and we want him to testify for himself in the presence of his family, to raise away the discord and the sword, and the killing’.

At that, the Imam Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} stood up. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and mentioned the Prophet\textsuperscript{saww}. He\textsuperscript{asws} sent Salawaat upon him\textsuperscript{saww} and said: ‘O people of Al-Kufa! (Surely) the cow of the children of Israel is not more majestic in worth in the Presence of Allah\textsuperscript{azwj} than\textsuperscript{saww} am, and\textsuperscript{saww} am the brother\textsuperscript{saww} of Rasool-Allah\textsuperscript{saww}, and a dead was revived after seven days’. 
Then Amir Al-Momineen\textsuperscript{asws} went near the deceased and said: ‘The cow of the children of Israel, part of it was struck upon the deceased, so he came to life, and I am striking this deceased with my own part, because my own part is better than the cow, all of it!’

Then he\textsuperscript{asws} nudged it with his\textsuperscript{asws} leg and said to it: ‘Stand, by the Permission of Allah\textsuperscript{azwj}, O Mudrik Bin Hanzala Bin Gassan Bin Baheer Bin Salama Bin Al-Talib Bin Al-Ash’as, for here, Allah\textsuperscript{azwj} the Exalted has Made you live upon the hands of Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’

Meesam Al-Tammar\textsuperscript{ra} said, ‘The boy got up, doubly brighter than the sun, and double than the moon in clarity. He said, ‘Here I am! Here I am, O Divine Authority of Allah\textsuperscript{azwj} upon the people, the one individualised with the merits and the Favours!’

At that, he\textsuperscript{asws} said: ‘O boy! Who killed you?’ He said, ‘My paternal uncle Al-Haris Bin Gassan killed me’. The Imam\textsuperscript{asws} said: ‘Go to your people and inform them with that’. He said, ‘O my Master\textsuperscript{asws}! There is no need for me to go to them. I fear that they would kill me once again, and there does not happen to be anyone with me who can revive me (again)’.

He (Meesam\textsuperscript{ra}) said, ‘The Imam\textsuperscript{asws} turned to his companion and said to him: ‘Go to your family and inform them’. He said, ‘O my Master\textsuperscript{asws}! By Allah\textsuperscript{azwj}! I will not separate from you\textsuperscript{asws}, but I shall be with you until Allah\textsuperscript{azwj} Brings my death from His Presence. May Allah\textsuperscript{azwj} Curse the one to whom the truth is clarified, and he still makes the truth to be a veil between him and the truth’.

And he did not cease to be in front of Amir Al-Momineen\textsuperscript{asws} until he was killed at Siffeen.
The book 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Al Zamakhshari, raising it to, ‘Al-Hassanasws: ‘There was brought to Umar Bin Al-Khattab a pregnant insane woman who had committed adultery. He wanted to stone her to death. Aliasws said to him: ‘O Umar! Have you not heard what Rasool-Allahsaww had said?’ He said, ‘And what did hesaww say?’ Heasws said: ‘Rasool-Allahsaww said: ‘The pen is raised from three – from an insane one until he is cured, and from the boy until he matures, and from the sleeping one until he wakes up’. He freed her way’.601

And from Aliasws, he (the narrator) said: ‘When it was the governance of Umar, they brought a pregnant woman. Umar asked her and she acknowledged with being immoral. Umar ordered with her that she should be stoned to death. Aliasws Bin Abu Talibasws met her. Heasws said: ‘What is the matter with this one?’ They said, ‘Umar has ordered with her to be stoned to death’.

Then Aliasws said to him: ‘Perhaps if you could have rebuked her or frightened her?’ He said, ‘That has happened’. Heasws said: ‘Or have you not heard Rasool-Allahsaww saying: ‘There is no legal penalty upon an acknowledger after an affliction?’ Surely it is the one you have tied up, or imprisoned, or threatened, so there is no acknowledgment for him?’.

Umar freed her way, then said, ‘The women are unable in giving birth to the like of Aliasws Bin Abu Talibasws. Had it not been for Alasws, Umar would have been destroyed!’602

601 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 41 a
602 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 41 b
'Rasool-Allah' said: 'The most judicial of my community is Ali Bin Abu Talib'.

And from (the book) 'Al Manaqib' – From Abu Saeed Al Khudri who said,

'Ammar Bin Yasser', and Zayd Bin Arqam, both said, 'We were in front of Amir Al-Momineen, and it was the day of Monday of the seventeenth vacant from (the month of) Safar, when there was a loud shriek filling the ears, and it happened upon the courtroom. He said: 'O Ammar! Bring me Zulfiqar (sword)!’ And its weight was seven and two thirds Meccan Mann.

I came with it. He took it out from its sheath and left it upon his thigh, and he said: ‘O Ammar! This is a day I shall remove the anxiety of the people of Al-Kufa for the Momin to be increased in harmony and the hypocrites in hypocrisy. O Ammar! Go to the one at the door'.

Ammar said, ‘I went out and there was a woman at the door in a dome upon a camel, and she was complaining and shouting, ‘O Helper of the seekers of help! And O One sought by the seekers! And O Treasure of the desirous! And O One with the strong strength! And O Feeder of the orphans! And O Provider of the bereaved! And O Reviver of every decayed bone! And O Ancient one who ancientness has preceded! And O Supporter of the one who has no supporter for him not helper! O Peak of the one having no peak for him! O Treasure of the one having no treasure for him! To You I am diverting, and with Your guardian and caliph of Your Rasool, I am aiming! Brighten my face and Remove my distress from me!'

Ammar said, ‘And around her were a thousand horsemen with unsheathed swords, a group for her and a group against her. I said, ‘Answer Amir Al-Momineen! Answer receptacle of knowledge of Prophet-hood!’
He (the narrator) said, ‘The woman descended from the dome and the people descended with her, and they entered the Masjid. The woman stood in front of Amir Al-Momineen asws and she said, ‘O my Master asws! O Imam asws of the pious! I have come to you asws, and it is you I have aimed for, so remove my distress and whatever worries there are with me, for you asws are able upon that, and a knower with what has happened and what will be happening up to the Day of Qiyamah’.

At that, he asws said: ‘O Ammar ra! Call out in Al-Kufa: ‘One who want to look at what Allah azwj has Granted the brother asws of Rasool-Allah saww, let him come to the Masjid!’’

He (the narrator) said, ‘The people gathered until they filled up the Masjid. Amir Al-Momineen asws stood up and said: ‘Ask me asws whatever comes to you, O people of Syria!’ An old man called upon who had a Yemeni cloak upon him. He said, ‘Greetings be unto you asws, O Amir Al-Momineen asws, and O treasure of the seekers! O my Master asws! This girl is my daughter. Kings of the Arabs have proposed for her and my head is lowered between my clan, and I am described between the Arabs, and she has shamed me among my family and my men, because she is young (unmarried) pregnant.

And I am Faleys Bin Ifrees. Neither has fire been extinguished for me nor has a neighbour been unjust to me, and I have remained confused in my matter. So, remove this sorrow from me, for the Imam asws is informed with the matters, as this is a mighty sorrow, I have not seen the like of it nor any mightier than it’.

Amir Al-Momineen asws said: ‘What are you saying, O girl, regarding what your father has said?’ She said, ‘O my Master asws! I am young, (that is) true. And as for his words I am pregnant, so by your asws right, O my Master asws! I do not know of any betrayal from myself at all, and I know you asws are more knowing with me than I am, and I have not lied in what I said. So, relieve from me, O my Master asws!’

قَالَ فَنَزَلَتي الْمَرْأَةُ ْينَ الْقُبَّةي وَ نَزَلَ الْقَوْمُ َْ عَهَا وَ دَخَلُوا الْمَسْجيدَ ف َوَقَّفَتِ الْمَرْأَةُ بَينَْ يَدَيْ أَْييْي الْمُؤْْينيينَ َ وَ قَالَتْ يََّ َْوْلََّيَ يََّ إيَْ إيلَ الْمُتَّقيينَ إيلَيْكَ أَت َيْتُ وَ إييََّّكَ قَصَدَُْ فَاكْشيفْ كُرْبَِي وَ َْا ي ْينْ غَمَّةٍ فَإينَّكَ قَاديرٌ َِلَى ذَليكَ وَ َِالَيٌ بِيَا كَانَ وَ َْا يَُِونُ إيلََ ي َوْمي الْقييَاَْةي
Ammar said, ‘At that, the Imam took Zulfiqar (sword) and ascended the pulpit. He said: ‘Allah is the Greatest! Allah is the Greatest! ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81].’

Then he said: ‘To me with a midwife of Al-Kufa!’ A woman called Labna’a came and she was a midwife of the women of Al-Kufa’. He said to her: ‘Strike a veil between you and the people and look at this unmarried girl whether she is pregnant or not’.

She did what she had been ordered with, then she came out and said, ‘Yes, my Master! She is an unmarried, pregnant’. At that, the Imam turned towards the father of the girl and said: ‘O Abu Al-Gazab! Aren’t you from such and such town, from the office bearers of Damascus?’ He said, ‘And what is this town?’ He said: ‘It is a town called As’aar’. He said, ‘Yes, my Master!’

He said, ‘And whom from you is able upon a piece of snow at this time?’ He said, ‘O my Master! There is a lot of snow in our city, but we are not able upon it over here’. He said: ‘Between us and you are two hundred and fifty ‘Farsakhs’ (app. 1250 km)’. He said, ‘Yes, O my Master!’

Then he said: ‘O you people! Look at what Allah has Granted Al, from the knowledge of Prophet-hood, and that which Allah and His Rasool have entrusted him from the Divine Knowledge!’

Ammar Bin Yasser said: ‘He extended his hand from the top of the pulpit of Al-Kufa and returned it, and in it there was a piece of snow, the water was dripping from it. At that, the people clamoured, and the central Masjid surged with its people. He said: ‘Be quiet! If had so desired, could have come with its mountain’.
Then he\textsuperscript{asws} said: ‘O midwife! Take this piece of snow and go out from the Masjid with the girl and leave a tray under her and place this piece (of snow) from what follows the private part, and you will see a clot, its weight would be seven hundred and fifty Dirham and two coins’. She said, ‘Listening and obeying is to Allah\textsuperscript{azwj}, and to you\textsuperscript{asws}, O my Master\textsuperscript{asws}!’

Then she took her and went out with her from the central Masjid. She came with a tray and placed the snow upon the place like what he\textsuperscript{asws} had instructed her. A clot fell, and the midwife weighed it and found to be like what he\textsuperscript{asws} had said. He\textsuperscript{asws} said: ‘The midwife and the girl came and placed the clot in front of him\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘O Abu Al-Gazab, take your daughter, for by Allah\textsuperscript{azwj}, she has not committed adultery, and rather she had entered the place in which is the water and this clot (live insect) had entered inside her, and she was a daughter of ten years old and it has been becoming bigger until now’. Her father got up and he was saying, ‘I testify you\textsuperscript{asws} know what is in the wombs and what is in the consciences, and you\textsuperscript{asws} are the door of religion and its pillar’.

He (the narrator) said, ‘The people clamoured during that and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Today it will be five years the sky has not rained upon us, and it has been withheld from Al-Kufa for this period, and Harm has touched us and our family [12:88], so pray for rain for us, O inheritor of Muhammad\textsuperscript{saww}’.

During that, he\textsuperscript{asws} stood up immediately and gestured with his\textsuperscript{asws} hand in the direction of the sky. There was a downpour of rain to the extent that Al-Kufa remained flooded. They said, ‘O Amir Al-Momineen\textsuperscript{asws}! It suffices us and we are saturated’. He\textsuperscript{asws} spoke with a speech and the downpour went, and the rain was terminated, and the sun emerged. May Allah\textsuperscript{azwj} Curse the doubter regarding the merit of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

\textsuperscript{604} Bh\textsuperscript{40} – The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 42

(The books) ‘Kitab Al Rawza’, (and) ‘Al Fazaail’ of Ibn Shazan – ‘By the chain raised to Ka’ab Al Ahbar who said,
'Ali asws judged with a judgment in the era of Umar Bin Al-Khattab. They said that a bound slave was passed by a group. One of them said, 'If such and such (weight) does not happen to be regarding his shackles, then his wife is divorced thrice'. The other one said, 'If there happens to be regarding it like what you said, then his wife is divorced thrice'.

قَالَ فَ أَخْرَجُوا هَذَا الْعَبْدُ ريجْلَهُ فِي الَْْفْنَةي وَ أَنْ يُصَعَّ الْمَاءُ َِلَيْهَ أَنْ صَعيدَ الْمَاءُ إيلََ َْوْضيعٍ كَانَ فييهي الْقَيْدُ ثَُّ قَالَ أَخْريجُوا هَذَا الَِْديي دَ وَ زينُوهُ فَإينَّهُ وَزْنُ الْقَيْدي

He (the narrator) said, ‘They both stood up with the slave to his master and said to him, ‘We have vowed with three divorced upon the shackles of this slave, so release him (so) we can weigh it’. His master said, ‘His wife is divorced thrice if his binding is released’. So, they (vowed) to divorce their wives thrice.

قَالَ فخَرَجُوا وَ قدْ وَقَعُوا فِي حَيَْْةٍ ف َقَالَ ب َعْضُهُمْ ليبَعْضٍ اذْهَبُوا بينَا إيلََ أَ ي الَِْسَني َ لَعَلَّهُ أَنْ يَُِونَ ِينْدَهُ َْ ْءٌ فِي هَذَا فَأَت َوْهُ ف َقَصُّواَ لَيْهي الْقيصَّةَ ف َقَالَ لَُْمْ

They raised (the issue) to Umar Bin Al-Khattab and they narrated the story to him. Umar said, ‘His master is more rightful with him, so isolate their wives’.

قَالَ فلَمَّا فَعَلُوا ذَليكَ وَ ان ْفَصَلُوا وَ حَلَّتْ نيسَاُُهُمْ َِلَيْهَ خَرَجُوا وَ هُمْ يَقُولُونَ نَشْهَدُ أَنَّكََُليْبَةُ ِيلْمي النُّبُوَّةي وَ بَِبُ َْديينَةي ِيلْميهي ف َعَلَى َْنْ جَحَدَ حَقَّكَ

He (the narrator) said, ‘They went out and they had fallen into confusion. One of them said to the other, ‘Come with us to Abu Al-Hassan asws, perhaps there will happen to be something with him asws regarding this’. They came to him asws and narrated the story to him. He asws said: ‘How easy this is!’

ثَُّ إينَّهُ َ أَخْرَجَ جَفْنَةا وَ أََْرَ أَنْ يََُطَّ الْعَبْدُ ريجْلَهُ فِي الَْْفْنَةي وَ أَنْ يُصَعَّ الْمَاءُ َِلَيْهَ قَالَ ارْف َعُوا ق َيْدَهُ ْينَ الْمَاءي ف َرُفِيعَ ق َيْدُهُ وَ هَبَطَ الْمَاءُ فَأَرْسَلَِيوَضَهُ

Then he asws brought out a basin and instructed that the slave places his leg in the basin and the water should be poured upon it. Then he asws said: ‘Raise his shackles from the water!’ They raised his shackles and the water (level) dropped. Then instead he asws placed a piece of iron until the water (level) ascended to the place it used to be when the shackles were in it. Then he asws said: ‘Extract this iron and weigh it, for it will be the weight of the shackles’.

قَالَ فُلْتَمَا فَلُوَأُلْلَهُ وَ الْمَلَائِيِّهِ وَ النَّاسُ أَجََْعيينَ

He (the narrator) said, ‘When they had done that and separated, and their wives were Permissible unto them, they went out and they were saying, ‘We testify that you asws are the receptacle of the knowledge of the Prophet-hood, and door of the city of his knowledge. So, upon the one who rejects your asws right be the Curse of Allah aswj, and the Angels, and the people in their entirety’.605

605 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 43 a
(The book) ‘Man La Yahzar Al-Faqeeh’ – In a report of Amro Bin Shimr, from Ja’far Bin Ghalib Al-Asady raised the Hadeeth and mentioned similar to it with some changes and reductions

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I was seated in the presence of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and he\textsuperscript{asws} was judging between the women, when a group came having a black (man) of strong shoulders with them. They said, ‘This one is a thief, O Amir Al-Momineen\textsuperscript{asws}’ He\textsuperscript{asws} said: ‘O black man! Did you steal?’ He said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}! He\textsuperscript{asws} said: ‘May your mother be bereft of you! If you were to say it a second time, I\textsuperscript{asws} will cut your hand’.

He said, ‘Yes, O my Master\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Woe be unto you! What is that you are saying, you committed theft?’ He said, ‘Yes, O my Master\textsuperscript{asws}!’ At that, he\textsuperscript{asws} said, ‘Cut his hand, for the cutting is Obligated upon him!’ They cut his right hand, and he took it with his left hand, and it was dripping blood. A man called Ibn Al-Kawa met him and he said, ‘O black man! Who cut your right hand?’

He said, ‘My right hand was cut by chief of the successors\textsuperscript{as}, and guide of the resplendent, and foremost of the people with the Momineen, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the Imam\textsuperscript{asws} of guidance, and husband of Fatima Al-Zahra\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} the Chosen one, father\textsuperscript{asws} of Al-Hassan\textsuperscript{asws} the Selected one, and father\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} the well-pleased, the preceding to the Gardens of bliss, collider with the champions, the avenger from the ignoramuses;

The giver of Zakat, impregnable fortress from (clan of) Hashim\textsuperscript{as}, the ocean (of knowledge), son\textsuperscript{asws} of an uncle\textsuperscript{as} of the Rasool\textsuperscript{saww} guiding to the rightful guidance, and the speaker with the correctness, brave, Meccan, bearer of vocabulary, loyal, belly filled with knowledge,
trustworthy from the family of Ha Meem [41:1] and Ya Seen [36:1] and Ta Ha [20:1], the two right hands of the two Sanctuaries, and the prayer of Salat to two Qiblahs, last of the successors as and successor asws of the elite of the Prophets as;

The gallant lion, and the hero lion, the one supported by the trustworthy Jibraeel as, and the one helped by Mikaeel as, and the clarifying successor asws of Rasool saww of Lord azwj of the worlds, the extinguisher of the ignited fires, and best one growing from Quraysh in their entirety, the one endorsed by an army from the sky, Ali asws Bin Abu Talib asws Emir of the Momineen. Upon the rubbing of the nose of the loathing ones, and master of the people in their entirety’.

At that, Ibn Al-Kawa said to him, ‘Woe be unto you, O black man! He asws cut your right hand and you are praising upon him asws with this praise, all of it!’ He said, ‘And why should I not praise upon him asws, and his asws love is mingled with my flesh and my blood? By Allah azwj! He asws did not cut me except by a right of Allah azwj Obligated upon me!’

He (Ibn Al Kawa) said, ‘I entered to see Amir Al-Momineen asws and I said, ‘My Master asws, I have seen a wonder’. He asws said: ‘And what did you see?’ He said, ‘I ran into a black man whose right hand had been cut and he was holding it with his left hand, and it was dripping blood. I said to him, ‘O black man! Who cut your right hand?’ He said, ‘Chief of the Momineen’ – and he counted (the praises) to him asws.

I said to him, ‘Woe be unto you! He asws cut your right hand and you are praising upon him all of these praises!’ He said, ‘And why should I not praise upon him asws, and his asws love is mingled with my flesh and my blood? By Allah azwj! He asws did not cut me except due to a right of Allah azwj having been Obligated upon me”.

