

بحار الأنوار

BIHAR AL-ANWAAR

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

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[باب 2 جمل أحوال أزواجه ص و فيه قصة زينب و زيد](#)

CHAPTER 2 – SUMMARY OF THE STATES OF HIS^{-saww} WIVES AND IN IT IS THE STORY OF ZAYNAB^{-as} AND ZAYD

الأحزاب وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَ اللَّهُ يَشْفَى الْحَقَّ وَ هُوَ يَهْدِي السَّبِيلَ

(Surah) Al Ahzaab - *and He did not Make your adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4]*

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَ لَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَ كَانَ اللَّهُ عَفُوراً رَحِيماً

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn't any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5]

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]

وَ قَالَ تَعَالَىٰ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَ أُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً

And the Exalted Said: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]**

وَ إِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَ رَسُولَهُ وَ الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أُجْراً عَظِيماً

And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good doers from you, a mighty Recompense [33:29]

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, and that would be easy upon Allah [33:30]

وَ مَنْ يَفْعَلْ مِنْكُنَّ لِلَّهِ وَ رَسُولِهِ وَ تَعَمَلْ صَالِحاً نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَ أَعْتَدْنَا لَهَا رِزْقاً كَرِيماً

And one who is certain of Allah and His Rasool and does righteous deeds, We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِن اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَ قُلْنَ قَوْلًا مَعْرُوفاً

O wives of the Prophet! You are not like any one from the women. If you are pious, then do not be soft in speech, lest he in whose heart is a disease years; and speak a reasonable speech [33:32]

وَ قَرْنَ فِي بُيُوتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَ أَقِمْنَ الصَّلَاةَ وَ آتِينَ الزَّكَاةَ وَ اطَّعْنَ اللَّهَ وَ رَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; and establish the Salat and give the Zakat, and obey Allah and His Rasool.

But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]

وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And Remember what is recited in your houses from the Verses of Allah and the Wisdom. Surely, Allah would always be Aware of the subtleties [33:34]

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surely the Muslim men and the Muslim women, and the Momineen and the Mominaat, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the Fasting men and the Fasting women, and the men who guard their private parts and the women who guard, and the men who do Zikr of Allah a lot, and the women who do Zikr - Allah has Prepared for them Forgiveness and a Mighty Recompense [33:35]

وَ مَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]

وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ اتَّقِ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37]

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ كَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

There was no blame upon the Prophet regarding what Allah Imposed to Him, being a Sunnah of Allah regarding those who have gone before, and the Command of Allah was a Decree Ordained [33:38]

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَ يَحْشَوْنَهُ وَ لَا يَحْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَ كَفَىٰ بِاللَّهِ حَسِيبًا

Those who deliver the Messages of Allah and fear Him, and do not fear anyone except Allah; and suffice with Allah as a Reckoner [33:39]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَ لَكِنْ رَسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Aware of all things [33:40]

وَ قَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَ مَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَ بَنَاتِ عَمَّاتِكَ وَ بَنَاتِ خَالَكَ وَ بَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَ امْرَأَةً مُؤْمِنَةً إِنَّمَا نَفْسُهَا لِلنَّبِيِّ إِنَّمَا أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِنَّ فِي أَزْوَاجِهِمْ وَ مَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

And the Ealted Said: **O you Prophet! Surely, We Made lawful for you, your wives whom you gave their dowries to, and what your right hands possess from what Allah Granted as a booty unto you, and daughter of your paternal uncles, and daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts, those who emigrated with you, and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. And We have Known what We Imposed upon them regarding their wives and what their right hands possess, lest there happens to be a blame upon you, and Allah was always Forgiving, Merciful [33:50]**

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَ مَنِ ابْتَعَيْتَ مِنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَ لَا يَحْزَنَ وَ يَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ وَ اللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَ كَانَ اللَّهُ عَلِيمًا حَلِيمًا

You may defer the one you so desire to from them and shelter to yourself one you so desire to, and one you want from the one who isolated, there is no blame upon you. That is closer to delighting their eyes, they will not grieve and be satisfied with that you give all of them, and Allah Knows what is in their hearts, and Allah would always be, Knowing, Forbearing [33:51]

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَ لَوْ أَغْبَجَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, and Allah is always Watchful upon all things [33:52]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءَهُ وَ لَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَ لَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَ إِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَ قُلُوبِهِنَّ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from

(Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

إِنْ تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيماً

Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54]

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا لَأَبْنَاءِ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَ اتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيداً

There is no blame on them (wives) regarding their fathers, nor their sons, nor their brothers, nor sons of their brothers, nor sons of their sisters, nor their wives, nor what their right hands possess. And fear Allah, surely Allah would always be a Witness over all things [33:55]

إلى قوله تعالى يا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَ بَنَاتِكُمْ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْرِنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً

Up to the Words of the Exalted: **O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]**

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلاً

If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]

وَ رَوَى الْوَاقِدِيُّ بِالْإِسْنَادِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِساً مَعَ حَفْصَةَ فَتَشَا بَعْزَ بَيْتَيْهَا فَقَالَ هَلْ لَكَ أَنْ أَجْعَلَ بَيْنِي وَ بَيْنَكَ رَجُلًا قَالَتْ نَعَمْ

And it is reported by Al-Waqidy (Wahabi imam), by the chain from Saeed Bin Jubeyr, from Ibn Abbas who said, 'Rasool-Allah^{-sawww} was seated with Hafsa and there was a quarrel between them. He^{-sawww} said: 'Is it (ok) for you if I^{-sawww} were to make a man to be between me^{-sawww} and you (to decide)?' She said, 'Yes'.

فَأَرْسَلَ إِلَى عُمَرَ فَقَالَتْ أَنْ دَخَلَ عَلَيْهِمَا قَالَ لَهَا تَكَلَّمِي قَالَتْ يَا رَسُولَ اللَّهِ تَكَلَّمْ وَلَا تَعْمَلْ إِلَّا حَقّاً فَرَفَعَ عُمَرُ يَدَهُ فَوَجَّأَ وَجْهَهَا ثُمَّ رَفَعَ يَدَهُ فَوَجَّأَ وَجْهَهَا فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He^{-sawww} sent a message to Umar. When he entered to them, he said to her, 'Speak to me'. She said, 'O Rasool-Allah^{-sawww}! You^{-sawww} speak and do not speak except truth'. Umar raised his hand and pained her face (slapped her). Then he raised his hand and pained her face. The Prophet^{-sawww} said to him: 'Stop!'

فَقَالَ عُمَرُ يَا عَدُوَّةَ اللَّهِ النَّبِيُّ لَا يَقُولُ إِلَّا حَقًّا وَ الَّذِي بَعَثَهُ بِالْحَقِّ لَوْ لَا مَجْلِسُهُ مَا رَزَعَتْ يَدِي حَتَّى تَمُوتِي فَنَامَ النَّبِيُّ ص فَصَدَّ إِلَى عُرْفَةٍ فَكَتَفَتْ فِيهَا شَهْرًا لَا يَفْرُبُ شَيْئًا مِنْ نَسَائِهِ يَتَعَدَّى وَ يَتَعَشَّى فِيهَا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَاتِ.

Umar said, 'O enemy of Allah^{-azwj}! The Prophet^{-sawww} does not speak except truth. By the One^{-azwj} Who Sent him^{-sawww} with the Truth! Had it not been his^{-sawww} gathering, I would not have raised (stopped) my hand until you would have died'. The Prophet^{-sawww} stood up and ascended to a room and stayed in it for a month, not going near anything from his^{-sawww} women, having breakfast and dinner in it. So, Allah^{-azwj} the Exalted Revealed this Verse'.

وَ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَرَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ لَهُ رَجُلٌ إِنَّكُمْ أَهْلُ بَيْتِ مَعْفُورٍ لَكُمْ

And it is reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Abdullah Bin Al Husayn, from his father,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, a man said to him^{-asws}, 'You the People^{-asws} of the Household, you^{-asws} are all Forgiven'.

قَالَ فَغَضِبَ وَ قَالَ لِحُنِّ أَحْرَى أَنْ يَجْرِي فِيْنَا مَا أَجْرَى اللَّهُ فِي أَزْوَاجِ النَّبِيِّ ص مِنْ أَنْ نَكُونَ كَمَا تَقُولُ إِنَّا نَرَى لِمُحْسِنِنَا ضِعْفَيْنِ مِنَ الْأَجْرِ وَ لِمُسِيئِنَا ضِعْفَيْنِ مِنَ الْعَذَابِ ثُمَّ قَرَأَ الْآيَتَيْنِ.

He (the narrator) said, 'He^{-asws} was angered and said: 'We^{-asws} are free. It flows regarding us^{-asws} what Allah^{-azwj} Flowed regarding the wives of the Prophet^{-sawww}, from us^{-asws} to become just as you are saying. We^{-asws} see for our^{-asws} good doers double the Recompense, and for our^{-asws} sinners, double from the Punishment'. Then he^{-asws} recited the two Verses'.

رُوي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ بَاتَ عَلَى تَسْبِيحِ فَاطِمَةَ ع كَانَ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَ الذَّاكِرَاتِ.

It is reported from Abu Abdullah^{-asws}: 'One who dies upon the Tasbeeh (glorification) of Fatima^{-asws}, would be from **and the men who do Zikr of Allah a lot, and the women who do Zikr [33:35]**'.

وَ رَوَى ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ص لِزَيْدٍ اذْهَبْ فَادْكُرْهَا عَلَيَّ

And it is reported by Sabit, from Anas Bin Malik (famous Ahadith fabricator) who said, 'When the waiting period of Zaynab expired, Rasool-Allah^{-sawww} said to Zayd: 'Go and mention her unto me^{-sawww}'.

قَالَ زَيْدٌ فَانطَلَمْتُ فَمُلْتُ يَا زَيْنَبُ أَبْشِرِي قَدْ أَرْسَلَنِي رَسُولُ اللَّهِ ص بِذِكْرِكَ وَ نَزَلَ الْقُرْآنُ وَ جَاءَ رَسُولُ اللَّهِ ص فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ لِقَوْلِهِ رَوَّجْنَاكَهَا

Zayd said, 'I went and said, 'O Zaynab, receive glad tidings for Rasool-Allah^{-sawww} has mentioned you^{-as} and the Quran (Verse) is Revealed'. And Rasool-Allah^{-sawww} came to her without permission due to His^{-azwj} Words: **We Married her to you [33:37]**'.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ زَيْدٌ فَانطَلَمْتُ فِإِذَا هِيَ تُخَمَّرُ عَجِينَهَا فَلَمَّا رَأَيْتُهَا عَظَمْتُ فِي نَفْسِي حَتَّى مَا اسْتَطَعْتُ أَنْ أَنْظُرَ إِلَيْهَا حِينَ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص دَكَرَهَا فَوَلَّيْتُهَا طَهْرِي وَ قُلْتُ يَا زَيْنَبُ أَبْشِرِي إِنَّ رَسُولَ اللَّهِ ص يَخْطُبُكَ فَفَرَحْتَ بِذَلِكَ وَ قَالَتْ مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي

And in another report – Zayd said, ‘I went and there she was fermenting her dough. When I saw her I magnified her within myself until I was not able to look at her when I knew that Rasool-Allah^{-saww} had mentioned her. So, I turned my back towards her and said, ‘O Zaynab, receive glad tidings. Rasool-Allah^{-saww} has proposed to you’. She was joyful with that and said, ‘I will not do anything until I am Commanded by my Lord^{-azwj}’.

فَقَامَتْ إِلَى مَسْجِدِهَا وَ نَزَلَ رُؤُوسُهَا فَتَرَوُجَهَا رَسُولُ اللَّهِ ص وَ دَخَلَ بِهَا وَ مَا أَوْلَمَ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا دَبْحُ شَاةٍ وَ أُطْعَمَ النَّاسَ الْخُبْزَ وَ اللَّحْمَ حَتَّى امْتَدَّتْ النَّهَارُ.

She stood up to her praying place, and it was Revealed: **We Married her to you [33:37]**. So, Rasool-Allah^{-saww} married her and entered her (into his^{-saww} house), and he^{-saww} did not give a feast upon any woman from his^{-saww} women what feast he^{-saww} gave upon her. He^{-saww} slaughtered a sheep and fed the people, the bread and the meat until the day extended”.

1- فس، تفسير القمي حميد بن زياد عن محمد بن الحسين عن محمد بن يحيى عن طلحة بن زيد عن أبي عبد الله عن أبيه ع في قوله تعالى ولا تبرجن تبرج الجاهلية الأولى قال أي ستكون جاهلية أخرى.

Tafseer Qummi – Humeyd Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} regarding the Words of the Exalted: **and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]**, he^{-asws} said: ‘Yes, another (period of) ignorance would occur’.¹

2- فس، تفسير القمي قوله و ما كان لكم أن تؤذوا رسول الله فإنه كان سبب نزلها أنه لما أنزل الله النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهاتهم و حرم الله نساء النبي على المسلمين غضب طلحة فقال يحرم محمد علينا نساءه و يتزوج هو بنسائنا لئن أمات الله محمداً لتركضن بين خلاجيل نسايت كما ركض بين خلاجيل نسايتنا

Tafseer Al-Qummi – His^{-azwj} Words: **And it was not for you that you should hurt Rasool-Allah, [33:53]**. The reason for its Revelation is that when Allah^{-azwj} Revealed: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]**, and Allah^{-azwj} Prohibited the wives of the Prophet^{-saww} to the Muslims, Talha was angered and said, ‘Muhammad^{-saww} prohibited his^{-saww} wives to us and he^{-saww} marries our wives (divorcees or widows). If Allah^{-azwj} Causes Muhammad^{-saww} to die we will run around the anklets of his^{-saww} wives just as he^{-saww} runs between the anklets of our wives’.

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنْ تُبَدُّوا شَيْئًا أَوْ كُفُّوا أَلَيْتَهُ

Allah^{-azwj} Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, [33:54]** – the Verse.

ثُمَّ رَحَّصَ لِقَوْمٍ مَعْرُوفِينَ الدُّحُولَ عَلَيْهِمْ بَعِيرٌ إِذْنٌ فَقَالَ لَا جُنَاحَ عَلَيْهِنَ أَلَيْتَهُ

¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 1

Then there was an allowance for a good people, the entry to them without permission, so He^{azwj} Said: **'There is no blame on them (wives) [33:55]** – The Verse.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ النِّسَاءَ كُنَّ يَخْرُجْنَ إِلَى الْمَسْجِدِ وَ يُصَلِّينَ خَلْفَ رَسُولِ اللَّهِ ص فَإِذَا كَانَ بِاللَّيْلِ وَ خَرَجْنَ إِلَى صَلَاةِ الْمَغْرِبِ وَ الْعِشَاءِ وَ الْعَدَاةَ يَقْعُدُ الشَّبَابُ لَهُنَّ فِي طَرِيقِهِنَّ فَيُؤْذُوهُنَّ وَ يَتَعَرَّضُونَ لَهُنَّ فَتَنَزَلَتْ الْآيَةُ.

O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. [33:59] – the reason for its Revelation was that the women became going out to the Masjid and pray Salat behind Rasool-Allah^{sawww}. When it was at night and they came out to Salat Al-Maghrib and Al-Isha and the morning, and young men used to sit for them in their path and bother them and presented to them. So, the Verse was Revealed".²

3- سن، المحاسن الوشاء عن أبي الحسن الرضا ع يقول إن النجاشي لما خطب لرسول الله ص أم حبيبة آمنة بنت أبي سفيان فزوجها دعا بطعام و قال إن من سنن المرسلين الإطعام عند الترويح.

(The book) 'Al Mahaasin' – Al Washa,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'When Al-Najashy proposed to Umm Habeeba Aamina Bint Abu Sufyan for Rasool-Allah^{sawww}, and got him^{sawww} married, called for a meal and said, 'It is from the Sunnahs of the Messengers^{as}, the feeding during the marriage".³

4- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إن رسول الله ص حين تزوج ميمونة بنت الحارث أوم عليها و أطعم الناس الحسين.

(The book) 'Al Mahaasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{sawww} married Maymuna Bin Al-Haris, gave a feast upon her and fed the people 'Al-Hays".⁴

5- قب، المناقب لابن شهر آشوب قال الصادق ع تزوج رسول الله ص بخمس عشرة امرأة و دخل بثلاث عشرة منهن و قبض عن تسع.

(The book) 'Al-Manaqib of Ibn Shehr Ashub – 'Al-Sadiq^{asws} said: 'Rasool-Allah^{sawww} fifteen women, and established marital relationship with thirteen of them, and passed away from nine'.

المبسوط أنه قال أبو عبيدة تزوج النبي ص ثمان عشرة امرأة.

(The book) 'Al-Mabsout' – Abu Ubeyda said, 'The Prophet^{sawww} married eighteen women'.

² Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 2 H 2

³ Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 2 H 3

⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 2 H 4

و فِي إِعْلَامِ الْوَرَى وَ نُزْهِةِ الْأَبْصَارِ وَ أَمَا لِي الْحَاكِمِ وَ شَرَفِ الْمُصْطَفَى أَنَّهُ تَزَوَّجَ بِإِحْدَى وَ عِشْرِينَ امْرَأَةً.

And in (the books) ‘Alaam Al Wara’, and ‘Al Absaar’, and ‘Amaali’ of Al Hakim and ‘Sharaf Al Mustafa’ – He^{-saww} married eleven women’.

وَ قَالَ ابْنُ جَرِيرٍ وَ ابْنُ مَهْدِيٍّ وَ اجْتَمَعَ لَهُ إِحْدَى عَشْرَةَ امْرَأَةً فِي وَقْتٍ.

And Ibn Jareer and Ibn Mahdi said, ‘And there were gathered for him^{-asws}, eleven wives in one time’.⁵

6- كَا، الكافي العدة عن البرقي رفعه قال: كان النبي ص إذا أراد تزويج امرأة بعث من ينظر إليها و يقول للمبعوثة شمي ليتها فإن طاب ليتها طاب عرفها و انظري لكتفها فإن درم كعبها عظم كعبها.

Al-Kafi – The number, from Al-Barqy raising it, said, ‘The Prophet^{-saww}, whenever he^{-saww} wanted to marry a woman would send someone to look at her and he^{-saww} would say to the one sent: ‘Smell her neck, for if her neck is good her customary habits would be good, and look at her heels, for if her heels are trim her knees would be large’.⁶

7- ل، الخصال الطالقاني عن السكري عن الجوهري عن ابن عمارة عن أبيه عن أبي عبد الله ع قال: تزوج رسول الله ص بخمس عشرة امرأة و دخل بثلاث عشرة منهن و قبض عن تسع فأما اللتان لم يدخل بهما فعمرة و السني

(The book) ‘Al Khisaal’ of Al Talaqani, from Al Sakuni, from Al Jowhary, from Ibn Umara, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} married fifteen women and established marital relationships with ten of them and passed away from nine. As for those two whom he^{-saww} did not establish marital relationship with were Amrat and Al-Sabna.

وَ أَمَا الثَّلَاثُ عَشْرَةَ الْأُتْرَى دَخَلَ بَيْنَ فَأَوْهَنَّ حُدَيْجَةَ بِنْتُ حُوَيْلِدٍ ثُمَّ سَوْدَةَ بِنْتُ زَمْعَةَ ثُمَّ أُمُّ سَلَمَةَ وَ اسْمُهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ ثُمَّ أُمُّ عَبْدِ اللَّهِ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ ثُمَّ حَفْصَةُ بِنْتُ عُمَرَ ثُمَّ زَيْنَبُ بِنْتُ خُزَيْمَةَ بِنْتُ الْحَارِثِ أُمُّ الْمَسَاكِينِ ثُمَّ زَيْنَبُ بِنْتُ جَحْشٍ ثُمَّ أُمُّ حَبِيبٍ رَمْلَةُ بِنْتُ أَبِي سُفْيَانَ ثُمَّ مَيْمُونَةُ بِنْتُ الْحَارِثِ ثُمَّ زَيْنَبُ بِنْتُ عُمَيْسٍ ثُمَّ حُوَيْرِيَةُ بِنْتُ الْحَارِثِ ثُمَّ صَفِيَّةُ بِنْتُ حُصَيْنٍ بِنْتُ أَحْطَبٍ

As for the thirteen, those he^{-saww} had established marital relationship with, the first one was Khadeeja^{-as} daughter^{-as} of Khuwaylid, then Sawdah Bint Zam’a, then Umm Salma^{-ra} and her name is Hind Bin Abu Umayya, then mother of Abdullah Ayesha Bint Abu Bakr, then Hafsa Bint Uma, then Zaynab Bin Khuzeyma Bin Al Haris, mother of the poor, then Zaynab Bint Jahash, then Umm Habeeb Ramla Bint Abu Sufyan, then Maymuna Bint Al Haris, then Zaynab Bin Umeys, then Juweyria Bint Al Haris, then Safiya Bint Huyay Bin Akhtab.

وَ الَّتِي وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ ص حُوَيْلَةُ بِنْتُ حَكِيمِ السُّلَمِيِّ وَ كَانَ لَهُ سُرَيْتَانِ يَفْسِمُ لهُمَا مَعَ أَرْوَاجِهِ مَارِيَةَ وَ رِيحَانَةَ الْخُنْدِئِيَّةَ

⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 5

⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 6

And the one who gifted herself to the Prophet^{-saww} was Khowlat Bint Hakeem Al-Sulamy. And there were two concubines for him^{-saww}, and he^{-saww} divided for them along with his^{-saww} wives Mariah and Rayhana Al-Khandiqiya.

وَ التَّسْعُ اللَّائِي فُيْضَ عَنْهُنَّ عَائِشَةُ وَ حَفْصَةُ وَ أُمُّ سَلَمَةَ وَ زَيْنَبُ بِنْتُ جَحْشٍ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ وَ صَفِيَّةُ بِنْتُ حُبَيْبٍ بِنِ الْأَحْطَبِ وَ جُوَيْرِيَةُ بِنْتُ الْحَارِثِ وَ سَوْدَةُ بِنْتُ زَمْعَةَ وَ أَفْضَلُهُنَّ حَدِيثُهُ بِنْتُ حُوَيْلِدٍ ثُمَّ أُمُّ سَلَمَةَ ثُمَّ مَيْمُونَةُ بِنْتُ الْحَارِثِ.

