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CHAPTER 98

AL-BAYYINA

(8 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (لم يكن) كان بريئاً من المشركين، و ادخل في دين محمد (صلى الله عليه و آله)، و بعثه الله عز و جل مؤمناً، و حاسبه حساباً يسيراً».

Ibn Babuwayh, by his chain, from Abu Bak AL-Hazramy,

'Abu Ja'far^{asws} having said; 'The one who recites 'سورة [98:1] Those who (AL-Bayyina) would be remote from the Polytheists, and would have entered in the Religion of Muhammad^{saww}, and Allah^{azwj} would Resurrect him as a 'مؤمناً' Believer, and Reckon him with an easy reckoning'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان يوم القيامة مع خير البرية رفيقا و صاحباً، و هو علي (عليه السلام)، و إن كتبت في إناء جديد و نظر فيها صاحب اللقوة بعينه برىء منها».

And from Khawas AL-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, on the Day of Judgement, he would be a friend and a companion of the best of the created beings (Khayr Al-Bariyya)- and he is Ali^{asws}. And if it is written in a new bowl, and the owner looks into it by his eyes, would be freed from it (pain)'.²

و قال الصادق (عليه السلام): «من كتبها و علقها عليه، و كان فيه يرقان، زال عنه، و إذا علق على بياض بالعين، و البرص، و شرب ماؤها، دفعه الله عنه، و إن شربت ماءها الحوامل نفعتها، و سلمتها من سموم الطعام، و إذا كتبت على جميع الأورام أزلتها بقدره الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it (Ch. 98) and attaches it to himself (amulet), and he was with jaundice, it would recede from him. And if he attaches it for the whiteness of the eyes, and the leprosy, and drinks it's water, Allah^{azwj} would Repulse it from him. And if the pregnant woman drinks it, it would be beneficial for her, and it would keep her safe from the food poisoning. And if it is written upon all of the tumours, they would diminish by the Power of Allah^{azwj} the High'.³

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه وآله قال: ومن قرأها كان يوم القيامة مع خير البرية مسافراً ومقيماً

¹ (ثواب الأعمال: 124).

² Tafseer Al Burhan - H 11795

³ (خواص القرآن: 15 «مخطوط»)

In Majma AL-Bayan – Ubayy Bin Ka'b, who says:

'The Prophet^{saww} has said: 'And the one who recites it, on the Day of Judgement he would be travelling and residing with the best of the created beings (Khayr AL-Bariyya)'.⁴

عن ابى الدرداء قال: قال رسول الله صلى الله عليه وآله: لو يعلم الناس ما في " لم يكن الذين كفروا " لعطلوا الاهل والمال وتعلموها، فقال رجل من خزاعة: ما فيها من الاجر يا رسول الله؟ قال: لا يقرأها منافق أبدا ولا عبد في قلبه شك في الله عزوجل، والله ان الملائكة المقر بين ليقرؤها منذ خلق الله السماوات والارض لا يفترون من قرائتها، وما من عبد يقرأها بليل الا بعث الله ملائكة يحفظونه في دينه ودنياه، ويدعون له بالمغفرة والرحمة، فان قرأها نهارا أعطى عليها من الثواب مثل ما أضاء عليها النهار وأظلم عليه الليل.

From Abu Al-Darda who said,

'The Rasool-Allah^{saww} said: 'If only the people knew what was in 'لم يكن الذين كفروا' (the Chapter) [98:1], they would have stopped their family life and their money (earning efforts) in order to learn it'. So a man from Khaza'at said, 'What is in it from the Rewards, O Rasool-Allah^{saww}?'. He^{saww} said: 'The hypocrite would not recite it ever, nor will the servant in whose heart is doubt regarding Allah^{azwj} Mighty and Majestic. By Allah^{azwj}, the Angels of Proximity have been reciting it since Allah^{azwj} Created the Heaven and the earth, not having calmed down from reciting it. And there is none from the servants who recites it at night except that Allah^{azwj} would Send the Angels to Protect him in his Religion and his world, and they will be calling for his Forgiveness and the Mercy. So if it is recited during the day, he would be Given from the Rewards similar to what is illuminated by the day and darkened by the night'.⁵

في اصول الكافي على بن محمد عن بعض أصحابه عن احمد بن محمد ابن ابى نصر قال: رفع إلى أبو الحسن عليه السلام مصحفا وقال لا تنتظر فيه، ففتحته وقرأت فيه: " لم يكن الذين كفروا " فوجدت فيها اسم سبعين رجلا من قريش بأسمائهم و أسماء آبائهم.

In Usool AL-Kafi – Ali Bin Muhammad, from one of his companions, from Ahmad Bin Muhammad Ibn Abu Nasr who said,

'Abu Al-Hassan^{asws} raise the Parchment and said; 'You do not look in it'. So he^{asws} opened it and recited from it (the Chapter) [98:1] 'لم يكن الذين كفروا'. So it was found therein the names of seventy men from Qureysh, by their names and the names of their fathers.⁶

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «البينة: محمد رسول الله (صلى الله عليه وآله)».

Then said, 'And in the report of Abu Al-Jaroud,

from Abu Ja'far^{asws} having said: '(Al-Bayyina) 'The Evidence', is Muhammad^{saww}.⁷

⁴ Tafseer Noor Al Saqalayn – CH 98 H 2

⁵ Tafseer Noor Al Saqalayn – CH 98 H 3

⁶ Tafseer Noor Al Saqalayn – CH 98 H 4

⁷ (تفسير القمي 2: 432).

VERSES 1 – 8

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ {1} رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً {2} فِيهَا كُتِبَ قِيمَةٌ {3} وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ {4}

وَمَا أَمُرُوا إِلَّا لِیَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ {5} إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ {6} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ {7} جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ {8}

[98:1] Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence: [98:2] An messenger from Allah, reciting pure pages, [98:3] Wherein are all the right ordinances. [98:4] And those who were given the Book did not become divided except after clear evidence had come to them. [98:5] And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion. [98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of the created beings. [98:7] (As for) those who believe and do good, surely they are the best of the created beings. [98:8] Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord

شرف الدين النجفي، قال: روى محمد بن خالد البرقي مرفوعاً، عن عمرو بن شمر، عن جابر ابن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ، قال: «هم مكذبو الشيعة، لأن الكتاب هو الآيات، و أهل الكتاب الشيعة».