He (the narrator) said, ‘Amir Al-Momineen asws turned towards his asws son asws Al-Hassan asws and said: ‘Arise, and bring your asws uncle, the black man!’
He (the narrator) said, ‘Al-Hassan\textsuperscript{asws} went out in his search in a place called Kindah and came with him to Amir Al-Momineen\textsuperscript{asws}. Then he\textsuperscript{asws} said to him: ‘O black man! \textsuperscript{asws} cut your right hand and you are praising upon me\textsuperscript{asws}?’ He said, ‘O Amir Al-Momineen\textsuperscript{asws}! And why should I not praise upon you\textsuperscript{asws} and your love had been mingled with my blood and my flesh? By Allah\textsuperscript{azwj}! You\textsuperscript{asws} did not cut except due to a right which was upon me, from what would be my salvation from the Punishment of the Hereafter’.

He\textsuperscript{asws} said: ‘Give me\textsuperscript{asws} your hand!’ He gave it to him\textsuperscript{asws}. He\textsuperscript{asws} took it and placed it in the place which it had been cut from. Then he\textsuperscript{asws} covered it with his\textsuperscript{asws} cloak and he\textsuperscript{asws} prayed Salat and supplicated with a supplication. We heard him\textsuperscript{asws} saying in the end of his\textsuperscript{asws} supplication: ‘Ameen!’ Then he\textsuperscript{asws} raised the cloak and said: ‘Be exact, o veins, like what you had been, and connect!’

The black man stood up and he was saying, ‘I believe in Allah\textsuperscript{azwj} and in Muhammad\textsuperscript{saww} His\textsuperscript{aswj} Rasool\textsuperscript{saww} and in Ali\textsuperscript{asws}, who returned the cut hand after its being cut away from its forearm’. Then he fell to his\textsuperscript{asws} feet and said, ‘May my father and my mother be (sacrificed) for you, O inheritor of the knowledge of the Prophet-hood’.

He (unknown author) said, ‘Ibn Al-Kawa Al-Yashkari said to Amir Al-Momineen\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about one seeing at night, and about one seen by the day, and one seeing at night and being blind at night, and about one seeing at night and being blind at daytime’.

Amir Al-Momineen\textsuperscript{asws} said to him: ‘Ask about what concerns you and leave what does not concern you. As for the one seeing at night, seeing at daytime, this is a man who believed in the Messengers\textsuperscript{as} of the past and came across the Prophet\textsuperscript{saww}, so he believed in him\textsuperscript{saww}. So, he saw in his night and his day.

\textsuperscript{607} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 44
And as for the one blind at night seeing by the day, it is a man who rejected the Prophets who have passed, and in the Books, and came across the Prophet, so he believed in him. So, he was blind at night and was seeing at daytime.

And as for the one blind at daytime and seeing at night, it is a man who believed in the Prophets and the Books (of the past) and rejected the Prophet. So, he was seeing at night and blind at daytime.

Abdullah Bin Al-Kawa said, ‘O Amir Al-Momineen! There is a Verse in the Book of Allah which has spoilt my heart and has made me doubt in my religion’. Amir Al-Momineen said to him: ‘May your mother be bereft of you, and may your people deny you! What is it?’

He said, ‘Words of Allah Mighty and Majestic to Muhammad in Surah Al Noor: and the birds in rows, each has known its Salat and its Glorification, [24:41]. What is this bird and what is this salat and the glorification?’

‘He said: ‘Woe be to you! Allah Created the Angels in various images. Indeed, and there is an Angel for Allah in the image of a rooster of loud voice, dishevelled claws, being in the lowest of the seven skies, and its head is beneath the Throne of the Beneficent. There is a wing for it in the east and a wing in the west. That which is in the east is of fire and that which is in the west is of ice.

When the time of the Salat presents, it stands upon its claws, then raises its head beneath the Throne, then flaps its wings like what the roosters tend to flag in your houses, with approximate to its words, and it is the Word of Mighty and Majestic to His Prophet: and the birds in rows, each has known its Salat and its Glorification, [24:41], from the roosters in the earth’.
Ibn Al-Kawa said, ‘So, what (about) Words of the Exalted: what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]. He asws said: ‘It is a turban of Musa, and his staff, and rubble of the Tablets, and a pitcher of emerald, and a tray of gold’.

He said, ‘those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]’ He asws said: ‘They are two immoral ones of Quraysh – the clan of Umayya and the clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah Cut-off their roots on the day of Badr, and as for the clan of Umayya, they are Let to enjoy for a while’.

He said, ‘So what up to His Words: the greatest losers in deeds [18:103] what they do?’ [18:104]? He asws said: ‘The people of Haroura (Kharijites)’.

He said, ‘Inform me about Zulqarnayn, is he a Prophet or a king?’

He asws said: ‘Neither a Prophet nor a king. He was a righteous servant of Allah loving Allah so He Loved him, and he advised for the Sake of Allah so Allah was Advising to him. Allah Sent him to a people. They struck upon his right horn (side of his head). He was absent from them for as long as Allah so Desired. Then he appeared, and they struck him upon his left horn (side of his head). He was absent from them. Then he returned of the third time. Allah Enabled him in the earth, and among you all is his example’ – meaning himself.

And Al-Asbagh Bin Nubata said, ‘Ibn Al-Kawa came to Amir Al-Momineen asws and said, ‘Inform me about Allah Mighty and Majestic, did He Speak to anyone from the sons of Adam before Musa?’ Al asws said: ‘Allah has Spoken to entirety of His creatures, their righteous ones and their immoral ones, and they did respond the answer’.
That was heavy upon Ibn Al-Kawa and he did not understand it. He said, ‘How was that so, O Amir Al-Momineen[asws]? He[asws] said: ‘Or do you not read the Book of Allah[azwj] when He[azwj] said to His[azwj] Prophet[as] among you all: And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]. So, He[azwj] did Make them hear His[azwj] Speech, and they had responded the answer to Him[azwj], like what you hear in Words of the Exalted: They said, ‘Yes, [7:172].

And He[azwj] Said to them: “Me[azwj]! am Allah[azwj], There is no god except Me[azwj], the Beneficent, the Merciful!” They acknowledge to Him[azwj] with the obedience and the Lordship, and He[azwj] Explained the Prophets[as], and the Messengers[as], and the successors[as], and Commanded them people with obeying them[as]. They acknowledged with that during the Covenant.

And Amir Al-Momineen[asws] judged regarding the eunuch, and she is the one for whom happened to be what is for the men and what is for the women, that if she urinates from her passage, for her would be inheritance of the women, and if she urinates from the manhood, for him would be inheritance of the male, and if she were to urinate from both of them, his ribs would be counted, it is more by one upon the ribs of the man, then she is a woman, and if it is less, then he is a man.

And he[asws] judged as well regarding the eunuch, so he said: ‘It would be said to the eunuch, ‘Adhere your belly with the wall and urinate. If his urine hit the wall, he is a male, and it falls short like what the camel falls short, she is a woman.

And Amir Al-Momineen[asws] judged regarding a man who his wife claimed that he was impotent. The husband denied that. He[asws] instructed the women that they should insert perfume into the private part of the wife, and he[asws] did not let the husband know with that.
Then he asws said to the husband: ‘Go to her! So, if the manhood is smudged with the perfume, he isn’t impotent’.

And he (the narrator) said, ‘A man came to Amir Al-Momineen asws and said, ‘This slave has got married without my permission’. Amir Al-Momineen asws said to him: ‘You effect separation between the two’. The man turned to his slave and said, ‘O wicked one! Divorce your wife’. Amir Al-Momineen asws said to the slave: ‘If you like, divorce, and if you like, withhold’.

Note – He said, ‘The words of the owner to the slave, ‘Divorce your wife’ was his agreement (acknowledgment) with the marriage (having taken place), so the divorce came to be for the slave (up to him) during that’.

It is reported by Abu Al Maleeh Al Huzly, from his father who said,

‘We were seated in the presence of Umar Bin Al-Khattab when there entered upon us a man from the people of Rome. He said to him, ‘Are you from the Arabs?’ He said, ‘Yes’. He said, ‘But I ask you about three things, so if you were to extract to me from these, I shall believe in you and ratify your Prophet asaww Muhammad asaww’. He (Umar) said, ‘Ask about whatever comes to you, O Kafir!’

He said, ‘Inform me about what Allah azwj does not know, and about what isn’t for Allah azwj, and about what isn’t with Allah azwj’. Umar said, ‘O Kafir! You have not come with except Kufr’, when the brother asws of Rasool-Allah saww Alasws Bin Abu Talib saww entered upon us. Heasws said to Umar: ‘I see you gloomy’.

He said, ‘And how can I not be gloomy, O sonasws of uncleasws of Rasool-Allah saww, and this Kafir has asked me about what Allah azwj does not know, and about what isn’t for Allah azwj, and about what isn’t with Allah azwj! Is there for you anything regarding this, O Abu Al-Hassan asws?’ He said, ‘Yes’.

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He said, ‘May Allah azwj Relieve you, and my heart is in pain. The Prophet saww had said: ‘I saww am the city of knowledge and Ali asws is its door. So, the one who loves to enter the city, then let him knock on the door’.

He said, ‘As for what Allah azwj does not know, so Allah azwj does not know that there is an associate for Him azwj, nor a Vizier, nor a female companion, nor a son, and He azwj has Explained it in the Quran: Say: ‘Are you informing Allah of what He does not know [10:18]. And as for what isn’t with Allah azwj, there isn’t any injustice with Him azwj for the servants. As for what isn’t for Allah azwj, so there isn’t for Him any adversary, nor a match, nor any resemblance, nor any example’.

He (the narrator) said, ‘Umar leapt up and kissed what was between the eyes of Ali asws, then said, ‘O Abu Al-Hassan asws! We take the knowledge from you asws and return to you asws, and had it not been for Ali asws, Umar would have been destroyed!’ The Christian did not depart until he became a Muslim, and his Islam was good’.

And he asws judged at Al-Basra for a group of ironmongers having purchased an iron door from some people. The owner of the door said, ‘Such and such (weight) is from us’. They ratified (believed) him and they followed him. When they carried the door upon their necks, they said to the seller, ‘There isn’t the weight in it that you had mentioned’. They asked them for the discount, but they refused. They retracted upon them, so they came to Amir Al-Momineen asws.

He asws said: ‘I asws shall point for you all. Carry it to the water!’ It was carried and dropped in small boat, and the place where the water reached was known (marked). Then he asws said: ‘Return weighed dates in its place!’ They did not cease to drop the weighed thing after the weighed thing until it (water level) reached the peak (marking). He asws said: ‘How much did you drop?’ They said, ‘Such and such ‘Mann’ and ‘Ratl’ (units of weight)’. He asws said: ‘Its weight is this!’

قَالَ فَرَّجَ اللَّهُ عَلَيْكَ وَ إِلَّا وَ فَقَدْ نَصَصَّبَ قَلَبِي فَقَدْ قَالَ النَّبِيُّ ص ﺃَّنَا َْديينَةُ الْعِلْمِ وَ َِلي ٌّ بَِبَُِا فَمَنْ أَحَعَّ أَنْ يَدْخُلَ الْمَديِّنَةَ فَلْيَقْرََي الْبَابَ قَالَ قَالَ النَّبِيُّ ص أَناَ َْديينَةُ الْعِلْمِ وَ َِلي ٌّ بَِبَُِا فَمَنْ أَحَعَّ أَنْ يَدْخُلَ الْمَديِّنَةَ فَلْيَقْرََي الْبَابَ
And he asws judged regarding a man from Kinda (Kindy), ordering with cutting his hand, and that is because he had stolen, and the man was from the people handsome of face, and of cleanest clothes. Ali asws said: ‘I asws have not seen from the beauty of your face and cleanness of your clothes, and your position from the Arabs doing the like of this deed’.

The Kindy said lowered his head, then said, ‘Allah azwj! Allah azwj regarding my affair, O Amir Al-Momineen asws! By Allah azwj! I have not stolen anything at all, apart from this instance’. He asws said to him: ‘Woe be to you! Perhaps Allah azwj the Exalted, the Benevolent will not be Seizing you for one sin you have committed, if He azwj so Desires’. The Kindy cried.

Amir Al-Momineen asws lowered his asws head for a while, then raised his asws head and said: ‘I asws cannot find any leeway except cutting you. So, cut him!’ The Kindy cried and covered with his clothes and said: ‘Allah azwj! Allah azwj regarding my dependants, for if you asws were to cut my hand, I would be destroyed and my dependants would be destroyed, and I am in charge of thirteen dependants. There is no one for them apart from me’.

He asws lowered his head for a while, making marks in the ground by his asws hand, then said: ‘I asws cannot find any leeway except to cut you. Take him out and cut his hand!’

When his cut hand fell in front of Amir Al-Momineen asws, the Kindy said, ‘By Allah azwj! I have stolen ninety-nine times, and this is a complete hundred. During all that, Allah azwj had Veiled upon me’.

He (the narrator) said, ‘The people said to him asws, ‘So what happened to you asws in prolonging the rebuking for this period?’ Amir Al-Momineen asws said: ‘He has relieved from me asws. I asws was gloomy with his first words (that it was his first time), and Allah azwj is Lenient, Benevolent. He azwj will not Hasten upon you, if He azwj so Desires, regarding the first sin’. 
The people leapt towards Amir Al-Momineen asws and they said, ‘May Allah azwj Harmonise you asws! For as long as He azwj Causes you asws to remain alive for us, we are with goodness and Favour and bounty’.

He asws said: ‘So you are travelling?’ They said, ‘No’. He asws said: ‘Is there among you an illness Obligating breaking of the Fast which we asws are not notified of, but you are more with an insight into yourselves, because Allah azwj Mighty and Majestic is Saying But! The human being is a witness against himself [75:14]’. They said, ‘But, we are such that we are not with an excuse’.

He (the narrator) said, ‘Amir Al-Momineen asws smiled, then said: ‘Are you testifying that there is no god except for Allah azwj and that Muhammad saww is Rasool-Allah saww?’ They said, ‘We testify that there is no god except for Allah azwj, and (but) we do not recognise Muhammad saww’. He asws said: ‘But, he saww is Rasool-Allah saww!’ They said, ‘We do not recognise him saww with that. But rather, he saww is a Bedouin who called to himself saww’. He asws said: ‘Either you accept or else I shall kill you’. They said, ‘Even if you asws do so’.

He allocated the five prison officers, and they went out with them to the back of Al-Kufa, and ordered that two pits to be dug out for them, and one of them was to the side of the...
other. Then he\textsuperscript{asws} got a hole to be cleaved between them joining them two in the middle. He\textsuperscript{asws} said to them: ‘I\textsuperscript{asws} shall be placing you inside one of the two pits, and ignite the fire in the other, so I\textsuperscript{asws} shall be killing you with the smoke’. They said, ‘And even if you do so, \textit{But rather, you will judge (only for) the life of the world [20:72]’}.

He\textsuperscript{asws} placed them inside one of the two pits gently, then ordered with the fire, so it was ignited in the other side. Then he\textsuperscript{asws} kept calling out to them, time after time: ‘What are you saying?’ They kept on answering him\textsuperscript{asws}, ‘You\textsuperscript{asws} decide what you\textsuperscript{asws} decide’, until they died.

He\textsuperscript{asws} said: ‘Then he\textsuperscript{asws} left. The groups formed due to his\textsuperscript{asws} deed, and the people discussed it. One day, while he\textsuperscript{asws} was in the Masjid, a Jew from the inhabitants of Yasrib came over, and the ones in Yasrib from the Jews had accepted that he is their most knowledgeable one, and so had their fathers from beforehand. He came over to Amir Al-Momineen\textsuperscript{asws} along with a number of his family members.

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

He\textsuperscript{asws} said: ‘He\textsuperscript{asws} came out to them and he\textsuperscript{asws} was saying: ‘They shall soon be entering and be resuming with the oaths, so what is your need?’ Their great one said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Abu Talib! What is this innovation which you have initiated in the Religion of Muhammad\textsuperscript{asww}?’

He\textsuperscript{asws} said to him: ‘And which innovation?’ The Jew said to him\textsuperscript{asws}, ‘A group from the inhabitants of Al-Hijaz are alleging that you\textsuperscript{asws} deliberated to a group who testified that there is no god except for Allah\textsuperscript{azwj} but did not testify that Muhammad\textsuperscript{asww} is His\textsuperscript{azwj} Rasool\textsuperscript{saww}, so you\textsuperscript{asws} killed them with the smoke!’
Amir Al-Momineenasws said to him: ‘Iasws adjure you with the nine Signs which descended unto Musaas at Mount Toor of Sinai, and by the right of the five Churches of Jerusalem, and the right of the Highest Judge! Do you know that Joshua Bin Noonas was brought a group, after the passing away of Musaas, who testified that there is no god except for Allahazwj but did not accept that Musaas was Hisazwj Rasoolas, so heas killed them with a killing similar to this?’ The Jew said to himasws, ‘Yes, I do testify that youasws applied the Law of Musaas’.

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

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

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

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‘A woman came over to Amir Al-Momineen\textsuperscript{asws}, and she said, ‘O Amir Al-Momineen\textsuperscript{asws}! I have committed adultery, so purify me, may Allah\textsuperscript{azwj} Purify you\textsuperscript{asws}, for the punishment of the world is easier than the Punishment of the Hereafter which would not be cut off’. He\textsuperscript{asws} said to her: ‘From what should I\textsuperscript{asws} purify you?’ She said, ‘I have committed adultery’.

He\textsuperscript{asws} said to her: ‘Are you with a husband or other than that?’ She said, ‘But, I am with a husband’. He\textsuperscript{asws} said to her: ‘Were you with your husband, being present, when you did what you did, or was he absent from you?’ She said, ‘But, he was present’. He\textsuperscript{asws} said: ‘Go and place (give birth to) whatever is in your belly, then come to me\textsuperscript{asws} and I\textsuperscript{asws} shall purify you’.

So, When the woman turned away from him and went where she could not hear his\textsuperscript{asws} speech, he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! She has testified with one testimony’.

It was not long before she came over and said, ‘I have placed (given birth), so purify me’. He (the narrator said), ‘He\textsuperscript{asws} ignored her’. He\textsuperscript{asws} said: ‘O maid of Allah\textsuperscript{azwj}! I should purify you from what?’ She said, ‘I have committed adultery, so purify me’. He\textsuperscript{asws} said: ‘And that was when you were with a husband when you did what you did?’ She said, ‘Yes’. He\textsuperscript{asws} said: ‘And your husband was present or was he absent from you?’ She said, ‘But, he was present’.

He\textsuperscript{asws} said: ‘Go and breastfeed him for two years complete just as Allah\textsuperscript{azwj} has Commanded you to’. The woman went away. When she went to where she could not hear his\textsuperscript{asws} speech, he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! These are two testimonies’.

He (the narrator) said, ‘When two years had passed by the woman came over, and she said, ‘I have breastfed him for two years, so purify me, O Amir Al-Momineen\textsuperscript{asws}! He\textsuperscript{asws} ignored her and said: ‘What is that which I\textsuperscript{asws} should purify you from?’ She said, ‘I have committed adultery, so purify me’.

فقال و ذات بعْلٍ إِذْ فَطَهْبَ ما فَطَهْبَ فَطَهَّبَهُمَا فَطَهِينَ أَمْ غَاشَيْتُ أَمْ غَاشَيْتُ فَطَهَّبَهُمَا فَطَهَّبَهُمَا أَمْ غَاشَيْتُ أَمْ غَاشَيْتُ فَطَهَّبَهُمَا أَمْ غَاشَيْتُ أَمْ غَاشَيْتُ
He asws said: ‘And you were with a husband when you did what you did?’ She said, ‘Yes’. He asws said: ‘And being with a husband, was he absent from you when you did what you did, or was he present?’ She said, ‘But, present’.