And the nine who he^{-saww} passed away from (survived by) were Ayesha, and Hafsa, and Umm Salma^{-ra}, and Zaynab Bint Jhash, and Maymuna Bin Al-Haris, and Umm Habeeb Bint Abu Sufyan, and Safiya Bint Huyay Bin Akhtab, and Juweyria Bint Al-Haris, and Sawda Bint Zam'a. And the most superior of them was Khadeeja^{-as} Bint Khuweylid, then Umm Salma^{-ra}, then Maymuna Bint Al-Haris".⁷

8- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ الْبَرْزَنْطِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يُسَوِّدُ رَجَمَ اللَّهِ الْأَخْوَاتِ مِنْ أَهْلِ الْجَنَّةِ فَسَمَّاهُنَّ أَسْمَاءَ بِنْتُ عُمَيْسِ الْحَنْعَمِيَّةِ وَ كَانَتْ تَحْتَ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع وَ سَلَمَى بِنْتُ عُمَيْسِ الْحَنْعَمِيَّةِ وَ كَانَتْ تَحْتَ حَزْرَةَ وَ حَمْسٍ مِنْ بَنِي هِلَالٍ مَيْمُونَةُ بِنْتُ الْحَارِثِ كَانَتْ تَحْتَ النَّبِيِّ ص وَ أُمُّ الْفَضْلِ عِنْدَ الْعَبَّاسِ اسْمُهَا هِنْدٌ وَ الْعُمَيْصَاءُ أُمُّ خَالِدِ بْنِ الْوَلِيدِ وَ غَرَّةٌ كَانَتْ فِي تَقْيِيفِ عِنْدَ الْحَجَّاجِ بْنِ غِلَاطٍ وَ حَمِيدَةُ لَمْ يَكُنْ لَهَا عَقِبٌ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Ibn Humeyd, from Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'May Allah^{-azwj} have Mercy on the sister from the people of the Paradise'. He^{-asws} named them as being Asma Bint Umeys Al-Khas'ama, and she was under Ja'far Bin Abu Talib^{-asws}, and Salma Bint Umeys Al-Khas'ama, and she was under Hamza^{-asws}, and five from the clan of Hilal – Maymuna Bint Al-Haris who was under the Prophet^{-saww}, and Umm Al-Fazl with Al-Abbas her name was Hind, and Al-Gumeysa mother of Khalid Bin Al Waleed, and Urwa who was in Saqeef under Al Hajjaj Bin Gilaz, and Hameeda, there was posterity for her".⁸

9- فس، تفسير القمي وَ مَا مَلَكَتْ يَمِينُكَ بِمَا آفَاءَ اللَّهِ عَلَيْكَ يَعْنِي مِنَ الْعَنِيمَةِ إِلَى قَوْلِهِ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَنَّ رَسُولَ اللَّهِ ص وَ قَدْ هَيَّأَتْ وَ تَزَيَّنَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِيَّ حَاجَةٌ فَقَدْ وَهَبْتُ نَفْسِي لَكَ

Tafseer Al-Qummi - **and what your right hands possess from what Allah Granted as a booty unto you [33:50]** – meaning from the war booty, up to His^{-azwj} Words: **and a Mominah who gifts herself to the Prophet [33:50]**. The reason of its Revelation was that a woman from the Helpers came to Rasool-Allah^{-saww} and she had made up and adorned, and she said, 'O Rasool-Allah^{-saww}! Is there any need for regarding me, for I have gifted myself to you^{-saww}'.

فَقَالَتْ لَنَا عَائِشَةُ فَبَحَلِكِ اللَّهُ مَا أَحْمَلِكِ لِلرِّجَالِ فَقَالَ لَنَا رَسُولُ اللَّهِ ص مَهْ يَا عَائِشَةُ فَإِنَّمَا رَغِبْتُ فِي رَسُولِ اللَّهِ إِذْ زَهَّدَنِي فِيهِ

⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 7

⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 8

Ayesha said to her, 'May Allah-^{azwj} Make you ugly! How much is your engrossment for the men!' Rasool-Allah-^{saww} said to her: 'Shh, O Ayesha, for she is desirous regarding Rasool-Allah-^{saww} when you are abstaining from me-^{saww} regarding it'.

ثُمَّ قَالَ رَجَمَكَ اللَّهُ وَ رَجَمَكَ يَا مَعْشَرَ الْأَنْصَارِ نَصَرَنِي رِجَالَكُمْ وَ رَغِبْتِ فِي نِسَائِكُمْ اِرْجِعِي رَجَمَكَ اللَّهُ فَإِنِّي أَنْتَظِرُ أَمْرَ اللَّهِ فَأَنْزَلَ اللَّهُ وَ اِمْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ فَلَا تَحِلُّ لَهُنَّ إِلَّا لِرَسُولِ اللَّهِ ص.

Then he-^{saww} said: 'May Allah-^{azwj} have Mercy on you all, O community of Helpers! Your men are helping me-^{saww} and your women are desirous regarding me-^{saww}. Return, may Allah-^{azwj} have Mercy on you, for I-^{saww} shall await the Command of Allah-^{azwj}. Allah-^{azwj} Revealed: **and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]**'⁹

10- ما، الأماالي للشيخ الطوسي المفضّل عن عليّ بن خالد المرّاغبيّ عن عليّ بن الحسين الكوفيّ عن جعفر بن محمد بن مزوان عن أبيه عن شيخ بن محمد عن أبي عليّ بن عمّار الحُرّاسانيّ عن إسحاق بن إبراهيم عن أبي إسحاق السبيعيّ قال: دخلنا على مسروق الأجدع فإذا عنده ضيف له لا تعرفه و هما يطعمان من طعامهما فقال الضيفُ كُنْتُ مَعَ رَسُولِ اللَّهِ ص بِحُيَيْنٍ فَلَمَّا قَالَهَا عَرَفْنَا أَنَّهُ كَانَتْ لَهُ صُحْبَةٌ مِنَ النَّبِيِّ ص

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maragy, from Ali Bin Al Hassan al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from sheykh Bin Muhammad, from Abu Ali Bin Umar Al Khurasani, from Is'haq Bin Ibrahim, from Abu Is'haq Al Sai'e who said,

'We went to Masrouq Al-Ajda and in his presence was a guest of his we did not recognise, and they were eating from a meal of their. The guest said, 'I was with Rasool-Allah-^{saww} at Hunayn'. When he said that we recognised he used to have companionship for him from the Prophet-^{saww}.

قَالَ جَاءَتْ صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَخْطَبٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ قَتَلْتَ أَبَايَ وَ أُمَّيَ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

He (the guest) said, 'Safiya Bin Huyay Bin Akhtab came to the Prophet-^{saww} and said, 'O Rasool-Allah-^{saww}! I am not like one of your-^{saww} wives. You killed (my) father, and brother and uncle. So if an event (of death) occurs with you-^{saww}, then to whom (shall I go)?' Rasool-Allah-^{saww} said to her: 'To this one', and he-^{saww} gestured towards Ali-^{asws} Bin Abu Talib-^{asws}'¹⁰

11- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن أبي شبيب عن عبد العزيز بن محمد بن عبد الله بن معاذ عن أبيه و عمّه عن معاذ و عبيد الله ابني عبد الله عن عمهما يزيد بن الأصم قال: قديم سفير بن شجرة العامريّ بالمدينة فاستأذن على خالتي ميمونة بنت الحارث زوج النبي ص و كُنْتُ عِنْدَهَا فَقَالَتْ ائِدُّ لِلرَّجُلِ فَدَخَلَ فَقَالَتْ مِنْ أَيْنَ أَقْبَلَ الرَّجُلُ قَالَ مِنَ الْكُوفَةِ قَالَتْ فَمِنْ أَبِي الْقَبَائِلِ أَأَنْتَ قَالَ مِنْ بَنِي عَامِرٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad bin Ahmad Bin Abu Sheykh, from Abdul Aziz Bin Muhammad bin Abdullah Bin Muad, from his father, and his uncle from Muad and Ubeydullah two sons of Abdullah, from their uncle Yazeed bin Asamma who said,

'Saefer Bin Shajara Al-Aamiy arrived at Al-Medina and sought permission to see my maternal aunt Maymuna Bint Al-Haris, wife of the Prophet-^{saww}, and I was in her presence. She said,

⁹ Bihar Al-Anwaar – V 22, The book of our Prophet-^{saww}, P 4 Ch 2 H 9

¹⁰ Bihar Al-Anwaar – V 22, The book of our Prophet-^{saww}, P 4 Ch 2 H 10

‘Give permission to the man’. He entered and she said, ‘From where does the man come from?’ He said, ‘From al-Kufa’. She said, ‘So, from which tribe are you?’ He said, ‘From the clan of Aamir’.

قَالَتْ حَيْثَ اِزْدَدَ قُرْبًا فَمَا اُقْدَمَكَ قَالَ يَا اُمَّ الْمُؤْمِنِينَ رَهْبْتُ اَنْ تَكْبِسَنِي الْفِتْنَةُ لِمَا رَأَيْتُ مِنَ اِخْتِلَافِ النَّاسِ فَخَرَجْتُ فَقَالَتْ هَلْ كُنْتُ بَايَعْتُ عَلِيًّا قَالَ نَعَمْ قَالَتْ فَارْجِعْ فَلَا تَنْزُلْ عَن صَفِيهِ فَوَ اللهُ مَا ضَلَّ وَ مَا ضَلَّ بِهِ

She said, ‘You live nearby, so what made you come?’ He said, ‘O mother of the Momineen! I was intimidated that the Fitna (strife) might cover me when I saw from the differing of the people, so I came out’. She said, ‘Had you pledged allegiance to Ali^{-asws}?’ He said, ‘Yes’. She said, ‘Then return, and do not depart from his^{-asws} ranks, for by Allah^{-azwj} he^{-asws} will not stray and you will not stray with him^{-asws}’.

فَقَالَ يَا اُمَّهَ فَهَلْ اَنْتِ مَحْدِثَنِي [مُحَدِّثَنِي] فِي عَلِيٍّ بِحَدِيثٍ سَمِعْتِهِ مِنْ رَسُولِ اللهِ ص قَالَتْ اللّٰهُمَّ نَعَمْ سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ عَلِيٌّ اَيَّةُ الْحَقِّ وَ زَايَةُ الْهُدَى عَلِيٌّ سَيْفُ اللهِ يُسَلُّهُ عَلَى الْكُفَّارِ وَ الْمُنَافِقِينَ فَمَنْ اَحَبَّهُ فَبِحُبِّي اَحَبَّهُ وَ مَنْ اَبْغَضَهُ فَبِبُغْضِي اَبْغَضَهُ اَلَا وَ مَنْ اَبْغَضَنِي اَوْ اَبْغَضَ عَلِيًّا لَعَنِي اللهُ عَزَّ وَ جَلَّ وَ لَا حُجَّةَ لَهُ.

He said, ‘O mother! Are you narrating to me regarding Ali^{-asws} with a Hadeeth you heard from Rasool-Allah^{-azwj}?’ She said, ‘O Allah^{-azwj}, yes. I heard Rasool-Allah^{-saww} saying: ‘Ali^{-asws} is a sign of the Truth and the flag of guidance. Ali^{-asws} is sword of Allah^{-azwj} unsheathed against the Kafirs and the hypocrites. So the one who loves me^{-asws} through my^{-saww} love, I^{-saww} love him, and one who hates him^{-asws} through my^{-saww} hatred I^{-saww} hate him. Indeed! And the one who hates me^{-saww} or hates Ali^{-asws} would meet Allah^{-azwj} Mighty and Majestic and there would be no argument for him (in his defence)’¹¹.

12- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْتَحْزِرُوا قَوْمًا مِنْ قَوْمِ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَ لَا نِسَاءً مِنْ نِسَاءِ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ فَإِنَّمَا نَزَلَتْ فِي صَفِيَّةَ بِنْتِ حَبِيْبِ بْنِ أَخْطَبٍ وَ كَانَتْ زَوْجَةَ رَسُولِ اللهِ ص وَ ذَلِكَ أَنَّ عَائِشَةَ وَ حَفْصَةَ كَانَتَا تُؤْذِيَانِيهَا وَ تَسْتَمْتَانِيهَا وَ تَقُولَانِ لَهَا يَا بِنْتَ الْيَهُودِيَّةِ فَشَكَكْتَ ذَلِكَ إِلَى رَسُولِ اللهِ ص فَقَالَ لَهَا أَلَا تُجِيبِيْنَهُمَا فَقَالَتْ بِمَا دَا يَا رَسُولَ اللهِ

Tafseer Al-Qummi - ***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]*** - It was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah^{-saww}, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, ‘O daughter of the Jew!’ She complained about that to Rasool-Allah^{-saww}, and he^{-asws} said to her; ‘Did you not answer back to them?’ She said, ‘With what, O Rasool-Allah^{-saww}?’

قَالَ قَوْلِي إِنَّ أَبِي هَارُونُ نَبِيُّ اللهِ وَ عَجِي مَوْسَى كَلِيمُ اللهِ وَ زَوْجِي مُحَمَّدٌ رَسُولُ اللهِ ص فَمَا تُنْكِرَانِ مِنِّي

He^{-saww} said: ‘My^{-saww} words - my father is Haroun^{-as} the Prophet of Allah^{-azwj}, and my uncle is Musa^{-as} the speaker with Allah^{-azwj}, and my husband is Muhammad^{-saww}, Rasool-Allah^{-saww}, so what makes you two to deny me?’

¹¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 11

فَقَالَتْ لَهَا فَقَالَتَا هَذَا عَلَّمَكَ رَسُولُ اللَّهِ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ إِلَىٰ قَوْلِهِ وَلَا تَنَابَرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ.

She said it to both of them. They said, ‘This is what Rasool-Allah^{-sawww} taught you. Therefore Allah^{-azwj} Revealed regarding that: **O you those who believe! A people should not mock a people [49:11]** - up to His^{-azwj} Words - **nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; [49:11]**’.¹²

13- ب، قرب الإسناد حمادُ بْنُ عيسى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي مَا زَوَّجَ رَسُولُ اللَّهِ ص شَيْئاً مِنْ بَنَاتِهِ وَ لَا تَزَوَّجَ شَيْئاً مِنْ نِسَائِهِ عَلَى أَكْثَرِ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشٍ يَغْنِي نِصْفَ أُوقِيَةٍ.

(The book) ‘Qurb Al Asnaad’ O Hammad Bin Isa who said,

‘I heard Abu Abdullah^{-asws} saying: ‘My^{-asws} father^{-asws} said to me^{-asws}: ‘Rasool-Allah^{-sawww} neither got his^{-sawww} daughter to be married nor married his^{-sawww} wives upon more than twelve ‘Owqiya’ and one ‘Nash’, meaning half an ‘Owqiya’’.¹³ (p.s. – One Owqiya was forty Dirhams and one Nash was half that, twenty Dirhams)

14- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ أَبِي عيسى عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَزَوَّجَ رَسُولُ اللَّهِ ص شَيْئاً مِنْ نِسَائِهِ وَ لَا زَوَّجَ شَيْئاً مِنْ بَنَاتِهِ عَلَى أَكْثَرِ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشٍ وَ الأُوقِيَةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشُ عِشْرُونَ دِرْهَمًا.

(The book) ‘Ma’any Al Akhbar’ – ‘My father, from sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} did not marry his^{-sawww} wives nor got his^{-sawww} daughters married upon anything more than twelve ‘Owqiyas’ and one ‘Nash’, and the ‘Owqiya is of forty Dirhams, and the ‘Nash’ is of twenty Dirhams’’.¹⁴

15- فس، تفسير القمي يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِن كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا إِلَىٰ قَوْلِهِ أَجْرًا عَظِيمًا فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ خَيْبَرَ وَ أَصَابَ كَنْزَ آلِ أَبِي الْحَقِّيقِ قُلْنَا أَزْوَاجُهُ أَغْطِنَا مَا أَصَبَتْ

Tafseer Al-Qummi - **O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]** – up to His^{-azwj} Words: **a mighty Recompense [33:29]**. The reason for its Revelation was that when Rasool-Allah^{-sawww} returned from the battle of Khyber and attained the treasure of the family of Abu Al-Huqeyq, his^{-sawww} wives say, ‘Give us from what you^{-sawww} have attained’.

فَقَالَ هُنَّ رَسُولُ اللَّهِ ص فَسَمِعْتُهُ بَيْنَ الْمُسْلِمِينَ عَلَىٰ مَا أَمَرَ اللَّهُ فَعَضِبُنَّ مِنْ ذَلِكَ وَ قُلْنَ لَعَلَّكَ تَرَىٰ أَنَّكَ إِذَا طَلَقْتَنَا أَنْ لَا نَجِدَ الأَكْفَاءَ مِنْ قَوْمِنَا يَتَزَوَّجُونَا فَأَنْفَعُ اللَّهُ لِرَسُولِهِ فَأَمَرَهُ أَنْ يَعْتَرِهِنَّ فَأَعْتَرِهِنَّ رَسُولُ اللَّهِ ص فِي مَشْرَبَةٍ أَمْ إِبراهيمَ تِسْعَةً وَ عِشْرِينَ يَوْمًا حَتَّىٰ حِضْنَ وَ طَهَّرْنَ

¹² Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 2 H 12

¹³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 2 H 13

¹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 2 H 14

Rasool-Allah^{-saww} said to them: 'It will be distributed between the Muslims upon what Allah^{-azwj} has Commanded'. They were angered from that and say, 'Perhaps you^{-saww} are viewing that if you^{-saww} were to divorce us we will not find our match from our people to be married to?' Allah^{-azwj} Scorned for (of behalf of) His^{-azwj} Rasool^{-saww} that he^{-saww} should isolate them. So, Rasool-Allah^{-saww} isolated from them in the drinking place of Umm Ibrahim (Mariah the Coptic) for nineteen days until they menstruated and were clean.

ثُمَّ أَنْزَلَ اللَّهُ هَذِهِ آيَةَ وَ هِيَ آيَةُ التَّخْيِيرِ فَقَالَ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكِ إِلَى قَوْلِهِ أَجْرًا عَظِيمًا فَقَامَتْ أُمُّ سَلَمَةَ أَوَّلَ مَنْ قَامَتْ فَقَالَتْ قَدِ اخْتَرْتُ اللَّهَ وَ رَسُولَهُ فَمَنْ كَلَّهِنَّ فَعَانَقْتُهُ وَ فُلْنَ مِثْلَ ذَلِكَ

Then Allah^{-azwj} Revealed this Verse, and it is the Verse of the choice. He^{-azwj} Said: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His^{-azwj} Words: a mighty Recompense [33:29].** Umm Salma^{-ra} stood up first from the ones who stood up and she^{-ra} said, 'I^{-ra} have chosen Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'. Then all of them stood up and hugged him^{-saww} and said similar to that.

فَأَنْزَلَ اللَّهُ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ فَقَالَ الصَّادِقُ ع مَنْ أَوَى فَقَدْ نَكَحَ وَ مَنْ أَرْجَى فَقَدْ طَلَّقَ

Allah^{-azwj} Revealed: **You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51] – Al-Sadiq^{-asws} said: 'One he^{-saww} shelters so he^{-saww} has married, and one whom he^{-saww} defers, so he^{-saww} has divorced'.**

وَ قَوْلُهُ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ مَعَ هَذِهِ آيَةِ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكِ وَ أَسْرِخْكِ سَرَاحًا جَمِيلًا وَ إِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَ رَسُولَهُ وَ الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا وَ قَدْ أُخْرِتْ عَنْهَا فِي التَّأْلِيفِ

And His^{-azwj} Words: **'You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51]** is with the Verse: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good doers from you, a mighty Recompense [33:29],** and it has been set back from it during the composition (of the Holy Quran)'.
 ثُمَّ حَاطَبَ اللَّهُ عَزَّ وَ جَلَّ نِسَاءَ نَبِيِّهِ ص فَقَالَ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ إِلَى قَوْلِهِ نُؤَاهَا أَجْرَهَا مَرَّتَيْنِ وَ أَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا-

Then Allah^{-azwj} Mighty and Majestic Addressed the wives of His^{-azwj} Prophet^{-saww}. He^{-azwj} Said: **O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30] – up to His^{-azwj} Words: We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]'**

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَجْرَهَا مَرَّتَيْنِ وَ الْعَذَابُ ضِعْفَيْنِ كُلُّ هَذَا فِي الْآخِرَةِ حَيْثُ يَكُونُ الْأَجْرُ يَكُونُ الْعَذَابُ.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: 'Her Recompense would be double and the Punishment would be double. All of this would be in the Hereafter when the Recompense will be occurring and the Punishment will be happening'.¹⁵

16- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ قَالَ الْفَاحِشَةُ الْخُرُوجُ بِالسَّيْفِ.

Tafseer Al Qummi – Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ghalib, from Ibn Abu Najran, from Hammad, from Hareez who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30].** He^{asws} said: 'The (open) immorality is the going out with the sword (in battle)'.¹⁶

17- سر، السرائر موسى بن بكر عن زُرارة عن أبي جعفر ع قال: مَا حَرَّمَ اللَّهُ شَيْئاً إِلَّا وَ قَدْ عُصِيَ فِيهِ لِأَنَّهُمْ تَزَوَّجُوا أَزْوَاجَ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ فَحَرَّهَنَّ أَبُو بَكْرٍ بَيْنَ الْحِجَابِ وَ لَا يَتَزَوَّجَنَّ أَوْ يَتَزَوَّجَنَّ فَاحْتَرَنَ التَّزْوِيجَ فَتَزَوَّجَنَّ

(The book) 'Al Sarair' (The secrets) – 'Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} has not Prohibited anything except and He^{azwj} has been disobeyed regarding it, because the wives of Rasool-Allah^{saww} had got married from after him^{saww}. Abu Bakr gave them a choice between the veiling and not getting married, or getting married. They chose the marriage, and he got them married.

قَالَ زُرَّارَةُ وَ لَوْ سَأَلْتُ بَعْضَهُمْ أَرَأَيْتَ لَوْ أَنَّ أَبَاكَ تَزَوَّجَ امْرَأَةً وَ لَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ أ تَحِلُّ لَكَ إِذْ نَ لَقَالَ لَا وَ هُمْ قَدْ اسْتَحَلُّوا أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ فَإِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ص مِثْلَ أُمَّهَاتِهِمْ.

Zurara said, 'If one of them were to be asked, 'What is your view if your father were to marry a woman and does not have union with her until he dies, will she be Permissible for you?' Then he will say, 'No', and they have allowed the their mothers get married if they were Momineen, for the wives of Rasool-Allah^{saww} were like their mothers'.¹⁷

18- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ حَرَّمَ عَلَيْنَا نِسَاءَ النَّبِيِّ ص يَقُولُ اللَّهُ وَ لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ.

Tafseer Al Qummi – From Al Husayn Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} has Prohibited the wives of the Prophet^{saww} upon us. Allah^{azwj} Says: **And you cannot marry from the women whom your fathers married [4:22]**'.¹⁸

¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 15

¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 16

¹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 17

¹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 18

19- شي، تفسير العياشي مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ قَالَ
إِنَّمَا عَنَى بِهِ النَّبِيُّ حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرْمَتَ عَلَيْكُمْ أُمَّهَاتِكُمْ.