Sharaf AL-Deen Najafy, from Muhammad Bin Khalid AL-Barqy with an unbroken chain from Amro Bin Shimr, from Jabir Bin Yazeed, who says:

‘Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic **[98:1] Those who disbelieved from among the followers of the Book**, he^{asws} said: ‘They belied the Shiah, because ‘الكتاب’ ‘the Book’ is the Verses, and ‘أهل الكتاب’ (the People of the Book) are the Shiah’.

و قوله: وَ الْمُشْرِكِينَ مُتَفَكِّينَ يَعْنِي الْمُرْجِيَّةَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ، قال: حتى يتضح لهم الحق، و قوله: رَسُولٌ مِنَ اللَّهِ يَعْنِي مُحَمَّدًا (صلى الله عليه و آله)، يَتْلُوا صُحُفًا مُطَهَّرَةً يَعْنِي يَدُلُّ عَلَى أُولَى الْأَمْرِ مِنْ بَعْدِهِ وَ هُمُ الْأُئِمَّةُ (عليهم السلام) و هم الصحف المطهرة.

And His^{azwj} Words **and the polytheists** Meaning the Murjites **could not have separated (from the faithful) until there had come to them the clear evidence.** He^{asws} said: ‘Until the Truth is clarified for them’. And His^{azwj} Words **[98:2] A messenger from Allah**, Meaning Muhammad^{saww}, **reciting pure pages**, Meaning evidencing to the Master^{asws} of the Command (Ul Al-Amr) after him^{saww}, and they are the Imams^{asws}, and it is they^{asws} who are the Pure Pages’.

و قوله: فِيهَا كُتِبَ قِيمَةٌ أَي عِنْدَهُمُ الْحَقُّ الْمُبِينُ، و قوله: وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ يَعْنِي مَكْذِبِي الشَّيْخَةِ، و قوله: إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ أَي مِنْ بَعْدِ مَا جَاءَهُمُ الْحَقُّ وَ مَا أَمُرُوا هُوَ الْأَصْنَافُ إِلَّا لِیَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَ

وَيُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ الصَّلَاةَ: أمير المؤمنين علي بن أبي طالب (عليه السلام) وَ ذَلِكَ دِينُ الْقِيَمَةِ. قال: هي فاطمة (عليها السلام).

And His^{azwj} Words **[98:3] Wherein are all the right ordinances**, i.e in their^{asws} possession is the Manifest Truth. And His^{azwj} Words **[98:4] And those who were given the Book did not become divided**, meaning those who belied the Shiah. And His^{azwj} Words **except after clear evidence had come to them**, i.e., from after what came to them from the Truth **[98:5] And they** meaning these types (of people) **were not enjoined anything except that they should serve Allah, being sincere to Him in obedience upright** and the sincerity in the belief by Allah^{azwj} and His^{azwj} Rasool^{saww} and the Imams^{asws} **and keep up prayer and pay the poor-rate**, and 'الصلاة' is the Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} **and** 'ذَلِكَ دِينُ الْقِيَمَةِ' **that is the right religion**, (that refers to) she^{asws} is Fatima^{asws}.

و قوله: الَّذِينَ آمَنُوا وَ عَمَلُوا الصَّالِحَاتِ، قال: الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ بِأُولِي الْأَمْرِ وَ أَطَاعُوهُمْ بِمَا أَمَرُوهُمْ بِهِ، فَذَلِكَ هُوَ الْإِيمَانُ وَ الْعَمَلُ الصَّالِحُ.

And His^{azwj} Words **[98:7] (As for) those who believe and do good**, he^{asws} said: 'The ones who believe in Allah^{azwj}, and in His^{azwj} Rasool^{saww}, and in the Masters^{asws} of the Command (Ul Al-Amr) and obey them by whatever they^{asws} command them to, so that is the belief and the good deeds'.⁸

و قال: قوله: رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ، قال أبو عبد الله (عليه السلام): «الله راض عن المؤمن في الدنيا و الآخرة، و المؤمن و إن كان راضيا عن الله فإن في قلبه ما فيه، لما يرى في هذه الدنيا من التمحيص، فإذا عابن الثواب يوم القيامة رضى عن الله الحق حق الرضا، و هو قوله: وَ رَضُوا عَنْهُ، و قوله: ذَلِكَ لِمَنْ حَسْبِيَ رَبُّهُ أَي أطاع ربه».

And he^{asws} said: 'His^{azwj} Words **[98:8] Allah is well pleased with them and they are well pleased with Him**, Abu Abdullah^{asws} said: 'Allah^{azwj} is Pleased with the Believer in the world and the Hereafter, and the Believer, if he is pleased with Allah^{azwj} for in his heart is what is in it, when he sees in this world the scrutiny, so when he sees the Rewards of the Day of Judgement, he would be pleased with Allah^{azwj} with the true satisfaction, and it is His^{azwj} Statement **and they are well pleased with Him**. And His^{azwj} Words **that is for him who fears his Lord**, i.e., obedience to his Lord^{azwj}'.⁹

شرف الدين النجفي: و روى علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ ذَلِكَ دِينُ الْقِيَمَةِ، قال: «هو ذلك دين القائم (عليه السلام)».

Sharaf Al-Deen Najafy, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[98:5] . . and that is the right religion**, he^{asws} said: 'It is the Religion of Al-Qaim^{asws}'.¹⁰

و عنه: عن أحمد بن محمد الوراق، عن أحمد بن إبراهيم، عن الحسن بن أبي عبد الله، عن مصعب بن سلام، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، عن جابر بن عبد الله (رضي الله عنه)، قال: «قال رسول الله (صلى الله عليه و آله) في مرضه الذي قبض فيه لفاطمة (عليها السلام): يا بنية بأبي أنت و أمي، أرسلني إلى بعلك فادعيه إلي»، فقالت فاطمة للحسن (عليه السلام): انطلق إلى أبيك، فقل له: إن جدي يدعوك. فانطلق إليه الحسن فدعاه، فأقبل

⁸ (تأويل الآيات 2: 829 / 1).