He asws said: ‘Go and look after him (your child) until he has intellect and he eats and drinks, and would not fall off from the roof, nor fall into a well’. She left, and she was crying. When she left to be where she could not hear his asws speech, he asws said: ‘O Allah asw! These are three testimonies’.

He (the narrator) said, ‘Amro Bin Hureys Al-Makhzoumy met her, and he said to her, ‘What makes you cry, O maid of Allah asw, and I have seen you having followed you to Ali asws, you asked him that he should purify you?’

She said, ‘I went over to Amir Al-Momineen asws, and I asked him asws that he should purify me. He asws said: ‘Look after your child until he has intellect of eating and drinking, and does not fall off from the roof, nor fall into a well, and I fear that death would come unto me and he asws has not purified me’. Amro Bin Hureys said to her, ‘Return to him asws, for I will look after him (the child)’.

She returned and informed Amir Al-Momineen asws with the words of Amro. Amir Al-Momineen asws said to her, and he asws was ignoring her: ‘And why would Amro look after your child?’ She said, ‘O Amir Al-Momineen asws! I have committed adultery, so purify me’. He asws said: ‘And you were with a husband when you did what you did?’ She said, ‘Yes’. He asws said: ‘Your husband was absent when you did what you did, or present?’ She said, ‘But, he was present’.

He (the narrator) said, ‘He asws raised his asws head towards the sky and said: ‘O Allah asw! Four testimonies have been affirmed against her for You asw, and You asw have Said to Your asw Prophet asw regarding what You asw Informed him asw with from Your asw Religion was: “O Muhammad asw! The one who fails any of My asw Penalties, so he has opposed Me asw’ and
has sought by that what is opposite to Me^{asws}. Therefore, I^{asws} am not failing Your^{azwj} Penalty (Hadd) and I^{asws} do not seek opposite to You^{azwj}, nor am I^{asws} a waster of Your^{azwj} Judgements. But I^{asws} am obedient to You^{azwj}, and obedient to the Sunnah of Your^{azwj} Prophet^{asws}. 

He (the narrator) said, ‘Amro Bin Hurays looked at him^{asws}, and it was as if a pomegranate had been sliced upon his^{asws} face (it was red). When Amro saw that, said, ‘O Amir Al-Momineen^{asws}! I, but rather, I intended to look after him and thought that you^{asws} would like that. If you^{asws} are disliking it, then I will not do it’. Amir Al-Momineen^{asws} said: ‘After four testimonies with Allah^{azwj}? You will have to look after him, and you are humiliated’. 

Amir Al-Momineen^{asws} ascended the Pulpit, and he^{asws} said: ‘O Qanbar! Call out among the people for the congregational Prayer’. Qanbar called about among the people. They gathered until the Masjid was congested with its inhabitants. And Amir Al-Momineen^{asws} stood up, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then say: ‘O you people! Your Imam^{asws} will be going out with this woman, to this backyard in order to establish the Penalty (Hadd) upon her, Allah^{azwj} Willing! Therefore Amir Al-Momineen^{asws} is instructing you that when you come out, and you should be masking yourselves, and with you should be your stones, no one should be able to recognise anyone from you until you disperse to your houses, Allah^{azwj} Willing!’ 

He (the narrator) said, ‘Then he^{asws} descended. When the people woke up in the morning he^{asws} went out with the woman, and the people went out having veiled themselves with their turbans, and their gowns, and the stones were in their garments and their sleeves, until he^{asws} ended up with her to the back of Al-Kufa, and the people were with him^{asws}. He^{asws} instructed that they should dig a pit for her. Then he^{asws} buried her (half) in it, then rode upon his^{asws} mule and affirmed his^{asws} feet in the stirrups.

Then he^{asws} placed his^{asws} fingers, the two forefingers in his^{asws} ears, then called out in a high voice: ‘O you people! Allah^{azwj} Blessed and High Contracted with His^{azwj} Prophet^{saww} with a contract. Muhammad^{saww} contracted it to me^{asws} that no one should establish the Penalty
(Hadd) of Allah asws upon him is a Penalty (Hadd) due. So, upon whom there is a Penalty (Hadd) similar to what is upon her, he should not establish the Penalty (Hadd) upon her!

قَالَ فَانْصَرَفَ النَّاسُ وَْْئيذٍ كُلُّهُمْ أَْييَْ الْمُؤْْينيينَ وَ الَِْسَنَ وَ الُِْسَينَْ صَلَوَاَُ اللََّّي َِلَيْهيمْ فَأَقَامَ هؤُلََّءي الثَّلًَهَا الْمُؤِْؤْدِينينَ. وَ انْصَرَفَ فييمَني انْصَرَفَ ي َوَْْئيذٍ مَُُمَّدُ بْنُ أَْييْي الْمُؤْْينيينَ

He (the narrator) said: ‘The people dispersed on that day, all of them, except for Amir Al-Momineen asws, and Al-Hassan asws, and Al-Husayn asws. These three established the Penalty (Hadd) upon her on that day, and there was no one with them asws apart from themselves asws being there. And among the ones who had dispersed on that day was Muhammad, son of Amir Al-Momineen asws.

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he not repent in his own house, for by Allahazwj, his repentance between him and Allahazwj is superior to myasws establishing the Penalty (Hadd) upon him’.

And he called out among the people: ‘O group of the Muslims! Come out for the establishment of the Penalty (Hadd) upon this man, and not one of you should be able to recognise his companion’. Heasws brought him out to the wilderness. He said, ‘Respite me, O Amir Al-Momineenasws, while I pray two cycles Salat’. He prayed to Cycles Salat.

Then heasws placed him in his pit, and the people faced him. Heasws said: ‘O group of the Muslims! This is a right from the Rights of Allahazwj Mighty and Majestic! The one whom had (such) a right upon his own neck, so let him disperse, and he should not establish the Penalties of Allahazwj, the one on whose neck is due a Penalty (Hadd) (of Allahazwj)’.

The people dispersed and there remained himselfasws, and Al-Hassanasws and Al-Husaynasws. Heasws grabbed the stones, exclaimed the Greatness of Allahazwj with three exclamations, then pelted him with three stones, during each stone, three exclamations. Then Al-Hassanasws pelted him similarly to what Amir Al-Momineenasws had pelted him. Then Al-Husaynasws pelted himasws.

The man died, and Amir Al-Momineenasws brought him out. Heasws ordered for a grave to be dug out for him, and prayed Salat upon him, and buried him. It was said, ‘O Amir Al-Momineenasws! Will you not wash him (before burying him)?’ Heasws said: ‘He has been washed by what has purified him up to the Day of Qiyamah. He was patient upon a grievous matter’.

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‘From Abu Abdullahasws, from hisasws forefathersasws having said: ‘They came to Umar with a man who had been sodomised in his backside. He understood that he should be whipped. He said to the witnesses, ‘Did you all see him to be entered into like the entering of the applicator into the kohl?’ They said, ‘Yes’. He said to Aliasws, ‘What do youasws view with regards to this?’ Heasws sought the stallion who had copulated with him, but he was not found. Aliasws said: ‘Iasws see with regards to him that you should strike off his neck’.

Heasws said: ‘He ordered for his neck to be struck off. Then heasws said: ‘Hold him, for there remains for him another punishment’. They said, ‘And what is it?’ Heasws said: ‘Call for some firewood!’ He called for some firewood. He (the body) was wrapped, then brought out and incinerated with the fire.

Heasws said: ‘Then heasws said: ‘Allahazwj has servants, for whom in their loins are wombs like the wombs of the women’. He said, ‘What is for them that they do not become pregnant in these?’ Heasws said: ‘Because it is inverted in their backsides, a gland like the gland of the camel. When it stirs, they stir, and when it is calm, they are calm’.

(The book) ‘Al Kafi’ - Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Sayf Bin Umeyra, from Abdul Rahman Al Arzamy who said,

‘I heard Abu Abdullahasws saying: ‘A man was found to be with a man during the emirate of Umar. One of them fled and the other one was seized. They came with him to Umar. He said to the people, ‘What are you opining?’ This one said, ‘Do this’, and this one said, ‘Do this’. He said, ‘What are youasws saying, O Abu Al-Hassanazwj!’ Heasws said: ‘Strike his neck off’. He had his neck struck off’.

Heasws said: ‘Then he intended that he be carried away, and heasws said: ‘Wait! There still remains something outstanding from his Penalty (Hadd)’. Heasws said: ‘Call for the firewood!’

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613 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 49
He\textsuperscript{asws} said: ‘Umar called for the firewood, and Amir Al-Momineen\textsuperscript{asws} ordered for him to be incinerated by it’.\footnote{Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 50}

When it was the next morning, he returned to him\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! I have gone to a boy, therefore purify me’. He\textsuperscript{asws} said: ‘O you! Go to your house, perhaps your gall bladder is exciting you’.

So, when it was during the fourth, he\textsuperscript{asws} said to him: ‘O you! Rasool-\textsuperscript{Allah saww} had judged regarding (a case) similar to yours with three judgements, therefore choose which of these you like’. He said, ‘And what are these, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘A strike with the sword in your neck, it reaches what it reaches, or throwing you off the mountain with your hands and feet tied up or burning with the fire’.

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Which of these is the harshest upon me?’ He\textsuperscript{asws} said: ‘Burning with the fire’. He said, ‘So I have chosen it, O Amir Al-Momineen\textsuperscript{asws}! He\textsuperscript{asws} said: ‘Are you prepared to take that?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘He (the sinner) prayed two Cycles Salat, then sat in his \textit{Tashahhud}, so he said: ‘O \textit{Allah azwj}! I had committed from the sins which You\textit{azwj} Know of, and I feared from that. So, I went to the successor\textsuperscript{asws} of Your\textit{azwj} Rasool\textit{azwj}, and a cousin of Your\textit{azwj} Prophet\textit{azwj}, and I asked him\textsuperscript{asws} that he\textsuperscript{asws} should purify me. He\textsuperscript{asws} gave me a choice of three types of punishment. O \textit{Allah azwj}! I have chosen the harshest of these. O \textit{Allah azwj}! I ask You\textit{azwj} that'}
You make that as an expiation, of my sin, and that You do not Burn me with Your Fire in my Hereafter!’

Then he stood up and he was crying until he sat in the pit which had been dug out for him by Amir Al-Momineen, and he was seeing the fire inflaming around him. Amir Al-Momineen wept and his companions wept altogether. Amir Al-Momineen said to him: ‘Arise, O you, for you have made the Angels of the sky and the Angels of the earth to cry. Allah has Turned towards you (with Mercy). Arise and do not repeat anything from what you have done!’

‘In the era of Amir Al-Momineen, two men had established brotherhood between themselves for the sake of Allah Almighty and Majestic. One of the two died and bequeathed to the other regarding the protection of a daughter he had. The man protected her and made her status to be of the status of his children with regards to the kindness, and the honour, and the care.

Then a journey presented itself, so he went out, and bequeathed to his wife with regards to the young girl. His journey got prolonged to the extent that the young girl matured, and she had beauty for her, and the man had been contracted with regard to her protection and the care for her. When his wife saw that, she feared that he would arrive, and he would see her to have reached the age of the women, and he would be fascinated by her beauty, so he would marry her.

She and the women who were with her pre-conceived malice against her, a number of whom held her down, then she destroyed her virginity by her fingers. When the man came over from his journey and came to be in his house, called the young girl. But she refused to answer him being too embarrassed from what had happened. He insisted calling her, she refused to answer him with all of that.

615 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 51
When he had frequented that, his wife said to him, ‘Leave her, for she is too embarrassed as she had come to a sin which she has done’. He said to her, ‘And what is it?’ She said, ‘Such and such’, and accused her with the immorality. The man said, ‘We are for Allahazwj and to Himazwj we are returning’.

Then he stood up to the girl and he rebuked her and said to her, ‘Woe be unto you! Do you not know what I have done with you from the kindness? By Allahazwj! I had not promised you except to one of my sons or my brothers, even if you were my own daughter. What called you to what you did?’ The girl said, ‘But when she said to you what she said, by Allahazwj, I did not do what your wife is accusing me with, and she had lied against me, and that the story is such and such’, and she described to him what his wife had done with her.

Heasws said: ‘The man grabbed the hand of his wife and a hand of the girl, and he went with the two of them until he sat both of them down in front of Amir Al-Momineenasws, and informed himasws of the story, all of it, and the woman acknowledged with that.

Heasws said: ‘And Al-Hassanasws was in front of hisasws fatherasws. Amir Al-Momineenasws said to himasws: ‘Judge with regards to it!’ Al-Hassanasws said: ‘Yes. Upon the woman is the Penalty (Hadd) due to her slandering the girl, and upon her is the price of deflowering her’. Amir Al-Momineenasws said: ‘Youasws have spoken the truth’. Then heasws said: ‘If the camel is tasked with the grinding, it does it’.

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Then he asws said: ‘They came to Umar with Qadamat Bin Mazoun, and he had drunk the wine, and the proof was established upon him. He (Umar) asked Ali asws and he asws ordered that he should be whipped eighty (lashes).

Qadamat said, ‘O Amir Al-Momineen asws! There is no Penalty (Hadd) upon me. I am from the ones rightful of this Verse: There isn’t a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]’. Ali asws said: ‘You are not from its rightful ones. The food of its rightful ones is Permissible unto them. They are not eating and drinking except what Allah azwj has Permitted to them’.

Then Ali asws said: ‘The drinker, when he drinks (wine), he does not know what he eats and what he drinks’. He asws whipped him eighty lashes’.

(The book) ‘Al Kafi - Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir, raising it, from Abu Maryam who said,

‘They came to Amir Al-Momineen asws with Al-Najjashy the poet who had drunk the wine during the Month of Ramazan. He asws whipped him eighty (lashes). Then he asws held him in custody for one night. The he asws called for him in the morning, and he asws whipped him twenty lashes’.

He said to him asws, ‘O Amir Al-Momineen asws! You asws have already whipped me with regards to drinking the wine, and these twenty, what are they for?’ He asws said: ‘This is for your audacity on drinking of the wine during the Month of Ramazan’.

‘From Abu Abdullah asws having said: ‘A man drank the wine in the era of Abu Bakr, so it was raised to Abu Bakr. Said to him, ‘Did you drink the wine?’ He said, ‘Yes’. He said, ‘And why

617 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 53
618 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 54
did you, and it is Prohibited?’ The man said to him, ‘I became a Muslim, and my Islam was good, and my house is among a people who are drinking the wine, and they are permitting it, and had I know that it is Prohibited, I would have kept away from it’.

فَالْتَفَتَ أَبُو بَِْرٍ إِلََّا أَرْضَ فَقَالَ َْا ت َقُولُ فِي أَْْري هَذَا الرَّجُلي فَقَالَ ُِمَرُ ُْعْضيلَةٌ وَ لَيْسَ لََْ أَبُو الَِْسَني

Abu Bakr turned to Umar, and he said, ‘What are you saying regarding the matter of this man?’ Umar said, ‘And there is none for it except for Abu Al-Hassan asws’. Abu Bakr said, ‘Call Ali asws for us’. Umar said, ‘He asws gives the judgement in his asws home’.

فَقَالَ أَبُو بَِْرٍ ادَُْ لَنَا َِليي اا فَقَالَ ُِمَرُ ي ُؤْتَى

They both stood up, and the man was with the two of them, along with the ones who were present with them both, until they all came to Amir Al-Momineen asws. They informed him of the story of the man, and the man related his own story. He asws said: ‘Send (some people) with him who would go around with him at the gatherings of the Emigrants and the Helpers, (to find) one who had recited to him the Verse of the Prohibition, so let him testify against him’.

فَفَعَلُوا ذَليكَ فَلَمْ يَشْهَدْ َِلَيْهي أَحَدٌ بِيَنَّهُ قَرَأَ َِلَيْهي نيَةَ التَّحْرييي فَخَلَّى َِنْهُ وَ قَالَ لَهُ إِيِنْ َْريبْتَ ب َعْ

They did that with him, but no one testified against him that he had recited the Verse of the Prohibition to him. He asws freed him and said to him: ‘If you drink wine after it, we will establish the Penalty (Hadd) upon you’.

فَقَضَى أَْييُْ الْمُؤْْينيينَ َ بيقَضييَّةٍ َْا قَضَى بِيَا ب َعْدَ رَسُولي اللََّّي ص وَ ذَليكَ أَنَّهُ لَمَّا قُبيضَ رَسُولُ اللََّّي ص وَ أَفْضَى

(The book) ‘Al Kafi - A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws had judged with a judgement which no one else had judged with it before him, and he asws was the first one to have judged with it after Rasool-Allah saww, and that was that after the passing away of Rasool-Allah saww resulting in the command going to Abu Bakr, they came with a man to Abu Bakr who had drunk the wine.

The book) ‘Al Kafi - A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Abu Hamza, from Abu Baseer,

Abu Bakr said to him, ‘Did you drink the wine?’ The man said, ‘Yes’. He said, ‘And why did you drink it, and it is a Prohibition?’ He said, ‘When I became a Muslim, and my house was in the midst of a people who were drinking the wine, and they were permitting it, and had I known that it was Prohibited, I would have avoided it’.

قَالَ فَالْتَفَتَ أَبُو بَِْرٍ إيلََُِمَرَ فَاقَ ْتَصَّ َِلَيْهي قيصَّتَهُ فَاقَلَ َِلي ٌّ َ لْيَ ي بَِْرٍ اب ْعَثْ َْعَهُ َْنْ يَدُورُ بيهي َِلَى مََُاليسي الْ مُهَاجيريينَ وَ الَْْنْصَاري فَمَنْ كَانَ تَلًَ َِلَيْهي نيَةَ التَّحْرييي فَلًَ َْ ْءَ َِلَيْهي التَّحْرييي فَلًَ َْ ْءَ َِلَيْهي

He asws said: ‘Abu Bakr turned towards Umar, so he said, ‘What are you saying, O Abu Hafs, regarding the matter of this man?’ He said, ‘It is a dilemma, and Abu Al-Hassan asws is (right) for it’. Abu Bakr said, ‘O slave, call Ali asws for us’. Umar said, ‘But he asws gives the judgement in his asws house’. They came over to him asws and with him asws was Salman Al-Farsy as.

فَأَخْبََِهُ بيقيصَّةي الْْرَّجُلي فَاق ْتَصَّ َِلَيْهي قيصَّتَهُ فَاقَلَ َِلي ٌّ َ لْيَ ي بَِْرٍ اب ْعَثْ َْعَهُ َْنْ يَدُورُ بيهي َِلَى مََُاليسي الْ مُهَاجيريينَ وَ الَْْنْصَاري فَمَنْ كَانَ تَلًَ َِلَيْهي نيَةَ التَّحْرييي فَلًَ َْ ْءَ َِلَيْهي التَّحْرييي فَلًَ َْ ْءَ َِلَيْهي

He (Abu Bakr) informed him asws of the story of the man, and the man related his own story to him asws. Ali asws said to Abu Bakr: ‘Send someone who would go around with him at the gatherings of the Emigrants and the Helpers. The one who had recited the Verse of the Prohibition to him, so let him testify. If there does not happen to be anyone who had recited the Verse of the Prohibition to him, so there is nothing upon him’.