Tafseer Al Ayyashi – ‘Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘I said to him^{-asws}, ‘What is your^{-asws} view of the Words of Allah^{-azwj}: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]**. He^{-asws} said: ‘But rather it means by it which Allah^{-azwj} Prohibited upon him^{-saww} in this Verse: **Prohibited unto you are your mothers [4:22]**’¹⁹.

20- عم، إعلام الوري أول امرأت تزوجها رسول الله من خديجة بنت خويلد بن أسد بن عبد العزى بن قصي تزوجها وهو ابن خمس وعشرين سنة و كانت قبله عند عتيق بن عائذ المخزومي فولدت له جارية ثم تزوجها أبو هالة الأسدي فولدت له هند بن أبي هالة ثم تزوجها رسول الله من و ربي ابنها
هنيئاً

(The book) ‘Alaam Al-Wara’ — The first woman Rasool-Allah^{-saww} married was Khadeeja^{-as} Bint Khuweylid Bin Asad Bin Abdul Uzza Bin Qusay. He^{-saww} married her and he^{-saww} was twenty five years old, and before him^{-saww} she was under (married to) Ateeq Bin Aiz Al Makhzumi. She^{-as} gave birth for him to a girl. The Abu Jalah Al Asady married her and she^{-as} gave birth for him to Hinda Bin Abu Hala. Then Rasool-Allah^{-saww} married her, and brought up her^{-as} son Hinda.

و لما استقرى رسول الله من و بلغ أشده و ليس له كثير مال استأجرته خديجة إلى سوق خباشة فلما رجع تزوج خديجة زوجها إياه أبوها خويلد بن أسد و قيل زوجها عمها عمرو بن أسد و خطب أبو طالب لئلا يحاها و من شاهده من قريش حضور

When Rasool-Allah^{-saww} matured and reached strength, and there wasn't a lot of wealth for him^{-saww}, Khadeeja^{-as} employed him^{-saww} to a market of Khabasha. When he^{-saww} returned, he^{-saww} married Khadeeja^{-as}. Her^{-as} father Khuweylid Bin Asad got her to be married to him^{-saww}. And it is said her^{-as} uncle Amro Bin Asad got her^{-as} married, and Abu Talib^{-as} proposed for their^{-asws} marriage, and the ones from Quraysh who attended.

فقال الحمد لله الذي جعلنا من زرع إبراهيم و ذرية إسماعيل و جعل لنا بيتنا محبوباً و حرمناً آمناً يُجْعَى إِلَيْهِ قَرَأَتْ كُلُّ شَيْءٍ و جعلنا الحكام على الناس في بلدنا الذي نحن فيه ثم إن ابن أختي محمد بن عبد الله بن عبد المطلب لا يوزن برجل من قريش إلا رجع و لا يقاس بأحد منهم إلا عظم عنه

The Praise is for Allah^{-azwj} Who Made us to be from the plantation of Ibrahim^{-as} and offspring of Ismail, and Made a House (Kaaba) to be for us to be Pilgrimaged to, **sacred (territory) for them, the fruits of all things [28:57]**, and Made us the rulers upon the people in our city which we are in. Then, a son^{-saww} of my^{-as} brother^{-as} Muhammad^{-saww} Bin Abdullah^{-as} Bin Abdul Muttalib^{-as}, cannot be weighed with a man from Quraysh except he^{-saww} would outweigh, nor can he^{-saww} be measured with anyone from them except he^{-saww} would be mightier than him.

¹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 19

وإن كان في المال قل فإن المال رزق سائل وظل زائل وله في خديجة رغبة ولها فيه رغبة والصدوق ما سألتهم عما جله وآجله من مالي وله خطر عظيم
و شأن رفيع و لسان شافع جسيم

And even if he^{-sawww} is less in wealth, for the wealth is a hindrance and a declining shadow, and for him^{-sawww} there is a desire regarding Khadeeja^{-as}, and for her^{-as} regarding him^{-sawww} is a desire, and the dower is what you have asked for, immediate and future from my^{-as} wealth, and for him^{-sawww} is a large share and a lofty occupation, and a great interceding tongue’.

فزوجته و دخل بها من الغد و لم يتزوج عليها رسول الله من حتى ماتت و أقامت معه أربعاً و عشرين سنة و شهراً و مهرها اثنتا عشرة أوقية و نش و كذلك مهر سائر نسائه

He^{-sawww} married her^{-as} and went to her^{-as} the next morning and did not marry (any other wife) until she^{-as} passed away, and she^{-as} stayed with him^{-sawww} for twenty four years and one month, and her^{-as} dowry was twelve ‘Owqiya’ and one ‘Nash’, and like that was the dowry of the rest of his^{-sawww} wives.

فأول ما حملت ولدت عبد الله بن محمد و هو الطيب الطاهر و ولدت له القاسم و قيل إن القاسم أكبر و هو بكره و به كان يكنى و الناس يغلطون فيقولون ولد له منها أربع بنين القاسم و عبد الله و الطيب و الطاهر و إنما ولد له منها ابنتان و أربع بنات زينب و رقية و أم كلثوم و فاطمة

The first of what she^{-as} bore was the birth of Abdullah^{-as} son^{-as} of Muhammad^{-sawww}, and he^{-as} is Al Tayyib^{-as} and Al Tahir^{-as}, and there was born for him^{-sawww} Al Qasim^{-as}. And it is said that Al Qasim^{-as} is the eldest and he^{-as} is the first born, and by him^{-as} he^{-sawww} is teknonymed, and the people are mistaken in saying that four sons^{-as} were born for him^{-sawww} — Al Qasim^{-as}, and Abdullah^{-as}, and Al Tayyib^{-as}, and Al Tahir^{-as}, and rather two sons^{-as} were born for him^{-sawww} and four daughters^{-as} — Zaynab^{-as}, and Ruqaiya^{-as}, and Umm Kulsoom^{-as}, and Fatima^{-asws}.

فأما زينب بنت رسول الله من فتزوجها أبو العاص بن الربيع بن عبد العزى بن عبد شمس بن عبد مناف في الجاهلية فولدت لأبي العاص جارية اسمها أمامة تزوجها علي بن أبي طالب بعد وفاة فاطمة ع و قتل علي ع و عنده أمامة فخلف عليها بعده المغيرة بن نوفل بن الحارث بن عبد المطلب و توفيت عنده

As for Zaynab^{-as} daughter^{-as} of Rasool Allah^{-sawww}, and she^{-as} was married to by Abu Al Aas Bin Al Rabie Bin Abdul Uzza Bin Abd Shams Bin Abd Manaf during the pre-Islamic period, and a girl was born for Abu Al Aas her name is Amama. She was married to by Ali Bin Abu Talib^{-as} after the expiry of Fatima^{-asws}, and Ali^{-asws} was killed and Amama was with him^{-asws}. There was a replacement upon her after him^{-asws} by Al Mugheira Bin Nowfal Bin Al Haris son of Abdul Muttalib^{-as}, and she expired (when) with him.

و أم أبي العاص هالة بنت خويلد فخديجة خالته و ماتت زينب بالمدينة لسبع سنين من الهجرة و أما رقية بنت رسول الله من فتزوجها عتبة بن أبي لهب فطلقتها قبل أن يدخل بها و طلقها منه أذى فقال النبي ص اللهم صل على عتبة كلباً من كلابك.

And Umm Abu Al Aas Hala Bint Khuweylid. Khadeeja^{-as} was her maternal aunt. And Zaynab^{-as} passed away at Al Medina seven years from the emigration. And as for Ruqaiya Bint Rasool Allah^{-sawww}, she was married to by Utba Bin Abu Lahab. He divorced her before he had established marital relations with her, and she faced harm from him, so the Prophet^{-sawww} said: ‘O Allah^{-azwj}! Cause a hound from Your^{-azwj} hounds to overcome upon Utba’.

فتناول له الأسد من بين أصحابه و تزوجها بعده بالمدينة عثمان بن عفان فولدت له عبد الله و مات صغيرا نقره ديك على عينيه فمرض و مات و توفيت بالمدينة زمن بدر فتختلف عثمان على دفنها و منعه ذلك أن يشهد بدرا و قد كان عثمان هاجر إلى الحبشة و معه رقية

~~A lion attacked him from between his companions, and after him she was married to by Usman Bin Affan and she gave birth for him to Abdullah, and he died when small, a rooster had plucked upon his eye, and he fell sick and died, and she expired at Al Medina at the time of Badr. Usman stayed behind to bury her and it prevented him from attending Badr, and Usman had emigrated to Ethiopia and with him was Ruqaiya.~~

و أما أم كلثوم فتزوجها أيضا عثمان بعد أختها رقية و توفيت عنده

~~And as for Umm Kulsoom^{as}, she^{as} was married as well to Usman after her^{as} sister^{as} Ruqaiya and she^{as} died when with him.~~

و أما فاطمة ع فسنفرد لها بابا فيما بعد إن شاء الله و لم يكن لرسول الله ص ولد من غير خديجة إلا إبراهيم بن رسول الله ص من مارية القبطية و ولد بالمدينة سنة ثمان من الهجرة و مات بها و له سنة و ستة أشهر و أيام و قبره بالقيع.

~~And as for Fatima^{asws}, so we (Majlisi) have kept aside for her^{asws} a chapter afterwards, if Allah^{azwj} so Desires, and there did not happen to be for Rasool Allah^{azwj} any child from other than Khadeeja^{as} except Ibrahim^{as} son^{as} of Rasool Allah^{sawww} from Mariah the Coptic, and he^{sawww} was born at Al Medina in the year eight from the emigration, and he^{as} passed away at it, and for him^{sawww} was one year and nine months and some days, and his^{as} grave is at Al Baqie.~~

و الغانية سودة بنت زمعة و كانت قبله عند السكران بن عمرو فمات عنها بالحبشة مسلما.

~~And the second — awda Bint Zam'a, and he was before him^{sawww} with Al Sakran Bin Amro. He died from her at Ethiopia as a Muslim.~~

و الثالثة عائشة بنت أبي بكر تزوجها بحكة و هي بنت سبيع و لم يتزوج بكرها غيرها و دخل بها و هي بنت سبيع لسبعة أشهر من مقدمه المدينة و بقيت إلى خلافة معاوية.

~~And the third — Ayesha Bint Abu Bakr. Her marriage was at Makkah and she was seven, and he^{sawww} did not marry any virgin other than her, and he^{sawww} went to her when she was nine years, on the seventh month from his^{sawww} arrival at Al Medina, and he lived up to the caliphate of Muawiya.~~

و الرابعة أم شريك التي وهبت نفسها للبي ص و اسمها غزية بنت دودان بن عوف بن عامر و كانت قبله عند أبي العكر بن مهي الأزدي فولدت له شريكا.

~~And the fourth — Umm Shareek who had gifted herself to the Prophet^{sawww}, and her name was Gaziya Bint Dowdan Bin Awf Bin Aamir, and before him^{sawww} she was with Abu Al Akr Bin Sami Al Azdy and gave birth to Shareek for him.~~

و الخامسة حفصة بنت عمر بن الخطاب تزوجها بعد ما مات زوجها حنيس بن عبد الله بن حذافة السهمي و كان رسول الله ص قد وجهه إلى كسرى فمات و لا عقب له و ماتت بالمدينة في خلافة عثمان.

And the fifth — Hafsa Bint Umar Bin Al Khattab. He^{-sawww} married her after her husband Huneyas Bin Abdullah Bin Hazafat Al Sahmy had died from her, and Rasool Allah^{-sawww} had diverted him to Chosroe, and he died, and there was no posterity for him, and she died at Al Medina during the caliphate of Usman.

و السابعة أم سلمة بنت أبي سفیان و اسمها رملة و كانت تحت عبید الله بن جحش الأسدي فهاجر بها إلى الحبشة و تنصر بها و مات هناك فزوجها رسول الله من بعده و كان وكيله عمرو بن أمية الضمري

And the sixth — Umm Habeeba Bint Abu Sufyan, and her name was Ramla, and she was under Ubeydullah Bin Jahash Al Asady. He emigrated with her to Ethiopia and was helps by her, and he died over there, and Rasool Allah^{-sawww} married her after him, and his^{-sawww} representative was Amro Bin Umayya Al Zamry.

و السابعة أم سلمة و هي بنت عمته عاتكة بنت عبد المطلب و قيل هي عاتكة بنت عامر بن ربيعة من بني فراس بن غنم و اسمها هند بنت أبي أمية بن المغيرة بن عبد الله بن عمرو بن مخزوم و هي ابنة عم أبي جهل و روي أن رسول الله من أرسل إلى أم سلمة أن مري ابنك أن يزوجك فزوجها ابنها سلمة بن أبي سلمة من رسول الله من و هو غلام لم يبلغ و أدى عنه النجاشي صداقتها أربعمئة دينار عند العقد

And the seventh — Umm Salma^{-fa}, and she^{-asws} is a daughter of his^{-sawww} paternal aunt Aatika Bint Abdul Muttalib^{-as}. And it is said, she is Aatika Bint Amir Bin Rabie from the clan of Faras Bin Ghanam, and her name is hind Bint Abu Umayya Bin Al Mugheira Bin Abdullah Bin Amro Bin Makhzum, and she is a daughter of an uncle of Abu Jahl^{-fa}. And it is reported that Rasool Allah^{-sawww} sent a message to Umm Salma^{-fa}: 'Instruct your son to get you^{-fa} married'. So her^{-fa} son Salma Bin Abu Salma got her^{-fa} married to Rasool Allah^{-sawww}, and he was a boy not yet reached puberty, and Al Najashy paid her^{-fa} dower of four hundred Dinars during the marriage tie.

و كانت أم سلمة من آخر أزواج النبي من وفاة بعده و كانت عند أبي سلمة بن عبد الأسد و أمه برة بنت عبد المطلب فهو ابن عمه رسول الله من و كان لأم سلمة منه زينب و عمر و كان عمر مع علي يوم الجمل و ولاة البحرين و له عقب بالمدينة و من مواليتها شيبه بن نضاح إمام أهل المدينة في القراءة و خيرة أم الحسن البصري.

And Umm Salma^{-fa} was the last of the wives of the Prophet^{-sawww} and she^{-fa} passed away after him^{-sawww}, and she^{-fa} was with Abu Salma Bin Abdul Asad, and his mother was Barah Bint Abdul Muttalib^{-as}, so he is a son of a paternal aunt of Rasool Allah^{-sawww}, and for Umm Salma^{-fa} from him was Zaynab, and Umar, and Umar was with Ali on the day of the camel (battle of Basra), and he^{-asws} made him governor of Bahrain, and for him was posterity at Al Medina; and from his friends were Shayba Bin Nasah, imam of the people of Al Medina regarding the recitation, and Hira, or Al Hassan Al Basry.

و القامنة زينب بنت جحش الأسدي و هي ابنة عمته ميمونة بنت عبد المطلب و هي أول من مات من أزواجه بعده توفيت في خلافة عمر و كانت قبله عند زيد بن حارثة فطلقها زيد و ذكر الله تعالى شأنه و شأن زوجته زينب في القرآن و هي أول امرأة جعل لها النعش جعلت لها أسماء بنت عميس يوم توفيت و كانت بأرض الحبشة رأتم يصنعون ذلك.

And the eighth was Zaynab Bint Jahash Al Asdiya, and she is a daughter of his^{-sawww} aunt Maymuna Bint Abdul Muttalib^{-as}, and she is the first one from his^{-sawww} wives to die after him^{-sawww}. She passed away during the caliphate of Umar, and before him^{-sawww} she was with Zayd

~~Bin Haris. Zayd divorced her and Allah^{azwj} the Exalted Mentioned his situation and the situation of Zaynab in the Quran, and she is the first woman for the coffin to be made for her. Asma Bint Umayy made it to her on the day she passed away, and she was in the land of Ethiopia. She saw them making that.~~

~~والتاسعة زينب بنت خزيمه الهلالية من ولد عبد مناف بن هلال بن عامر بن صعصعة وكانت قبله عند عبيدة بن الحارث بن عبد المطلب وقيل كانت عند أخيه الطفيل بن الحارث وماتت قبله من وكان يقال لها أم المساكين.~~

~~And the ninth was Zaynab Binnt Khuzeyma from the children of Abd Manaf Bin Hilal Bin Aamir Bin Sa'sa, and before him^{sawww} she was with Ubeyda Bin Al Haris Bin Abdul Muttalib^{as}; and it is said she was with his brother al Tufayl Bin Al Haris, and she died before him^{sawww}, and she used to be called 'Umm Al Masakeen' (mother of the poor).~~

~~و العاشرة ميمونة بنت الحارث من ولد عبد الله بن هلال بن عامر بن صعصعة تزوجها وهو بالمدينة وكان وكيله أبو رافع و بنى بها بسرف حين رجع من عمرته على عشرة أميال من مكة وتوفيت أيضا بسرف و دفنت هناك أيضا وكانت قبله عند أبي سبرة بن أبي دهر العامري.~~

~~And the tenth was Maymuna Bint Al Haris from the children of Abdullah Bin Hilal Bin Aamir Bin Sa'sa. He^{sawww} married her while he^{sawww} was at Al Medina, and his^{sawww} representative was Abu Rafie, and she was at Sarf, when he^{sawww} returned from his^{sawww} Umrah upon ten miles from Makkah, and she expired as well at Sarf and was buried over there was well, and before him^{sawww} she was with Abu Sabra Bin Abu Dahmar Al Aamiry.~~

~~و الحادية عشرة جويرية بنت الحارث من بني المصطلق مباحا فأعتقها وتزوجها وتوفيت سنة ست و خمسين.~~

~~And the eleventh was Juweyria Bint Al Haris from the clan of Al Mustalaq. He^{sawww} had captured her and freed her and married her^{asws}, and she expired in the year fifty six.~~

~~و الثانية عشرة صفية بنت يحيى بن أخطب النضري من خير اصطفاه لنفسه من الغنيمة ثم أعتقها وتزوجها وجعل عتقها صداقتها وتوفيت سنة ست و ثلاثين.~~

~~And the twelfth was Safiya Bint Huyay Bin Akhtab Al Nazry from Khyber. He^{sawww} had chosen her for himself^{sawww} from the war booty, then freed her and married her and made her freedom to be her dowry, and she passed away in the year thirty six.~~

~~فهذه اثنا عشرة امرأة دخل بمن رسول الله ص تزوج إحدى عشرة منهن و واحدة وهبت نفسها منه و قد تزوج ص عالية بنت ظبيان و طلقها حين أدخلت عليه و تزوج قبيلة بنت قيس أخت الأشعث بن قيس فمات قبل أن يدخل بها فتزوجها حكرمة بن أبي جهل بعده و قيل إنه طلقها قبل أن يدخل بها ثم مات ع~~

~~So these are the twelve women Rasool Allah^{sawww} had established marital relationship with. He^{sawww} married eleven of them and one had gifted herself to him^{sawww}, and he^{sawww} had married Aalia Bint Zabyan and divorced her when he^{sawww} went to her; and he^{sawww} married Qateela bint Qays sister of Al Ash'as Bin Qays, and she died before he^{sawww} had gone to her. Ikrimah bin Abu Jahl had married her after him^{sawww}, and it is shad that he^{sawww} divorced her before he^{sawww} had gone to her, then he^{sawww} passed away.~~

و تزوج فاطمة بنت الضحاک بعد وفاة ابنته زينب و خيرها حين أنزلت عليه آية التخيير فاختارت الدنيا و فارقها فكانت بعد ذلك تلتقط البعر و تقول أنا الشقية اخترت الدنيا و تزوج سنى بنت الصلت فمات قبل أن يدخل عليه

And he ^{sawww} married Fatima Bin Al Zahhak after the expiry of her daughter Zaynab and gave her a choice when the Verse of choice had been Revealed. She chose the world and he ^{sawww} separated her, and after that she used to pick up the sheep dung and saying, 'I am the wretched one, I choose the world'. And he ^{sawww} married Sany Bint Al Salt and she passed away before she had come to him ^{sawww}.

و تزوج أسماء بنت العثمان بن شراحيل فلما أدخلت عليه قالت أعوذ بالله منك فقال قد أعدتلك الحقي بأهلك و كان بعض أزواجها عسقتها ذلك فطلقها و لم يدخل بها و تزوج مليكة الليثية فلما دخل عليها قال لها هي لي نفسك فقالت و هل تحب الملكة نفسها للسوقة فأهوى من بيده يضعها عليها فقالت أعوذ بالله منك فقال لقد عدت بمعاذ فسرحتها و معها

And he ^{sawww} married Asma'a Bint Umayy Al Numan Bin Sharaheel. When she came to him ^{sawww}, she said, 'I seek Refuge with Allah ^{azwj} from you ^{sawww}!' So, he ^{sawww} said: 'I ^{sawww} let you go, so join up with your family. And one of his ^{sawww} wives had taught her that. He ^{sawww} divorced her and did not establish marital relationship with her. And he ^{sawww} married Maleeka Al Layshia. When he ^{sawww} went to her, he ^{sawww} said to her: 'Gift yourself to me ^{sawww}'. She said, 'And does a queen gift herself to the commoner?' He ^{sawww} placed part of his ^{sawww} hand upon her. She said, 'I seek Refuge with Allah ^{azwj} from you ^{sawww}'. He ^{sawww} said: 'You have hurt me ^{sawww} with this refuge'. He ^{sawww} released her and provided for her.

و تزوج عمرة بنت يزيد فرأى بها بياضا فقال دلستهم علي و ردها. و تزوج ليلى بنت النظيم الأنصارية فقالت ألقني فألقها و خطب امرأة من بني مرة فقال أبوها إن بها برصا و لم يكن بها فرج فإذا هي برصاء و خطب عمرة فوصفها أبوها ثم قال و أزيدك أنما لم ترض قط فقال من ما لهذا عند الله من خير و قيل إنه تزوجها فلما قال ذلك أبوها طلقها.

And he ^{sawww} married Umra Bint Yazeed, and he ^{sawww} saw whiteness with her. He ^{sawww} said: 'You have cheated upon me ^{sawww}', and returned her. And he ^{sawww} married Layla Bint Al Khateem Al Ansariya. She said, 'Dismiss me', so he ^{sawww} dismissed her. And he ^{sawww} proposed to a woman from the clan of Murra. Her father said, 'There is vitiligo with her', and it did not happen to be with her. He returned and there she was, with vitiligo. And he ^{sawww} proposed to Amra, and her father described her, then said, 'And I shall increase for you ^{sawww}, she does not get sick at all'. He ^{sawww} said: 'There is no good for this one in the Presence of Allah ^{azwj}'. And it is said he ^{sawww} did marry her. When her father said that, he ^{sawww} divorced her.

فهذه إحدى و عشرون امرأة و مات رسول الله من عن عشر واحدة منهن لم يدخل بها و قيل عن تسع عائشة و حفصة و أم سلمة و أم حبيبة و زينب بنت جحش و ميمونة و صفية و جويزية و سودة و كانت سودة قد وهبت ليلتها لعائشة حين أراد طلاقها و قالت لا رغبة لي في الرجال و إنما أريد أن أحشر في أزواجك.