⁹ (تأويل الآيات 2: 830 / 1).

¹⁰ (تأويل الآيات 2: 831 / 2).

And from him, from Ahmad Bin Muhammad AL-Waraaq, from Ahmad Bin Ibrahim, from AL-Hassan Bin Abu Abdullah, from Mas'ab Bin Salaam, from Abu Hamza AL-Sumaly, who has said:

'Abu Ja'far^{asws}, from Jabir Bin Abdullah^{ra} having said: 'The Rasool-Allah^{saww}, during his^{saww} illness in which he^{saww} passed away, said to Fatima^{asws}: 'O my^{saww} daughter^{asws}! May my^{saww} father^{as} and my^{saww} mother^{as} be sacrificed for you^{asws}. Send for your^{asws} husband^{asws} to come to me^{saww}. Fatima^{asws} said to Al-Hassan^{asws}: 'Go to your^{asws} father^{asws}, say to him^{asws} that your^{asws} grandfather^{saww} is calling you^{asws}'. So Al-Hassan^{asws} went to him^{asws} to call him^{asws}. Amir-ul-Momineen^{asws} came over until he^{asws} came up to the Rasool-Allah^{saww}, and Fatima^{asws} was in his^{saww} presence, and she^{asws} was saying: 'Wah! Grief of your^{saww} grief, O father^{saww}!'

فقال رسول الله (صلى الله عليه و آله): لا كرب على أبيك بعد هذا اليوم. يا فاطمة، إن النبي لا يشق عليه الجيب، و لا يخمس عليه الوجه، و لا يدعى عليه بالويل، و لكن قلتي كما قال أبوك على ابنه إبراهيم: تدمع العين، و قد يوجع القلب، و لا نقول ما يسخط الرب، و إنا بك- يا إبراهيم- لمحزونون، و لو عاش إبراهيم لكان نبيا.

The Rasool-Allah^{saww} said: 'Do not grieve over your^{asws} father^{saww} after this day. O Fatima^{asws}, for the Prophet^{saww}, the enclave (grave) is not difficult for him^{saww}, nor with there even be a scratch upon his^{saww} face, nor is he^{saww} being called to the doom, but my^{saww} words are like what your^{asws} father^{saww} said to his^{saww} son^{as} Ibrahim^{as} (Prophet Mohammed^{saww}'s son who died very young): 'The eyes shed tears, and the heart has been hurt, and we do not say that which Angers the Lord^{azwj}, and I^{saww} am, by you^{as} – O Ibrahim^{as} – in grief, and had Ibrahim^{as} lived, he^{as} would have been a Prophet^{as}'.

ثم قال: يا علي ادن مني. فدنا منه، فقال: أدخل أذنك في فمي. ففعل، فقال: يا أخي، ألم تسمع قول الله عز و جل في كتابه: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ؟ قال: بلى، يا رسول الله. قال: هم أنت و شيعتك، تجيئون غرا محجلين شباعا مرويين،

Then Prophet^{saww} said: 'O Ali^{asws}! Come near me^{saww}. So he^{asws} went near him^{saww}. He^{saww} said: 'Bring your^{asws} ears very close to my^{saww} mouth'. So he^{asws} did it. He^{saww} said: 'O my^{saww} brother^{asws}! Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [98:7] (As for) those who believe and do good, surely they are the best of the created beings?' He^{asws} said: 'Yes'. He^{saww} said: 'They are you^{asws} and your^{asws} Shiah. You all will be coming as youths with resplendent faces.

ألم تسمع قوله الله عز و جل في كتابه: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ؟ قال: بلى، يا رسول الله قال: هم أعداؤك و شيعتهم، يجيئون يوم القيامة مسودة وجوههم ظماء مظمئين، أشقياء معذبين، كفارا منافقين، ذاك لك و لشيعتك، و هذا أعدوك و شيعتهم».

Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book [98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of the created beings?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'They are your^{asws} enemies and enemies of your^{asws} Shiah, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented, Infidels,

Hypocrites. That, would be for you^{asws} and your^{asws} Shiah, and this, would be for your^{asws} enemies and the enemies of your^{asws} Shiah'.¹¹

و عنه: عن جعفر بن محمد الحسني، و محمد بن أحمد الكاتب، قال: حدثنا محمد بن علي بن خلف، عن أحمد بن عبد الله، عن معاوية، عن عبيد الله بن أبي رافع، عن أبيه، عن جده أبي رافع: أن عليا (عليه السلام) قال لأهل الشورى: «أنشدكم بالله، هل تعلمون يوم أنيتكم و أنتم جلوس مع رسول الله (صلى الله عليه و آله) فقال: هذا أخي قد أتاكم، ثم التفت إلى الكعبة، قال: و رب الكعبة المبنية، إن هذا و شيعته هم الفائزون يوم القيامة، ثم أقبل عليكم و قال: أما إني أولكم إيمانا، و أقومكم بأمر الله، و أوفاكم بعهد الله، و أفضاكم بحكم الله، و أعدلكم في الرعية، و أقسمكم بالسوية، و أعظمكم عند الله مزية، فأنزل الله سبحانه: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ فِكْبِرُ رَسُولِ اللَّهِ (صلى الله عليه و آله) و كبرتم، و هنأتموني بأجمعكم، فهل تعلمون أن ذلك كذلك؟» قالوا: اللهم نعم.