فَعَلَ أَبُو بَِْرٍ بِيلرَّجُلي َْا قَ َلَمْ يَشْهَدْ َِلَيْهي أَحَدٌ فَخَلَّى سَبييلَهُ فَاقَلَ سَلْمَانُ ليعَلي  ٍ َ لَقَدْ أَرَْْدْتََُمْ فَاقَالَ َِلي ٌّ َ إينَََّّا أَرَدَُْ أَنْ أُجَد يدَ ََْكييدَ هَذيهي الْْيَةي فِيَّ وَ فييهيمْ أَ فَمَنْ ي َهْديي إيلََ الَِْق ي أَحَقُّ أَ نْ ي ُتَّبَعَ أََّْنْ لَّ يَهيد يي إيلََّّ أَنْ ي ُهْدى

Abu Bakr did that with the man, what Ali asws said. But no one testified upon him, so he freed his way. Salman asws said to Ali asws, ‘You asws have guided them’. Ali asws said: ‘But rather, I asws wanted renewal of the emphasis of this Verse of war booty, Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?’ [10:35’]. 620

(1) the book) ‘Al Kafi - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim

‘From Abu Abdullah asws having said: ‘A group of people came to Amir Al-Momineen asws, so they said, ‘Greetings be upon you asws, ‘يَا رَبُّنَا’ O our Lord!’ He asws told them to repent, but they did not repent. So he asws dug out a pit for them, and kindle a fire in it, and dug out another

620 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 56
pit to its side, and bore a hole between the two. When they did not repent, heasws cast them into the pit, and inflamed (the fire) in the other pit, until they died”.

Abu Abdullahasws has said: ‘They came to Amir Al-Momineenasws with a man from the Clan of Sa’alba who had become Christian after his Islam, so they testified against him. Amir Al-Momineenasws said: ‘What are these witnesses saying?’ He said, ‘They are speaking the truth, and I have returned to Al-Islam’. Heasws said: ‘But, had you belied the witnesses, Iasws would have struck your neck, and Iasws have accepted from you, and do not repeat, for if you were to return, Iasws will not accept the returning from you, after it’.”

Then heasws said to them: ‘Iasws am not as you are saying it to be. Iasws am a servant of Allahazwj, a Created being’. But they refused to himasws and said, ‘Youasws are Heazwj!’ Heasws said to them: ‘If you do not cease and retract from what you are saying regarding measws, and repent to Allahazwj Mighty and Majestic, Iasws will kill you all’.

But they refused to retract and repent. Heasws ordered for wells to be dug out for them. They dug them. Then heasws bore holes connecting each of these. Then heasws threw them into it. Then heasws covered the top of the wells. Then heasws inflamed a fire in the well in which

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621 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 57
622 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 58
there was no one from them. The smoke entered upon them in those (wells), so they died”.

623

(The book) ‘Al Kafi - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

‘Al-Hakm Bin Uteyba and Salmat Bin Kuheyl came over to Abu Ja’farasws. They both asked him about a witness and an oath. Heasws said: ‘Rasool-Allahasws had judged by it, and Aliasws had judged by it in your presence at Al-Kufa’. They said, ‘This is opposing the Quran!’ Heasws said: ‘And where did you find it to be opposing the Quran?’ They said, ‘Allahazwj Blessed and Exalted is Saying: and two just ones from you should bear witness, [65:2]’. Abu Ja’farasws said to both of them: ‘Hisazwj Words: two just ones from you should bear witness, it is that you should not accept the testimony of one and an oath’.

Then heasws said: ‘Aliasws was seated in Masjid of Al-Kufa, so there passed by himasws Abdullah Bin Fuql Al-Tameemy, and with him was a shield of Talha. Aliasws said to him: ‘This a shield of Talha. It was taken deceptively (from war booty) on the day of Al-Basra (Battle of the camel)’. Abdullah Bin Fuql said to himasws, ‘Make a judge to be in between me and youasws, one whom youasws are pleased with for the Muslims’. Heasws made Shurayh to be between himselfasws and him.

Aliasws said: ‘This is a shield of Talha. Iasws had seized it on the day of Al-Basra’. Shurayh said to himasws, ‘Come with a proof upon what youasws are saying’. Heasws came with Al-Hassanasws. Heasws testified that this is a shield of Talha taken deceptively (from war booty) on the day of Al-Basra’. Shurayh said, ‘This is one witness, and I will not judge with the testimony of one witness until there happens to be another one with him’. Heasws called Qanbar, and he testified that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra. Shurayh said, ‘This is an owned slave, and I will not judge with a testimony of an owned slave’.

He (the narrator) said, ‘Ali asws was furious, so he asws said: ‘Take it, for this one had judged with inequity’, three times. Shurayah turned around, then said, ‘I will not judge between two until you asws inform me from where I have judged with inequity, three times’. He asws said to him: ‘Woe be unto you! or ‘Fie be on you!, When I asws informed you that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra, so you said, ‘Come with proof upon what you asws are saying’, and Rasool-Allah saww had said: ‘Wherever a stolen (war booty) is found, it would be retrieved without proof’. I asws said: ‘A man who has not heard the Hadeeth’. So, this is one.

Then I asws came to you with Al-Hassan asws, and he asws testified, so you said, ‘This is one, and I will not judge with the testimony of one until there happens to be another one with him asws’, and Rasool-Allah saww had judged with the testimony of one and an oath. So, these are two.

Then I asws came over with Qanbar, so he testified that it was a shield of Talha taken by deception (from war booty) on the day of Al-Basra, so you said, ‘This is an owned slave, and I will not judge with the testimony of an owned slave; and what is wrong with the testimony of the owned slave when it was just?’

Then he asws said: ‘Woe be unto you!’, or ‘Fie be upon you! An Imam asws of the Muslims is trusted upon their affairs what is greater than this’. 624

Then he asws said: ‘They came to Umar Bin Al-Khattab with a woman who had attached (her heart) to a man from the (a local man of Medina), and had desired him, but she was not able to have a way to him. She went (to him) and took an egg and extracted the yolk from it and applied the albumen upon her clothes in between her thighs. Then she came over to Umar and said, ‘O commander of the faithful! This man has disgraced me in such and such a place, so he shamed (raped) me’.

The books) ‘Al Kafi’ and ‘Tehzeeb Al Ahkam’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Yazeed, from Abu Al Moala,

Abu Abdullah asws has said: ‘They came to Umar Bin Al-Khattab with a woman who had attached (her heart) to a man from the (a local man of Medina), and had desired him, but she was not able to have a way to him. She went (to him) and took an egg and extracted the yolk from it and applied the albumen upon her clothes in between her thighs. Then she came over to Umar and said, ‘O commander of the faithful! This man has disgraced me in such and such a place, so he shamed (raped) me’.

624 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 60
Umar understood that he should punish the Helper, so he made the Helper to swear an oath, and Amir Al-Momineen\textsuperscript{asws} was seated, and he was saying, ‘O commander of the faithful, prove my matter’. When the youth frequented it, Umar said to Amir Al-Momineen\textsuperscript{asws}, ‘O Abu Al-Hassan\textsuperscript{asws}! What is your\textsuperscript{asws} view?’.  

Amir Al-Momineen\textsuperscript{asws} looked at the whiteness upon the clothes of the woman and between her thighs, and he\textsuperscript{asws} accused her that she was defrauding with that. He\textsuperscript{asws} said: ‘Bring me\textsuperscript{asws} hot water which has boiled with intense boiling’. They did it.

When they came up with the water, he\textsuperscript{asws} ordered them, so they splashed it upon the place of the whiteness. That whiteness solidified. Amir Al-Momineen\textsuperscript{asws} took it and cast it in his\textsuperscript{asws} mouth. When he\textsuperscript{asws} recognised its taste, he\textsuperscript{asws} threw it out from his\textsuperscript{asws} mouth. Then he\textsuperscript{asws} faced towards the woman until she confessed with that, and Allah\textsuperscript{azwj} Mighty and Majestic Defended the Helper from the punishment of Umar’.  

625 – I heard a boy at Al-Medina and he was saying, ‘O Judge of the Judges! Judge between me and my mother!’ Umar Bin Al-Khattab said to him, ‘O boy! Why are you supplicating against your mother?’ He said, ‘O commander of the faithful! She bore me in her belly for nine months and weaned me for two years. So, when I grew up and recognised the good from the evil, and my right from my left, she expelled me and negated me and alleged that she did not recognise me’.

625 \textsuperscript{Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 61}
Umar said, ‘Where does your mother happen to be?’ He said, ‘In a tent of the clan of so and so’. Umar said, ‘(Come) to me with the mother of the boy!’ They came over with her, and with four brothers of hers, and forty (men) swearing on oath testifying for her, that she does not recognise the child, and that the boy is a claimant who is unjust and lewd (immoral), intending to shame her in her clan, and that this is a slave girl who is from Quraysh who had not married at all, and that she is with a seal of her Lord azwj (a virgin)’.

Umar said, ‘O boy! What are you saying?’ He said, ‘O commander of the faithful! By Allah azwj! This is my mother who bore me in her belly for nine months and weaned me for two years. When I grew up and recognised the good from the evil, and my right from my left, she expelled me and negated me, and she claims that she does not recognise me’. 

Umar said, ‘O you (woman)! What is this boy saying?’ She said, ‘O commander of the faithful! By the One azwj Who is Veiled by the Light, so no eye has seen Him azwj, and right was Muhammad saww, I do not recognise him, nor do I know from which people he is, and he is a boy who is a claimant intending to shame me in my clan, and I am a slave girl from Quraysh, not being married at all, and I am with a seal from my Lord azwj’.

Umar said, ‘Are there witnesses for you?’ She said, ‘Yes, they are the forty (men) swearing on oath’, and they testified in the presence of Umar that the boy is a claimant intending to shame her in her clan, and there this is a slave girl from Quraysh, not having been married at all, and she is with a seal from my Lord azwj’. 

Umar said, ‘Seize this boy, and go with him to the prison until we ask about the witnesses. If their testimonies were just, I will whip him with a legal penalty (Hadd) of the slanderer’. So, they seized the boy went with him towards the prison. They came across Amir Al-Momineen asws in one of the roads. The boy called out, ‘O son asws of an uncle as of Rasool-Allah saww! I am an oppressed boy’, and he repeated the speech to him asws which he had spoken with to Umar. Then he said, ‘And this Umar has ordered regarding me (to be sent) to the prison’. Ali asws said: ‘Return him to Umar’.

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When they returned him, Umar said to them, ‘I ordered with him to the prison, and you have returned him to me?’ They said, ‘O commander of the faithful! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} ordered us that be returned to you, and we heard you, and you were saying, ‘Do not disobey to Ali\textsuperscript{asws} in any matter’.

Whilst they were in that, Ali\textsuperscript{asws} came over. He\textsuperscript{asws} said: ‘(send to) me with the mother of the boy’. They came over with her. Ali\textsuperscript{asws} said: ‘O boy, what are you saying?’ He repeated the speech. Ali\textsuperscript{asws} said to Umar: ‘Do you permit me\textsuperscript{asws} that I\textsuperscript{asws} judge between them?’ Umar said, ‘Glory be to Allah\textsuperscript{azwj}! And how (can it be) no, and I have heard Rasool-Allah\textsuperscript{saww} saying: ‘The most knowledgeable of you all is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

Then he\textsuperscript{asws} said to the woman: ‘O you (woman)! Are there witnesses for you?’ She said, ‘Yes’. The forty (men) swearing on oath testified with the first testimony. Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall judge today with a judgement between you two, being the Pleasure of the Lord\textsuperscript{azwj} from above His\textsuperscript{azwj} Throne, which my\textsuperscript{asws} beloved Rasool-Allah\textsuperscript{saww} had taught me\textsuperscript{asws}’.

Then he\textsuperscript{asws} said to her: ‘Is there a guardian for you?’ She said, ‘Yes, they are, my brothers’. He\textsuperscript{asws} said to her brothers: ‘My\textsuperscript{asws} order regarding you and regarding your sister is allowed?’ They said, ‘Yes, O cousin of Muhammad\textsuperscript{saww}, your\textsuperscript{asws} order regarding us and regarding our sister is allowed’.

Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am keeping Allah\textsuperscript{azwj} as a Witness, and the ones who are present from the Muslims, that I\textsuperscript{asws} hereby marry this boy to this slave girl, with (a dower of) four hundred Dirhams, and the cash is from my\textsuperscript{asws} wealth. O Qanbar! To me\textsuperscript{asws} with the Dirhams!’

Qanbar came over with it. He\textsuperscript{asws} placed it in the hands of the boy, and said: ‘Take it, and place it in the lap of your wife, and do not come to us except with you are the effects of the marriage, meaning the washing’.
The boy stood up and placed the Dirhams in the lap of the woman, then addressed her, so he said to her, ‘Stand up’. The woman called out, ‘The Fire! The Fire! O cousin of Muhammad[asws], are you asws intending to marry me to this son of mine? By Allah[azwj] this is my son. My brothers married me off to a half-caste, so I gave birth to this boy from him. When he grew up and became a youth, they ordered me that I should deny him and expel him, this, by Allah[azwj], (he) is my son, and my heart regrets over my son’.

He (the narrator) said: ‘Then she grabbed the hand of the boy and went with him, and Umar called out: ‘Woe unto Umar! Had it not been for Ali[asws], Umar would be destroyed!’

The books ‘Tehzeeb Al Ahkam’ and ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

‘From Abu Abdullah[asws] having said: ‘They came to Umar with a woman who had been married to an old man. When he had copulated with her, fell dead upon her belly. She came up with a child, but his sons claimed that she had been immoral and testified against her. Umar order with her to be stoned.

Ali[asws] passed by her, so she said, ‘O son[asws] of an uncle[as] of Rasool-Allah[asws]! There is a proof for me’. He[asws] said: ‘Bring me[asws] your proof’. She handed over a letter to him[asws]. He[asws] read it. He[asws] said: ‘This woman is letting you know of the day she was married, and the day she was copulated with and whom her copulation was. Return the woman!’

When it was the morning, he[asws] called over some children of equal ages, and called the child (of the woman) along with them. He[asws] said to them: ‘Play’, until the playing was exhausting for them, he[asws] said: ‘Sit down’. When they had taken their places, he[asws] shouted at them. The children stood up, and the boy (of the woman) leaned upon his hands (in order to stand up). Ali[asws] called him over and made him inherit him from his father and whipped his brothers for the false accusation by a legal penalty (Hadd) each.

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626 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen[asws], Ch 97 H 62
Umar said to him, ‘How did you do this?’ He said: ‘I recognised the weakness of the old man in the leaning of the boy upon his hands (when he tried to get up)’.

From Abu Abdullah that a man came down from the mountain for Hajj and with him was a slave of his. He sinned, so his master struck him. He said, ‘You are not my master, but I am your master’. This one did not cease to threaten that one, and that one did not cease to threaten this one, and he was saying, ‘You wait until we come to Al-Kufa, O enemy of Allah, so I shall go with you to Amir Al-Momineen’. The books ‘Tehzeeb Al Ahkam’ and ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Abdullah Bin Usman, from a man,

When they both came to Al-Kufa, they both came to Amir Al-Momineen. The one who struck the slave said, ‘May Allah Keep you! This is a slave of mine, and he sinned, so I struck him, but he leapt upon me’. And the other one said, ‘By Allah, he is a slave of mine. My father had sent me with him for him to teach me, and he leapt upon me to claim and go away with my wealth’.

He said: ‘So take this one to swear an oath, and this one to swear an oath, and this one to belie this one, and this one to belie this one’. He said: ‘Go away both of you, so be truthful in this night of your, and do not come to me except with the truth’.

He said: ‘When it was the morning, Amir Al-Momineen said to Qanbar: ‘Pierce two holes in the wall’. When it was morning he prayed Salat and glorified until the sun came out to (the length of a) spear. The two men came over, and the people gathered, saying, ‘A judgement has been referred to him the like of which has not been referred to (before). He would not be able to come out from it’.

627 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 63
He sung to both of them: ‘Arise, for I do not see you ratifying each other’. Then he sung to one of the two: ‘Enter your head in the hole (in the wall)’. Then he sung to the other one: ‘Enter your head in this hole (in the wall)’. Then he sung: ‘O Qanbar! (Bring) to me the sword of Rasool-Allah quickly, I want to strike off the neck of the slave from these two’.

The slave brought out his head, first. Ali sung to the slave: ‘Are you not alleging that you are not a slave?’ And the other one remained in the hole. He said, ‘Yes, but he struck me and exceeded upon me’. Amir Al-Momineen authenticated (a document) for him and handed it over to him (the master)

‘From Abu Abdullah having said: ‘They came to Umar Bin Al-Khattab with a slave girl who had been testified against that she had committed adultery, and from her story was that she was an orphan (in the custody of) a man, and the man used to be frequently absent from his family.

The orphan girl matured, so the wife (of that man) feared that her husband may marry her. She called women (friends) until they restrained her. Then she took away her virginity by her fingers. When the husband returned from his absence, the wife accused the orphan girl with the immorality, and established the proof from her neighbours who had aided her upon that.

That was raised to Umar, but he did not know how to judge with regards to it. Then he said to the man, ‘Go to Ali Bin Abu Talib, and we will go with you to him’. They came over to Ali and related to him the story. He sung to the wife of the man, ‘Is there any proof for you, or evidence?’ She said, ‘There are witnesses for me, these neighbours of mine who are testifying against her with what I am saying, and I am presenting them.

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628 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 64
Ali asws Bin Abu Talib asws brought out the sword from its sheath, and he asws placed it in front of him asws and ordered for each one of them (women witnesses) to enter into a room. Then he asws called the wife of the man, and he asws interrogated her with every aspect, but she refused to waver from her words. So, he returned her to the room in which she was.

And called for one of the witnesses, and sat upon his asws knees, then he asws said: ‘Do you recognise me asws? I asws am Ali asws Bin Abu Talib asws, and this is my asws sword, and the wife of the man has said what she said, and returned to the truthfulness, and I asws gave her amnesty, and if you are not truthful to me, I asws shall enabled the sword from you’.

She turned around to Umar and said, ‘O commander of the faithful! The amnesty for me upon the truthfulness’. Amir Al-Momineen asws said to her: ‘Then speak the truth to me asws’.

She said, ‘No, by Allah aswj, except that she saw the (in the orphan girl) beauty and body, and she feared mischief of her husband upon her, so she gave her an intoxicating drink, and called us over. We restrained her, and she deflowered her with her fingers’. Ali asws said: ‘Allah aswj is the Greatest! I asws am the first one to differentiate between two witnesses, except for Daniel as, the Prophet as.

Ali asws necessitated upon the woman the legal penalty (Hadd) of the slanderer, and necessitated upon all the women together, the dower, and made her dower to be four hundred Dirhams, and ordered the woman that be denied from the man and divorced her, and married the girl to him, and Ali asws paid (contributed) the dower from himself asws.

Umar said, ‘O Abu Al-Hassan asws! Narrate to us with a Hadeeth of Daniel as. Ali asws said: ‘Dainel as was an orphan, not having a mother for him as, nor a father, and a woman from the Children of Israel, very old, cared for him aswe and loved him as. And (there was a) a king from the kings of the Children of Israel who had two judges for him who had a friend who was a
righteous man, for whom was a woman with a beautiful body, and he used to come to the king and discuss with him.

And the king had a need from that man, to send him regarding one of his matters. He said to the two judges, ‘Both of you choose a man to send him in one of my matters’. They both said, ‘So and so’. The king diverted himself to him. The man said to the two judges, ‘I bequeath to both of you with my wife for her safety’. They both said, ‘Yes’. The man went out.