So these are twenty one women, and Rasool Allah ^{sawww} passed away from tend, one of them he ^{sawww} had not gone to. And it is saw, from ten — Ayesha, and hafsa, and Umm Salma ^{ra}, and Umm Habeeba, and Zaynab Bint Jahash, and Maymuna, and Safiya, and Juweyria, and Sawda; and Sawda had gifted her night to Ayesha when he ^{sawww} intended to divorce her and she said, 'There is not desire for me regarding the men, and rather I want to be Resurrected among your ^{sawww} wives''.

21- كَأ، الكافي العِدَّةُ عَنْ سَهْلٍ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُمَانَ وَ ابْنِ دَرَّاجٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ صَدَاقُ النَّبِيِّ ص اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأً وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشُّ عِشْرُونَ دِرْهَمًا وَ هُوَ نِصْفُ الْأُوقِيَّةِ.

Al Kafi – The number, from Sahl, from Al Bazanty, from Hammad Bin usman and Ibn Darraj, from Huzeifa Bin Mansour,

‘From Abu Abdullah^{-asws} having said: ‘The dower of the Prophet^{-saww} was twelve ‘Owqiya’ and one ‘Nash’ – and the ‘Owqiya is for forty Dirhams, and the ‘Nash’ is of twenty Dirhams, and it is half of the Owqiya’’.²⁰

22- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَأَلَ رَسُولُ اللَّهِ ص إِلَى أَزْوَاجِهِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأً وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشُّ نِصْفُ الْأُوقِيَّةِ عِشْرُونَ دِرْهَمًا فَكَانَ ذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ قُلْتُ بِوَزْنِنَا قَالَ نَعَمْ.

Al Kafi – Muhammad Bin Yahya, from Muhammad bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} sent to his^{-saww} wives twelve ‘Owqiya’ and one ‘Nash’, and the ‘Owqiya’ is forty Dirhams, and the ‘Nash’ is twenty Dirhams, so that was five hundred Dirhams’. I said, ‘By its weight?’ He^{-asws} said: ‘Yes’’.²¹

23- كَأ، الكافي العِدَّةُ عَنْ سَهْلٍ عَنِ الْبَرْزَنْطِيِّ عَنْ دَاوُدَ بْنِ الْحُسَيْنِ عَنْ أَبِي الْعَبَّاسِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّدَاقِ هَلْ لَهُ وَقْتُ قَالَ لَا ثُمَّ قَالَ كَانَ صَدَاقُ النَّبِيِّ ص اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأً وَ النَّشُّ نِصْفُ الْأُوقِيَّةِ وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا فَذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ.

Al Kafi – The number, from Sahl, from Al Bazanty, from Dawood Bin Al Husayn, from Abu Al Abbas who said,

‘I asked Abu Abdullah^{-asws} about the dower, ‘Is there any timing for it?’ He^{-asws} said: ‘No’. Then he^{-asws} said: ‘The dower of the Prophet^{-saww} was twelve ‘Owqiya’ and one ‘Nash’, and the ‘Nash’ is half the ‘Owqiya’ (which is) forty Dirhams, so that is five hundred Dirhams’’.²²

24- كَأ، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ أَبِي مَا زَوَّجَ رَسُولُ اللَّهِ ص سَائِرَ بَنَاتِهِ وَ لَا تَزَوَّجَ شَيْئاً مِنْ نِسَائِهِ عَلَى أَكْثَرٍ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشٍّ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشُّ عِشْرُونَ دِرْهَمًا.

Al Kafi – Ali, from his father, from Hammad Bin Isa,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘My^{-asws} father^{-asws} said: ‘Rasool-Allah^{-saww} did not get the rest of his^{-saww} daughters^{-as} married nor did he^{-saww} marry anyone from his^{-saww} wives upon any more than twelve ‘Owqiya’ and one ‘Nash’. The ‘Owqiya’ is forty Dirhams and the ‘Nash’ is twenty Dirhams’.

وَ رَوَى حَمَّادٌ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ كَانَتْ الدَّرَاهِمُ وَزْنَ سِتَّةِ يَوْمِيذٍ.

And it is reported by Hammad, from Ibrahim Bin Abu Yahya,

²⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 21

²¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 22

²² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 23

‘From Abu Abdullah^{-asws} having said: ‘And the Dirhams weight six on that day’.²³

25- كا، الكافي العدة عن سهل عن البرنطي عن ابن سرحان عن زارة عن أبي جعفر ع قال: سألتُه عن قول الله عز وجل و امرأة مؤمنة إن وهبت نفسها للنبي فقال لا تحل الهبة إلا لرسول الله ص و أما غيره فلا يصلح نكاح إلا بمهر.

Al Kafi – The number, from Sahl, from Al bazanty, from Ibn Sirhan, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and a Moina who gifts herself to the Prophet, [33:50]**. He^{-asws} said: ‘The gifting is not Permissible except for Rasool-Allah^{-saww}, and as for others, the marriage is not correct except with dowry’.²⁴

26- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن إسماعيل عن محمد بن الفضيل عن أبي الصباح الكناني عن أبي عبد الله ع قال: لا تحل الهبة إلا لرسول الله ص و أما غيره فلا يصلح نكاح إلا بمهر.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah al Kinany,

‘From Abu Abdullah^{-asws} having said: ‘The gifting is not Permissible except for Rasool-Allah^{-saww}, and as for others, a marriage is not correct except with dowry’.²⁵

27- كا، الكافي علي عن أبيه عن بعض أصحابه عن عبد الله بن سينان عن أبي عبد الله ع في امرأة وهبت نفسها لرجل أو وهبتها له وليها فقال لا إنما كان ذلك لرسول الله ص و ليس لغيره إلا أن يعوضها شيئاً قل أو كثر.

Al Kafi – Ali, from his father, from one of his companions, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} regarding a woman who gifts herself to a man or her guardian gifts her to him. He^{-asws} said: ‘No. But rather that is for Rasool-Allah^{-saww} and it isn’t for others except that he compensates her with something, little or more’.²⁶

28- كا، الكافي علي عن أبيه و محمد بن يحيى عن أحمد بن محمد جميعاً عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: سألتُه عن قول الله عز وجل يا أيها النبي إنا أحلنا لك أزواجك قلت كم أحل له من النساء قال ما شاء من شيء

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **O you Prophet! Surely We Made lawful for you, your wives [33:50]**, how many from the women were Permissible for him^{-saww}?’ He^{-asws} said: ‘Whatever he^{-saww} so desired from anything’.

²³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 24

²⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 25

²⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 26

²⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 27

فُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ فَقَالَ لِرَسُولِ اللَّهِ ص أَنْ يَنْكِحَ مَا شَاءَ مِنْ بَنَاتِ عَمَّتِهِ وَ بَنَاتِ خَالَهِ وَ بَنَاتِ خَالَاتِهِ وَ أَزْوَاجِهِ اللَّاتِي هَاجَزْنَ مَعَهُ وَ أَحَلَّ لَهُ أَنْ يَنْكِحَ مِنْ عَرَضِ الْمُؤْمِنِينَ بَعْدَ مَهْرٍ وَ هِيَ الْهَيْبَةُ وَ لَا يَحِلُّ الْهَيْبَةُ إِلَّا لِرَسُولِ اللَّهِ ص

I said, '(What about) His^{-azwj} Words: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]?**' So he^{-asws} said: 'For Rasool-Allah^{-saww} is that he^{-saww} could marry from a daughter of his^{-saww} paternal uncle and a daughter of his^{-saww} paternal aunt, and a daughter of his^{-saww} maternal uncle and a daughter of his^{-saww} maternal aunt, and his^{-saww} wives who emigrated with him^{-saww}; and is was Permissible for him^{-saww} that he^{-saww} marries the ones who present themselves from the Momineen without a dower, and it is the gifting, and the gifting is not Permissible except to Rasool-Allah^{-saww}.

فَأَمَّا لِعَبْرِ رَسُولِ اللَّهِ ص فَلَا يَصْلُحُ نِكَاحُ إِلَّا بِمَهْرٍ وَ ذَلِكَ مَعْنَى قَوْلِهِ تَعَالَى وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

So as for the others than Rasool-Allah^{-saww}, a marriage is not correct except with a dower, and that is the Meaning of the Words of the Exalted: **and a Momina who gifts herself to the Prophet [33:50]**'.

فُلْتُ أَرَأَيْتَ قَوْلُهُ تُرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ نَشَاءُ قَالَ مَنْ آوَى فَقَدْ نَكَحَ وَ مَنْ أَرْجَى فَلَمْ يَنْكِحْ

I said, 'What is your^{-asws} view of His^{-azwj} Words: **You may defer one you so desire to from them and shelter to yourself one you so desire to [33:51]?**' He^{-asws} said: 'The one who came forward he^{-saww} married and the one who stayed back he^{-saww} did not marry'.

فُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ قَالَ إِنَّمَا عَنَى بِهِ النِّسَاءَ اللَّاتِي حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ حَرَّمَ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ وَ أَخَوَاتِكُمْ إِلَى آخِرِ الْآيَةِ وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ إِنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ

I said, '(What about) His^{-azwj} Words: **The women are not Permissible for you afterwards [33:52]?**' He^{-asws} said: 'But rather it Means by the women who were Prohibited unto him^{-saww} in this Verse: **Prohibited unto you are your mothers, and your daughters [4:23]** – up to the end of the Verse. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{-saww} if one of you replaced (wives) whenever he so wanted to. But, the matter is not as they are saying it to be.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ مَا أَرَادَ مِنَ النِّسَاءِ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ الَّتِي فِي النِّسَاءِ.

Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} Prophet whatever he^{-saww} so wanted from the women except what was Prohibited unto him^{-saww} in this Verse which is in Surah Al Nisa (Chapter 4 of the Holy Quran)".²⁷

29- كا، الكافي العدة عن سهل عن ابن أبي نجران عن عاصم بن حميد عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عزَّ و جلَّ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَ لَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ فَقَالَ أَرَأَيْتُمْ وَ أَنْتُمْ تَزْعُمُونَ أَنَّهُ يَحِلُّ لَكُمْ مَا لَمْ يَحِلَّ لِرَسُولِ اللَّهِ ص قَدْ أَحَلَّ اللَّهُ تَعَالَى لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَ مِنَ النِّسَاءِ مَا شَاءَ

²⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 28

Al Kafi – The number, from Sahl, from Ibn Abu Najran, from Asim Bin Humeyd, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, [33:52]**. He^{-asws} said: ‘I^{-asws} am seeing that you all are alleging that it is Permissible for you all whatever was Permissible for Rasool-Allah^{-saww}, and Allah^{-azwj} the Exalted had Permitted to His^{-azwj} Rasool^{-saww} that he^{-saww} could marry from the women whatever he^{-saww} so desired to.

إِنَّمَا قَالَ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ الَّذِي حَرَّمَ عَلَيْكَ قَوْلُهُ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ إِلَى آخِرِ آيَةٍ.

But rather He^{-azwj} Said: “The women are not Permissible to you^{-saww} from after that which has been Prohibited upon you^{-saww}”. His^{-azwj} Words: **Prohibited unto you are your mothers, and your daughters, [4:23]** – up to the end of the Verse”²⁸

30- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن ابن دراج و محمد بن حمران عن أبي عبد الله ع قال سألنا أبا عبد الله ع كم أجل لرسول الله ص من النساء قال ما شاء يقول بيده هكذا و هي له حلالا يعني يقبض يده.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ibn Darraj, and Muhammad Bin Humran,

‘From Abu Abdullah^{-asws}, they both (narrators) said, ‘We asked Abu Abdullah^{-asws}, ‘How many from the women were Permissible unto Rasool-Allah^{-saww}?’ He^{-asws} said: ‘Whatever he^{-saww} so desired to’ – gesturing with his^{-asws} hand – ‘and it is Permissible for him^{-saww}’ – meaning by the grasping of his^{-asws} hand”²⁹.

31- كا، الكافي العدة عن سهل عن ابن أبي نجران عن عبد الكريم بن عمرو عن الحضرمي عن أبي جعفر ع في قول الله عز و جل لبيبي ص يا أيها النبي إنا آخلفنا لك أزواجك كم أجل له من النساء قال ما شاء من شيء

Al Kafi – The number, from Sahl, from Ibn Abu Najran, from Abdul Kareem Bin Amro, from Al Hazramy,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **O you Prophet! Surely We Made lawful for you, your wives [33:50]**, how many from the women were Permissible for him^{-saww}? He^{-asws} said: ‘Whatever he^{-saww} so desired from anything’.

قُلْتُ وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا يَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ ص وَ أَنَا لِعَبْرِ رَسُولِ اللَّهِ ص فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ

I said, ‘(What about) the Words of the Mighty and Majestic **[33:50] and a believing woman if she gave herself to the Prophet**. He^{-asws} said: ‘The gifting is not Permissible except to Rasool-Allah^{-saww}, and as for the others than Rasool-Allah^{-saww}, so a marriage is not correct except with a dowry’.

²⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 29

²⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 30

فُلْتُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَا يُجِلُّ لَكَ النِّسَاءَ مِنْ بَعْدُ فَقَالَ إِنَّمَا عَنَى بِهِ لَا يُجِلُّ لَكَ النِّسَاءَ الَّتِي حَرَّمَ اللَّهُ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَ خَالَاتُكُمْ إِلَى آخِرِهَا-

I said, 'What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic [33:52] **It is not Permissible for you to take women afterwards?**' He^{-asws} said: 'But rather, it Means by it, 'It is not Permissible for you^{-saww} the women which Allah^{-azwj} had Prohibited in this Verse: **Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts [4:23]** – up to the end of it.

وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يُجِلَّ لَهُ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنَّ الْأَمْرَ كَمَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِتَبِيِّهِ صَ أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ فِي سُورَةِ النِّسَاءِ.

And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{-saww}, because one of you are changing (wives) every times you want, but the matter is not as they are saying it to be. Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} Prophet^{-saww} that he^{-saww} can marry from the women whatever he^{-saww} so wanted to, except what was Prohibited unto him^{-saww} in this Verse, in the *Surah Al-Nisa* (Chapter 4)".³⁰

32- وَ عَنْهُ عَنْ عَاصِمِ بْنِ هُمَيْدٍ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ فِي تَسْمِيَةِ نِسَاءِ النَّبِيِّ صَ وَ نَسَبِهِنَّ وَ صِفَتِهِنَّ عَائِشَةَ وَ حَفْصَةَ وَ أُمَّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ بْنِ حَرْبٍ وَ زَيْنَبُ بِنْتُ جَحْشٍ وَ سَوْدَةُ بِنْتُ زَمْعَةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ وَ صَفِيَّةُ بِنْتُ حُحَيِّ بْنِ أَخْطَبٍ وَ أُمَّ سَلَمَةَ بِنْتُ أَبِي أُمَيَّةَ وَ جُوَيْرِيَةَ بِنْتُ الْحَارِثِ

And from him, from Aasim Bin Humeyd, from Abu Baseer and someone else - 'With regards to the names of the wives of the Prophet^{-saww}, and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeb Bint Abu Sufyan Bin Harb, and Zaynab Bint Jahsh, and Sawda Bint Zam'a, and Maymouna Bint Al-Haris, and Safiyya Bint Hayy Bin Akhtab, and Umm Salma^{-as} Bint Amayya, and Juweyriya Bint Al-Haris.

وَ كَانَتْ عَائِشَةُ مِنْ بَنِي تَيْمٍ وَ حَفْصَةُ مِنْ بَنِي عَدِيٍّ وَ أُمَّ سَلَمَةَ مِنْ بَنِي مُخْزُومٍ وَ سَوْدَةُ مِنْ بَنِي أَسَدٍ بْنِ عَبْدِ الْعُزَّى وَ زَيْنَبُ بِنْتُ جَحْشٍ مِنْ بَنِي أَسَدٍ وَ عِدَاؤُهَا مِنْ بَنِي أُمَيَّةَ وَ أُمَّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ بْنِ بَنِي أُمَيَّةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ مِنْ بَنِي هِلَالٍ وَ صَفِيَّةُ بِنْتُ حُحَيِّ بْنِ أَخْطَبٍ مِنْ بَنِي إِسْرَائِيلَ

And Ayesha was from (Clan of) Taym, and Hafsa was from Adayy, and Umm Salma^{-as} was from the Clan of Makhzoum, and Sawda was from the Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh was from the Clan of Asad; and a number were from the Clan of Umayya, and Umm Habeeb Bint Abu Sufyan was from the Clan of Umayya, and Maymouna Bint Al-Haris was from the Clan of Hilal, and Safiyya Bint Hayy Bin Akhtab was from the children of Israel.

وَ مَاتَ صَ عَنْ تِسْعٍ وَ كَانَ لَهُ سِوَاهُنَّ الَّتِي وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ صَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أُمُّ وَلَدِهِ وَ زَيْنَبُ بِنْتُ أَبِي الْجَوْنِ الَّتِي حُدِيعَتْ وَ الْكِنْدِيَّةُ.

And he^{-saww} passed away leaving nine wives, and besides these wives were ones who had gifted themselves to the Prophet^{-saww}, and Khadeeja^{-as} Bint Khuwaylid, a mother of his^{-saww} child, and Zaynab Bint Abu Al-Jawn who was deceived, and Al-Kindiyat".³¹

³⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 31

³¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 32

33- كا، الكافي أحمد بن محمد العاصمي عن علي بن الحسن بن فضال عن علي بن أسباط عن عمه يعقوب بن سالم عن أبي بصير عن أبي عبد الله ع قال: قلت له أ رأيت قول الله عز وجل لا يحل لك النساء من بعد

Al Kafi – Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Bin Fazzal, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic: **The women are not Permissible for you afterwards [33:52]?**’

He^{-asws} said: ‘But rather the women are not Permissible for him^{-saww}, those which Allah^{-azwj} Prohibited upon him^{-saww} in this Verse: **Prohibited unto you are your mothers [4:23]**, in these Verses, all of them. If the matter had been just as they are saying it, it would have been Permissible for you what is not Permissible for him^{-saww}, because one of you tends to replace (wives) every time he wants.

فَقَالَ إِنَّمَا لَمْ يَحِلَّ لَهُ النِّسَاءُ الَّتِي حَرَّمَ اللَّهُ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَبَنَاتِكُمْ فِي هَذِهِ الْآيَةِ كُلِّهَا وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ لَكَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ هُوَ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ أَحَادِيثُ آلِ مُحَمَّدٍ خِلَافُ أَحَادِيثِ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ ص أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ اللَّهُ عَلَيْهِ فِي سُورَةِ النِّسَاءِ فِي هَذِهِ الْآيَةِ.

The matter isn't as they are saying. The Hadeeth of the Progeny^{-asws} of Muhammad^{-saww} are different (opposite) from the Hadeeth of the people. Allah^{-azwj} Mighty and Majestic Permitted for His^{-azwj} that he^{-saww} can marry from the women whatever (number) he^{-saww} wants except what Allah^{-azwj} has Prohibited upon him^{-saww} Surah Al-Nisaa in this Verse³².

34- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن العلاء عن محمد بن مسلم عن أحدهما ع أنه قال: لو لم يحرم على الناس أزواج النبي ص لقول الله عز وجل ما كان لكم أن تؤذوا رسول الله ولا أن تنكحوا أزواجه من بعده حرم على الحسن والحسين ع بقول الله تبارك وتعالى اسمه ولا تنكحوا ما نكح آباؤكم من النساء ولا يصلح للرجل أن ينكح امرأة جده.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala, from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘If the wives of the Prophet^{-saww} had not been Prohibited unto the people due to the Words of Allah^{-azwj} Mighty and Majestic: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him [33:53]**, it would have still been Prohibited unto Al-Hassan^{-asws} and Al-Husayn^{-asws} due to the Words of Allah^{-azwj} Blessed and Exalted is His^{-azwj} Name: **And you cannot marry from the women whom your fathers married [4:22]**, and it is not correct for the man that he marries a wife of his own grandfather³³.

³² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 33

³³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 34

35- كَأ، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ أَبِي الْجَارُودِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ دَكَرَ هَذِهِ الْآيَةَ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا فَقَالَ ع رَسُولُ اللَّهِ ص أَحَدُ الْوَالِدَيْنِ فَقَالَ عَبْدُ اللَّهِ بْنُ عَجَلَانَ مَنْ الْأَخْرُ قَالَ عَلِيٌّ ع وَ نَسَأُوهُ عَلَيْنَا حَرَامٌ وَ هِيَ لَنَا خَاصَّةٌ.

Al Kafi – Al Husayn Bin Muhammad, from al Moalla, from Al Hassan Bin Ali, from Aban Bin Usman, from Abu Al Jaroud who said,

‘I heard Abu Abdullah^{-asws} saying, and he^{-asws} mentioned this Verse: **And We Enjoined the human being kindness with his parents. [29:8]**, ‘Rasool-Allah^{-saww} is one of the parents’. Abdullah Bin Ajlan said, ‘Who is the other one?’ He^{-asws} said: ‘Ali^{-asws}, and his^{-asws} wives are Prohibited unto us^{-asws}, and it is for us^{-asws} in particular’³⁴.

36- كَأ، الكافي عليٌّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عُمَرَ بْنِ أُدَيْبَةَ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي عُرْوَةَ عَنْ فَتَادَةَ عَنِ الْحُسَيْنِ الْبَصْرِيِّ أَنَّ رَسُولَ اللَّهِ ص تَزَوَّجَ امْرَأَةً مِنْ بَنِي عَامِرٍ بْنِ صَعْصَعَةَ يُقَالُ لَهَا سَنَاءٌ وَ كَانَتْ مِنْ أَجْمَلِ أَهْلِ زَمَانِهَا فَلَمَّا نَظَرَتْ إِلَيْهَا عَائِشَةُ وَ حَفْصَةُ قَالَتَا لَتَغْلِبَنَا هَذِهِ عَلَى رَسُولِ اللَّهِ ص بِجَمَالِهَا فَقَالَتَا لَهَا لَا يَرَى مِنْكَ رَسُولُ اللَّهِ ص جِرْصًا فَلَمَّا دَخَلَتْ عَلَى رَسُولِ اللَّهِ ص تَنَاوَلَهَا بِيَدِهِ فَقَالَتْ أَعُوذُ بِاللَّهِ فَأَنْقَبَصَتْ يَدُ رَسُولِ اللَّهِ ص عَنْهَا فَطَلَّمَهَا وَ أَحْفَقَهَا بِأَهْلِهَا

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said, ‘It was narrated to me by Saeed Bin Abu Urwa, from Qatada, from Al Hassan Al Basry,

‘Rasool-Allah^{-saww} married a woman called Sana from the Clan of Aamir Bin Sa’sa’at, and she was from the most beautiful of the people of her time. When Ayesha and Hafsa looked at her, they both said, ‘This one will overwhelm us upon Rasool-Allah^{-saww} with her beauty’. They both said to her, ‘Rasool-Allah^{-saww} does not see any keenness from you’. When she went over to Rasool-Allah^{-saww}, he^{-saww} held her by his^{-saww} hand, so she said, ‘I seek Refuge with Allah^{-azwj}’. Rasool-Allah^{-saww} let go of her hand and divorced her, and sent her to be with her family.