From him, from Ja'far Bin Muhammad AL-Hasny, and Muhammad Bin Ahmad AL-Katib, from Muhammad Bin Ali Bin Khalaf, from Ahmad Bin Abdullah, from Muawiya, from Ubeydullah Bin Abu Raf'a, from his grandfather Abu Raf'a that:

'Ali^{asws} said to the people of the consultative council (Shura): 'I^{asws} adjure you to Allah^{azwj}! Do you know of the day I^{asws} came to you whilst you were seated with the Rasool-Allah^{saww}, so he^{saww} (Rasool Allah^{saww}) said: 'This is my^{asws} brother^{asws} who has come to you. Then he^{saww} turned towards the Kabah and said: 'By the Lord^{azwj} of the built Kabah, this one here and his^{asws} Shiah are the successful ones on the Day of Judgement. Then he^{saww} turned towards you all and said: 'But rather, he^{asws} is higher than you in belief, and stronger with the Command of Allah^{azwj}, and more loyal than you with the Covenant of Allah^{azwj}, and more Judicial with the Judgements of Allah^{azwj}, and deals with justice among the citizens, and distributes with equity, and is greater in the Presence of Allah^{azwj} in merits', so Allah^{azwj} the Glorious Revealed **[98:7] (As for) those who believe and do good, surely they are the best of the created beings.** So the Rasool-Allah^{saww} exclaimed (Takbeer) and so did all of you and you all congratulated me^{asws}. So do you know that it happened like that?' They said, 'Our Allah^{azwj}, yes!'¹²

الشيخ في (أماليه)، قال: قرئ على أبي القاسم علي بن شبل بن أسد الوكيل، و أنا أسمع، في منزله ببغداد في الربض بباب محول في صفر سنة عشر و أربعمائة: حدثنا ظفر بن حمدون بن أحمد بن شداد البادرائي أبو منصور ببادرايا في شهر ربيع الآخر من سنة سبع و أربعين و ثلاثمائة، قال: حدثنا إبراهيم بن إسحاق النهاوندي الأحمري في منزله بفارسفان من رستاق الأسفيدهان من كورة نهاوند في شهر رمضان من سنة خمس و تسعين و مائتين، قال: حدثنا عبد الله بن حماد الأنصاري، عن عمرو بن شمر، عن يعقوب بن ميثم التمار مولى علي بن الحسين، قال: دخلت على أبي جعفر (عليه السلام)، فقلت له: جعلت فداك يا بن رسول الله، إني وجدت في كتب أبي أن عليا (عليه السلام) قال لأبي ميثم: «أحبب حبيب آل محمد و إن كان فاسقا زانيا، و أبغض مبغض آل محمد و إن كان صواما قوما، فإني سمعت رسول الله (صلى الله عليه و آله) و هو يقول: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثُمَّ التفت إلي، و قال: هم و الله [أنت] و شيعتك يا علي، و ميعادك و ميعادهم الحوض غدا، غرا محجلين متوجين». فقال أبو جعفر: «هكذا هو عيان في كتاب علي (عليه السلام)».

AL-Sheykh in his Amaali, said, 'Abu AL-Qasim Ali Bin Shibl Asad AL-Wakeel read it and I heard, in his house at Baghdad, in AL-Rabz at the door of Mahowl in the year four hundred and ten, 'It has been narrated to us from Zafar Bin Hamdoun Bin Ahmad Bin Shadaad AL-Badarai Abu Mansour at Badariya in the Month of Rabbi AL-Akhar from the year three hundred and forty seven, said, 'It has been narrated to us from Ibrahim Bin Is'haq AL-Nahawandy AL-Ahmari in his house at Farsfaan, from Rasfaw Al-Asfaydhan, from Kowrat Nahawand in the Month of Ramadhan, from the year two

¹¹ (تأويل الآيات 2: 5/832)

¹² (تأويل الآيات 2: 6/833)

hundred and ninety five, said, 'It has been narrated to us from Abdullah Bin Hamaad AL-Ansary, from Amro Bin Shimr, from Yaquob Bin Maysam AL-Tammar, who has said:

The slave of Ali^{asws} Bin Al-Husayn^{asws} who said, 'I came up to Abu Ja'far^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of the Rasool-Allah^{saww}! I have found in the book of my father that Ali^{asws} said to Abu Maysam: 'Love the one who loves the Progeny^{asws} of Muhammad^{saww} even if he was an evil doer and an adulterer, and hate the one who hates the Progeny^{asws} of Muhammad^{saww} even if he was a Fasting one, and a Praying one, for I^{asws} have heard the Rasool-Allah^{saww} having said: '**[98:7] (As for) those who believe and do good, surely they are the best of the created beings.** Then he^{saww} turned towards me^{asws} and said: 'By Allah^{azwj}! They are you^{asws} and your^{asws} Shiah, O Ali^{asws}, and your^{asws} appointment and their appointment is at the Fountain tomorrow, with resplendent faces'. So Abu Ja'far^{asws} said: 'This is how it has been seen in the Book of Ali^{asws}'.¹³

و عنه، قال: أخبرنا أبو عبد الله أحمد بن عبدو، المعروف بابن الحاشر، قال: أخبرنا أبو الحسن علي بن محمد بن الزبير القرشي، قال: أخبرنا علي بن الحسن بن فضال، قال: أخبرنا العباس بن عامر، قال: حدثنا أحمد بن رزق، عن يحيى بن العلاء الرازي، عن أبي عبد الله (عليه السلام)، قال: «دخل علي (عليه السلام) على رسول الله (صلى الله عليه وآله)، و هو في بيت أم سلمة، فلما رآه، قال: كيف أنت يا علي إذا جمعت الأمم، و وضعت الموازين، و برز لعرض خلقه، و دعي الناس إلى ما لا بد منه؟ قال: فدمعت عين أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه وآله): ما يبكيك يا علي، تدعى و الله أنت و شيعتك غرا محجلين، رواء مرويين، مبيضة وجوههم، و يدعى بعدوك مسودة وجوههم، أشقياء معذبين، أما سمعت إلى قول الله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتِكَ، وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ، عدوك يا علي».