The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, ‘By Allah! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned’. She said, ‘So do whatever you both like to’. They both went over to the king and informed him and testified in his presence that she is an adulteress. There entered a grievous matter into the king due to that, and his grief got aggravated by it, and he had also admired her.

He said to them both, ‘Both your words are accepted, but stone her after three days’. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her’. There were a lot of people with regards to that, and the king said to his Vizier, ‘What is with you with regards to this from an excuse?’ He said, ‘There is excuse with me regarding that’. The Vizier went out on the third day, and it was the last of her days, and there were (some) little boys playing, and among them was Dainel, and he did not know him. Daniel said: ‘O group of children! Come, until I become (pretend) I am the king, and you become the so and so worshipper woman, and so and so, and so and so become the two judges testifying against her.

The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, ‘By Allah! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned’. She said, ‘So do whatever you both like to’. They both went over to the king and informed him and testified in his presence that she is an adulteress. There entered a grievous matter into the king due to that, and his grief got aggravated by it, and he had also admired her.

He said to them both, ‘Both your words are accepted, but stone her after three days’. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her’. There were a lot of people with regards to that, and the king said to his Vizier, ‘What is with you with regards to this from an excuse?’ He said, ‘There is excuse with me regarding that’.

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The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, ‘By Allah! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned’. She said, ‘So do whatever you both like to’. They both went over to the king and informed him and testified in his presence that she is an adulteress. There entered a grievous matter into the king due to that, and his grief got aggravated by it, and he had also admired her.

He said to them both, ‘Both your words are accepted, but stone her after three days’. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her’. There were a lot of people with regards to that, and the king said to his Vizier, ‘What is with you with regards to this from an excuse?’ He said, ‘There is excuse with me regarding that’.

He said to them both, ‘Both your words are accepted, but stone her after three days’. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her’. There were a lot of people with regards to that, and the king said to his Vizier, ‘What is with you with regards to this from an excuse?’ He said, ‘There is excuse with me regarding that’.

He said to them both, ‘Both your words are accepted, but stone her after three days’. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her’. There were a lot of people with regards to that, and the king said to his Vizier, ‘What is with you with regards to this from an excuse?’ He said, ‘There is excuse with me regarding that’.

And the king had a need from that man, to send him regarding one of his matters. He said to the two judges, ‘Both of you choose a man to send him in one of my matters’. They both said, ‘So and so’. The king diverted himself to him. The man said to the two judges, ‘I bequeath to both of you with my wife for her safety’. They both said, ‘Yes’. The man went out.
Then he gathered dust and made a sword from a stick and said to the children: ‘Take this (pretend judge) by your hand and go to this such and such a place and take the hand of this (the other pretend judge) and go to this such and such a place.

Then he called one of the two and said to him: ‘Speak the truth. If you do not speak the truth, I will kill you’. And the Vizier was standing and listening’. He (one pretend judge said) said, ‘I testify that she has committed adultery’. He said: ‘When?’ He said, ‘On such and such a day’. He said: ‘Return him to his place and bring the other one’.

So, he returned him to his place, and came with the other one. He said to him: ‘With what do you testify?’ He said, ‘I testify that she has committed adultery’. He said: ‘When?’ He said, ‘On such and such a day’. He said: ‘With whom?’ He said, ‘With so and so, son of so and so’. He said: ‘And where?’ He said, ‘At such and such a place’.

One of the two contradicted his companions. Daniel said: ‘Allah is the Greatest! A false testimony. O so and so, call out among the people that these two have testified against so and so woman with falsity, therefore present them and kill both of them’.

The Vizier went to the king quickly and informed him of the news. The king sent for the two judges, and they both differed just as the two boys had differed. The king called out among the people and ordered with the killing of them both”. 629

629 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 97 H 65
I went over to Amir Al-Momineen\textsuperscript{asws} and informed him\textsuperscript{asws} of it, and he\textsuperscript{asws} said: ‘The earth accepts the Jews and the Christian, so what is for her except that she is being Punished by the Punishment of Allah\textsuperscript{azwj}. ’ Then he\textsuperscript{asws} said: ‘Let her take the sand from a grave of a Muslim man, let her throw it upon her grave, in order to calm it’.

He (the narrator) said, ‘I went over to Umm Qayyan and informed her of it. She took some sand from a grave of a Muslim man, and she threw it upon her grave. It settled. I asked (people) about her, what her situation used to be. They said, ‘She used to intensely love the men. She would not stop giving birth, and she used to throw her children into the oven (to kill them)’\textsuperscript{630}.

\textsuperscript{630} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 66
He\textsuperscript{asws} said: ‘There is no differing in both their testimonies, and he could not have chucked it until he had drunk it (first)’. He said, ‘Is the testimony of the eunuch allowed?’ He\textsuperscript{asws} said: ‘His losing his beard is just like the loss of certain parts of his body’.

From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} ordered Qanbar to strike a man with legal penalty. Qanbar mistakenly increased by three lashes. Ali\textsuperscript{asws} retaliated three lashes from Qanbar’.

A woman resembled with a maid of a man, and that happened at night. He slept with her and he was viewing it was her slave girl. It was raised to Umar and he sent a message to Ali\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Strike the man the legal penalty in privacy and strike the woman openly (in public)’.

‘A man said to a man, during the era of Amir Al-Momineen\textsuperscript{asws}, ‘I bed-wetted with your mother (in dream)’. It was raised to Amir Al-Momineen\textsuperscript{asws}. He said, ‘This one has fabricated upon my mother’. He\textsuperscript{asws} said to him: ‘And what did he say to you?’ He said, ‘He claims that he bed-wetted by (having) my mother (in dream)’.

\begin{flushright}
فقال له أمير المؤمنين ع في العلم إن شفت أشهد له في النوم فأجف عليه وإن الحلم ملك الطَّوَّرُ و لكيما منطرة حتى لا يعود يؤدي المستسلمين.
\end{flushright}

Amir Al-Momineen\textsuperscript{asws} said to him: ‘With regards to the justice, if I\textsuperscript{asws} so desire to, for you, I\textsuperscript{asws} would make him stand in the (heat of) the sun, and whip his shadow, for the dream is
similar to the shadow. But we\textsuperscript{asws} shall be whipping him until he does not repeat hurting the Muslims\textsuperscript{asws}.\textsuperscript{634}

و في رواية أخرى قال: ضربه عذرا وعرجا.

And in another report, he\textsuperscript{asws} said: ‘Strike him a painful strike’.\textsuperscript{635}

The book) ‘Al Manaqib’ of Ibn Shehr Ashub, with an unbroken chain – similar to it, and in it, it was in the era of Abu Bakr. He was confused (what to do), so he\textsuperscript{asws} judged with that\textsuperscript{asws}.\textsuperscript{636}

(I passed by an Ethiopian man, and he used to supply water at Al-Medina, and he had been cut. I said to him, ‘Who cut you?’ He said, ‘It was the best of the people who cut me. We were seized during a robbery and we were eight persons. They went with us to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and we confessed with the theft. He\textsuperscript{asws} said to us: ‘Do you recognise that it is Prohibited?’ We said, ‘Yes’. He\textsuperscript{asws} ordered for our fingers to be cut from the palm and left the thumb.

Then he\textsuperscript{asws} ordered with us, for he\textsuperscript{asws} withheld us in a house wherein we were fed the butter and the honey until our hands were cured. Then he\textsuperscript{asws} ordered with us, so we were brought out, and he\textsuperscript{asws} clothed us, so we had the best of the clothes. Then he\textsuperscript{asws} said to us: ‘If you were to repent and correct yourselves, it would be better for you all, Allah\textsuperscript{azwj} would Attach you with your fingers in the Paradise, but if you do not do it, Allah\textsuperscript{azwj} would Attach you with your fingers in the Fire’ \textsuperscript{637}

(The book) ‘Al Kafi’ - Al-Husayn Bin Muhammad, from Mola Bin Muhammad, from Ali Bin Mardas, from Sa’adan Bin Muslim, from one of our companions, from Al Haris Bin Haseyra who said,

\begin{footnotesize}
\begin{enumerate}
\item[634] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 70 a
\item[635] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 70 b
\item[636] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 70 c
\item[637] Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 71
\end{enumerate}
\end{footnotesize}
‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws judged regarding a man who was brought by two men who both said, ‘This one stole an armour’. When the man saw the proof, he started adjuring and went on saying, ‘By Allah azwj! If Rasool-Allah sallallahu alaihi wasallam was around, my hand would not be cut, ever!’

He asws said: ‘And why not?’ He said, ‘His Lord azwj would have informed him saww that I was innocent, so he saww would have freed me due to my innocence’. When he saw his adjuring, he asws called the two witnesses and said: ‘Both of you fear Allah azwj and do not cut the hand of the man unjustly’, and he asws adjured both of them.

He said: ‘And why not?’ He said, ‘His Lord azwj would have informed him saww that I was innocent, so he saww would have freed me due to my innocence’. When he saw his adjuring, he asws called the two witnesses and said: ‘Both of you fear Allah azwj and do not cut the hand of the man unjustly’, and he asws adjured both of them.

Then he asws said, ‘Let one of you cut his hand, while the other one holds his hand’. When they both went to the outdoor place to cut his hand, the people crowded until they got mixed. When they were mixed with the people, they sent the man away in the crowd of the people until he was mixed with the people. The one against whom they had testified came over, and he said, ‘O Amir Al-Momineen asws! Two men testified against me unjustly. When the people crowded and mixed, they sent me and fled, and had they both been truthful they would never have sent me away’.

Amir Al-Momineen asws said: ‘The one who can point me to these two, I asws will treat them harshly’.

Abu Abdullah asws has said: ‘They came to Amir Al-Momineen asws with a man (who was found in) some ruins, and in his hand was a knife soaked in blood, and there was a slaughtered man soaked in his blood. Amir Al-Momineen asws said to him: ‘What are you saying?’ He said, ‘O Amir Al-Momineen asws! I killed him’. He asws said: ‘Go away with him and kill him for it’.

When they went away with him in order to kill him, a man came over in haste, and he said, ‘Do not be hasty, and return him to Amir Al-Momineen asws!’ So, they returned him.

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638 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 72
He said, ‘By Allahazwj, O Amir Al-Momineenasws! This one is not its perpetrator; it was I who killed him’. Amir Al-Momineenasws said to the first one: ‘What carried you upon your confession against your own self (and you did not do it)?’

He said, ‘O Amir Al-Momineenasws, and I did not have the ability that I should be saying (anything in my defence), and there had testified against me the likes of these men, and they seized me, and in my hand was a knife soaked with the blood, and the man was soaked in his blood, and I was standing over him, and I feared being beaten up’.

So, I confessed, and I am a man who had gone to slaughter a sheep by the side of these ruins, and I was seized (by the need for) the urination. I entered the ruins, and I saw the man soaked in his blood. I stood there wondering, and they came over to me, and they seized me’.

Amir Al-Momineenasws said: ‘Take these two and go with them both to Al-Hassanasws, and related both their stories to himasws and say to himasws: ‘What is the decision with regards to these two?’

He (Abu Abdullahasws) said: ‘So, they went to Al-Hassanasws and related both their stories to himasws. Al-Hassanasws said: ‘Say to Amir Al-Momineenasws, ‘If this one has killed him so this one has revived him, and Allahazwj Mighty and Majestic Says: and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]. Free them both and take the wergild of the slaughtered one from the public treasury”.

‘From Abu Ja’farasws having said: ‘Rasool-Allahasww sent Aliasws to Al-Yemen. A horse of a man from the people of Al-Yemen had escaped, and it had passed galloping by a man, and kicked

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639 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 97 H 73
him with its feet, so it had killed him. The guardians of the killed one went over to the man and seized him and raised it to Ali asws.

The owner of the horse established the evidence in the presence of Ali asws that his horse had escaped from his house and kicked the man’. Ali asws invalidated the blood (compensation) of their companion.

The guardians of the killed one came over from Al-Yemen, to Rasool-Allah saww, so they said, ‘O Rasool-Allah saww! Ali asws has been unjust to us and invalidated (the wergild) of our companion’.

Rasool-Allah saww said: ‘Ali asws is not with injustice and has not been Created for the injustice. Verily, the Wilayah is for Ali asws from after me saww, and the (final) judgement is his asws judgement, and the (final) words are his asws words, and none would repudiate (deny) his asws Wilayah, and his asws words, and his asws judgement except for a Kafir; and none would be pleased with his asws Wilayah, and his asws words, and his asws judgements except for a Momin’.

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

‘A man vowed that he would weigh an elephant. The Prophet saww made the elephant to enter a ship, then looked at the place the water (level) reached from the ship and marked upon it. Then he saww took the elephant out and cast iron into the ship, or gold, or whatever he saww so desired. When the water (level) reached the place he saww had marked upon, he saww extracted it and weighed it’.

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641 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen saww, Ch 97 H 75
'Two men entrusted a woman with an entrustment, and both said to her, ‘Do not hand it over to anyone one from us until we are gathered in your presence’. Then they both left. They were both absent (for a time), and then one of the two came to her, and he said, ‘Give me my entrustment, for my companions has died’. She refused, to the extent that their differing was a lot, then she gave it to him. Then the other one came over, so he said, ‘Give me my entrustment’. She said, ‘You companions has taken it, and mentioned that you had died’.

They both raised it to Umar. Umar said to her, ‘I do not see you except as one who is responsible’. The woman said, ‘I make Ali asws between me and him’. Umar said, ‘Judge between the two’.

Ali asws said: ‘This (woman) is the entrustment in my asws presence, and you had both instructed her that she should not hand it over to any one of you until you are both gathered in her presence. Come to me asws with your companion (the other man who took the money)’.

Thus, he asws did not hold her to be responsible, and he asws said: ‘But rather, they had both intended to run away with the wealth of the woman’.

From Abu Ja’far asws having said: ‘There were two slave girls for a man in the era of Ali asws. They both gave birth in one night, one of them to a son and the other to a daughter. The mother of the daughter deliberated and place her daughter in the cradle of the one wherein was the boy, and the mother of the daughter took her boy. The mother of the daughter said, ‘The boy is my son!’ And the mother of the boy said, ‘The boy is my son!’

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642 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 97 H 76
They both went for judgment to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} ordered that both their (mothers) milk be weight, whoever her milk would be heavier, the son would be for her”\textsuperscript{643}.

\textsuperscript{643} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 97 H 77
CHAPTER 98 – HIS\textsuperscript{asws} ASCETISM, AND HIS\textsuperscript{asws} PIETY, AND HIS\textsuperscript{asws} DEVOUTNESS

1- سن، المحسن أبي عَنْ أَحْمَدِ، أَنْ عَنْ عَلِيِّ، أَنْ عَنْ هَارُونِ، أَنْ عَنْ أُمِّ الْفَالِسِ، أَنْ قَالَ رَسُولُ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ:َ يَا إِيَّاكَ بِالْغَلَّةِ مِنْ خَيْرِ الْمَكْحَلِيّينَ لَا تَكُونَ إِلَّا بِالْغَلَّةِ مِنْ خَيْرِ الْمَكْحَلِيّينَ.َ

(The book) ‘Al Mahasin’ – My father, from Ahmad Bin Al Nazar, from Ali Bin Haroun, from Al Asbagh Bin Nubata, from Abu Ayoub Al Ansari who said,

‘Rasool-Allah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Adorned you\textsuperscript{asws} with such and adornment, He\textsuperscript{azwj} did not Adorn the servants with anything more Beloved to Allah\textsuperscript{azwj} than it nor further reaching in His\textsuperscript{azwj} Presence than it – ascetism in the world. And Allah\textsuperscript{azwj} had Granted that to you\textsuperscript{asws}. He\textsuperscript{azwj} Made the world not take anything from you\textsuperscript{asws} and Made for you\textsuperscript{asws} a mark of that you\textsuperscript{asws} can be recognised with’\textsuperscript{644}.

2- يَّ، الخُزَائِمُ وَ الْجَرَاءِتُ مِنْ عَلَامَةِ فُرُوجَةٍ وَ الْحَلِيمُ أَنْ إِنْ دَعْيَاتُهُمْ كَانَتْ مِنْ ذُلْلَةِ بَعْضِهَا يَسْتَعْلَى عَلَى فُرُوجَةٍ فَيْرُوضُهُمْ لَا يَطْعَمُ الشَّيْطَانَ فِي حَوْلِهَا إِلَّا فِي سَنَةٍ [شهية] أَسْتِبْحَاهُ وَ لَا تَقْدِرُوا عَلَى ذَلِكَ فَأَيْدِيْ.َ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘And from his\textsuperscript{asws} information are his\textsuperscript{asws} words: ‘And know that your Imam\textsuperscript{asws} has suffice from his\textsuperscript{asws} world with his\textsuperscript{asws} covering cloth, blocking his\textsuperscript{asws} immediate hunger with his\textsuperscript{asws} disc (of bread). He\textsuperscript{asws} does not consume the pieces of liver and meat around it except during the Sunnah sacrifices. And you will never be able upon that, so assist me\textsuperscript{asws} with devoutness, and the striving.

وَ كَأَنِ يَ بِيِكَانِيُّ يَ قُولُ إِذَا كَانَ قُوُّاً جَسَدَانِييَّةٍ وَ لَِيَرَكَةٍ غُيُّصِييَّةٍ وَ لَِيَنِيْ نَيْدٍ بََِرَيْشِيَّةٍ وَ لَِيَنِيْ نُورٍ بَِرَيْشِيَّةٍ وَ نَفْسٍ بِيِشْيِيَّةٍ وَ بَِرَيْشِيَّةٍ وَ نَفْسٍ بِيِشْيِيَّةٍ وَ بَِرَيْشِيَّةٍ وَ نَفْسٍ بِيِشْيِيَّةٍ وَ بَِرَيْشِيَّةٍ وَ نَفْسٍ بِيِشْيِيَّةٍ.َ

And it is as if I\textsuperscript{asws} am with your speaker saying, ‘When the daily subsistence of the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} is this, the weakness would be making him\textsuperscript{asws} sit back from the duelling the peers and fighting the braves’.

وَ اللَّهُ مَا قُلْتُ ثَانِيَتَ ثَانِيَتَ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ وَ لَا يَبْعَثُ جَزَاءً عَدُوَّةٌ.

By Allah\textsuperscript{azwj}, I\textsuperscript{asws} did not uproot the door of Khyber (fortress) by the physical strength, nor by the dietary movement, but I\textsuperscript{asws} was supported by the Kingly Strength (Allah\textsuperscript{azwj}), and a soul shining with brilliant Noor!’\textsuperscript{645}

\textsuperscript{644} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 1
\textsuperscript{645} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 2

‘The one from the companions who was famous with the devoutness are Ali, and Abu Bakr, and Umar, and Ibn Masoud, and Abu Zarr, and Salman, and Ammar, and Al-Miqdad, and Usman Bin Mazoun, and Ibn Umar. And it is known that Abu Bakr died and upon him was for the public treasury, more than forty thousand Dirhams, and Umar died and upon him was more than eighty thousand Dirhams, and Usman died, and upon him was what cannot even be counted, a lot, while Ali passed away and did not leave except seven hundred Dirhams, being a surplus from his stipend, and he had set it aside for (acquiring) a servant.

And it is proven from his ascetism that he did not place any important to the world nor to the governance in it, besides devoting upon washing Rasool-Allah and preparing him (for the funeral); and their words, ‘There should be an Emir from us and an Emir from you’, until Abu Bakr dressed himself with it.