وَ تَزَوَّجَ رَسُولُ اللَّهِ ص امْرَأَةً مِنْ كِنْدَةَ بِنْتُ أَبِي الْمُجُونِ فَلَمَّا مَاتَ إِبرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص ابْنُ مَارِيَةَ الْقِبْطِيَّةِ قَالَتْ لَوْ كَانَ نَبِيًّا مَا مَاتَ ابْنُهُ فَأَلْحَقَهَا رَسُولُ اللَّهِ ص بِأَهْلِهَا قَبْلَ أَنْ يَدْخُلَ بِهَا

And Rasool-Allah^{-saww} married a woman from Kinda, daughter of Abu Al-Jawn. When Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} passed away, the son^{-as} of Mariah the Coptic, she said, ‘Had he^{-saww} been a Prophet^{-saww} his^{-saww} son^{-as} would not have passed away’. Rasool-Allah^{-saww} sent her to be with her family before establishing marital relationship with her.

فَلَمَّا فُيْضَ رَسُولُ اللَّهِ ص وَ وُيِّي النَّاسَ أَبُو بَكْرٍ أَتَتْهُ الْعَامِرِيَّةُ وَ الْكِنْدِيَّةُ وَ قَدْ حُطِبَتَا فَاجْتَمَعَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا لهُمَا اخْتَارَا إِنْ شِئْتُمَا الْحِجَابَ وَ إِنْ شِئْتُمَا الْبَاءَ فَاخْتَارَتَا الْبَاءَ فَتَزَوَّجَتَا فَجَدِمَ أَحَدُ الرَّجُلَيْنِ وَ جُنَّ الْأَخْرُ.

When Rasool-Allah^{-saww} passed away, and Abu Bakr ruled the people, the Aamiriyya woman and the Kindiyya woman came over to him, and they had been proposed to (for marriage). Abu Bakr and Umar got together, and they both said to them, ‘Either both of you choose the veil if you so desire to, or if you so desire to you choose the sexual satisfaction’. They both

³⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 35

chose the sexual satisfaction, but one of the two men (husbands) became a leper, and the other one became insane' (even before touching them)".

فَقَالَ عُمَرُ بْنُ أُدَيْنَةَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ زُرَّارَةَ وَ الْمُصْتَبِيلَ فَرَوَيْتَا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا هَيَّ اللَّهُ عَزَّ وَ جَلَّ عَنْ شَيْءٍ إِلَّا وَ قَدْ عُصِيَ فِيهِ حَتَّى لَقَدْ نَكَحُوا أَزْوَاجَ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ وَ ذَكَرَ هَاتَيْنِ الْعَامِرِيَّةَ وَ الْكِنْدِيَّةَ

Umar Bin Azina said, 'Zurara and Al Fazeyl both narrated this Hadeeth, and they both reported,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic did not Forbid from anything except and He^{-azwj} has been disobeyed regarding it, to the extent that the wives of Rasool-Allah^{-saww} got married from after him^{-saww}', and he^{-asws} mentioned these two, Al Aamiriyya and Al Kindiyya.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ سَأَلْتُمْ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أ نَحِلُّ لِابْنِهِ لَقَالُوا لَا فَرَسُورَ اللَّهُ ص أَعْظَمَ حُرْمَةً مِنْ آبَائِهِمْ.

Then Abu Ja'far^{-asws} said: 'If you were to ask them about a man who marries a woman and divorces her before he has a union with her, would she be Permissible for his son? They would say, no. So, Rasool-Allah^{-saww} is of greater sanctity that their own fathers are".³⁵

37- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع نَحْوَهُ وَ قَالَ فِي حَدِيثِهِ وَ هُمْ يَسْتَنْجِلُونَ أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ وَ إِنْ أَزْوَاجَ رَسُولِ اللَّهِ ص فِي الْحُرْمَةِ مِثْلَ أُمَّهَاتِهِمْ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara Bin Ayn,

'From Abu Ja'far^{-asws} – approximate to it, and he^{-asws} said in his^{-asws} Hadeeth: 'And they are permitting to marry their mothers, if they were Momineen, and that the Rasool-Allah^{-saww}, regarding the sanctity, are like their mothers".³⁶

38- كا، الكافي الْعِدَّةُ عَنِ الرَّهْمِيِّ عَنْ أَبِيهِ أَوْ عَمِّهِ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَهُ بُضْعُ أَرْبَعِينَ رَجُلًا وَ كَانَ عِنْدَهُ تِسْعُ نِسْوَةٍ وَ كَانَ يَطُوفُ عَلَيْهِنَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Al Kafi – The number, from Al Barqy, from his father, or someone else, from Sa'ad Bin Sa'ad, from Al Hassan Bin Al Jahm,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} had the virility of forty men, and there were nine wives with him^{-saww}, and he^{-saww} go around to them during every day and night".³⁷

39- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِئَابٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ص فَدَخَلَتْ عَلَيْهِ وَ هُوَ فِي مَنْزِلِ حَفْصَةَ وَ الْمَرْأَةُ مُتَمَشِّطَةٌ فَدَخَلَتْ عَلَى رَسُولِ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ لَا تَحْتَضِبُ الرَّوْحَ وَ أَنَا امْرَأَةٌ أُمَّ لَمْ لَا زَوْجٍ لِي مُنْذُ ذَهْرٍ وَ لَا وَلَدٍ فَهَلْ لَكَ مِنْ حَاجَةٍ فَإِنْ تَكُ فَقَدْ وَهَبْتُ نَفْسِي لَكَ إِنْ قَبِلْتَنِي

³⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 36

³⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 37

³⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 38

Al Kafi – Ali, from his father, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

‘From Abu Ja’far^{-asws} having said: ‘A woman from the Helpers came to Rasool-Allah^{-saww} and entered to see him^{-saww}, and he^{-saww} was in the house of Hafsa, and the woman had dressed up and combed her hair. She came to Rasool-Allah^{-saww} and said, ‘O Rasool-Allah^{-saww}! The women do not tend to propose to the husband, and I am a woman who is widowed and have not married since a long time, and do not have children. So there a need for you^{-asws}, for if there is, so I have gifted myself to you^{-asws}, so accept me’.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص خَيْرًا وَ دَعَا لَهَا ثُمَّ قَالَ يَا أُخْتِ الْأَنْصَارِ جَزَاكُمُ اللَّهُ عَنْ رَسُولِ اللَّهِ خَيْرًا فَقَدَ نَصَرَنِي رِجَالُكُمْ وَ رَغِبْتُ فِي نِسَاؤِكُمْ فَقَالَتْ لَهَا حَفْصَةُ مَا أَقَلَّ حَيَاءَكَ وَ أَجْرَاكَ وَ أَهْمَكَ لِلرِّجَالِ فَقَالَ رَسُولُ اللَّهِ ص كُفِّي عَنْهَا يَا حَفْصَةُ فَإِنَّهَا خَيْرٌ مِنْكَ رَغِبْتُ فِي رَسُولِ اللَّهِ فَلَمَّتْ بِهَا وَ عَيَّبَتْهَا

Rasool-Allah^{-saww} said good things to her and supplicated for her, then said: ‘O sister of the Helpers. May Allah^{-azwj} Recompense you with goodness from Rasool-Allah^{-azwj}, for your men have helped me^{-asws}, and your womenfolk have desired me^{-asws}’. Hafsa said to her, ‘How little is your shame, and how audacious of you and your coveting the men!’ Rasool-Allah^{-saww} said to her: ‘Restrain from her, O Hafsa, for she is better than you in desiring Rasool-Allah^{-saww}, but you are blaming her and faulting her’.

ثُمَّ قَالَ لِلْمَرْأَةِ أَنْصَرِي رِجْمَكَ اللَّهُ فَقَدْ أُوجِبَ اللَّهُ لَكَ الْجَنَّةَ بِرَغْبَتِكَ فِي وَ تَعَرُّضِكَ لِمَحَبَّتِي وَ سُرُورِي وَ سَيِّئَاتِكَ أَمْرِي إِنْ شَاءَ اللَّهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ

Then he^{-asws} said to the woman of the Helpers: ‘May Allah^{-azwj} have Mercy on you, for Allah^{-azwj} has Obligated the Paradise for you due to your desire for me and your being pleased with my^{-asws} love and my delight. My^{-asws} order will come to you, Allah^{-azwj} Willing’. Thus, Allah^{-azwj} Mighty and Majestic Revealed: **and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]**’.

قَالَ فَاحْلَى اللَّهُ عَزَّ وَ جَلَّ هِبَةَ الْمَرْأَةِ نَفْسَهَا لِرَسُولِ اللَّهِ ص وَ لَا يَحِلُّ ذَلِكَ لِغَيْرِهِ.

He^{-asws}: ‘Thus, Allah^{-azwj} Mighty and Majestic Permitted the woman gifting herself to Rasool-Allah^{-saww}, and that is not Permissible for others’.³⁸

40- كَأ، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ صَفْوَانَ وَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ الْخِيَارِ فَقَالَ وَ مَا هُوَ وَ مَا ذَلِكَ إِذَا كَانَ شَيْءٌ كَانَ لِرَسُولِ اللَّهِ ص.

Al Kafi – Muhammad Bin Abu Abdullah, from Muawiya Bin Hueym, from Safwan and Ali Bin al Hassan Bin Ribat, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws} about the choice. He^{-asws} said: ‘And what is it and what is that. But rather that is some which was for Rasool-Allah^{-saww} (only)’.³⁹

³⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 39

³⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 40

41- كَأ، الكافي حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَ ابْنِ رِبَاطٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي سَمِعْتُ أَبَاكَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص خَيَّرَ نِسَاءَهُ فَأَخْتَرَنَ اللَّهُ وَ رَسُولَهُ فَلَمْ يُحْسِبْهُنَّ عَلَى طَلَاقٍ وَ لَوْ اخْتَرَنَ أَنْفُسَهُنَّ لَرِنَ

Al Kafi – Humeyd, from Ibn Sama’at, from Muhammad Bin Ziyad, and Ibn Rabat, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{-asws}, ‘I heard your^{-asws} father^{-asws} saying that Rasool-Allah^{-saww} gave choice to his^{-saww} wives, so they chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. So, he^{-saww} did not hold them upon the divorce, and had they chose their own selves, they would have been irrevocably divorced’.

فَقَالَ إِنَّ هَذَا حَدِيثٌ كَانَ يَرَوِيهِ أَبِي عَنْ عَائِشَةَ وَ مَا لِلنَّاسِ وَ الْخِيَارِ إِنَّ هَذَا شَيْءٌ حَصَّ اللَّهُ بِهِ رَسُولَ اللَّهِ ص.

He^{-asws} said: ‘This Hadeeth, my^{-asws} father^{-asws} reported from Ayesha, and what is it to the people and the choice? This is a thing Allah^{-azwj} Specialised His^{-azwj} Rasool^{-saww} with’.⁴⁰

42- كَأ، الكافي حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنِ ابْنِ رِبَاطٍ عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ خَيَّرَ امْرَأَتَهُ فَأَخْتَارَتْ نَفْسَهَا بَانَتْ مِنْهُ

Al Kafi – Humeyd, from Ibn Sama’at, from Ibn Rabat, from Ays Bin Al Qasim,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about a man who gives a choice to his wife and she chooses herself, would she be irrevocably divorced from him?’

قَالَ لَا إِنَّمَا هَذَا شَيْءٌ كَانَ لِرَسُولِ اللَّهِ ص خَاصَّةً أَمَرَ بِذَلِكَ فَفَعَلَ وَ لَوْ اخْتَرَنَ أَنْفُسَهُنَّ لَطَلَّقَهُنَّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلِأَزْوَاجِكُ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا.

He^{-asws} said: ‘No, But rather this is a thing which was for Rasool-Allah^{-saww} in particular. He^{-saww} had been Commanded with that, so he^{-saww} did it, and had they chosen their own selves, they would have been divorced, and it is the Word of Allah^{-azwj} Mighty and Majestic: **O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]’**.⁴¹

43- كَأ، الكافي مُحَمَّدٌ بْنُ بَجِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بَكْرِ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْفَلَ لِرَسُولِهِ مِنْ مَقَالَةٍ قَالَتْهَا بَعْضُ نِسَائِهِ فَأَنْزَلَ اللَّهُ آيَةَ التَّخْيِيرِ فَأَعْتَزَلَ رَسُولُ اللَّهِ ص نِسَاءَهُ تِسْعًا وَ عِشْرِينَ لَيْلَةً فِي مَشْرِيبَةِ أُمِّ إِبْرَاهِيمَ ثُمَّ دَعَاهُنَّ فَخَيَّرَهُنَّ فَأَخْتَرَتْهُ فَلَمْ يَلِكْ شَيْئًا وَ لَوْ اخْتَرَنَ أَنْفُسَهُنَّ كَانَتْ وَاحِدَةً بَانَةً

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{-asws} saying that Allah^{-azwj} Mighty and Majestic Scorned for Rasool-Allah^{-saww} due to the speech which one of his^{-saww} wives said, so He^{-azwj} Revealed the Verse of the Choice (33:28). Rasool-Allah^{-saww} detached from his^{-saww} wives for twenty-nine nights in the watering place of Umm Ibrahim^{-as} (Mariah the Coptic). Then he^{-saww} called them over, so he^{-saww} gave

⁴⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 41

⁴¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 42

them a choice, so they chose him^{-saww}. So nothing happened, and had they chosen themselves, even once, they would have been irrevocably divorced’.

قَالَ وَ سَأَلْتُهُ عَنْ مَقَالَةِ الْمَرْأَةِ مَا هِيَ قَالَ فَقَالَ إِذَا قَالَتْ يَرَى مُحَمَّدٌ أَنَّهُ لَوْ طَلَّقَنَا أَنَّهُ لَا يَأْتِينَا الْأَكْفَاءُ مِنْ قَوْمِنَا يَتَزَوَّجُونَا.

He (the narrator) said, ‘And I asked him^{-asws} about the speech of the woman, and what it is?’ He^{-asws} said: ‘She said, ‘Muhammad^{-saww} sees that if he^{-saww} were to divorce us, the matches from our people would not come to us to marry us’’.⁴²

44- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع أَنَّ زَيْنَبَ قَالَتْ لِرَسُولِ اللَّهِ ص لَا تَعْدِلُ وَ أَنْتَ رَسُولُ اللَّهِ وَ قَالَتْ حَفْصَةُ إِنْ طَلَّقَنَا وَجَدْنَا أَكْفَاءَنَا مِنْ قَوْمِنَا فَاحْتَسِبِ الْوَحْيَ عَنْ رَسُولِ اللَّهِ ص عِشْرِينَ يَوْمًا

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinani who said,

‘Abu Abdullah^{-asws} mentioned that Zaynab said to Rasool-Allah^{-saww}, ‘You^{-saww} are not being fair and (although) you^{-saww} are Rasool^{-saww} of Allah^{-azwj}’; and Hafsa said, ‘If you^{-saww} divorce us we will find our match from our people’. The Revelation was Withheld from Rasool-Allah^{-saww} for twenty days.

قَالَ فَأَنْبَأَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ فَأَنْزَلَ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ إِلَى قَوْلِهِ أَجْرًا عَظِيمًا

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Scorned for His^{-azwj} Rasool^{-saww}, and it was Revealed: **O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, [33:28] – up to His^{-azwj} Words: a mighty Recompense [33:29].**

قَالَ فَاحْتَرَنَ اللَّهُ وَ رَسُولُهُ وَ لَوْ احْتَرَنَ أَنْفُسَهُنَّ لَبَيَّنَّ وَ إِنْ احْتَرَنَ اللَّهُ وَ رَسُولُهُ فَلَيْسَ بِشَيْءٍ.

He^{-asws} said: ‘They chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and had they chosen themselves, they would have been irrevocably divorced, and they chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, so it wasn’t with any thing (effect)’.⁴³

45- كا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ بَعْضَ نِسَاءِ النَّبِيِّ ص قَالَتْ أَيْ يَرَى مُحَمَّدٌ أَنَّهُ لَوْ طَلَّقَنَا لَا نَجِدُ الْأَكْفَاءَ مِنْ قَوْمِنَا

Al Kafi – The number, from Sahl, from Ibn Abu Nasr, from Hammad Bin usman, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One of the wives of the Prophet^{-saww} said, ‘Muhammad^{-saww} views that if he^{-saww} were to divorce us we would not find our match from our people’.

قَالَ فَغَضِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنْ فَوْقِ سَمَاوَاتِهِ فَأَمَرَهُ فَخَيَّرَهُنَّ حَتَّى انْتَهَى إِلَى زَيْنَبَ بِنْتِ جَحْشٍ فَقَامَتْ فَتَبَلَّغَتْهُ وَ قَالَتْ أَسْتَخَارُ اللَّهَ وَ رَسُولَهُ.

⁴² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 43

⁴³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 44

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic was Wrathful from above His^{-azwj} skies and Commanded him^{-saww}. So, he^{-saww} gave them a choice, until he^{-saww} ended up to Zaynab Bint Jahash. She stood up and kissed him^{-saww} and said, ‘I choose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’⁴⁴

46- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ إِذَا خَيَّرَ امْرَأَتَهُ فَقَالَ إِنَّمَا الْخِيَرَةُ لَنَا لَيْسَ لِأَخِيهِ وَإِنَّمَا خَيْرٌ رَسُولُ اللَّهِ ص لِمَكَانٍ عَائِشَةَ فَاخْتَرَنَ اللَّهُ وَرَسُولُهُ وَ لَمْ يَكُنْ لَهُنَّ أَنْ يَخْتَرْنَ غَيْرَ رَسُولِ اللَّهِ ص.

Al Kafi – Humejd Bin Ziyad, from Ibn Sama’at, from Abdullah Bin Jabala, from Yaqoub Bin Salim, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} regarding a man when he gives a choice to his wife. He^{-asws} said: ‘But rather, the choice is for us^{-asws}, it isn’t for anyone (else), and rather Rasool-Allah^{-saww} gave choice due to what was from Ayesha. She chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and there did not happen to be for them that they choose other than Rasool-Allah^{-saww}’⁴⁵

47- ~~ين، كتاب حسين بن سعيد و النوادر النضر عن حسين بن موسى عن زرارة عن أحديها ع قال: إن علي بن الحسين ع تزوج أم ولد عبد الحسين ع و زوج أمه مولاه فلما بلغ ذلك عبد الملك بن مروان كتب إليه يا علي بن الحسين كأنك لا تعرف موضعك من قومك و قدرتك عند الناس تزوجت مولاه و زوجت مولاه بأهلك~~

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Al Husayn Bin Musa, from Zurara,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Ali^{-asws} Bin Al Husayn^{-asws} married the mother of the children of his^{-asws} uncle Al Hassan^{-asws}, and his^{-asws} slave married one who had nourished him^{-asws}. When that reached Abdul Malik Bin Marwan, he wrote to him^{-asws}, ‘O Ali^{-asws} Bin Al Husayn^{-asws}! It is as if you^{-asws} do not recognise your^{-asws} position from your^{-asws} people and your^{-asws} worth in the presence of the people. You^{-asws} married a slave girl and got your^{-asws} slave to marry your^{-asws} mother?’

~~فكتب إليه علي بن الحسين ع فهمت كتابك و لنا أموة برسول الله ص فقد زوجت بنت حبيبة زيدا مولاه و تزوج من مولاه صفيية بنت حبيبة بن أخطب.~~

Ali^{-asws} Bin Al Husayn^{-asws} wrote to him: ‘I^{-asws} understood your letter and for us^{-asws} there is an exemplary example with Rasool-Allah^{-saww}. He^{-saww} had married Zaynab, a daughter of his^{-saww} aunt to his^{-saww} slave Zayd, and he^{-saww} married his^{-saww} slave girl Safiya Bint Huyay Bin Akhtab’⁴⁶

48- يب، تهذيب الأحكام علي بن الحسين ع علي بن أسباط ع عن محمد بن زياد ع عن عمر بن أذينة ع عن زرارة ع عن أبي جعفر ع قال: خير رسول الله ع نساءه فاخترتة فكان ذلك طلاقاً

(The book) ‘Tahzeeb Al Ahkaam’ – ‘Ali Bin al Hassan, from Ali Bin Asbaat, from Muhammad Bin Ziyad, from Umar Bin Azina,

⁴⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 45

⁴⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 46

⁴⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 47

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} gave a choice to his^{-saww} wives, and they chose him^{-saww}, (or else) that would have been a divorce'.

قَالَ فُلْتُ لَهُ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ قَالَ لِي مَا ظَنُّكَ بِرَسُولِ اللَّهِ ص لَوْ اخْتَرْنَ أَنْفُسَهُنَّ أَكَانَ يُمَسِّكُهُنَّ.

He (the narrator) said, 'I said to him^{-asws}, 'If they had chosen their own selves?' He^{-saww} said to me: 'What is your view with Rasool-Allah^{-saww} if they had chosen their own selves, would he^{-saww} have withheld them (forcibly)?'⁴⁷

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His^{-azwj} Words: **and He did not Make you adopted sons as being your sons [33:4]**. It was narrated to me by my father, from Ibn Abu Umeyr, from Jameel,

49- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ. قَالَ فَإِنَّهُ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ سَبَبَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا تَزَوَّجَ بِخَدِيجَةَ بِنْتِ خُوَيْلِدٍ خَرَجَ إِلَى سُوْقِ عُكَاظٍ فِي بَحَارَةِ هَا وَ رَأَى زَيْدًا يُبَاعُ وَ رَأَهُ غُلَامًا كَيْسًا حَصِيْفًا فَاشْتَرَاهُ فَلَمَّا نَبِيَّ رَسُولُ اللَّهِ ص دَعَاهُ إِلَى الْإِسْلَامِ فَأَسْلَمَ فَكَانَ يُدْعَى زَيْدٌ مَوْلَى مُحَمَّدٍ

'Abu Abdullah^{-asws} has said: 'The reason for the Revelation of that is - When Rasool-Allah^{-saww} married Khadeeja^{-asws}, daughter of Khuwaylid, He^{-saww} went out to the market for some business on her^{-asws} behalf, and he^{-saww} saw Zayd being sold, and saw him to be a wise, tactful boy. So he^{-saww} bought him. When the Prophet^{-saww} invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad^{-saww}.