And from him, from Abu Abdullah Ahmad Bin Abdou well known as Ibn AL-Hashir, from Abu AL-Hassan Ali Bin Muhammad Bin AL-Zubeyr AL-Qureyshi, from Ali Bin AL-Hassan Bin Fazaal, from AL-Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin AL-A'ala AL-Razy, who has said:

'Abu Abdullah^{asws} said that Ali^{asws} came up to the Rasool-Allah^{azwj}, and he^{saww} was in the House of Umme Salma^{ar}. When he^{saww} saw him^{asws}, he^{saww} said: 'How will you (react), O Ali^{asws}, when the communities get together, and place the scales, and fight against where their Creator had Placed it, and call the people to what did not emanate from Him^{azwj}?' The eyes of Amir-ul-Momineen^{asws} shed tears, so the Rasool-Allah^{saww} said: 'What makes you^{asws} weep, O Ali^{asws}? By Allah^{azwj}, you^{asws} and your^{asws} Shiah would be called with Resplendent and with bright faces, and your^{asws} enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah^{azwj} **[98:7] (As for) those who believe and do good, surely they are the best of the created beings. That is you^{asws} and your^{asws} Shiah. [22:57] And (as for) those who disbelieve in and reject Our communications, are your^{asws} enemies, O Ali^{asws}**'.¹⁴

ابن شهر آشوب: عن أبي بكر الهذلي، عن الشعبي: أن رجلاً أتى رسول الله (صلى الله عليه وآله) فقال: يا رسول الله، علمني شيئاً ينفعني الله به. قال: «عليك بالمعروف، فإنه ينفعك في عاجل دنياك و آخرتك»، إذ أقبل علي (عليه السلام)، فقال: «يا رسول الله، فاطمة تدعوك» قال: «نعم». فقال الرجل: من هذا يا رسول الله؟ قال: «هذا من الذين أنزل الله فيهم إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ».

Ibn Shehr Ashub, from Abu Bakr AL-Hazly, from AL-Sha'by, that,

¹³ (الأمالي 2: 19)

¹⁴ (المناقب 3: 68).

'A man came to the Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Teach me something which would benefit me with Allah^{azwj}'. He^{saww} said: 'It is on you to be with the good, for it would be beneficial regarding your term in the world and for the Hereafter'. When Ali^{asws} came, so he^{asws} said, 'O Rasool-Allah^{saww}, Fatima^{asws} is calling you^{saww}'. He^{saww} said; 'Yes'. So the man said, 'Who is this, O Rasool-Allah^{saww}?'. He^{saww} said: 'This is the one for whom^{asws} Allah^{azwj} revealed [98:7] (As for) those who believe and do good, surely they are the best of the created beings'.¹⁵

أبو نعيم الأصفهاني في (ما نزل من القرآن في علي (عليه السلام)): بالإسناد، عن شريك بن عبد الله، عن أبي إسحاق، عن الحارث، قال علي (عليه السلام): «نحن أهل بيت لا نقاس بالناس». فقام رجل فأتى ابن عباس، فأخبره بذلك، فقال: صدق علي، النبي لا يقاس بالناس؟ و قد نزل في علي (عليه السلام) إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Abu Na'eem AL-Isfahany in 'What Came down from the Quran regarding Ali^{asws}' (Ma NazAL-Min AL-Quran Fi Ali^{asws}) – By his chain, from Shareek Bin Abdullah, from Abu Is'haq, from AL-Haris who said:

'Ali^{asws} said: 'We^{asws}, the People^{asws} of the Household cannot be compared with the (other) people'. So a man stood up and came to Ibn Abbas and informed him of that. So he said, 'Ali^{asws} has spoken the truth. The Prophet^{saww} did not compare them^{asws} with the people. And it has been Revealed regarding Ali^{asws} [98:7] (As for) those who believe and do good, surely they are the best of the created beings'.¹⁶

أبو بكر الشيرازي في كتاب (نزول القرآن في شأن أمير المؤمنين (عليه السلام)): أنه حدث مالك ابن أنس، عن حميد، عن أنس بن مالك، قال: إِنَّ الَّذِينَ آمَنُوا نَزَلَتْ فِي عَلِيٍّ، صدق أول الناس برسول الله (صلى الله عليه و آله) وَ عَمِلُوا الصَّالِحَاتِ تَمَسَّكُوا بِأَدَاءِ الْفَرَائِضِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ يعني علياً أفضل الخليفة بعد النبي (صلى الله عليه و آله)، إلى آخر السورة.

Abu Bakr AL-Shirazy in the Book 'The Quran was Revealed regarding the glory of Amir-ul-Momineen^{asws}' (Nuzool AL-Quran Fi Sha'n Amir-ul-Momineen^{asws}) – It has been narrated by Maalik Bin Anas, from Hameed, from Anad Bin Maalik who said:

'[98:7] (As for) those who believe was Revealed regarding Ali^{asws}. He^{asws} was the first to ratify the Rasool-Allah^{saww} and do good, attachment to the fulfilment of the Obligation surely they are the best of the created beings, Meaning Ali^{asws} is the best Caliph after the Prophet^{saww}, – up to the end of the Chapter'.¹⁷

الأعمش، عن عطية، عن الخدري، و روى الخطيب الخوارزمي، عن جابر، أنه لما نزلت هذه الآية قال النبي (صلى الله عليه و آله): «علي خير البرية» و في رواية جابر: كان أصحاب رسول الله (صلى الله عليه و آله) إذا أقبل علي قالوا: جاء خير البرية.

Al-Amsh, from Atiya, from AL-Khudy, and AL-Khateeb AL-Khawarizmy reported from Jabir:

'When this Verse was revealed, the Prophet^{saww} said: 'Ali^{asws} is the best of the Created beings (Khayr Al-Bariyya)'. And in the report of Jabir – Whenever Ali^{asws}

¹⁵ (الأمالي 2: 283)

¹⁶ (المناقب 3: 68)

¹⁷ (المناقب 3: 68).

came, the companions of the Rasool-Allah^{azwj} used to say, 'The best of the Created beings' (Khayr Al-Bariyya) has come'.¹⁸

[و قال] علي بن إبراهيم، [في قوله]: وَ مَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ، قال: لما جاءهم رسول الله (صلى الله عليه و آله) بالقرآن خالفوه و تفرقوا بعده، قوله: حُنْفَاءَ، قال: طاهرين، قوله: وَ ذَلِكَ دِينُ الْقِيَمَةِ، أي دين قيم، قوله: إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ قال: أنزل عليهم القرآن فارتدوا و كفروا و عصوا أمير المؤمنين (عليه السلام) أولئك هُمُ شَرُّ الْبَرِيَّةِ، قوله: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ، قال: نزلت في آل الرسول (عليهم السلام).