And Allah the Exalted Said: Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]. And the Exalted Said: (It is) for the poor (from the) emigrants, those who went out [59:8] – the Verse. And the community is united upon that he was from the poor Emigrants, and they are (also) united upon that Abu Bakr was rich.

And he was majestic of chest, pure of face, sincere of advice, clean of the bottom clothes, sweet of drink, chaste of the seeking. He was not defiled by the debris and was not touched by the sins. And the Prophet had testified with his ascetism by his words: ‘Ali will neither reduce from the world nor will the world reduce from him’. 646

646 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 3 a
‘In a Hadeeth by Ammar\(^\text{asws}\), (Rasool-Allah\(^\text{saww}\) said): ‘O Ali\(^\text{asws}\)! Allah\(^\text{azwj}\) has Adorned you\(^\text{asws}\) with such an adornment, He\(^\text{azwj}\) did not Adorn the servants with any adornment more Beloved to Allah\(^\text{azwj}\) than it. He\(^\text{azwj}\) Adorned you\(^\text{asws}\) with the ascetism in the world and Made you\(^\text{asws}\) not to reduce anything from it, nor for it to reduce anything from you\(^\text{asws}\), and He\(^\text{azwj}\) had Gifted to you\(^\text{asws}\) love of the poor, so He\(^\text{azwj}\) Made you\(^\text{asws}\) to be pleased with them as followers, and they are pleased with you\(^\text{asws}\) as an Imam\(^\text{asws}\)’.

(Qur'an 79:35-38)

‘So as for one who transgresses [79:37] And prefers the life of the world [79:38] – he is Alqamah Bin Al-Haris Bin Abd Al-Dar. And as for one who fears standing to his Lord [79:40], is Ali\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\). He\(^\text{asws}\) feared, so he\(^\text{asws}\) stayed away from acts of disobedience and forbid himself from the vain desires: Then surely the Garden, it would be the abode [79:41] – is in particular for Ali\(^\text{asws}\) and the ones who were upon his\(^\text{asws}\) manifesto. Like this are the generality’’.

(Qur'an 79:35-38)
‘Regarding His Words: *Surely, for the pious, there would be success [78:31]* – he asws is Ali Bin Abu Talib asws, chief of the ones who fear indulging in the immoralities’. Then he continued the interpretation up to His words: *A Recompense from your Lord, a Calculated gift [78:36]*, for People asws of your Household, particularly for them and for the pious ones in general’.  

Tafseer by Abu Yusuf Yaqoub Bin Sufyan, from Mujahid, and Ibn Abbas,

*‘Surely, pious would be amid shades and springs [77:41]*. Ones who feared the sins – Ali Bin Abu Talib asws, and Al-Hassan asws and Al-Husayn asws, would be in shades of the trees and the tents of pearls. The length of each tent would be of a travel distance of a Farsakh (5 km) by a Farsakh’.

Then he continued the Hadeeth to His Words: *Surely, like that We Recompense the good doers [77:44]*, ‘The ones obedient to Allah, the People of the Household of Muhammad saww, would be in the Paradise’.

And it has come in the interpretation of Words of the Exalted: *Surely Allah is with those who are pious and those who are good doers [16:128]* – Ali Bin Abu Talib asws.

And in it, from Al-Shaby who said, ‘Amir Al-Momineen asws used to clean it and pray Salat in it’.  

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651 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 4 d  
652 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 4 e  
653 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 4 f  
654 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 4 g
‘I witnessed Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having been brought wealth in the evening. He\textsuperscript{asws} said: ‘Distribute this wealth!’ They said, ‘We are in the evening, O Amir Al-Mominee\textsuperscript{asws}, delay it to the morning’. He\textsuperscript{asws} said to them: ‘Can you guarantee to me\textsuperscript{asws} that I will be living to the morning?’ They said, ‘That is not in our hands’. He\textsuperscript{asws} said: ‘Do not delay it, until you distribute it’.

And it is reported that there had come a time (of poverty) upon him\textsuperscript{asws}, that they did not happen to be with even three Dirhams, the price of buying a trouser and whatever he\textsuperscript{asws} was needly to. Then he\textsuperscript{asws} distributed all what was in the public treasury upon the people. Then he\textsuperscript{asws} prayed Salat in it and said: ‘The Praise is for Allah\textsuperscript{azwj} Who Made me\textsuperscript{asws} come out from it like what I\textsuperscript{asws} had entered into it’.

And it is reported by Abu Ja‘far Al-Tusi – Amir Al-Momineen\textsuperscript{asws}, it was said to him\textsuperscript{asws}, ‘Give this wealth to the ones it is feared that his fleeing would be to Muawiya’. He\textsuperscript{asws} said: ‘Are you instructing me\textsuperscript{asws} to seek the help with the tyranny? No, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not do so for as long as the sun emerges, and for as long as the stars shine in the sky! By Allah\textsuperscript{azwj}! Even if their wealth were mine, I\textsuperscript{asws} would have equalised between them, and how can I\textsuperscript{asws} (do what you are telling me\textsuperscript{asws}), and rather it is their wealth?’

And wealth was brought to him\textsuperscript{asws}, and he\textsuperscript{asws} made a mound of gold and a mound of silver and said: ‘O yellow (gold), be yellower! O white (silver) be whiter and deceive other than me\textsuperscript{asws}! (in prose) This is my\textsuperscript{asws} misconduct and my\textsuperscript{asws} choice in it, and every criminal, his hand is to his mouth!’

\textsuperscript{655} Bihar Al Awaar – V 40, The book of History – Amir Al Mominee\textsuperscript{asws}, Ch 98 H 4 h
\textsuperscript{656} Bihar Al Awaar – V 40, The book of History – Amir Al Mominee\textsuperscript{asws}, Ch 98 H 4 i
\textsuperscript{657} Bihar Al Awaar – V 40, The book of History – Amir Al Mominee\textsuperscript{asws}, Ch 98 H 4 j
Al-Baqir\textsuperscript{asws} in a Hadeeth: ‘And he\textsuperscript{asws} had ruled for five years, and he\textsuperscript{asws} had neither placed a wage upon a wage (increased his\textsuperscript{asws} wages), nor build a brick upon a brick, nor cut out a piece of land (for himself\textsuperscript{asws}), nor left any white (silver) nor red (gold) for inheritance’.\textsuperscript{658}

Ibn Battah, from Sufyan Al-Sowry, ‘A spring had burst forth in one of his\textsuperscript{asws} wealth (piece of land), so he\textsuperscript{asws} was given the glad tidings of that. He\textsuperscript{asws} said: ‘Give glad tidings to the inheritors’, and he\textsuperscript{asws} named it as ‘Yanbu spring’.\textsuperscript{659}

(The book) ‘Al-Fa’iq’, from Al-Zamakhshary, ‘Ali\textsuperscript{asws} bought a shirt, and he\textsuperscript{asws} cut off whatever exceeded from his\textsuperscript{asws} fingers, then said to the man: ‘Sew it’, i.e., the contour of its seam’.\textsuperscript{660}

5- فب المنافقين لم يشترموا بخصائص الكمال ان أبي الجهل البلجعان اسك جنائز بلسائر الغرف فاقطع بتركى قطع في قطعة فاؤده بيوت ثم جاء إلى المضافين فقال جخطت بوبي في تركي الله فكم. (The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Khisa\textsuperscript{l} Al Kamal’, from Abu Al Jeysh Al Balkhy,

‘He\textsuperscript{asws} toured the markets of Al-Kufa, and a chair got stuck with him and his\textsuperscript{asws} shirt was torn. He\textsuperscript{asws} took it in his\textsuperscript{asws} hand, then came with it to the tailors and said, ‘Sew this for me\textsuperscript{asws}, may Allah\textsuperscript{azwj} Bless you all!’’.\textsuperscript{661}

الأضاحي العيدية قال: رأيت علياً اشترموا في الاقرب يوم جمعة ثم انتفع في قميصاً كريحاً بشالة ذراعين فصالهما بالنام الجميلة وما جخطت جسامة بعد.

Al-Ash’a Al-Abdy who said, ‘I saw Ali\textsuperscript{asws} bathing in the Euphrates on the day of Friday. Then he\textsuperscript{asws} bought a cotton shirt for three Dirhams. He\textsuperscript{asws} prayed the Friday (Salat) with the people and did not sew repairing it afterwards’.\textsuperscript{662}

عن شبكةة قال: رأيت علياً اشترموا في الاقرب يوم جمعة ثم انتفع في قميصاً كريحاً بشالة ذراعين فصالهما بالنام الجميلة وما جخطت جسامة بعد.

From Shubeyka who said, ‘I saw Ali\textsuperscript{asws} trouser above his\textsuperscript{asws} navel, and he\textsuperscript{asws} raised his\textsuperscript{asws} trouser to half his\textsuperscript{asws} legs’.\textsuperscript{663}

الصابون ع كان علياً ع بتيس الفصوص الزين ثم خذت بيدا قطعه مع أطراف أصابعه.

Al-Sadiq\textsuperscript{asws}: ‘Ali\textsuperscript{asws} wore an Al-Zaby shirt, then he\textsuperscript{asws} extended his\textsuperscript{asws} hand and cut it off at the end of his\textsuperscript{asws} fingers’.\textsuperscript{664}

\textsuperscript{658} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 4 k
\textsuperscript{659} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 4 l
\textsuperscript{660} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 4 m
\textsuperscript{661} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 4 n
\textsuperscript{662} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 5 a
\textsuperscript{663} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 5 b
\textsuperscript{664} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 5 b
And in a Hadeeth by Abdullah Bin Al-Huzeyl, ‘When he asws extended it, it reached the nails, and when he asws let it roll, it would be with half the forearm’’.664

I saw Ali asws having worn a trouser, and asws saw a cloth being upon him asws. I spoke to him asws regarding that. He asws said: ‘And which cloth is more covering of the private parts than it, nor any drier of the sweat?’’665

And in (the book) ‘Fazaail’ of Ahmad – ‘A thick trouser was seen to be upon Ali asws. He asws had bought it for five Dirhams, and a patched trouser was seen being upon him asws. It was said to him asws regarding that. He asws said: ‘The Momineen can imitate with it, and the heart would be humbled for him, and the self would be humiliated by it, and the speech would be moderated by it’’.666

And in a report – ‘It resembled with a banner of the righteous’’.667

And in a report – ‘A protection of the private parts’’.668

And in a report, ‘This is a distancing for me asws from the arrogance, and worthier that the Muslim to imitate with it’’.669
(The book) ‘Musnad’ of Ahmad – ‘Al-Ja’dy Bin Na’ja the Kharijite said, ‘Fear Allahazwj, O Aliasws! Youasws will be dying’. Heasws said: ‘But, by Allahazwj, Iasws would be killed by a strike. Upon this is a Decreed Ordainment, and a covenant covenanted, and the one who fabricates would be disappointed’ [20:61].

And hisasws sleeve did not exceed hisasws fingers, and heasws said: ‘It isn’t for the two sleeves to be upon the hands, as excess’. And heasws looked at a poor, the sleeve of his shirt was torn, so heasws tore the sleeve of hisasws shirt and cast it to him’.

Amir Al-Momineenasws: ‘There was not for usasws except a skin of a ram (upon which) asws would spend the night with (Syeda) Fatimaasws at night, and weasws would feed the camel upon it at daytime’.

And heasws bought a cloth. It fascinated himasws, so heasws gave it away in charity with it’.

Al-Gazaly in (the book) ‘Al-Ihya’ – ‘Aliasws had prevented himselfasws from the public treasury to the extent that heasws had to sell hisasws sword; and there did not happen to be for himasws except one shirt at the time of bathing, not finding other than it.

And Aqeel Bin Abdul Rahman saw loneliness of Aliasws, being seated upon a blanket for a donkey, being wet. He spoke to hisasws wife regarding that. She said, ‘Do not blame me, for by Allahazwj! Heasws does not see anything heasws does not like (to have in the house), except heasws would take it and drop it in the public treasury’.

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670 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 6 f
671 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 6 g
672 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 6 h
673 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 6 i
The book) ‘Fazaail’ of Ahmad – ‘Zayd Bin Mihjan said, ‘Ali asws said: ‘Who will buy this sword of mine? By Allah azwj! If there was in my possession the price of a trouser, I asws would not sell it!’

Al-Asbagh and Abu Mas’ada, and Al-Baqir asws: ‘He asws went to the clothes traders. He asws said to a man: ‘Sell two clothes to me asws’. The man said, ‘O Amir Al-Momineen asws! Your need is with me’. When he has introduced it (the clothes), he asws went away from him. He asws paused at a boy and took two clothes, one of them for three Dirhams and the other with two Dirhams.

He asws said: ‘O Qanbar! Take the one which (was bought) with three’. He said, ‘You asws are foremost with it as you asws ascend the pulpit and address the people’. He asws said: ‘And you are a young man, and for you is vigour of the youths, and I asws am embarrassed from my asws Lord azwj that I should prefer myself asws upon you. I asws heard Rasool-Allah assw saying: ‘Clothe them (slaves) from what you asws are wearing and feed them from what you asws are eating’.

When he asws wore the shirt, extended the sleeve of the shirt, and instructed with cutting it and taking it as a cap for the poor. The boy said, ‘Come, I shall fold it!’ He asws said: ‘Leave it like what it is, for the matter is quicker than that’. The father of the boy came up and said, ‘My son does not recognise you asws, and here are two Dirhams, he has earned’. He asws said: ‘I will not take it. I asws have reduced, and he has reduced, and we are both harmonies upon an agreement’. It is reported by Ahmad in (the book) ‘Al Fazaail’.

Ali Bin Abu Imran who said,

‘A son of Al-Hassan asws Bin Ali asws came out and Ali asws was in Al-Rahba and upon him asws was a woollen shirt and a collar of gold. This (was done by) my asws son asws?’ They said, ‘Yes’.

674 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 6 j
675 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 6 k
He called him and broke it and took the collar away from him and made it to be in pieces and pieces\(^*\).\(^{676}\)

Amro Bin Ma'ja Al Sakuny who said,

‘Ali was brought an animal by an important man for him to ride. When he placed his leg in the stirrup, he said: ‘In the Name of Allah!’ When he placed his hand upon the saddlebow, his hand slipped from the side. He said: ‘Is it of brocade?’ He said, ‘Yes’. He did not ride it’’.\(^{677}\)

Muawiya Bin Ammar, from Al-Sadiq having said: ‘Ali was not eating from what was over there until it was brought with from there, meaning Al-Hijaz’’.\(^{679}\)

Al-Asbagh Bin Nubata – ‘Ali said: ‘I have entered your city with these belongings of mine, and my riding animal, here it is. So, if I were to exit from your city with other than what I have entered with, then I am from the betrayers’’.\(^{680}\)

And in a report – ‘O people of Al-Basra! What revenge will you take from me? This is from the weaving of my wife!’ – and he indicated to his shirt.

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\(676\) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 6 l
\(677\) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 6 m
\(678\) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 7 a
\(679\) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 7 b
\(680\) Bihar Al Awaar – V 40, The book of History – Amir Al Momineen, Ch 98 H 7 c
And Amro Bin Hureys was waiting for his asws lunch. Fizza as came with a sealed container of skin and extracted some bread from it, changed, coarse. Amro said, ‘O Fizza as if you as could have sifted this flour and made it good’. She as said, ‘I as had done it, but he as forbade me as, and I as had placed good food in his as saddle bag, but he as sealed his as saddlebag’. Then Amir Al-Momineenasas crumbled it in a bowl and poured water upon it, then sprinkled salt upon it, and raised from his asws forearms. When he asws was free, he asws said: ‘O Amro! This has been Tried’, and he asws extended his asws hand to his asws beard and have withdrawn his from entering it into the Fire due to the food, and this is my asws Recompense’. And Aday Bin Hatim saw him asws and in front of him asws was a bag wherein was clear water and pieces of barley bread, and some salt. He said, ‘I do not see for you asws, O Amir Al-Momineenasas, will remain in your asws day fighting for long, and holding vigil at night, enduring, then this would be your asws breakfast’. Heasws said: ‘Make the soul to be content, or else it would seek from you above what suffices it’.

And Suweyd Bin Gafla said, ‘I entered to see him asws on the day of Eid, and there was a tray with him, upon it was some brown (wheat) bread, and a spread upon which was some ‘Khateef’ (flour with milk sprinkled upon it), and some milk. I said, ‘O Amir Al-Momineenasas! It is a day of Eid and (you asws are eating) ‘Khateef’?’ He asws said: ‘But rather this is Eid for the one (whose sins) have been Forgiven for him’. 681

681 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenas, Ch 98 H 7 d
'From Jundab (Abu Zarr’as), ‘Some scanty meat was forwarded to himasws. It was said to himasws, ‘We shall make some butter to be in it for youasws’. Heasws said: ‘Weasws do not eat two sauces (dips) together’.

And some food was gathered in hisasws presence on the day of Eid. Heasws said: ‘Make it to be one and mix it with each other’. So, hisasws word became an example’.

‘A meal of ‘Falouzaj’ (sweet dish) was placed in front of himasws. Heasws inserted his finger until it reached its bottom, then heasws withdrew it and did not take anything from it, and heasws licked hisasws finger and said: ‘Good! Good, and it is not Prohibited, but Iasws dislike to get myselfasws used to what Iasws am not used to’.

And in a Hadeeth from Al-Sadiqasws: ‘Heasws extended hisasws hand towards it, then withheld it. It was said to himasws regarding that. Heasws said: ‘Iasws remembered Rasool-Allahsaww that heasws did not eat it, so Iasws disliked eating it’.

And in another Hadeeth from Al-Sadiqasws: ‘They said to himasws, ‘Youasws are prohibiting it?’ Heasws said: ‘No, but Iasws fear my soul to be yearning for it’. Then heasws recited: “You squandered your good things in your lives of the world” [46:20]’.

Al-Baqirasws said in a Hadeeth: ‘Heasws (Amir Al-Momineenasws) used to feed the wheat bread, and the meat, and heasws would leave to go hisasws house, and heasws ate the barley bread, and the oil, and the vinegar’.

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682 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 8
683 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 9 a
684 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 9 b
685 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 9 c
686 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 9 d
(The book) ‘Fazaail’ of Ahmad – ‘Ali asws said: ‘No has become in Al Kufa except blissful. The lowest of them (financially) is eating the wheat, and he sits in the shade (has a house), and he drinks from the Euphrates’.

Abu Sadiq asws, from Ali asws – He asws got married at night, so a bridal chamber was made to him asws. He asws tore it down and said: ‘It suffices for the family of Ali asws, what they are already in’.

Al-Hassan Bin Salih Bin Hayy who said, ‘It has reached me that Ali asws married a woman, so we decorated a room for him asws, but he asws refused to enter it’.

Kilab Bin Ali Al-Aamiry who said, ‘My paternal aunt was escorted to Al asws upon a donkey with a velvet saddle cloth being beneath her, and behind her was a hanging strand’.

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

‘Regarding His aswj Words: O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted [5:87] – the Verse, ‘It was Revealed regarding Ali asws, and Abu Zarr , and Salman , and Al-Miqdad , and Usman Bin Mazoun, and Salim.

They had agreed upon that they would be Fasting during the day and standing (for Salat) during the night, and they will not be sleeping upon the bed, nor be eating the meat, nor go near the women and the perfume, and they would be wearing the coarse (clothing), and they would reject the world, and they would wander in the earth, and one of them wanted to remove his manhood.