فَلَمَّا بَلَغَ حَارِثَةُ بْنُ شَرَاهِيلَ الْكَلْبِيِّ حَبْرَ زَيْدٍ قَدِيمَ مَكَّةَ وَ كَانَ رَجُلًا جَلِيْلًا فَأَتَى أَبَا طَالِبٍ فَقَالَ يَا أَبَا طَالِبٍ إِنَّ ابْنِي وَقَعَ عَلَيْهِ السَّيِّئُ وَ بَلَغَنِي أَنَّهُ صَارَ لِابْنِ أُخِيكَ تَسْأَلُهُ إِمَّا أَنْ يُبَاعَ وَ إِمَّا أَنْ يُقَادَ بِهُ وَ إِمَّا أَنْ يُعْتَقَ فَكَلَّمْتُ أَبُو طَالِبٍ رَسُولَ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص هُوَ خُرٌّ فَلْيَذْهَبْ حَيْثُ شَاءَ

When the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, he came up to Abu Talib^{-asws} and said, 'O Abu Talib^{-asws}! My son is now a youth, and it has reached me that he has gone to the son^{-saww} of your^{-asws} brother^{-asws}, therefore ask him^{-saww}, either he^{-saww} sells him, or ransoms him, or frees him'. Abu Talib^{-asws} spoke to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} said: 'He is free, and he can go wherever he desires to'.

فَقَامَ حَارِثَةُ فَأَخَذَ يَبْدَ زَيْدٍ فَقَالَ لَهُ يَا بُنَيَّ الْحَقُّ بِشَرَفِكَ وَ حَسْبِكَ فَقَالَ زَيْدٌ لَسْتُ أَفَارِقُ رَسُولَ اللَّهِ ص أَبَدًا فَقَالَ لَهُ أَبُوهُ فَتَدْعُ حَسْبِكَ وَ نَسَبِكَ وَ تَكُونُ عَبْدًا لِلْقُرَيْشِ فَقَالَ زَيْدٌ لَسْتُ أَفَارِقُ رَسُولَ اللَّهِ ص مَا دُمْتُ حَيًّا فَعَضِبَ أَبُوهُ فَقَالَ يَا مَعْشَرَ قُرَيْشِ اشْهَدُوا أَنِّي قَدْ بَرِّئْتُ مِنْهُ وَ لَيْسَ هُوَ ابْنِي

Harisa stood up, grabbed the hand of Zayd, and said to him, 'The right is with your nobility and your lineage'. Zayd said, 'I will never separate from Rasool-Allah^{-saww}, ever'. His father said to him, 'You leave your affiliations and your lineage, and become a servant of the Quraysh?' Zayd said, 'I will never separate from Rasool-Allah^{-saww} for as long as I am alive'. His father got angry and said, 'O group of Quraysh! Bear witness and I am away from Zayd, and he is not my son!'

فَقَالَ رَسُولُ اللَّهِ ص اشْهَدُوا أَنَّ زَيْدًا ابْنِي أَرْتُهُ وَ يَرْتُنِي وَ كَانَ يُدْعَى زَيْدٌ بْنُ مُحَمَّدٍ وَ كَانَ رَسُولُ اللَّهِ ص سَمَاءَ زَيْدٍ الْحَبِ

⁴⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 48

Rasool-Allah^{-saww} said: 'Bear witness that Zayd is my^{-saww} son. I^{-saww} inherit him, and he inherits me^{-saww}'. And Zayd was, from then on, called 'Ibn Muhammad^{-saww}', and Rasool-Allah^{-saww} used to love him, and named him as 'The beloved Zayd'.

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ زَوَّجَهُ زَيْنَبَ بِنْتَ جَحْشٍ وَ أَبْطَأَ عَنْهُ يَوْمًا فَأَتَى رَسُولُ اللَّهِ ص مِنْزِلَهُ يَسْأَلُ عَنْهُ فَإِذَا زَيْنَبُ جَالِسَةٌ وَسَطَ حُجْرَتِهَا تَسْحِقُ طَبِيبًا بِفَهْرٍ لَهَا فَدَفَعَ رَسُولُ اللَّهِ ص الْبَابَ فَتَنَظَّرَ إِلَيْهَا وَ كَانَتْ جَمِيلَةً حَسَنَةً فَقَالَ سُبْحَانَ اللَّهِ خَالِقِ الثُّورِ وَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

When Rasool-Allah^{-saww} migrated to Al-Medina, he^{-saww} got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah^{-saww} came up to his house asking about him, and there was Zaynab seated in the middle of her room, making perfume for herself. So he^{-saww} looked towards her, and she was extremely beautiful, so he^{-saww} said: 'Glory be to Allah^{-azwj}, Creator of the Light. And Blessed is Allah^{-azwj}, the best of the Creators'.

ثُمَّ رَجَعَ ص إِلَى مَنْزِلِهِ وَ وَقَعَتْ زَيْنَبُ فِي قَلْبِهِ وَفُوعًا عَجِيبًا وَ جَاءَ زَيْدٌ إِلَى مَنْزِلِهِ فَأَحْبَبْتُهُ زَيْنَبُ بِمَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ لَهَا زَيْدٌ هَلْ لَكَ أَنْ أُطَلِّقَكَ حَتَّى يَتَزَوَّجَكَ رَسُولُ اللَّهِ ص فَعَلَّكَ قَدْ وَقَعَتْ فِي قَلْبِهِ فَقَالَتْ أَحْسَنَى أَنْ تُطَلِّقَنِي وَ لَا يَتَزَوَّجَنِي رَسُولُ اللَّهِ ص

Then Rasool-Allah^{-saww} returned to his^{-saww} house, and there occurred in the heart of Zaynab, a strange occurrence. Zayd went to his house, and she informed him of what Rasool-Allah^{-saww} had said. Zayd said to her, 'Would you like me to divorce you until Rasool-Allah^{-saww} gets married to you? You might have occurred in his^{-saww} heart'. She said, 'I fear, that if you were to divorce me, Rasool-Allah^{-saww} may not marry me'.

فَجَاءَ زَيْدٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَبِي أَنْتَ وَ أُمِّي أَحْبَبْتَنِي زَيْنَبُ بِكَذَا وَ كَذَا فَهَلْ لَكَ أَنْ أُطَلِّقَهَا حَتَّى تَتَزَوَّجَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا أَذْهَبُ وَ أَنْتَ وَاللَّهُ وَ أَمْسِكْ عَلَيْكَ زَوْجَكَ

Zayd went to Rasool-Allah^{-saww} and said, 'May my father, and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! Zaynab has informed me of such and such. Would you^{-saww} like me to divorce her until you get married to her?' Rasool-Allah^{-saww} said to him: 'Go! And fear Allah^{-azwj}! And attach yourself to your spouse!'

ثُمَّ حَكَى اللَّهُ فَقَالَ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا إِلَى قَوْلِهِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا فَزَوَّجَهُ اللَّهُ مِنْ فَوْقِ عَرْشِهِ

Then Allah^{-azwj} Quoted, so He^{-azwj} Said: **'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you** – up to His^{-azwj} Words: **and the Command of Allah Will always be Done [33:37]**. Thus, Allah^{-azwj} Married her to him^{-saww} from the top of His^{-azwj} Throne.

فَقَالَ الْمُنَافِقُونَ يُحْرِمُ عَلَيْنَا نِسَاءَنَا وَ يَتَزَوَّجُ امْرَأَةَ ابْنِهِ زَيْدٍ فَأَنْزَلَ اللَّهُ فِي هَذَا وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ يَهْدِي السَّبِيلَ

The hypocrites said, 'He^{-saww} prohibits unto us, the wives of our sons, and he^{-saww} marries the wife of his^{-saww} son Zayd!' So Allah^{-azwj} Revealed with regards to this: **and He did not Make you adopted sons as being your sons.** – up to His^{-azwj} Words: **and He Guides to the Way [33:4]**.

ثُمَّ قَالَ ادْعُوهُمْ لِآبَائِهِمْ إِلَى قَوْلِهِ وَ مَوَالِيكُمْ

Then He^{-azwj} Said: **Assert them to their fathers, this is more equitable in the Presence of Allah** – up to His^{-azwj} Words: **and are your friends [33:5]**.

فَأَعْلَمَ اللَّهُ أَنَّ زَيْدًا لَيْسَ هُوَ ابْنُ مُحَمَّدٍ.

So Zayd came to know that he wasn't a son of Muhammad^{-saww}, and rather was his^{-saww} adopted son".⁴⁸

50- ج، الإحتجاج ن، عيون أخبار الرضا عليه السلام في خبر ابن الجهم أَنَّهُ سَأَلَ الْمَأْمُونُ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ تُقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَ أَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

(The books) 'Al-Ihtijaj' (and) 'Uyoon Akhbar Al Reza^{-asws}, in a Hadeeth of Ibn Al-Jahm, 'Al-Mamoun asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him**'.

قَالَ الرِّضَا ع إِنَّ رَسُولَ اللَّهِ ص قَصَدَ دَارَ زَيْدِ بْنِ حَارِثَةَ بْنِ شَرَّاحِيلِ الْكَلْبِيِّ فِي أَمْرِ أَرَادَهُ فَرَأَى امْرَأَتَهُ تَغْتَسِلُ فَقَالَ لَهَا سُبْحَانَ الَّذِي خَلَقَكَ وَ إِنَّمَا أَرَادَ بِذَلِكَ تَنْزِيَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَنْ قَوْلِ مَنْ زَعَمَ أَنَّ الْمَلَائِكَةَ بَنَاتُ اللَّهِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَ فَاصْفَاكُمْ رَبُّكُمْ بِالْبَيْنِ وَ اتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Al-Reza^{-asws} said: 'Rasool-Allah^{-saww} went to the house of Zayd Bin Harisa Bin Sharaheel Al-Kalby regarding a matter he^{-saww} intended, and he^{-saww} saw his wife washing, so he^{-saww} said to her: 'Glorious is Allah^{-azwj} Who Created you!' And rather, he^{-saww} meant by that Allah^{-azwj} is far more Exalted from the words of the one who claims that the Angels are daughters of Allah^{-azwj} the Exalted: **Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40]**.

فَقَالَ النَّبِيُّ ص لَمَّا رَأَاهَا تَغْتَسِلُ سُبْحَانَ الَّذِي خَلَقَكَ أَنْ يَتَّخِذَ وَلَدًا يَخْتِجُ إِلَى هَذَا التَّطَهِيرِ وَ الْإِعْتِسَالِ

Therefore, the Prophet^{-saww} said when he^{-saww} saw her washing: 'Glorious is the One^{-azwj} Who Created you, that He^{-azwj} should Take a child for Himself^{-azwj} being needy to this cleansing and the washing!'

فَلَمَّا عَادَ زَيْدٌ إِلَى مَنْزِلِهِ أَخْبَرَتْهُ امْرَأَتُهُ بِمَجِيءِ رَسُولِ اللَّهِ ص وَ قَوْلِهِ لَهَا سُبْحَانَ الَّذِي خَلَقَكَ فَلَمْ يَعْلَمْ زَيْدٌ مَا أَرَادَ بِذَلِكَ وَ ظَنَّ أَنَّهُ قَالَ ذَلِكَ لِمَا أَعْجَبَهُ مِنْ حُسْنِهَا

When Zayd returned to his house, his wife informed him of the coming of the Rasool^{-saww} and his^{-saww} words to her: "Glorious is the One^{-azwj} Who Created you", but Zayd did not know what he^{-saww} meant by that. He thought that he^{-saww} said that when he^{-saww} was fascinated from her beauty.

⁴⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 49

فَجَاءَ إِلَى النَّبِيِّ ص فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي فِي خُلُقِهَا سُوءٌ وَإِنِّي أُرِيدُ طَلَاقَهَا فَقَالَ لَهُ النَّبِيُّ ص أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ

So he came to the Prophet^{-saww} and said to him^{-saww}, 'My wife, her mannerisms are evil, and I want to divorce her'. The Prophet^{-saww} said to her: **'Withhold your wife to yourself and fear Allah! [33:37].**

وَ قَدْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَرَفَهُ عَدَدَ أَزْوَاجِهِ وَ أَنَّ تِلْكَ الْمَرْأَةَ مِنْهُمْ فَأَخْفَى ذَلِكَ فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِزَيْدٍ وَ خَشِيَ النَّاسَ أَنْ يَقُولُوا إِنَّ مُحَمَّدًا يَقُولُ لِمَوْلَاهُ
إِنَّ امْرَأَتَكَ سَتَكُونُ لِي زَوْجَةً فَيَعِيبُونَهُ بِذَلِكَ

And Allah^{-azwj} had already introduced the number of his^{-saww} wives to him, and that very woman was from them, but he^{-saww} concealed that within himself and did not manifest it to Zayd, and he^{-saww} feared the people lest they be saying, 'Muhammad^{-saww} is saying to his^{-saww} slave: 'Your wife would be becoming my^{-saww} wife', and they would be faulting him^{-saww} with that.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ يُعْنِي بِالإِسْلَامِ وَ أَنْعَمْتَ عَلَيْهِ يُعْنِي بِأَلْعِنِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا
اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

Thus, Allah^{-azwj} the Exalted Revealed: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him'.**

ثُمَّ إِنَّ زَيْدَ بِنَ حَارِثَةَ طَلَّقَهَا وَ اغْتَدَّتْ مِنْهُ فَرَوَّجَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ نَبِيِّ مُحَمَّدٍ ص وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَ طَرَأَ زَوْجَانِهَا
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَ طَرَأَ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

Then Zayd Bin Harisa divorced her, and she observed the waiting period from him, and Allah^{-azwj} the Exalted got her married to His^{-azwj} Prophet^{-saww}, Muhammad^{-saww}, and Revealed the Quran (Verses) with that, so the Mighty and Majestic Said: **So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37].**

ثُمَّ عَلِمَ عَزَّ وَ جَلَّ أَنَّ الْمُنَافِقِينَ سَيَعِيبُونَهُ بِتَرْوِجِهَا فَأَنْزَلَ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ.

Then Allah^{-azwj} Mighty and Majestic Knew that the hypocrites will be faulting him^{-saww}, so Allah^{-azwj} the Exalted Revealed: **There was no blame upon the Prophet regarding what Allah Imposed to Him [33:38]**.⁴⁹

51- ن، عيون أخبار الرضا عليه السلام في خبر علي بن محمد بن الجهم أنه سأل الرضا ع عن قول الله عز وجل في نبيه محمد ص و تخفي في نفسك
مَا اللَّهُ مُبْدِيهِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws} in a Hadeeth of Ali Bin Muhammad Bin Al Jahm – 'Al-Reza^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic regarding His^{-azwj}

⁴⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 50

Prophet^{-saww} Muhammad^{-saww}: **and you concealed within yourself what Allah would be Manifesting [33:37].**

فَأَجَابَ ع أَنَّ اللَّهَ عَرَفَ نَبِيَّهُ ص أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي الْآخِرَةِ وَ أَهَمُّ أُمَّهَاتِ الْمُؤْمِنِينَ وَ أَحَدٌ مِنْ سُمِّيَ لَهُ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمَئِذٍ تَحْتِ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى ص اسْمَهَا فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّهَا إِخْدَى أَزْوَاجِهِ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ وَ حَشِيَ قَوْلَ الْمُنَافِقِينَ

He^{-asws} answered: ‘Allah^{-azwj} Introduced to His^{-azwj} Prophet^{-saww}, the names of his^{-saww} wives in the world and the names of his^{-saww} wives in the Hereafter, and they are mothers of the believers; and one of the ones He^{-azwj} Named to him^{-saww} was Zaynab Bint Jahash, and in those days she was married to Zayd Bin Haris. He^{-saww} concealed her name within himself and did not manifest it lest anyone from the hypocrites would say that he^{-saww} spoke regarding a woman regarding a household of a man that she is one of his^{-saww} wives from the mothers of the believers, and he^{-saww} feared the words of the hypocrites.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تَحَشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَحْشَاهُ بَعْنِي فِي نَفْسِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَرْوِيحَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَرْوِيحَ حَوَاءَ مِنْ آدَمَ ع وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ ص بِقَوْلِهِ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكُمَا الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيٍّ ع.

Allah^{-azwj} Mighty and Majestic Said: **and you feared the people while Allah is more deserving that you fear Him [33:37]** – meaning within himself^{-saww}, and that Allah^{-azwj} Mighty and Majestic and Allah^{-azwj} did not Conduct the marriage of anyone from His^{-azwj} creatures except the marriage of Hawwa^{-as} to Adam^{-as}, and Zaynab to Rasool-Allah^{-saww}, by His^{-azwj} Words: **So when Zayd had dissolved the marriage, We Married her to you [33:37]** – the Verse, and (Syeda) Fatima^{-asws} to Ali^{-asws}’⁵⁰.

52- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله و ما كان للمؤمنين و لا مؤمنة إذا قضى الله و رسوله أمراً أن يكون لهم الخيرة من أمرهم و ذلك أن رسول الله ص خطب على زيد بن حارثة زينب بنت جحش الأسديّة من بني أسد بن خزيمّة و هي بنت عمّة النبي ص فقالت يا رسول الله حتى أوامر نفسي فأنظر

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36]**, And that Rasool-Allah^{-saww} married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah^{-saww}. She said, ‘O Rasool-Allah^{-saww}, until there are orders for myself, I shall wait.

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ لِلْمُؤْمِنِينَ وَ لَا الْمُؤْمِنَاتِ الْآيَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمْرِي بِيَدِكَ

Allah^{-azwj} Revealed: **And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one**

⁵⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 51

who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]. She said, 'My matter is in your hands'.

فَرَوَّجَهَا إِيَّاهُ فَمَكَثَتْ عِنْدَ زَيْدٍ مَا شَاءَ اللَّهُ ثُمَّ إِكْتَمَا تَشَاجِرًا فِي شَيْءٍ إِلَى رَسُولِ اللَّهِ ص فَنظَرَ إِلَيْهَا النَّبِيُّ ص فَأَعَجَبْتَهُ فَقَالَ زَيْدٌ يَا رَسُولَ اللَّهِ تَأْذُنُ لِي فِي طَلَاقِهَا فَإِنَّ فِيهَا كِبْرًا وَ إِنَّمَا لَتُوذِنِي بِلِسَانِهَا فَقَالَ رَسُولُ اللَّهِ ص اتَّقِ اللَّهَ وَ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ أَحْسِنْ إِلَيْهَا

So he^{-saww} got her married to him (Zayd). She remained with Zayd for as long as Allah^{-azwj} so Desired it. Then they quarrelled about something to Rasool-Allah^{-saww}. So the Prophet^{-saww} looked towards her and she astounded him^{-saww}'. Zayd said, 'O Rasool-Allah^{-saww}, allow me to divorce her, for she is arrogant, and she hurts me with her tongue'. Rasool-Allah^{-saww} said: 'Fear Allah^{-azwj} and hold on to your spouse, and be good to her'.

ثُمَّ إِنَّ زَيْدًا طَلَّقَهَا وَ انْقَضَتْ عِدَّتُهَا فَأَنْزَلَ اللَّهُ نِكَاحَهَا عَلَى رَسُولِ اللَّهِ ص فَلَمَّا فَضِيَ زَيْدٌ مِنْهَا وَ طَرَأَ زَوْجَانِهَا

Then Zayd divorced her, and she spent her waiting period. Then Allah^{-azwj} Revealed that she should be married to Rasool-Allah^{-saww}, so He^{-azwj} Said: **So when Zayd had dissolved the marriage, We Married her to you [33:37]**'.

وَ فِي قَوْلِهِ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ فَإِنَّ هَدْيَهُ نَزَلَتْ فِي شَأْنِ زَيْدِ بْنِ حَارِثَةَ قَالَتْ قُرَيْشٌ يُعِيرُنَا مُحَمَّدٌ يَدْعِي بَعْضُنَا بَعْضًا وَ قَدْ ادَّعَى هُوَ زَيْدًا فَقَالَ اللَّهُ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ يَعْنِي يُؤْمَعِدُ قَالَ إِنَّهُ لَيْسَ بِأَبِي زَيْدٍ

And regarding His^{-azwj} Words: **Muhammad was not a father of anyone of your men, [33:40]** - 'This was Revealed regarding the importance of Zayd Bin Haarisa. The Quraysh said, 'Muhammad^{-saww} reproaches us if we make a claim on each other, and he^{-saww} has made a claim, and he is Zayd!' So Allah^{-azwj} Said: **Muhammad was not a father of anyone of your men [33:40]**, Meaning, at that time he^{-saww} was not the father of Zayd'.

وَ خَاتَمَ النَّبِيِّينَ يَعْنِي لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص.

He said, 'His^{-azwj} Words: **and the last of the Prophets [33:40]**. It Means that there is no Prophet^{-saww} after him^{-saww}'.⁵¹

53- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءُ فَإِنَّهُ لَمَّا أَنْ تَرَوُجَ رَسُولَ اللَّهِ ص يَرْزُقُ بِنْتِ جَحْشٍ وَ كَانَ يُجِبُّهَا فَأَوْمَ دَعَا أَصْحَابَهُ وَ كَانَ أَصْحَابُهُ إِذَا أَكَلُوا يُجِبُّونَ أَنْ يَتَحَدَّثُوا عِنْدَ رَسُولِ اللَّهِ ص وَ كَانَ يُحِبُّ أَنْ يَخْلُوَ مَعَ زَيْنَبَ

Tafseer Al Qummi - **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation [33:53]**. When Rasool-Allah^{-saww} married Zaynab Bint Jahash, and he^{-saww} used to love her, he^{-saww} gave a banquet and called his^{-saww} companion. And it was so that whenever they had eaten would love to (sit and) hold discussions in the presence of Rasool-Allah^{-saww}, and he^{-saww} liked to be alone with Zaynab.

⁵¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 52

فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا يَدْخُلُونَ بِهَا إِذْنٍ فَقَالَ عَزَّ وَ جَلَّ إِلَّا أَنْ يُؤْذَنَ إِلَى قَوْلِهِ مِنْ وِرَاءِ حِجَابٍ.

Allah^{-azwj} Revealed: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**, and that is because they were entering without permission, so Allah^{-azwj} Mighty and Majestic Said: **unless there is permission for you [33:53]**, up to His^{-azwj} Words: **from behind a curtain [33:53]**⁵².

54- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ زَيْنَبَ بِنْتَ جَحْشٍ قَالَتْ بَرَى رَسُولُ اللَّهِ ص إِنَّ حَلِيَّ سَبَيْلَنَا أَنْ لَا نَجِدَ زَوْجًا غَيْرَهُ وَ قَدْ كَانَ اعْتَمَلَ نِسَاءَهُ تِسْعًا وَ عِشْرِينَ لَيْلَةً

Al Kafi – Humejd Bin Ziyad, from Ibn Sama'at, from Ja'far Bin Sama'at, from Dawood Bin Sirhan,

'From Abu Abdullah^{-asws} having said: 'Zaynab Bint Jahash said, 'Rasool-Allah^{-saww} views that if he^{-saww} were to free our way (divorce us), we will not (be able to) find any husband other than him^{-saww}', and he^{-saww} had isolated from his^{-saww} wives for twenty nights.