And Ali Bin Ibrahim (Tafseer Qummi) said:

'Regarding His^{azwj} Words [98:4] **And those who were given the Book did not become divided except after clear evidence had come to them**, he^{asws} said: 'When the Rasool-Allah^{saww} came with the Quran, they opposed him^{saww} and dispersed after him^{saww}'. [98:5] **upright**, he^{asws} said: 'The pure'.

His^{azwj} Words [98:5] **and that is the right religion, i.e., a valuable Religion**. His^{azwj} Words [98:6] **Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein**, he^{asws} said: 'The Quran was Revealed against them, so they reneged, and denied, and disobeyed Amir-ul-Momineen^{asws} they are the worst of the created beings. His^{azwj} Words [98:7] **(As for) those who believe and do good, surely they are the best of the created beings**, he^{asws} said; 'It was Revealed regarding the Family^{asws} of the Rasool-Allah^{azwj}'.¹⁹

أحمد بن محمد بن خالد، عن يعقوب بن يزيد، عن بعض الكوفيين، عن عنبسة، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ، قال: «هم شيعتنا أهل البيت».

Ahmad Bin Muhammad Bin Khalid, from Yaqoub Bin Yazeed, from one the people of AL-Kufa, from Anbasat, from Jabir:

'Abu Ja'far^{asws} regarding the Words of the High [98:7] **(As for) those who believe and do good, surely they are the best of the created beings**, he^{asws} said: 'They are our^{asws} Shiah, of the People^{asws} of the Household (of Holy Prophet^{saww})'.²⁰

و روى الطبرسي، رفعه: عن مقاتل بن سليمان، عن الضحاك، عن ابن عباس، في قوله: هُمُ خَيْرُ الْبَرِيَّةِ، قال: نزلت في علي و أهل بيته (عليهم السلام).

And Tabarsy has reported, with an unbroken chain from Maqaatil Bin Suleyman, from AL-Zahaaq, from Ibn Abbas,

Regarding His^{azwj} Words [98:7] **they are the best of men**, he^{saww} said: 'It was Revealed regarding Ali^{asws} and the People^{asws} of his^{asws} Household'.²¹

أحمدُ بنُ مُحَمَّدِ بنِ أَحْمَدَ عَنْ عَلِيِّ بنِ الْحَسَنِ النَّبِيِّ عَنْ مُحَمَّدِ بنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ مُحَمَّدِ بنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا قَالَ الْمُؤْمِنُ لِأَخِيهِ أَفَّ خَرَجَ مِنْ وَلِيَّتِهِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ

¹⁸ (المناقب 3: 69)

¹⁹ (تفسير القمي 2: 432).

²⁰ (المحاسن: 140 / 171). Tafseer Al Burhan – H 11820

²¹ (مجمع البيان 10: 795)

Ahmad Bin Muhammad bin Ahmad, from Ali Bin Al-Hasan Al-Taymi, from Muhammad Bin Abdullah, from Zurara, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{asws} saying: 'When the believers say to his brother, 'Uff!' he comes out from his guardianship. If he says, 'You are my enemy', one of the two has blasphemed, because Allah^{azwj} Mighty and Majestic does not Accept the deeds from anyone during the reproach of a Believer, and does not Accept from a Believer any deeds whilst he harbours evil in his heart against a Believer.

لَوْ كُشِفَ الْغِطَاءُ عَنِ النَّاسِ فَتَنظَرُوا إِلَى وَصَلِ مَا بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ الْمُؤْمِنِ خَضَعَتْ لِلْمُؤْمِنِينَ رِقَابُهُمْ وَتَسَهَّلَتْ لَهُمْ أُمُورُهُمْ وَ لَانَتْ لَهُمْ طَاعَتُهُمْ وَ لَوْ نَظَرُوا إِلَى مَرْدُودِ الْأَعْمَالِ مِنَ اللَّهِ عَزَّ وَجَلَّ لَقَالُوا مَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْ أَحَدٍ عَمَلًا

If the covering is Lifted from the people, so they enabled to see to the Means of what is between Allah^{azwj} Mighty and Majestic and the Believers. Their necks would become submissive to the Believers, and their matters would become easier for them and they would be obedient to them. And if they were to look at the deeds rejected by Allah^{azwj} Mighty and Majestic, they would say, 'Allah^{azwj} Mighty and Majestic does not Accept the deeds from anybody'.

وَ سَمِعْتُهُ يَقُولُ لِرَجُلٍ مِنَ الشَّيْبَعَةِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صَدِيقٌ

And I (the narrator) heard him^{asws} say to a man from the Shiah: 'You all are the good ones, and your women are the good ones. Every Believing woman is a beautiful Hourie, and every believing man is a truthful one'.

قَالَ وَ سَمِعْتُهُ يَقُولُ شَيْعَتُنَا أَقْرَبُ الْخَلْقِ مِنْ عَرْشِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ بَعْدَنَا وَ مَا مِنْ شَيْعَتِنَا أَحَدٌ يَقُومُ إِلَى الصَّلَاةِ إِلَّا اكْتَنَفَتْ فِيهَا عِدَّةٌ مِنْ خَالَفِهِ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهِ جَمَاعَةً حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ وَ إِنَّ الصَّائِمَ مِنْكُمْ لَيَرْتَعُ فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ حَتَّى يُفْطِرَ

He (the narrator) said, 'And I heard him^{asws} say: 'Our^{asws} Shiah would be the closest of the creatures to the Throne of Allah^{azwj} Mighty and Majestic on the Day of Judgement after us^{asws}. And there is no one from our^{asws} Shiah who stand to Pray except that the number of Angels equal to the ones opposed to him Pray for him in congregation for him until he is free from his Salat (Prayer). And the one from among you who Fasts will be enjoying in the Gardens of the Paradise, and the Angels prepare it for him until he breaks the Fast'.