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688 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 9 f
689 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 9 g
690 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 9 h
The Prophet saww addressed. He saww said: ‘What is the matter with a people prohibiting the women, and the perfume, and the sleep, and desires of the world? But I saww haven’t ordered you that you become priests and monks, for it isn’t in my saww religion to leave (eating) the meat, and (stop going to) the women, nor take to the monasteries, and that the wandering of my saww community and its monasticism is the Jihad’ – up to the end of the Hadeeth’. 691

Abu Abdullah asws: ‘It was Revealed regarding Ali asws, and Bilal, and Usman Bin Mazoun. As for Ali asws, he asws had vowed that he asws will not sleep at night, ever, except for whatever Allah azwj desires; and as for Bilal, he had vowed that he will not eat at daytime, ever; and as for Usman Bin Mazoun, he had vowed that he will not have sex, ever!’ 692

And Ibn Abbas entered to see Amir Al Momineen asws and said, ‘The pilgrims have gathered to listen from you asws’, while he asws was repairing a slipper. He asws said: ‘But, by Allah azwj! For me there is a concern (repairing the slipper) more beloved to me than this command (caliphate) of yours, except if I asws were to establish a legal penalty or repel a falsehood’.

And he asws wrote to Ibn Abbas: ‘As for after, do not let wealth to be your share in your governance, nor rage to be cured, but kill of falsehood and revive truth’. 693

And he asws said: ‘O world! O world! Is it to me you are displaying yourself? Or to me you are yearning? Do not come near with your approach! Someone else! Someone else! There is no need for me regarding you. I asws have divorced you thrice, there is no return for me regarding you!’ 694

And for him asws (a couplet), ‘He asws divorced the world thrice and took a wife other than it (the world). It is an evil wife, not caring who comes to her’. 694
And it is reported that Amir Al-Momineen \textsuperscript{asws} was in one of the gardens of Fadak and in his \textsuperscript{asws} hand was a spade. A woman from the most beautiful women attacked upon him \textsuperscript{asws}. She \textsuperscript{asws} said: ‘O son \textsuperscript{asws} of Abu Talib \textsuperscript{asws}! If you \textsuperscript{asws} were to marry me, I would make you \textsuperscript{asws} to be needless from this spade and point you upon treasures of the earth, and the kingdom would happen to be for you \textsuperscript{asws}, for as long as you \textsuperscript{asws} live’.

He \textsuperscript{asws} said to her: ‘Who are you, until I \textsuperscript{asws} can propose to you from your family’. She said, ‘I am the world’. He \textsuperscript{asws} said: ‘Return and seek a husband other than me \textsuperscript{asws}, for you \textsuperscript{asws} are none of my \textsuperscript{asws} concern’.

He \textsuperscript{asws} turned towards his spade and prosed (a poem): ‘He would be disappointed, the one who has been deceived by the world of his religion, and what is it even if is deceiving generations by frivolities. It comes to us upon being adorned like the bride and all her adornments in that appearance. I \textsuperscript{asws} said to her: ‘Deceive other than me \textsuperscript{asws}, for I \textsuperscript{asws} am averse from the world and I \textsuperscript{asws} not ignorant.

And what have I \textsuperscript{asws} to do with the world and Muhammad \textsuperscript{asws} is a pledge with wandering between these wanderings and gift us the treasures and its gems, and the wealth of Qaroun and kingdoms of the tribes. Isn’t it all destined for the annihilation? And he seeks from its treasures with the long hopes.

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\textsuperscript{609} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 98 H 10 d
So, deceive the ones besides me asws. I asws am not desirous to whatever is in you, from honour, and kingdom, and amassing, and I asws have contented myself with what I asws have been Graced with. So, I asws am your adversary, O world, and the people of deviations, for I asws fear Allah azwj, the Day of meeting Him azwj, and I asws fear the permanent Punishment, without declining”.

Muawiya said to Zirar Bin Zamrah, ‘Describe Ali asws to me’. He said, ‘By Allah azwj! He asws was Fasting by the day, standing (for Salat) at night. He asws loved from the clothes, its coarse, and from the food, its dry, and he asws used to sit among us and initiate whenever we were silent, and he asws would answer whenever we asked. He asws distributed with the equality and he asws dispensed justice among the citizens. Neither did the weak fear from his asws tyranny nor did the strong covet regarding his asws inclination.

By Allah azwj! I had seen him asws on a night from the nights, and the darkness had fallen, and its stars had been obscured, and he asws was restless in the prayer niche with the restlessness of the one injured (near to death), and he asws was crying the crying of the grief-stricken.

And I have seen him asws with the tears flowing upon his asws cheeks, holding upon his asws beard, addressing his asws world. He asws was saying: ‘O world! Is it with me asws you are yearning, and to me asws you are displaying? Do not come near with your approach, for I asws have irrevocably divorced you thrice, there is no return for me asws regarding you! Your life is short, and your occurrence (in my asws mind) is little. Alas, from the scarcity of provision and the long journey (to the Hereafter), and loneliness of the road”. 697
I heard Abu Abdullah asws saying: ‘Amir Al-Momineen asws was the most resembling of the people with Rasool-Allah saww in eating. He asws ate the bread, and the vinegar, and the oil, while he asws fed the people the bread and the meat’.

The book) ‘Al Mahasin’ – Ismail Bin Mihran, from Hammad Bin Usman, from Zayd Bin Al-Hassan who said,

I heard Ammar Bin Yasser ra, may Allah azwj be Pleased with him ra. He ra said, ‘I ra heard Rasool-Allah saww saying: ‘O Ali asws! Allah azwj has adorned you asws with such an adornment, He azwj did not adorn the servants with any adornment which is more Beloved to Him azwj.

He azwj Made you asws to be ascetic in it and Made it to be hateful to you asws and Gifted to you asws the poor (people), so be pleased with them as followers, and they are pleased with you asws as an Imam asws.

O Ali asws! Beatitude is for one who loves you asws and ratifies upon you asws, and the woe is for the one who hates you asws and belies upon you asws. As for the one who loves you asws and ratifies upon you asws, so they are your asws brethren in your asws religion and your asws associates in your asws Garden.

And as for the one who hates you and belies upon you asws, there would be a right upon Allah azwj the Exalted on the day of Qiyamah that He azwj Makes him stand in the position of the liars’.

I saw a low-quality shirt being upon Ali asws. When he asws extended it, it reached the nails, and when he asws rolled it up, it would be with half the forearm.”

And from him, 'Umar Bin Abdul Aziz said,

‘We do not of anyone in this community who was more ascetic than Ali asws Bin Abu Talib asws, after the Prophet saww’. 701

And from him, from Suweyd Bin Gafla who said,

'I entered to see Ali asws Bin Abu Talib asws in the afternoon and I found him to be seated and in front of him asws was a table spread wherein was sour milk. I could find its smell due to the intensity of its sourness, and in his asws hand was a loaf. Whenever it overcame him asws, he asws broke it with his asws knee and drop it into it.

He asws said: ‘Approach and take from this food of ours asws’. I said, ‘I am Fasting’. He asws said: ‘I asws heard Rasool-Allah saww saying: ‘One whom the Fasting prevents from the food he is desirous to, would have a right upon Allah azwj that He azwj Feeds him from the food of Paradise, and Quench him from its drinks’.

He said, ‘I said to his asws maid, and she was standing nearby from him asws, ‘Woe be unto you as! O Fizza as! Are you as not fearing Allah azwj regarding this Sheykh?’ Are you as not sifting any food for him asws from the sifting barn, from what I see him asws to be in?’ She as said, ‘He asws has instructed us not to sift food for him asws’.

He said, ‘Whatever I had said to her as, I informed him asws. He asws said: ‘By my asws father as and my asws mother as! One for whom the food is not sifted, and he asws does not satiate from the wheat bread for three days, Allah azwj Mighty and Majestic would Capture his soul’. 702

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700 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 13 b
701 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 13 c
From Ibn Gafila, there is similar to it, and he\textsuperscript{asws} said to Uqba Bin Alqamah, ‘O Abu Al-Jundab! I\textsuperscript{asws} came across Rasool-Allah\textsuperscript{saww} eating drier (food) than this and wearing coarser than this. So, if I\textsuperscript{asws} do not take with it, I\textsuperscript{asws} fear that I\textsuperscript{asws} would not be joined up with him\textsuperscript{saww}.’

I came out from the Masjid and there was a man calling out from behind me, ‘Raise your trouser, for it would be longer lasting for your clothes and cleaner for you and take (shorten hair) from your heard if you were a Muslim!’ I walked from behind him and had trousered with a trouser and cloaked with a cloak, and with him was the whip, as if he was an Arab Bedouin.

I said, ‘Who is this?’ He said to me, ‘I see you are a stranger in this city’. I said, ‘Yes, I am a man from the people of Al-Basra’. He said, ‘This is Ali\textsuperscript{asws}, Emir of the Momineen’ – until he\textsuperscript{asws} entered to a house of the clan of Mueet and it was a camel market. He\textsuperscript{asws} said: ‘Sell, and do not swear, for the swearing would sell the goods and it would obliterate the Blessings’.

Then he\textsuperscript{asws} came to the owners of the dates, and there was a female servant crying. He\textsuperscript{asws} said: ‘And what makes you cry?’ She said, ‘This man sold me dates for a Dirham, and my master returned me, and he refuses to accept it’. He\textsuperscript{asws} said: ‘Take (back) your dates and give her a Dirham, for she is a servant, there is no command for her, so hand it over!’

I said, ‘Do you know who this is?’ He said, ‘No’. I said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} Emir of the Momineen!’ He took his dates and gave her a Dirham and said, ‘I would love it if you\textsuperscript{asws} could be pleased with me’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} will not be pleased with you when I\textsuperscript{asws} have to fulfil their rights’. Then he\textsuperscript{asws} passed by the owners of the dates and said: ‘O owners of the dates! Feed the poor, it will increase your earning!’

\textsuperscript{703} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 13 e
Then he asws passed on and the Muslims were with him asws until he asws came to the owners (sellers) of the fish. He asws said: ‘Do not sell floaters (fish dying in the sea and floating) in our markets!’

Then he asws came to ‘Dar Furat’, and it is a market of cotton fabric. He asws said: ‘O good sheykh! Sell to me asws (garment) regarding my asws shirt, for three Dirhams’. When he asws had recognised it, he asws did not buy anything from him. Then he asws came to another. When he asws had recognised it, he asws did not buy anything from him. He asws came to a young boy and bought a shirt from him for three Dirhams and wore it, what is between the wrists and the ankles, and he asws said when he asws wore it: ‘The Praise is for Allah azwj Who Graced me asws from the luxuries what I asws can beautify with among the people and cover my asws private parts with it’.

It was said to him asws, ‘O Amir Al-Momineen asws! Is this something you asws are reporting from yourself or a thing you asws heard it from Rasool-Allah saww?’ He asws said: ‘But (it is) a thing I heard from Rasool-Allah asws saying during the wearing’.

The father of the boy, owner of the cloth, came and it was said, ‘O so and so! Your son has sold a shirt to Amir Al-Momineen asws for three Dirhams’. He asws said, ‘Did you not take two Dirhams from him asws?’

His father took a Dirham and came with it to Amir Al-Momineen asws, and he asws was seated at the door of Al Rahba and the Muslims were with him asws. He said, ‘Withhold this Dirham O Amir Al-Momineen asws!‘ He asws said: ‘And what is the affair of this Dirham?’ He asws said, ‘The price of the shirt was two Dirhams’. He asws said: ‘He sold it to me with my asws agreement and I asws took it by his agreement’.

And from him, from Qabeysa Bin Jabir who said, ‘I have not seen anyone more ascetic in the world than Ali asws Bin Abu Talib asws’.

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704 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 13 f
705 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen asws, Ch 98 H 13 g
And I (Majlisi) copied from the book ‘Al Yaqout’ of Abu Umar Al Zahid, ‘Amir Al-Momineen\textsuperscript{asws} said with cleaning and washing the public treasury. He\textsuperscript{asws} said: ‘O yellow (gold)! Deceive other than me! O white (silver)! Deceive other than me!’\textsuperscript{706}

Then he\textsuperscript{asws} prosed an example: ‘This is my\textsuperscript{asws} displeasure and His\textsuperscript{azwj} Choice in it, when every criminal, his hand is to his mouth’\textsuperscript{706}.

And from him, ‘Ibn Al-Araby said, ‘Ali\textsuperscript{asws} entered the market, and he\textsuperscript{asws} was Emir of the Momineen. He\textsuperscript{asws} bought a shirt for three Dirhams and a half. He\textsuperscript{asws} wore it in the market, but it (sleeve) was longer (past) his\textsuperscript{asws} fingers. He\textsuperscript{asws} said to the tailor: ‘Clip it!’ And the tailor said, ‘I can fold it, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘No’, and he\textsuperscript{asws} walked and the whip was upon his\textsuperscript{asws} shoulder and he\textsuperscript{asws} was saying: ‘Your Law has not reached the place! Your Law has not reached the place!’\textsuperscript{707}.

Then he\textsuperscript{asws} prosed an example: ‘This is my\textsuperscript{asws} displeasure and His\textsuperscript{azwj} Choice in it, when every criminal, his hand is to his mouth’\textsuperscript{706}.

And from him, ‘Ibn Al-Araby said, ‘Ali\textsuperscript{asws} entered the market, and he\textsuperscript{asws} was Emir of the Momineen. He\textsuperscript{asws} bought a shirt for three Dirhams and a half. He\textsuperscript{asws} wore it in the market, but it (sleeve) was longer (past) his\textsuperscript{asws} fingers. He\textsuperscript{asws} said to the tailor: ‘Clip it!’ And the tailor said, ‘I can fold it, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘No’, and he\textsuperscript{asws} walked and the whip was upon his\textsuperscript{asws} shoulder and he\textsuperscript{asws} was saying: ‘Your Law has not reached the place! Your Law has not reached the place!’\textsuperscript{707}.

(The book) ‘Kashaf Al Ghumma’ – And it is reported by Al Hafiz Bu Nueym, by his chain in (the book) ‘Al Hilyah’.

‘The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} has Adorned you\textsuperscript{asws} with such an adornment, He\textsuperscript{azwj} did not Adorn the servant with an adornment more Beloved to Allah\textsuperscript{azwj} than it. It is an adornment of the righteous in the Presence of Allah\textsuperscript{azwj} the Exalted – the ascetism in the world. So, He\textsuperscript{azwj} Made you\textsuperscript{asws} not reducing anything from the world, nor would the world reduce anything from you\textsuperscript{asws}.’\textsuperscript{708}

Haroun Bin Antara said, ‘My father narrated to me saying,

\begin{quote}

\textsuperscript{706} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 13 h

\textsuperscript{707} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 13 i

\textsuperscript{708} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 15 a
\end{quote}
'I entered to see Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} at Al-Kawarnaq, and he\textsuperscript{asws} was trembling beneath a decayed cotton cloth. I said, ‘O Amir Al-Momineen\textsuperscript{asws}! Allah\textsuperscript{azwj} the Exalted has Made for you\textsuperscript{asws} and your\textsuperscript{asws} family members in this wealth, what is generally widespread, and you\textsuperscript{asws} are doing with yourself\textsuperscript{asws} what you\textsuperscript{asws} are doing?’

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have not reduced anything from your wealth, and this is my cotton cloth which I\textsuperscript{asws} had come out with from my\textsuperscript{asws} house from Al-Medina. There isn’t with me\textsuperscript{asws} any other than it’.

And he\textsuperscript{asws} came out one day and upon him\textsuperscript{asws} was a patched trouser, so I faulted upon it. He\textsuperscript{asws} said: ‘The heart is humbled by wearing it and the Momin can imitate it when he sees Ali\textsuperscript{asws}.

And one day he\textsuperscript{asws} bought two clothes (shirts). He\textsuperscript{asws} gave Qanbar a choice regarding these. So, he took and he\textsuperscript{asws} wore the other, and he\textsuperscript{asws} saw the sleeve to be too long from his\textsuperscript{asws} fingers, so he\textsuperscript{asws} cut it off.

And one day he\textsuperscript{asws} came out to the market and his\textsuperscript{asws} sword was with him\textsuperscript{asws}, in order to sell it. He\textsuperscript{asws} said: ‘Who will buy this sword from me\textsuperscript{asws}? By the One\textsuperscript{azwj} Who Split the seed! For long I\textsuperscript{asws} had removed the worries from the face of Rasoolallah\textsuperscript{saww} and had there been in my\textsuperscript{asws} possession (money to buy) a trouser, I\textsuperscript{asws} would not sell it!’

And he\textsuperscript{asws} had made a man from Saqeef to be the governor upon Ukbara. He said, ‘Ali\textsuperscript{asws} said to him (me): ‘When you have prayed the Salat Al-Zohr tomorrow, then return to me\textsuperscript{asws}. So, I returned to him\textsuperscript{asws} at the specified time and I did not find any guard who could withhold me\textsuperscript{asws} besides him\textsuperscript{asws}. I found him\textsuperscript{asws} seated and with him\textsuperscript{asws} was a cup and a pitcher of water. He\textsuperscript{asws} called for a sealed container.

I said within myself, ‘He\textsuperscript{asws} trusts me’. He\textsuperscript{asws} brought out container. He\textsuperscript{asws} broke the seal and untied it, and there was porridge in it. He\textsuperscript{asws} extracted from it and poured in the cup and pour water upon it. He\textsuperscript{asws} drank and quenched me. I could no longer be patient, so I
said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} are doing this in Al-Iraq and its food (supply) is like what you\textsuperscript{asws} can see in is abundance?’

فَقَالَ أََْا وَ اللََّّي َْا أَخْتيمُ َِلَيْهي بُِْلًا بيهي وَ لَِينِ ي أَب ْتَاَُ قَدْرَ َْا يَِْفيينِي فَأَخَافُ أَنْ يُنْقَصَ

He\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not seal upon it being stingy with it, but I\textsuperscript{asws} buy in accordance with what suffices me\textsuperscript{asws}, so I\textsuperscript{asws} feared that it would reduce, so something else might be placed in it, and I\textsuperscript{asws} dislike it to enter into my\textsuperscript{asws} belly except good. Therefore, due to that, I\textsuperscript{asws} observe upon it like what you see. So, beware of taking what you do not know of its permissibility’.

709

(From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} used to greet unto the women and they were responding the greeting to him\textsuperscript{saww}, and Amir Al-Momineen\textsuperscript{asws} was greeting unto the women and he\textsuperscript{asws} did not like to greet unto the young ones from them, and he\textsuperscript{asws} said: ‘I\textsuperscript{asws} fear that her voice might fascinate me\textsuperscript{asws}, so there would enter unto me\textsuperscript{asws} more of the recompensated than what I\textsuperscript{asws} sought’).\textsuperscript{710}

710

(From our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said, ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Made me\textsuperscript{asws} as an Imam\textsuperscript{asws} for His\textsuperscript{azwj} creatures, so He\textsuperscript{azwj} Necessitated the management upon me\textsuperscript{asws} with regards to myself\textsuperscript{asws} and my\textsuperscript{asws} meals, and my\textsuperscript{asws} drinks, and my\textsuperscript{asws} clothing (to be) like the weak people so that the poor one can follow the example of my\textsuperscript{asws} poverty and the rich one does not transgress by his riches’).