فَلَمَّا قَالَتْ زَيْنَبُ الَّتِي قَالَتْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ جِبْرِيْلَ إِلَى مُحَمَّدٍ ص فَقَالَ قُلْ لِأَزْوَاجِكِ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ أَلْبَتَيْنِ كِلْتَابِيهِمَا فَعَلْنَ بِلِئْلِ نَحْتَارُ اللَّهُ وَ رَسُولُهُ وَ الدَّارَ الْآخِرَةَ.

When Zaynab said that which she said, Allah^{-azwj} Mighty and Majestic Sent Jibraeel^{-as} to Muhammad^{-saww} and Said: **Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28]** – both the two Verses (28 & 29). They said, 'But we choose Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and the house of the Hereafter'⁵³.

55- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ حَسَنِ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ زَيْنَبَ بِنْتَ جَحْشٍ قَالَتْ لِرَسُولِ اللَّهِ ص لَا تَعْدِلْ وَ أَنْتَ نَبِيٌّ فَقَالَ تَرَيْتَ يَدَاكَ إِذَا لَمْ أَعْدِلْ فَمَنْ يَعْدِلُ قَالَتْ دَعَوْتَ اللَّهُ يَا رَسُولَ اللَّهِ لِيَقْطَعَ يَدَايَ فَقَالَ لَا وَ لَكِنْ لَتَتْرَبَانِ

Al Kafi – Humejd Bin Ziyad, from Hasan Bin Sama'at, from Wahab Bin Hafsa, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Zaynab Bint Jahash said to Rasool-Allah^{-saww}, 'You^{-saww} are not being fair and (although) you^{-saww} are Rasool^{-saww} of Allah^{-azwj}'. He^{-saww} said: 'May dust be on your hands! If I^{-saww} am not just then who is just?' She said, 'You^{-saww} have supplicated to Allah^{-azwj}, O Rasool-Allah^{-saww}, for my hands to be cut off?' He^{-saww} said: 'No, but for them to be dusty'.

فَقَالَتْ إِنَّكَ إِنْ طَلَقْتَنَا وَجَدْنَا فِي قَوْمِنَا أَكْفَاءَنَا فَاحْتَسِبِ الْوَحْيَ عَنْ رَسُولِ اللَّهِ ص تِسْعًا وَ عِشْرِينَ لَيْلَةً

She said, 'If you^{-saww} were to divorce us we will find our match among our people'. So, the Revelation was Withheld from Rasool-Allah^{-saww} for twenty nine days'.

⁵² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 53

⁵³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 54

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَأَنْفَى اللَّهُ لِرَسُولِهِ ص فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا الْأَيْتِينَ فَاخْتَرْنَ اللَّهَ وَ رَسُولَهُ
وَ لَمْ يَكُنْ شَيْءٌ وَ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ لَبِنَ .

Then Abu Ja'far^{-asws} said: 'Allah^{-azwj} Scorned for His^{-azwj} Rasool^{-saww} and Allah^{-azwj} mighty and Majestic Revealed: **Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28]** –the two Verses (28 & 29). They chose Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and nothing happened, and had they chosen their own selves, they would have been irrevocably divorced".⁵⁴

⁵⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 2 H 55

CHAPTER 3 – THE STATE OF UMM SALMA^{-ra}

1- لي، الأمالي للصدوق ابن الوليد عن محمد بن أبي القاسم عن محمد بن علي الصيرفي عن محمد بن سنان عن المفصل بن عمر عن أبي عبد الله الصادق عن أبيه عن جدّه ع قال: بلغ أم سلمة زوج النبي ص أنّ مؤلّ لها يتنقّص عليّاً ع و يتناوله فأرسلت إليه فلمّا أنّ صار إليها قالت له يا بُنيّ بلعني أنّك تتنقّص عليّاً ع و تتناوله قال لها نعم يا أمّاه

(The book) 'Al Amaali' of the sheykh Al Sadouq – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'It reached Umm Salma^{-ra}, wife of the Prophet^{-saww}, that a slave of her^{-ra} is belittling Ali^{-asws} and discussing him^{-asws} as such, so she^{-ra} sent for him. When he came to her^{-ra}, she^{-ra} said to him: 'O my^{-ra} son! It reached me^{-ra} that you are belittling Ali^{-asws} and discussing him^{-asws} as such?' He said to her, 'Yes, O mother^{-ra}!'

قالت أفعذ نكلك أمك حتى أحدثك بحديث سمعته من رسول الله ص ثم احتر لنفسك إنّا كنا عند رسول الله ص تسع نسوة و كانت ليّلي و يومي من رسول الله ص فدخل النبي ص و هو متهلّل أصابعه في أصابع عليّ و اضبعاً يده عليه

She^{-asws} said, 'Sit down, may your mother be bereft of you, until I^{-ra} narrate to you with what I^{-ra} heard from Rasool-Allah^{-saww}, then choose for yourself. We were nine wives in the presence of Rasool-Allah^{-saww} and it was my^{-ra} night and my^{-ra} day from Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} entered and he^{-saww} was jubilant having his^{-saww} fingers in the fingers of Ali^{-asws} placing his^{-saww} hand upon him^{-asws}.

فقال يا أم سلمة الخرجي من البيت و أخليه لنا فخرجت و أقبلت يتناحيان أسمع الكلام و ما أدري ما يقولان حتى إذا فممت فأنثت الباب فقلت أدخل يا رسول الله قال لا

He^{-saww} said: 'O Umm Salma^{-ra}! Go out from the house and leave us alone'. So, I^{-ra} went out, and (when) I^{-ra} came back they^{-asws} were whispering to each other. I^{-ra} heard the speech and I^{-ra} do not know what they^{-asws} were saying until when the day rose I^{-ra} came to the door and said, 'Can I^{-ra} come in, O Rasool-Allah^{-saww}?' He^{-saww} said: 'No'.

قالت فكبوت كبوة شديدة مخافة أنّ يكون ردني من سخطه أو نزل في شيء من السماء ثم لم ألبث أنّ أتيت الباب الثّانية فقلت أدخل يا رسول الله فقال لا فكبوت كبوة أشدّ من الأولى

She^{-ra} said, 'My^{-ra} face dropped with a severe drop that maybe he^{-saww} happened to have repelled me^{-ra} from his^{-saww} anger, or something had been Revealed regarding me^{-ra} from the sky. Then it was not long before I^{-ra} came to the door and said, 'Can I come in, O Rasool-Allah^{-saww}?' He^{-saww} said: 'No'. My^{-ra} face dropped with a more severe drop than the first.

ثم لم ألبث حتى أتيت الباب الثّالثة فقلت أدخل يا رسول الله فقال أدخل يا أم سلمة فدخلت و عليّ جات بين يدي و هو يقول فذاك أبي و أمي يا رسول الله إذا كان كذا و كذا فما تأمّرتي قال أمرك بالصبر ثم أعاد عليه القول الثّانية فأمره بالصبر

Then it was not long before I^{ra} came to the door for the third time and said, 'Can I come in, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Enter, O Umm Salma^{-ra}!' So, I^{ra} entered and Ali^{-asws} was kneeling in front of him^{-saww} and he^{-asws} was saying: 'May my^{-asws} father^{-as} and my^{-asws} mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! When it will be such and such, so what are your^{-saww} instructions for me^{-asws}?' He^{-saww} said: 'I^{-saww} instruct you^{-asws} to be patient'. Then he^{-asws} repeated the words to him^{-saww} for a second time, and he^{-saww} instructed him^{-asws} with the patience.

فَأَعَادَ عَلَيْهِ الْقَوْلَ الثَّالِثَةَ فَقَالَ لَهُ يَا عَلِيُّ يَا أَحِي إِذَا كَانَ ذَاكَ مِنْهُمْ فَسَلِّ سَيْفَكَ وَضَعُهُ عَلَى عَاتِقِكَ وَ اضْرِبْ بِهِ قَدَمًا حَتَّى تَلْقَانِي وَ سَيْفُكَ شَاهِرٌ يَنْقُطُ مِنْ دِمَائِهِمْ

He^{-asws} repeated the words to him^{-saww} for the third time. He^{-saww} said to him^{-asws}: 'O Ali^{-asws}! O my^{-saww} brother^{-asws}! When that happens from them, then unsheathe your^{-asws} sword and place it upon your^{-asws} shoulder and strike with it going forwards until you^{-asws} meet me^{-asws} and your^{-asws} sword is stained with drops of their blood'.

ثُمَّ انْتَفَتَ إِلَيَّ فَقَالَ لِي وَ اللَّهُ مَا هَذِهِ الْكَاثِبَةُ يَا أُمَّ سَلَمَةَ فُلْتُ لِلَّذِي كَانَ مِنْ رَدِّكَ لِي يَا رَسُولَ اللَّهِ فَقَالَ لِي وَ اللَّهُ مَا رَدَّدْتُكَ مِنْ مَوْجِدَةٍ وَ إِنَّكَ لَعَلَى خَيْرٍ مِنَ اللَّهِ وَ رَسُولِهِ وَ لَكِنَّ أُنْتَبِي وَ جَبْرَيْلُ عَنْ يَمِينِي وَ عَلِيُّ عَنْ يَسَارِي وَ جَبْرَيْلُ يُخْبِرُنِي بِالْأَخْدَاتِ الَّتِي تَكُونُ مِنْ بَعْدِي وَ أَمَرَنِي أَنْ أُوصِي بِذَلِكَ عَلِيًّا

Then he^{-saww} turned towards me^{-ra} and said to me^{-ra}: 'By Allah^{-azwj}! This is not the depression (face dropping), O Umm Salma^{-ra}!' I^{ra} said, 'It (dropped) to that which was from your^{-saww} repelling, O Rasool-Allah^{-saww}'. He^{-saww} said to me^{-ra}: 'By Allah^{-azwj}! I^{-saww} did not repel you^{-ra} out of anger, and you^{-ra} are upon goodness from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. But you^{-ra} came to me^{-saww} and Jibraeel^{-as} was on my^{-saww} right and Ali^{-asws} on my^{-saww} left, and Jibraeel^{-as} was informing me^{-saww} of that which would be transpiring from after me^{-saww}, and instructed me^{-saww} that I^{-saww} should bequeath that to Ali^{-asws}'.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَحِي فِي الدُّنْيَا وَ أَحِي فِي الْآخِرَةِ يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ زِيرِي فِي الدُّنْيَا وَ زِيرِي فِي الْآخِرَةِ يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ حَامِلٌ لَوَائِي فِي الدُّنْيَا وَ حَامِلٌ لَوَائِي غَدًا فِي الْقِيَامَةِ

O Umm Salma^{-ra}, listen and bear witness! This is Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother^{-asws} in the world and my^{-saww} brother^{-asws} in the Hereafter. O Umm Salma^{-ra}, listen and bear witness! This is Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} Vizier in the world and my^{-saww} Vizier in the Hereafter. O Umm Salma^{-ra}, listen and bear witness! This is Ali^{-asws} Bin Abu Talib^{-asws} the bearer of my^{-saww} flag in the world and bearer of my^{-saww} flag during the Qiyamah.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ صَيِّي وَ خَلِيفَتِي مِنْ بَعْدِي وَ قَاضِي عِدَاتِي وَ الدَّائِدُ عَنْ حَوْضِي يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ قَاتِلُ النَّكَابِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

O Umm Salma^{-ra}, listen and bear witness! This is Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} successor^{-asws} and my^{-saww} Caliph from after me^{-saww}, and my^{-saww} fulfiller of my^{-saww} debts, and the defender from my^{-saww} Fountain. O Umm Salma^{-ra}, listen and bear witness! This is Ali^{-asws} Bin Abu Talib^{-asws} chief of the Muslims, and Imam^{-asws} of the pious, and guide of the resplendent, and fighter against the breakers, and the unjust and the renegades'.

قُلْتُ يَا رَسُولَ اللَّهِ مَنْ النَّكُوثُونَ قَالَ الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَ يَنْكُثُونَ بِالْبَصْرَةِ قُلْتُ مَنْ الْقَاسِطُونَ قَالَ مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلِ الشَّامِ قُلْتُ مَنْ الْمَارِقُونَ قَالَ أَصْحَابُ النَّهْرَوَانَ

I^{ra} said: 'O Rasool-Allah^{saww}! Who are the breakers?' He^{saww} said: 'This who will pledge allegiance to him^{asws} at Al-Medina and break them at Al-Basra'. I^{ra} said, 'Who are the unjust ones?' He^{saww} said: 'Muawiya and his companions from the people of Syria'. I^{ra} said: 'Who are the renegades?' He^{saww} said: 'The companions of (battle of) Al-Naharwan'.

فَقَالَ مَوْلَى أُمِّ سَلَمَةَ فَرَجَّتْ عَنِّي فَجَحَّ اللَّهُ عَنكَ وَ اللَّهُ لَا سَبِيثَ عَلَيَّ أَبَدًا.

The slave of Umm Salma^{ra} said, 'You^{ra} have relieved from me, may Allah^{azwj} Relieve you^{ra}. By Allah^{azwj}! I will not revile Ali^{asws}, ever!'.⁵⁵

2- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن محمد بن محمد بن عباد بن سعيد الجعفي عن محمد بن عثمان بن أبي الهول عن صالح بن أبي الأسود عن هاشم بن البريد عن أبي سعيد التيمي عن ثابت مولى أبي ذر رحمه الله قال: شهدت مع علي ع يوم الجمل فلما رأيت عائشة واقفة دخلني من الشك بغض ما يدخل الناس فلما زالت الشمس كشف الله ذلك عني فقالت مع أمير المؤمنين ع

(The book) 'Al Amaali' of the sheykh Al Tusy – 'A group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Makhlad, from Abbad bin Saeed Al Jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih bin Abu Al Aswad, from Hashim Bin Al Bareed, from Abu Saeed Al Taymi,

'From Sabit a slave of Abu Zarr^{ra} who said, 'I attended the day of (battle of) Al-Jamal. When I saw Ayesha paused there entered into me from the doubt, some of what entered into the people. When the sun declined (midday) Allah^{azwj} Removed that from me and I fought alongside Amir Al-Momineen^{asws}.

ثم أتيت بعد ذلك أم سلمة زوج النبي ص و رحمها فقصصت عليها قصتي فقالت كيف صنعت حين طارت القلوب مطايرها قال قلت إلى أحسن ذلك و الحمد لله كشف الله عز و جل عني ذلك عند زوال الشمس فقالت مع أمير المؤمنين ع قتالاً شديداً

Then after that I came to Umm Salma^{ra}, wife of the Prophet^{saww} and I related the story to her^{ra}. She^{ra} said, 'What did you do when the hearts flew its flying?' I said, 'I was good to that, and the Praise is for Allah^{azwj}. Allah^{azwj} Mighty and Majestic Removed that from me at midday and I fought alongside Amir Al Momineen^{asws} a severe fight'.

فَقَالَتْ أَحْسَنْتَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

She^{ra} said: 'You have done well. I^{ra} heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the Quran and the Quran is with him^{asws}. They will not separate until they return to me^{saww} at the Fountain'.⁵⁶

3- ب، قرب الإسناد السندي بن محمد عن صفوان الجمال عن أبي عبد الله ع قال: كانت امرأة من الأنصار تدعى حسرة تغشى آل محمد و نحن و إن زفر و خبتر لقيها ذات يوم فقالت أين تذهبين يا حسرة فقالت أذهب إلى آل محمد فأقضي من حبهنم و أحدث بهم عهداً

⁵⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 1

⁵⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 2

(The book) 'Qurb Al Asnaad' – 'Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'A woman from the Helpers called Hasra used to come to the Progeny^{-asws} of Muhammad^{-saww} and was desirous regarding them^{-asws}, and Zafar and Habtar (Abu Bakr and Umar) met her one day and they said, 'Where are you going, O Hasra?' She said, 'I am going to the Progeny^{-asws} of Muhammad^{-saww} to fulfil from their^{-asws} rights and renew the pact with them^{-asws}'.

فَقَالَا وَيْلَكَ إِنَّهُ لَيْسَ لَهُمْ حَقٌّ إِذَا كَانَ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَأَنْصَرَفَتْ حَسْرَةُ وَ لَبِثَتْ أَيَّاماً ثُمَّ جَاءَتْ فَقَالَتْ لَهَا أُمُّ سَلَمَةَ زَوْجَةُ النَّبِيِّ ص مَا بَطَأَ بِكَ عَنَّا يَا حَسْرَةُ فَقَالَتْ اسْتَقْبَلْنِي زُفْرٌ وَ حَبِزٌ فَقَالَا أَيْنَ تَذْهَبِينَ يَا حَسْرَةُ فقلتُ أَذْهَبُ إِلَى آلِ مُحَمَّدٍ فَأَقْضِي مِنْ حَقِّهِمُ الْوَاجِبَ فَقَالَا إِنَّهُ لَيْسَ لَهُمْ حَقٌّ إِذَا كَانَ هَذَا عَلَى عَهْدِ النَّبِيِّ ص

They said, 'Woe be unto you! There aren't any rights for them. But rather this was in the era of Rasool-Allah^{-saww}'. So Hasra left and waited for days. Then Umm Salma^{-ra} wife of the Prophet^{-saww} came and said to her: 'What delayed you from us^{-asws}, O Hasra?' She said, 'Zafar and Habtar met me and they said, 'Where are you going, O Hasra?' I said, 'I am going to the Progeny^{-asws} of Muhammad^{-saww} to fulfil from their^{-asws} rights, the Obligatory'. They said, 'There aren't any rights for them^{-asws}. But rather this was in the era of the Prophet^{-saww}'.

فَقَالَتْ أُمُّ سَلَمَةَ كَذِبًا لَعْنَهُمَا اللَّهُ لَا يَزَالُ حَقُّهُمُ وَاجِبًا عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

Umm Salma^{-ra} said, 'They are liars, may Allah^{-azwj} Curse them both! Their^{-asws} rights will not cease to be Obligatory upon the Muslims up to the Day of Qiyamah".⁵⁷

4- ير، بصائر الدرجات عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زُرارة عن عيسى بن عبيد الله عن أبيه عن جده عن عمر بن أبي سلمة عن أم سلمة قال قالت أفعده رسول الله ص علياً ع في بيتي ثم دعا بجلد شاء فكتب فيه حتى ملاً أكارعه ثم دفعه إليّ و قال من جاءك من بغدي بآية كذا و كذا فادفعه إليه

(The book) 'Basaair Al Darajaat' – 'Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Zurara, from Isa bin Ubeydullah, from his father, from his grandfather, from Umar Bin Abu Salma,

'From his mother^{-ra} Umm Salma^{-ra} having said: 'Rasool-Allah^{-saww} made Ali^{-asws} to be seated in my^{-ra} house, then called for a sheep skin and wrote in it until it had been filled. Then he^{-saww} handed it to me^{-ra} and said: 'One who comes to you^{-ra} from after me^{-saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُؤْفَى رَسُولُ اللَّهِ ص وَ وَرَى أَبُو بَكْرٍ أَمَرَ النَّاسَ بَعَثْنِي فَقَالَتْ أَذْهَبُ وَ أَنْظُرُ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي النَّاسِ حَتَّى حَاطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salma^{-ra} waited until Rasool-Allah^{-saww} passed away and Abu Bakr became the ruler commanding the people. She^{-ra} sent me and said: 'Go and look at what this man is doing'. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her^{-ra}.

⁵⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 3

فَأَقَامَتْ حَتَّى إِذَا وُلِّيَ عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عُثْمَانُ فَبَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا

She^{-ra} waited until when Umar became the ruler. She^{-ra} sent me and he did what his companion had done. I came and informed her^{-ra}. Then she^{-ra} waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her^{-ra}.

ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عَلِيٌّ فَأَرْسَلْتَنِي فَقَالَتْ أَنْظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا خَطَبَ عَلِيٌّ ع نَزَلَ فَرَأَيْتَنِي فِي النَّاسِ فَقَالَ أَذْهَبُ فَاسْتَأْذِنَ عَلِيَّ أَمَّا قَالَ فَخَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنْ عَلِيَّ أَمَّا وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ

Then she^{-ra} waited until Ali^{-asws} became the ruler, so she^{-ra} sent me and said: ‘Look at what this man^{-asws} is doing’. I went and sat in the Masjid. When Ali^{-asws} had addressed, he^{-asws} descended and saw me among the people. He^{-asws} said: ‘Go and get permission to your mother^{-ra}’. I went out until I came to her^{-ra} and informed her^{-ra}, and I said, ‘He^{-asws} said to me: ‘Seek permission for me^{-asws} to see your mother^{-ra}, and he^{-asws} is behind me^{-asws}, intending you^{-ra}’. She^{-ra} said: ‘And I^{-ra}, by Allah^{-azwj}, am intending him^{-asws}’.

فَاسْتَأْذَنَ عَلِيٌّ فَدَخَلَ فَقَالَ أَعْطِينِي الْكِتَابَ الَّذِي دُفِعَ إِلَيْكَ بِأَيِّ كَذَا وَ كَذَا كَأَنِّي أَنْظُرُ إِلَى أُمِّي حَتَّى قَامَتْ إِلَيَّ تَابُوتٍ لَهَا فِي جَوْفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَخْرَجَتْ مِنْ جَوْفِهِ كِتَابًا فَدَفَعَتْهُ إِلَيَّ عَلِيٌّ ثُمَّ قَالَتْ لِي أُمِّي يَا بُنَيَّ الرُّمَّةُ فَلَا وَ اللَّهُ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرَهُ.

She^{-ra} permitted Ali^{-asws} and he^{-asws} entered and said: ‘Give me^{-asws} the letter which was handed over to you^{-ra} with such and such signs’. It is as if I am looking at my mother^{-ra} until she^{-ra} stood up to go to a trunk of her^{-ra} having a small box inside it and brought out a letter from inside it and handed it over to Ali^{-asws}, then my mother^{-ra} said to me: ‘O my^{-ra} son! Stick with him^{-asws} for by Allah^{-azwj}, I^{-ra} do not see any Imam after your Prophet^{-saww} apart from him^{-asws}’.⁵⁸

5- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقُطِينِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ص أُمَّ سَلَمَةَ زَوْجَهَا إِيَّاهُ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ هُوَ صَغِيرٌ لَمْ يَبْلُغِ الْخُلْمَ.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Al Husayn Bin Ali Bin Yaqteen, from Aasim Bin Humeyd, from Ibrahim Bin Abu Yahya,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} married Umm Salma^{-ra}. Umar Bin Abu Salma got her^{-ra} married to him, and he was young, not having reached puberty yet’.⁵⁹

كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ أُتِيَا أُمَّ سَلَمَةَ فَقَالَا لَهَا يَا أُمَّ سَلَمَةَ إِنَّكَ قَدْ كُنْتِ عِنْدَ رَجُلٍ قَبْلَ رَسُولِ اللَّهِ ص فَكَيْفَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ فَقَالَتْ مَا هُوَ إِلَّا كَسَائِرِ الرِّجَالِ ثُمَّ خَرَجَا عَنْهَا وَ أَقْبَلَ النَّبِيُّ ص فَقَامَتْ إِلَيْهِ مُبَادِرَةً فَرَفَأَ أَنْ يَنْزِلَ أَمْرٌ مِنَ السَّمَاءِ فَأَخْبَرْتَهُ الْخَبِيرَ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘‘Abu Bakr and Umar both came to Umm Salma^{-as} and they said to her, ‘O Umm Salma^{-as}! You^{-as} used to be with a man before Rasool-Allah^{-saww}, so how is Rasool-Allah^{-saww} from that in private’. She^{-as} said: ‘He^{-saww} is not except like the rest of

⁵⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 4

⁵⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 5

the men'. Then they both went out from her^{as}, and the Prophet^{saww} came over. So she^{as} stood up taking the initiative thinking that a Command from the sky has descended, and she^{as} informed him^{saww} of the news.