وَ سَمِعْتُهُ يَقُولُ أَنْتُمْ أَهْلُ تَحِيَّةِ اللَّهِ بِسَلَامِهِ وَ أَهْلُ أَثَرَةِ اللَّهِ بِرَحْمَتِهِ وَ أَهْلُ تَوْفِيقِ اللَّهِ بِعِصْمَتِهِ وَ أَهْلُ دَعْوَةِ اللَّهِ بِطَاعَتِهِ لَا حِسَابَ عَلَيْكُمْ وَ لَا خَوْفَ وَ لَا حُزْنَ أَنْتُمْ لِلْجَنَّةِ وَ الْجَنَّةُ لَكُمْ أَسْمَاؤُكُمْ عِنْدَنَا الصَّالِحُونَ وَ الْمُصْلِحُونَ وَ أَنْتُمْ أَهْلُ الرِّضَا عَنِ اللَّهِ عَزَّ وَجَلَّ بِرِضَاةِ عَنَّا وَ الْمَلَائِكَةُ إِخْوَانُكُمْ فِي الْخَيْرِ فَإِذَا جُهِدْتُمْ ادْعُوا وَ إِذَا عَقَلْتُمْ اجْهَدُوا وَ أَنْتُمْ خَيْرُ الْبَرِيَّةِ دِيَارُكُمْ لَكُمْ جَنَّةٌ وَ قُبُورُكُمْ لَكُمْ جَنَّةٌ لِلْجَنَّةِ خُلُقْتُمْ وَ فِي الْجَنَّةِ نَعِيمُكُمْ وَ إِلَى الْجَنَّةِ تَصِيرُونَ.

And I (the narrator) heard him^{asws} say: 'You (Shiah) are the people Greeted by the Greetings of Allah^{azwj}, and the people Impacted by the Mercy of Allah^{azwj}, and the people Guided by the Protection of Allah^{azwj}, and the people Invited by Allah^{azwj} for being obedient to Him^{azwj}. There is no Accounting for you (Shiah), and no fear, and no grief. You are all for the Paradise and the Paradise is for you all. Your names

(titles) in our^{asws} presence are, 'the righteous', and 'the reformers'. And you are the people of the Pleasure of Allah^{azwj}, Him^{azwj} being Pleased with you, and the Angels are your brothers in the good. So if you are striving, they supplicate for you, and if you are in neglect, they strive for you. And you are the best of the created beings (Khayr AL-Bariyya). Your houses are gardens for your (living ones), and the graves are the garden for your (deceased). It is for the Paradise that you have been created, and it is in the Paradise that you will be Favoured by, and it is to the Paradise that you are travelling to'.²²

في تفسير العياشي عن محمد بن سابق بن طلحة الانصاري قال: مما قال هارون لابي الحسن موسى عليه السلام حين أدخل عليه: ما هذه الدار ودار من هي؟ قال: لشيعتنا فترة ولغيرهم فتنة، قال: فما بال صاحب الدار لا يأخذها؟ قال: أخذت منه عامرة ولا يأخذها الا معمورة، فقال: اين شيعتك فقرأ أبو الحسن عليه السلام: لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تأتيهم البينة قال: فنحن كفار؟ قال: لا ولكن كما قال: "الم تر إلى الذين بدلوا نعمة الله كفرا وأحلوا قومهم دار البوار" فغضب عند ذلك وغلظ عليه.

In Tafseer Al-Ayyashi, from Muhammad Bin Saabiq Bin Talha AL-Ansary who said:

'From what Haroun said to Abu Al-Hassan Musa^{asws} when he^{asws} came up to (see) him, 'What is this House (the world), and who is it for?' He^{asws} said: 'For our^{asws} Shiah it is for a period, and for others it is strife (Fitna)'. He said, 'Would the owner of the House mind if ones takes it?' He^{asws} said: 'You take from it fully, whilst they (Shiah) do not take except for inhabiting it'. So he said, 'Where are your^{asws} Shiah?' So Abu Al-Hassan^{asws} recited **[98:1] Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence**. He said, 'So (does that mean) we are infidels?' He^{asws} said: 'No, but as He^{azwj} has Said: **"[14:28] Have you not seen those who have changed Allah's favour for ungratefulness and made their people to alight into the abode of perdition"**. So he was angry at that, and became more restrictive against him^{asws}.²³

وباسناده إلى المنذر بن محمد ان أباه أخبره عن علي بن موسى الرضا عن أبيه موسى بن جعفر عن جعفر بن محمد عن أبيه عن علي بن الحسين عن أبيه عن علي بن ابي طالب صلوات الله عليهم قال قال رسول الله صلى الله عليه وآله: ما من هدهد الا وفي جناحه مكتوب بالسريانية: آل محمد خير البرية.

And by his chain going up too AL-Munzar Bin Muhammad, from his father, who has said:

'Ali^{asws} Bin Musa Al-Reza^{asws} from his^{asws} father^{asws} Musa Bin Ja'far^{asws}, from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father, from Ali^{asws} Bin Abu Talib^{asws} having said; 'The Rasool-Allah^{saww} said: 'There is none from the Hoopoe bird (Hud Hud) except that in its wings is inscribed in Assyrian (language), 'The Family^{asws} of Muhammad^{saww} are the best of the Created beings (Khayr AL-Bariyya)'.²⁴

في اعتقادات الامامية للصدوق رحمه الله وقال النبي صلى الله عليه وآله: انا أفضل من جبرئيل وميكائيل واسرافيل ومن جميع الملائكة المقربين، وانا خير البرية وسيد ولد آدم.