711

(From our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said, ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Made me\textsuperscript{asws} as an Imam\textsuperscript{asws} for His\textsuperscript{azwj} creatures, so He\textsuperscript{azwj} Necessitated the management upon me\textsuperscript{asws} with regards to myself\textsuperscript{asws} and my\textsuperscript{asws} meals, and my\textsuperscript{asws} drinks, and my\textsuperscript{asws} clothing (to be) like the weak people so that the poor one can follow the example of my\textsuperscript{asws} poverty and the rich one does not transgress by his riches’). 
‘I was present with Abu Abdullahasws and a man said to himasws, ‘May Allahazwj Keep youasws well! I remember that Aliasws Bin Abu Talibasws used to wear the coarse (clothing). Heasws was wearing the shirt of four Dirhams and what resembled that, and we see upon youasws the new clothing’.

Heasws said to him: ‘Aliasws Bin Abu Talibasws was wearing that during the time period that it would not be denied upon himasws, and if heasws were to wear the likes of that today, heasws would be defamed by it. The best clothing of every time period is the clothing worn by people (during that time), apart from that, ourasws Qaimasws of the Peopleasws of the Household, when heasws rises, would wear the clothing of Aliaisws, and heasws would live by the ways of Aliaswsasws.’

19- فقل له إن كن أن أبي طالب كان يلبس ذلك في زمنا لا ينكر ولو ليس مال ذلك اليوم فمبره عليه يلبس كأن زمانا ليس أنهب غير أن قائمًا
أهله البيت إذا قام ليس يلبب علي لله وسئاز يجيبه علي لله

Heasws said to him: ‘Aliasws Bin Abu Talibasws was wearing that during the time period that it would not be denied upon himasws, and if heasws were to wear the likes of that today, heasws would be defamed by it. The best clothing of every time period is the clothing worn by people (during that time), apart from that, ourasws Qaimasws of the Peopleasws of the Household, when heasws rises, would wear the clothing of Aliaisws, and heasws would live by the ways of Aliaswsasws.’

And from a speech of hisasws at Al-Basra, and heasws had entered to see Al-A’ala Bin Ziyad Al-Harisy to console him, and he was from his companions. When heasws saw the vastness of his house, heasws said: ‘What will you do with the vastness of this house in the world? But, in the Hereafter, you will be needier to it. And yes, if you so desire, you can reach the Hereafter with it. Entertain the guests in it, and connect with the relatives from it, and aspire to dispense the rights from it. So, then you will have reached the Hereafter with it’.

فقال له الاعلاء يا أمير المؤمنين أشكنك إلى أن يلبسك وعدهي أن لا ترى الهو أو ترى الفوس في الدنيا قال من الذي

Al A’ala said to himasws, ‘O Amir Al-Momineenasws! I complain to youasws of my brother Aasim Bin Ziyad’. Heasws said: ‘And what is the matter with him?’ He said, ‘He wears the cloak and isolates from the world (worldly matters)’. Heasws said: ‘To measws with him!’

فلم يقم حاج قال يا عذبي يلبب أن استلمه بك الحميست ما تبست أهلك وربما أرى الله أهل ذلك الطيبان وله بلد أن تأخذلهما أنت أهون على

When he came, heasws said: ‘O enemy of your own self! The wicked one (Satanla) has captivated you. Are you not having mercy on your wife and your children? Do you view that Allahazwj would Permit the good things for you while Heazwj would Dislike it if you were to take these? You are lesser to Allahazwj than that!’

قال يا أمير المؤمنين هذا أنت في حب ولا يلببك وحصوة ما أكلت

712 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 18
O Amir Al-Momineen\textsuperscript{asws}! This is you\textsuperscript{asws} coarse clothing and your\textsuperscript{asws} rough meals‘.

He\textsuperscript{asws} said: ‘Woe be unto you! \textsuperscript{asws} am not like you. Allah\textsuperscript{azwj} has Imposed the right upon Imams\textsuperscript{asws} that they should evaluate themselves (lifestyles) with the weakest of the people (financially), lest the poor one would yell with his poverty’.\textsuperscript{713}

It was said to him\textsuperscript{asws}, ‘How are you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘How can the state be of the one who perishes with his remaining (alive), sick with his health, and he is accessed from his secure place?’

‘By Allah\textsuperscript{azwj}! This world of yours is lesser in my\textsuperscript{asws} eyes than the sweat of a pig in the hands of a leper’.\textsuperscript{715}

‘I was (in charge) upon the public treasury of Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and (so was) his\textsuperscript{asws} scribe, and in his house, there was a pearl bracelet, and it had been attained on the day of Al-Basra. A daughter of Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} sent a message to me. She said to me, ’It has reached me that in the public treasury of Amir Al-Momineen\textsuperscript{asws} there is a pearl bracelet, and it is in your hand, and I would love it if you could lend it to me, I can beautify with it during the days of Eid Al-Azha‘.

I sent a message to her and said, ’A guaranteed loan, O daughter of Amir Al-Momineen\textsuperscript{asws}?‘ She said, ’Yes, a guaranteed loan, to be returned after three days‘. So, I handed it to her, and Amir Al-Momineen\textsuperscript{asws} saw it on her and he\textsuperscript{asws} recognised it. He\textsuperscript{asws} said to her: ‘From

\textsuperscript{713} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 19
\textsuperscript{714} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 20
\textsuperscript{715} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 21
where has this bracelet come to you?’ She said, ‘I have borrowed if from Ibn Abu Rafie, treasurer of the public treasury of Amir Al-Momineenasws to adorn with it during the Eid. Then I shall return it’.

He (Abu Rafie) said, ‘Amir Al-Momineenasws sent for me, so I went to him. Heasws said: ‘Are you betraying the Muslims, O Abu Rafie?’ I said, ‘Allahazwj Forbid that I should betray the Muslims’. Heasws said: ‘How come Iasws saw a daughter of Amir Momineenasws being with the bracelet which was in the public treasury of the Muslims without myasws permission and their agreement?’

I said, ‘O Amir Al-Momineenasws! She is yourasws daughter and she asked me if I could lend it to her to adorn with it. I lent it to her, a guaranteed loan to be returned, and I guaranteed it in my own wealth, and it would be upon me that I return it safely to its place’. Heasws said: ‘Return it today and beware of repeating to the like of this, for myasws punishment will get to you. Then it is foremost for myasws daughter, if she were to take the bracelet upon without a guaranteed loan to be returned, then she would be the first Hashemite whose hand would be cut regarding theft’.

He (Abu Rafie) said, ‘Hisasws words reached hisasws daughter. She said to himasws, ‘O Amir Al-Momineenasws! I am yourasws daughter and a part of youasws, so who is more rightful with wearing it than me?’

Heasws said to her: ‘O daughter of Alasws Bin Abu Talibasws! Do not go with yourself away from the truth! Are all the women of the Emigrants adorning in this Eid like this?’ Heasws took it from her and returned it to its place”.

I (Majlisi) am saying, ‘Al Seyyid Bin Tawoos in (the book) ‘Kashaf Al Mahajja’ – ‘I saw in the book of Ibrahim Bin Muhammad Al Ashary, the reliable, by his chains,

716 Bihar Al Awaar – V 40, The book of History – Amir Al Momineenasws, Ch 98 H 22
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} was killed and upon him\textsuperscript{asws} was a debt of eight hundred thousand Dirhams. Al-Hassan\textsuperscript{asws} sold an estate of his\textsuperscript{asws} for five hundred thousand and paid it on his\textsuperscript{asws} behalf, and he\textsuperscript{asws} sold another estate of his\textsuperscript{asws} for three hundred thousand Dirham and paid it off on his\textsuperscript{asws} behalf, and that is because he\textsuperscript{asws} did not take anything from the Khums, and he\textsuperscript{asws} was deputising his\textsuperscript{asws} deputies’\textsuperscript{717}.

\textsuperscript{717} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 23

He (Abu Abdullah\textsuperscript{asws}) said: ‘Ali\textsuperscript{asws} chuckled, then said: ‘Or other than that. I\textsuperscript{asws} do not like to insert in my\textsuperscript{asws} belly except a think I\textsuperscript{asws} know its way’.

He (Abu Abdullah\textsuperscript{asws}) said: ‘Then he (Qanbar) broke the seal, then extracted Suweyq and placed from it into a cup and gave it to him\textsuperscript{asws}. He\textsuperscript{asws} took the cup. When he\textsuperscript{asws} wanted to drink, he\textsuperscript{asws} said: ‘In the Name of Allah\textsuperscript{azwj}. O Allah\textsuperscript{azwj}! We Fast for You\textsuperscript{azwj} and we break the Fast upon Your\textsuperscript{azwj} Grace, so Accept from us, surely You\textsuperscript{azwj} are the Hearer, the Knower’\textsuperscript{718}.

\textsuperscript{718} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 24

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\textsuperscript{717} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 23

\textsuperscript{718} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 24
angles, he\textsuperscript{asws} cut it, and no two matters arrived to him\textsuperscript{asws}, both of them being with Pleasure for Allah\textsuperscript{azwj}, except he\textsuperscript{asws} took with the more difficult of the two upon his\textsuperscript{asws} body.

And he\textsuperscript{asws} had ruled the people for five years, not placing a wage upon a wage (increased wages), nor a brick upon a brick (build anything for himself\textsuperscript{asws}), nor cut out a piece of land, nor did he\textsuperscript{asws} leave inheritance, neither while (silver) nor red (gold), except seven hundred Dirhams, being a surplus from his\textsuperscript{asws} stipend, he\textsuperscript{asws} wanted to acquire a servant for his family.

And no one from us\textsuperscript{asws} can endure his\textsuperscript{asws} deeds, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had looked into a book from the books of Ali\textsuperscript{asws}, struck the ground with it and said: ‘Who can endure this?’\textsuperscript{719}

(The book) ‘Da’wat’ of Al rawandy – ‘Amir Al-Momineen\textsuperscript{asws} ate the worst from the dates, then drank the water upon it and struck his\textsuperscript{asws} hand upon his\textsuperscript{asws} belly and said: ‘One who enters the fire into his belly, Allah\textsuperscript{azwj} would Distance him’. Then he\textsuperscript{asws} prosed an example: ‘And whatever you give your belly, would be questioned about, and what your private parts attain, and end all condemnation’\textsuperscript{720}.

(The book) ‘Nahj Al Balagah’ –

‘From a letter of his\textsuperscript{asws} to Usman Bin Huneyf Al-Ansari, and he was his\textsuperscript{asws} office bearer over Al-Basra, and it had reached him\textsuperscript{asws} that he had been invited to a wedding feast of a people from its inhabitants, so he had gone to it: -

\textsuperscript{719} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 25
\textsuperscript{720} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 26
‘As for after, O Ibn Huneyf! It has reached me that a man from the youths of the people of Al-Basra had invited you to a meal, so you hastened to it. The variety was sought for you and pots were transferred to you, and I did not think that you would answer to the food of a people, their destitute is turned away and their rich is invited. So, look at what these nibbles are from these nibbles. So, whatever its knowledge is suspect upon you, leave it, and whatever you are certain of goodness of its aspect, take from it.

Indeed! And for every follower there is an imam he imitates with and is illuminated with the light of his knowledge, and your Imam has been contented from his world with two rags, and from its food with its disc (of bread). Indeed! And you are not able upon that but assist me with piety and striving.

And what shall do with Fadak and other than Fadak, and tomorrow the destination of the soul is a grave. Its traces would be terminated in its darkness and its news would disappear, and it is such a pit that even if there was an increased in its width, or the hand of its digger were to expand it, the stones and the mud would collapse, and the accumulated soil block its openings.

And rather it is my soul, shall be shading it with the piety for it to be secure on the Day of the greatest fear and affirm it upon the slippery sides. And if do desire to, could have guided to the path leading to this finery – the honey, and the vanities, this wheat, and the knitting of this silk (clothing).
But far be it that my personal desires would overcome me and my greed would lead me to choose food and perhaps in Al-Hijaz or in Al-Yamama there is someone having no food for him regarding the disc of break, nor is there any time for him being sated. Or should I be spending the night with a full belly and around me there are hungry bellies and hot livers (not having cold water)?

Or and should become like what the speaker (Al-Taie) said (a couplet), ‘And it suffices you as an illness that you are spending the night with a full belly and around you are livers yearning for the dry food’.

Should become like what the speaker (Al-Taie) said (a couplet), ‘And it suffices you as an illness that you are spending the night with a full belly and around you are livers yearning for the dry food’.

Should become like what the speaker (Al-Taie) said (a couplet), ‘And it suffices you as an illness that you are spending the night with a full belly and around you are livers yearning for the dry food’.

Should become like what the speaker (Al-Taie) said (a couplet), ‘And it suffices you as an illness that you are spending the night with a full belly and around you are livers yearning for the dry food’.

And it is as if am with your speaker saying, ‘When this was the daily subsistence of the son of Abu Talib, then the weakness would make him sit back from fighting the peers and confront the braves’.

Indeed! And the three in the wilderness is solid timber, and the green twigs have thing barks, and the vegetation of the bushes are stronger for igniting fire and slow in dying off, and am from like the branch from the branch, and the forearm from the upper arm.
By Allahazwj! If the Arabs were to fight each other upon fighting, jasws would not turn away from them, and if jasws were to be enabled an opportunity, jasws would hasten to it and, jasws shall strive to purify the earth from this inverted person (Muawiya) and of the deformed body until the dry soil is removed from the harvested grain.

إِلَّاَّ إِنَّ اللَّهُ تَحْبِبُ الْقُرُونَ الَّذِينَ غَرَرْتَيِمْ بِيَدَاِيَ وَ اجْتَنَبْتُ الذَّهَابَ فِي َْدَاحِضيˌ وَ لََّ أَذْلِّ يِنِي وَ لََّ أَسْلَسُ لَّيْنِي وَ أَيُّ اللَّهِ يَََّنَا حَيَتُ ْيِنْ حيبَاليˌ وُفْ يقَ وَ السَّالَيُ ْي

To you (jasws say), away from me O world! Your rope is upon your shoulder blades. jasws have removed myself from your claws and fled from your snares and kept away from going in your slippery slopes. Where are the generations whom you deceived by your caresses? Where are the communities, those whom you had enticed with your trappings? Here, they are pledged to the graves and mortified in the tombs.

وَ اللَّهُ لَوْ كُنْتُ شَخْصًا مَّرْتِي وَ قَالَبًا حَبَشَي ْيِنْ حَبَاشِليˌ وَ اجْتَنَبْتُ الذَّهَابَ فِي َْدَاحِضيˌ وَ أَمَّ مُفْتِهِمْ قُرُونَ اللَّهِ وَ مَّلَأَنَّهُمْ إِلَّيْنِي وَ أَوْزَقْيُهُمْ مَوَارِدَ النَّبَلَادِ إِذَا لَّا وَدُ وَ لََّ صَدَرُ

By Allahazwj! If jasws were an opining person and a having a moulded heart, jasws would establish the penalties of Allahazwj upon you all regarding the servants you have deceived by the long hopes, and the communities you threw into the collapse, and kings you submitted to the ruination, and drove them to the places of affliction where there is neither any arriving not leaving.

هَيْهَاََ َْنْ وَليئَ دَحْضَكي زَليقَ وَ َْنْ رَكيعَ لَُْجَكي غَريقَ وَ َْني ازْوَرَّ َِنْ حيبَاليˌ وُفْ يقَ وَ السَّالَيُ ْي

Far be it! One who treads upon your slopes slips, and one who rides your waves drowns, and the one evading your snares was harmonised with the safety from you. He does not care if his surroundings are straitened, and the world in his presence is like a day about to end.

هَيْهَاََ َْنْ وَليئَ دَحْضَكي زَليقَ وَ َْنْ رَكيعَ لَُْجَكي غَريقَ وَ َْني ازْوَرَّ َِنْ حيبَاليˌ وُفْ يقَ وَ السَّالَيُ ْي

Get away from me, for by Allahazwj, jasws will not be humbled to you so you can disgrace me, nor will jasws bow to you so you can lead me! And jasws swear an oath by Allahazwj! jasws shall make an exclusion in it with the Desire of Allahazwj. jasws shall train myself with a training, being happy with it to the disc of bread, whenever jasws am able to feed upon it and be content with the salt as a dip, and jasws shall dry out mytears to be free of its tears like a spring whose water has depleted.

أَ تََْتَليئُ السَّاشيمَةُ ْينْ ريِْييهَا ف َتَبُِْكَ وَ تَشْبَ عُ الرَّبييضَةُ َِنْ ُِشْبيهَا فَتََْبيضَ وَ يََْكُلُ َِلي ٌّ ْينْ زَاديهي ف َيَهْجَعَ ق َرََّْ إيذاا َِيْنُهُ إيذَا اق ْتَدَى ب َ
Should Ali\textsuperscript{asws} fill up from his\textsuperscript{asws} provision like the cattle do from their pastures and they kneel down, and (like) the goats do from their feed and they lie down? His\textsuperscript{asws} eyes would be pained when he\textsuperscript{asws} imitates after (many) years, the loose beasts, and the pastured cattle.

Beatitude is for a soul which fulfils to its Lord\textsuperscript{azwj} its obligations, and endures its adversities, and flees from closing his eyes during the night, until when the sleep overcomes him, so he sleeps on its ground and pillows with his palm among a community of ones whose eyes hold vigil fearing their return, and are fearing from sleeping on their sides, and they are humming with the Zikr of their Lord\textsuperscript{azwj}. Their sins have been erased and they are cured due to their prolonged seeking of Forgiveness.

Fear Allah\textsuperscript{azwj}, O Ibn Huneyf, and let yourself be sufficed with your own bread for you to be finished off from the Fire\textsuperscript{asws}.

(The book) ‘Nahj Al Balagah’ – From a Hadeeth by Zirar Bin Zamrah Al Zabaie during his entry to see Muawiya, and his asking him about Amir Al Momineen\textsuperscript{asws}.

He said, ‘I had seen him\textsuperscript{asws} in one of his\textsuperscript{asws} places, and the night had brought down its darkness, and he\textsuperscript{asws} was standing in his\textsuperscript{asws} prayer niche, holding to his\textsuperscript{asws} beard, being restless like the restlessness of the injured (near to death), crying grief-stricken and saying: ‘O world! O world! To you (I\textsuperscript{asws} say), get away from me! Is it to me\textsuperscript{asws} you are displaying? Or to me\textsuperscript{asws} you are being desirous?

Do not come near me\textsuperscript{asws} with your approach. Deceive other than me\textsuperscript{asws}. There is no need for me\textsuperscript{asws} regarding you. I\textsuperscript{asws} have already divorced you thrice, there is no return in it. Your life is short, and your occurrence (in my\textsuperscript{asws} mind) is little, and your ownership is basic. Aah, from the scarcity of provision and the long journey (to the Hereafter), and loneliness of the road, and the mighty resource and the roughness of the bed\textsuperscript{asws}.

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721 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 27

722 Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 28
From Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Your world in my\textsuperscript{asws} presence is like a journey to a sweet spring. When their usher shouts with them, they depart, not are its pleasures in my\textsuperscript{asws} eye (view) except like a boiling spring I\textsuperscript{asws} drink from in the evening, and a morsel of colocynth I\textsuperscript{asws} have to taste, and poison of a snake I\textsuperscript{asws} have to be quenched with a full cup, and a necklace of fire I\textsuperscript{asws} am noosed with suffocating, and I\textsuperscript{asws} have patched up this armour of mine until I\textsuperscript{asws} am embarrassed from its patches’’.\textsuperscript{723}

\textsuperscript{723} Bihar Al Awaar – V 40, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 98 H 29