In 'The Shiite Creed' (I'tiqadaat AL-Imamiya) of AL-Sadouq^{ar} –

²² Al Kafi – H 15003

²³ Tafseer Noor Al Saqalayn – CH 98 H 5

²⁴ Tafseer Noor Al Saqalayn – CH 98 H 12

And the Prophet^{saww} said: 'I^{saww} am higher than Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and all of the Angels of Proximity, and I^{saww} am the best of the created beings (Khayr Al-Bariyya), and the Chief of the Children of Adam^{as}'.²⁵

احمد بن مهران عن محمد بن علي عن فضيل بن عثمان عن طاهر قال: كنت قاعدا عند ابي جعفر فأقبل جعفر عليه السلام فقال أبو جعفر عليه السلام: هذا خير البرية

Ahmad Bin Mahran, from Muhammad Bin Ali, from Fazeyl Bin Usman, from Tahir who said,

'I was seated in the presence of Abu Ja'far^{asws}, and Ja'far^{asws} came over. So Abu Ja'far^{asws} said: 'This one is the best of the created beings (Khayr Al-Bariyya)'.²⁶

ما رواه الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) باسناد يرفعه إلى أبي ذر (رضي الله عنه) قال: سمعت رسول الله صلى الله عليه وآله يقول: افتخر إسرائيل على جبرئيل فقال: أنا خير منك. فقال: ولم أنت خير مني؟ قال: لاني صاحب الثمانية حملة العرش، وأنا صاحب النفخة في الصور، وأنا أقرب الملائكة إلى الله عزوجل. فقال له جبرئيل: أنا خير منك. فقال إسرائيل: وبماذا أنت خير مني؟ فقال: لاني أمين الله على وحيه ورسوله إلى الانبياء والمرسلين، وأنا صاحب الخسوف والقرون وما أهلك الله أمة من الامم إلا على يدي.

What has been reported by the Sheykh AL-Sadouq Abu Ja'far Muhammad Bin Babuwayh^{ar} by an unbroken chain going up to Abu Dharr:

Abu Dharr^{ar} having said: 'I^{ar} heard the Rasool-Allah^{saww} saying: 'Israfeel^{as} prided over Jibraeel^{as} and said: 'I^{as} am better than you^{as}'. So he^{as} said: 'And why are you^{as} better than me^{as}?'. He^{as} said: 'Because I^{as} am one of the eight who bear the Throne, and I^{as} am the one who would be blowing into the Trumpet, and I am the nearest of the Angels to Allah^{azwj} Mighty and Majestic'. So Jibraeel^{as} said to him^{as}: 'I^{as} am better than you^{as}'. Israfeel^{as} said: 'And by what are you^{as} better than me^{as}?'. So he^{as} said: 'Because I^{as} am a trusted one of Allah^{azwj} for His^{azwj} Revelation and His^{azwj} Messenger to the Prophets^{as} and the Messengers^{as}, and I^{as} am the Extinguisher of the centuries, and there is no community from the communities Destroyed by Allah^{azwj}, except it was by my^{as} hands'.

قال: فاختصما إلى الله تبارك وتعالى، فأوحى إليهما: اسكتا، فوعزتي وجلالي لقد خلقت من هو خير منكما. قالوا: يا رب وتخلق من هو خير منا، ونحن (خلقتنا) من نور! فقال الله: نعم. وأوحى إلى حجب القدرة: انكشفي. فانكشفت فإذا على ساق العرش (مكتوب): لا إله إلا الله محمد [رسول الله] وعلي وفاطمة والحسن والحسين خير خلق الله.

He^{saww} said: 'So they (brought their) dispute to Allah^{azwj} Blessed and High. So He^{azwj} Revealed unto the two of them: "Calm down! By My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} have Created one who is better than the two of you^{as}". They^{as} said: 'O Lord^{azwj}! Who is the one whom You^{azwj} have Created as being better than us^{as}, and You^{azwj} have Created the two of us^{as} from Light?' So Allah^{azwj} Said: "Yes". And He^{azwj} Revealed unto the Veil of Power: "Be uncovered!" So it uncovered itself, and there was Inscribed upon the Column of the Throne: "There is no god except for Allah^{azwj}, Muhammad^{saww} is the Rasool-Allah^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} are the best of the Created beings of Allah^{azwj}".

فقال جبرئيل: يا رب فأسألك بحقهم عليك أن تجعلني خادمهم. فقال الله تعالى: قد فعلت.

²⁵ Tafseer Noor Al Saqalayn – CH 98 H 15

²⁶ Tafseer Noor Al Saqalayn – CH 98 H 18

So Jibraeel^{as} said: ‘O Lord^{azwj}! I^{as} hereby ask You^{azwj}, for their^{asws} sake, to Make me^{as} to be their^{asws} servant’. So Allah^{azwj} the High Said: “And so I^{azwj} have Done”.

فجبرئيل من أهل البيت، وإنه لخدمنا. فإذا علمت ذلك فاستمسك أيها الولي بولايتهم، وتقرّب إلى الله سبحانه بمودتهم، لتكون من مواليهم وشيعتهم، وتنزل يوم القيامة منزلتهم السامية العلية، وتسمو الدرجة الرفيعة السنية، وتدخّل في زمرة شيعتهم الذين هم بولايتهم خير البرية فعليهم من الله أفضل السلام وأوفر التحية وأكمل الصلاة الطيبة الزكية ما زهرت النجوم الفلكية وبزغت الشمس المضيئة.

He^{saww} said; ‘And thus Jibraeel^{as} is from the People^{asws} of the Household, and he^{as} is our^{asws} servant’. If you get to know that, so attach yourselves, O friend, to their^{asws} Wilayah, and get closer to Allah^{azwj} the Glorious by their^{asws} cordiality, and become from their^{asws} friends and their^{asws} Shiah, and you will be staying on the Day of Judgement with their supreme and sublime Rank, and you will be named with those of the exalted Level, and you will be included in the group of their^{asws} Shiah who, due to their being in their^{asws} Wilayah, are the best of the Created beings (Khayr Al-Bariyya). So upon them, from Allah^{azwj} is the best of the Greetings, and the highest tribute, and the complete ‘الصلاة’ Prayer, the goodly, the Pure, from what the stars of the sky have radiated upon, and the brightness of the sun emerged upon’.²⁷

²⁷ Taweel Al Ayaat Al Zahira – CH 98 H 7