فَعَضِبَ رَسُولُ اللَّهِ ص حَتَّى تَرْتَدَّ وَجْهُهُ وَ التَّوَى عِزُّ الْعَضْبِ بَيْنَ عَيْنَيْهِ وَ خَرَجَ وَ هُوَ يَجُرُّ رِدَاءَهُ حَتَّى صَعَدَ الْمِنْبَرَ وَ بَادَرَتْ الْأَنْصَارُ بِالسَّلَاحِ وَ أَمَرَ بِجَيْلِهِمْ أَنْ تَحْضُرُ فَصَعَدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَا بَأَلْ أَقْوَامٍ تَتَّبِعُونَ عَنِّي وَ يَسْأَلُونَ عَنِّي وَ اللَّهُ إِنِّي لَأَكْرَمُكُمْ حَسَباً وَ أَطَهَرُكُمْ مَوْلِداً وَ أَنْصَحُكُمْ لِلَّهِ فِي الْعُيُوبِ وَ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ عَن أَبِيهِ إِلَّا أَحْبَبْتُهُ

Rasool-Allah^{saww} got angered to the extent that his^{saww} face glowered and the perspiration of the angered converged between his^{saww} eyes, and he^{saww} went out and his^{saww} robe was dragging behind him^{saww}, until he^{saww} ascended the Pulpit. And the Helpers took the initiative with the weapons and readied their cavalries to be present. He^{saww} ascended the pulpit, praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! What is the matter with some people who are pursuing to fault me^{saww} and are asking around about me^{saww} in my^{saww} absence. By Allah^{azwj} ! I^{saww} am more honourable in nobility and cleaner of birth (than you all), and I^{saww} advise you all for the Sake of Allah^{azwj} regarding the hidden (matters); and none from among you shall ask me^{saww} about his father, except that I^{saww} will inform him'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ مَنْ أَبِي فَقَالَ فُلَانُ الرَّاعِي فَقَامَ إِلَيْهِ آخَرُ فَقَالَ مَنْ أَبِي فَقَالَ غُلَامُكُمْ الْأَسْوَدُ فَقَامَ إِلَيْهِ الثَّالِثُ فَقَالَ مَنْ أَبِي فَقَالَ الَّذِي تُنْسَبُ إِلَيْهِ فَقَالَتِ الْأَنْصَارُ يَا رَسُولَ اللَّهِ اغْفُ عَنَّا عَفَا اللَّهُ عَنكَ فَإِنَّ اللَّهَ بَعَثَكَ رَحْمَةً فَاعْفُ عَنَّا عَفَا اللَّهُ عَنكَ

A man stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'So and so, the shepherd'. Another one stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'Your slave, the black one'. And the third one stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'The one who has been linked to you'. The Helpers said, 'O Rasool-Allah^{saww}! Excuse us, may Allah^{azwj} excuse you^{saww}, for Allah^{azwj} Sent you^{saww} as a Mercy. Therefore, excuse us and Allah^{azwj} will Excuse you^{saww}'.

وَ كَانَ النَّبِيُّ ص إِذَا كَلَّمَ اسْتَحْبَا وَ عَرِقَ وَ غَضَّ طَرْفَهُ عَنِ النَّاسِ حَيَاءً حِينَ كَلَّمُوهُ فَتَرَلَّ

And it was such that whenever the Prophet^{saww} spoke, he^{saww} would be bashful and perspire, and he^{saww} would lower his^{saww} gaze from the people out of bashfulness whenever he^{saww} spoke to them, then he^{saww} descend.

فَلَمَّا كَانَ فِي السَّحْرِ هَبَطَ عَلَيْهِ جِبْرَائِيلُ ع بِصَحْفَةٍ مِنَ الْجَنَّةِ فِيهَا هَرِيَسَةٌ فَقَالَ يَا مُحَمَّدُ هَذِهِ عَمَلُهَا لَكَ الْمُحُورُ الْعَيْنُ فَكُلْهَا أَنْتَ وَ عَلِيٌّ وَ ذُرِّيَّتُكُمْ فَإِنَّهُ لَا يَصْلُحُ أَنْ يَأْكُلَهَا غَيْرُكُمْ

When it was the morning, Jibraeel^{as} descended unto him^{saww} with a bowl from the Paradise wherein was *Hareesa* (a dish made out of mashed meat and wheat), and he^{as} said: 'O Muhammad^{saww}! This here has been made for you^{saww} by the Maiden Houries, therefore eat it, you^{saww} and Ali^{asws} and both your^{asws} children, for it is not correct that it is eaten by others'.

فَجَلَسَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَأَكَلُوا فَأَعْطَى رَسُولُ اللَّهِ ص فِي الْمُبَاضَعَةِ مِنْ تِلْكَ الْأَكْلَةِ قُوَّةَ أَرْبَعِينَ رَجُلًا فَكَانَ إِذَا شَاءَ غَشِيَتْ نِسَاءَهُ كُلَّهُنَّ فِي لَيْلَةٍ وَاحِدَةٍ.

Rasool-Allah^{-sawww} sat down along with Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and they^{-asws} ate. Rasool-Allah^{-sawww} was given the strength from that meal, the strength of forty men. Whenever he^{-sawww} so intended to, he^{-sawww} could go to his^{-sawww} wives, all of them in one night”.⁶⁰

7- كا، الكافي العِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَاتَ الْوَلِيدُ بْنُ الْمُغَيْرَةِ فَقَالَتْ أُمُّ سَلَمَةَ لِلنَّبِيِّ إِنَّ آلَ الْمُغَيْرَةِ قَدْ أَقَامُوا مَنَاحَةً فَأَذْهَبُ إِلَيْهِمْ فَأَذِنَ لَهَا فَلَبَسَتْ ثِيَابَهَا وَتَحَيَّاتُ وَ كَانَتْ مِنْ حُسْنِهَا كَأَنَّهَا جَانٌّ وَ كَانَتْ إِذَا قَامَتْ فَأَرْحَحَتْ شَعْرَهَا جَلَّلَ جَسَدَهَا وَ عَمَدَ بِطَرْفَيْهِ خَلْخَالَهَا فَتَدَبَّتْ ابْنُ عَمَّتِهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

Al Kafi – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Al-Waleed Bin Al-Mugheira died. Umm Salma^{-ra} said to the Prophet^{-sawww}: ‘The family of Al-Mugheira have established a lamentation (Nowha Khani), so I^{-ra} would like to go to them’. He^{-sawww} permitted her. She^{-ra} wore her^{-ra} clothes and prepared, and it was such from her^{-ra} beauty that as if she^{-ra} was a fairy, and when she^{-ra} stood her^{-ra} hair flowed until it covered her^{-ra} (upper) body, and she^{-ra} tied her^{-ra} anklet by her^{-ra} side and she^{-ra} prosed for the son of her^{-ra} uncle in front of Rasool-Allah^{-sawww}.

فَقَالَتْ

أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ	أَنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ
يَسْمُو إِلَى طَلَبِ الْوَتِيرَةِ	حَامِي الْحَقِيقَةِ مَاجِدٌ
وَ جَعْفَرًا عَدَقًا وَ مِيرَةً	قَدْ كَانَ عَيْنًا فِي السِّنِينَ

She^{-ra} said: ‘I^{-ra} obituarise al Waleed Bin Al Waleed, Abu Al Waleed, youth of the clan, a protector of the realities, a glorious, transcending to the seeking of style, he was (like) rain during the years (of drought), and a spring of fresh water and a provision’.

فَمَا عَابَ النَّبِيُّ ص فِي ذَلِكَ وَ لَا قَالَ شَيْئاً.

The Prophet^{-sawww} neither faulted her^{-ra} during that nor said anything”.⁶¹

8- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّ سَلَمَةَ فَقَالَ لَهَا مَا لِي لَا أَرَى فِي بَيْتِكَ الْبَرَكَةَ قَالَتْ بَلَى وَ الْحَمْدُ لِلَّهِ إِنَّ الْبَرَكَةَ لَفِي بَيْتِي

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-sawww} went to Umm Salma^{-ra} and said to her^{-ra}: ‘What is the matter I^{-sawww} do not see the Blessing in your^{-ra} house?’ She^{-ra} said, ‘And the Praise is for Allah^{-azwj}! The Blessing is in my^{-ra} house’.

⁶⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 3 H 6

⁶¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 3 H 7

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ ثَلَاثَ بَرَكَاتٍ الْمَاءَ وَ النَّارَ وَ الشَّاةَ.

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Sent down three Blessings – the water, and the fire, and the sheep’.⁶²

9- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَى رَسُولُ اللَّهِ ص امْرَأَةً فَأَعَجَبْتُهُ فَدَخَلَ عَلَى أُمِّ سَلَمَةَ وَ كَانَ يَوْمَهَا فَأَصَابَ مِنْهَا وَ حَرَجَ إِلَى النَّاسِ وَ رَأْسُهُ يَطْطُرُ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا النَّظَرُ مِنَ الشَّيْطَانِ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئاً فَلْيَأْتِ أَهْلَهُ.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hammad Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} saw a woman who fascinated him^{-saww}, so he^{-saww} entered to see Umm Salma^{-ra}, and it was her^{-ra} day, and attained from her^{-ra}, and he^{-saww} went out to the people, and his^{-saww} head was dripping. He^{-saww} said: ‘O you people! But rather, the look is from Satan^{-la}, so the one who finds anything from that, then let him go to his wife’.⁶³

10- دَعَاؤُ الرَّاوَدِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَ رَسُولُ اللَّهِ ص مَنْ أُصِيبَ بِمُصِيبَةٍ فَقَالَ كَمَا أَمَرَهُ اللَّهُ

(The book) ‘Dawaat’ of Al Rawandy,

‘From Umm Salma^{-ra}: ‘Rasool-Allah^{-saww} said: ‘One who is afflicted with a difficulty, so he should say just as Allah^{-azwj} has Commanded him:

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِنِي مِنْ مُصِيبَتِي وَ أَعْقِبْنِي خَيْرًا مِنْهُ فَعَلَّ اللَّهُ ذَلِكَ بِهِ

We are for Allah and we are returning to Him [2:156]. O Allah^{-azwj}! Rescue me from my difficulty, and Make its consequences to be better than it’. Allah^{-azwj} will Do that with him’.

قَالَتْ فَلَمَّا تُوِّفِّي أَبُو سَلَمَةَ قُلْتُهُ ثُمَّ قُلْتُ وَ مَنْ مِثْلُ أَبِي سَلَمَةَ فَأَعَقَبَنِي اللَّهُ بِرَسُولِهِ ص فَتَرَوَّجَنِي.

She^{-ra} said, ‘When Abu Salma died, I said it. Then I^{-ra} said, ‘And who can be like Abu Salma?’ Allah^{-azwj} Followed it to me^{-ra} with His^{-azwj} Rasool^{-saww}, and he^{-saww} married me^{-ra}’.⁶⁴

⁶² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 8

⁶³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 9

⁶⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 3 H 10

CHAPTER 4 – THE STATES OF AYESHA AND HAFSA

الآيات الحجرات 11 يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

The Verses – (Surah) Al Hujuraat: **O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]**

التحریم یا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

(Surah Al Tahreem): **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]**

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, and He is the Knowing, the Wise [66:2]

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him, he informed part of it and avoided from a part. So, when he informed her with it, she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]

إلى قوله تعالى ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَ امْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ

Up to the Words of the Exalted: **Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous**

servants. But, they betrayed them, so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10].

NOTES

فقيل إن رسول الله ص كان إذا صلى الغداة يدخل على أزواجه امرأة امرأة و كان قد أهديت لحفصة عكة من عسل فكانت إذا دخل عليها رسول الله ص مسلما حبسته و سقته منها و إن عائشة أنكرت احتباسه عندها فقالت لجويرية حبشية عندها إذا دخل رسول الله ص على حفصة فادخلي عليها فانظري ما تصنع فأخبرتها الخبر و شأن العسل

It is said that Rasool-Allah^{-sawww}, whenever he^{-sawww} prayed the morning Salat, would enter to see his^{-sawww} wives, woman by woman, and he^{-sawww} had gifted a jar of honey to Hafsa. When Rasool-Allah^{-sawww} went to her and was alone with her, she quenched him^{-sawww} from it, and Ayesha disliked it being withheld with her. She said to Juweyriya the Ethiopian who was with her, 'When Rasool-Allah^{-sawww} goes to Hafs, then you go to her and look at what she does'. She informed her the news and the situation of the honey.

فغارت عائشة و أرسلت إلى صواحبها فأخبرتهن و قالت إذا دخل عليكن رسول الله ص فقلن إنا نجد منك ريح المغافير و هو صمغ العرفط كرهه الرائحة و كان رسول الله ص يكره و يشق عليه أن توجد منه ريح غير طيبة لأنه يأتيه الملك

Ayesha was angry and sent messaged to her counterparts and informed them and said, 'When Rasool-Allah^{-sawww} comes to you, then say, 'We find a smell of 'Al-Maghafir', and it is a plant adhesives of abhorrent smell, and Rasool-Allah^{-sawww} used to dislike it, and it was grievous upon him^{-sawww} that a smell be found from him^{-sawww} other than perfume, because the Angels used to come to him^{-sawww}.

قال فدخل رسول الله ص على سودة قالت فما أردت أن أقول ذلك لرسول الله ص ثم إني فرقت من عائشة فقلت يا رسول الله ما هذه الريح التي أجدها منك أكلت المغافير فقال لا و لكن حفصة سقتني عسلا

He said, 'So Rasool-Allah^{-sawww} entered to see Sawda. She said, 'I did not want to say that to Rasool-Allah^{-sawww}, then I feared from Ayesha, so I said, 'O Rasool-Allah^{-sawww}! What is this smell which I find from you^{-sawww}? Have you^{-sawww} eaten 'Al-Maghafir'?' He^{-sawww} said: 'No, but Hafsa quenched me^{-sawww} some honey'.

ثم دخل على امرأة امرأة و هن يقلن له ذلك فدخل على عائشة فأخذت بأنفها فقال لها ما شأنك قالت أجد ريح المغافير أكلتها يا رسول الله قال لا بل سقتني حفصة عسلا فقالت جرت إذا نخلها العرفط فقال ص و الله لا أطعمه أبدا فحرمه على نفسه و قيل إن التي كانت تسقي رسول الله ص أم سلمة- عن عطا.

Then he^{-sawww} entered to see woman by woman, and they (all) said that to him^{-sawww}. Then he^{-sawww} entered to see Ayesha and she grabbed her nose. He^{-sawww} said to her: 'What is your concern?' She said, 'I find the smell of 'Al-Maghafir'. Did you^{-sawww} eat it, O Rasool-Allah^{-sawww}?' He^{-sawww} said: 'But Hafsa quenched me^{-sawww} some honey'. She said, 'You^{-sawww} have eaten when the bees were in the tree'. He^{-sawww} said: 'By Allah^{-azwj}! I^{-sawww} will not eat it, ever'. So, he^{-sawww} prohibited it unto himself^{-sawww}; and it is said that, the one who quenched Rasool-Allah^{-sawww} was Umm Salma^{-ra}.

وقيل إن رسول الله ص قسم الأيام بين نسائه فلما كان يوم حفصة قالت يا رسول الله إن لي إلى أبي حاجة فأذن لي أن أزوره فأذن لها فلما خرجت أرسل رسول الله ص إلى جاريتها مارية القبطية وكان قد أهداها له المقوقس فأدخلها بيت حفصة فوقع عليها فأنت حفصة فوجدت الباب مغلقا فجلست عند الباب

And it is said that Rasool-Allah^{-saww} used to divide the days between his^{-saww} wives. When it was the day of Hafsa, she said, 'O Rasool-Allah^{-saww}! There is a need for me to my father, so permit me to visit him'. He^{-saww} permitted to her. When she went out, Rasool-Allah^{-saww} sent a message to his^{-saww} slave girl Mariah the Coptic, and Al-Nuqawqis had gifted her to him^{-saww}. He^{-saww} entered her into the room of Hafsa and established marital relationship with her. Hafsa came and found the door locked, so she sat by the door.

فخرج رسول الله ص ووجهه يقطر عرقا فقالت حفصة إنما أذنت لي من أجل هذا أدخلت أمتك بيتي ثم وقعت عليها في يومي و على فراشي أ ما رأيت لي حرمة و حقا

Rasool-Allah^{-saww} came out and his^{-saww} face was dripping sweat. Hafsa said, 'But rather you^{-saww} permitted me due to this reason. You^{-saww} entered your^{-saww} maid into my house, then you^{-saww} spent time with her during my day, and upon my bed. You^{-saww} did not see any sanctity for me and any right'.

فقال ص أ ليس هي جاريتي قد أحل الله ذلك لي اسكتي فهي حرام علي ألتمس بذاك رضاك فلا تخبري بهذا امرأة منهن و هو عندك أمانة فلما خرج ص قرعت حفصة الجدار الذي بينها و بين عائشة فقالت أ لا أبشرك أن رسول الله ص قد حرم عليه أمتة مارية و قد أراحنا الله منها و أخبرت عائشة بما رأته و كانتا متصادقتين متظاهرتين على سائر أزواجه

He^{-saww} said: 'Isn't she my^{-saww} slave girl? Allah^{-azwj} has Permitted that to me^{-saww}. Do not inform this to any women from them and it is an entrustment with you'. When he^{-saww} went out, Hafsa knocked the wall which was between her and Ayesha and said, 'Shall I give you good news? Rasool-Allah^{-saww} has prohibited his^{-saww} maid Maiah upon him^{-saww} and Allah^{-azwj} has Granted us rest from her'. And Ayesha informed with what she (Hafsa) had seen and they both ratifying each other and backing each other against the rest of his^{-saww} wives.

فنزلت يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ فطلق حفصة و اعتزل سائر نسائه تسعة و عشرين يوما و قعد في مشربة أم إبراهيم مارية حتى نزلت آية التخيير.

It was Revealed: **O you the Prophet! Do not deny (yourself) [66:1]**. He^{-saww} freed (from) Hafsa and isolated from the rest of his^{-saww} wives for twenty-one days and had sat in the drinking place of Umm Ibrahim Mariah until the Verse of the choice was Revealed.

- و قيل إن النبي خلا في يوم لعائشة مع جاريتها أم إبراهيم فوقفت حفصة على ذلك فقال لها رسول الله ص لا تعلمي لعائشة ذلك و حرم مارية على نفسه فأعلمت حفصة عائشة بالخبر و استكتمتها إياه فأطلع الله نبيه على ذلك.

And it is said that the Prophet^{-saww} was along with his^{-saww} slave girl Umm Ibrahim on the day of Ayesham, and Hafsa stopped at that. Rasool-Allah^{-saww} said: 'Do not let Ayesha know that', and he^{-saww} prohibited Mariah upon himself^{-saww}. But Hafsa told Ayesha the news and they both concealed it, and Allah^{-azwj} Notified His^{-azwj} Prophet^{-saww} upon that''.

و فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ بِالإِسْنَادِ عَنِ سَدِيدِ الصَّيْرِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَقَدْ عَرَفَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَصْحَابَهُ مَرَّتَيْنِ أَمَا مَرَّةً فَحَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ أَمَا الثَّانِيَةَ فَحَيْثُ نَزَلَتْ هَذِهِ الآيَةُ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ الآيَةَ أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ هَذَا صَالِحُ الْمُؤْمِنِينَ.

And in the book 'Shawahid Al Tanzeel' by the chain from Sadeyr Al Sayrafi,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} had twice introduced Ali^{asws} to his^{saww} companions. As for once, it is where he^{saww} said: 'One who Master I^{saww} was, so Ali^{asws} is his Master, and as for the second, is where this Verse was Revealed: **then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4]** – the Verse. Rasool-Allah^{saww} grabbed a hand of Ali^{asws} and said: 'O you people! This is the corrector of the Momineen''.

و قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ سَمِعَتْ النَّبِيَّ ص يَقُولُ وَ صَالِحُ الْمُؤْمِنِينَ عَلِيٌّ بِنُ أَبِي طَالِبٍ.

And Asma Bint Umeyr said, 'I heard the Prophet^{saww} saying: '**and the corrector of the Momineen [66:4]**, is Ali^{asws} Bin Abu Talib^{asws}'.

1- يف، الطرائف روى التعلبي في تفسير قوله تعالى و إن تظاهرا عليه فإن الله هو مولاه و جبريل و صالح المؤمنين قال هو علي بن أبي طالب.

(The book) 'Al-Taraif' – Sa'alby reported regarding the interpretation of the Words of the Exalted: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen [66:4]**. He said, 'He is Ali^{asws} Bin Abu Talib^{asws}'⁶⁵.

2- نجح، نجح البلاغة فأما فلانة فأذركها رأيي النساء و ضغن غلا في صدرها كمرجل القين و لو دعيت لتنال من عبي ما أنت إلی لم تفعل و لها بعد حرمتها الأولى و الحسب على الله.

Nahj Al-Balagah – 'As for so and so woman (Ayesha), she came across an opinion of the women and there was excessive grudge in her chest like the iron cauldron (heating up), and if she had been called, she would have attained from others what she did not come to me^{asws} for, she would not have done it, and for her after her being Prohibited formerly, and the Reckoning is upon Allah^{azwj}'⁶⁶.

3- مع، معاني الأخبار القاسم بن محمد بن أحمد الهمداني عن أحمد بن الحسين عن إبراهيم بن أحمد البغدادي عن أبيه عن عبد السلام عن إسحاق بن عبد الله بن أبي فروة عن زيد بن أسلم عن عطاء بن يسار عن أبي هريرة قال: كان البدل في الجاهلية أن يقول الرجل للرجل بادلني بامرأتك و أبادلك بامرأتي تنزل لي عن امرأتك فأنزل لك عن امرأتي فأنزل الله عز و جل و لا أن تبدل بهن من أزواج و لو أعجبك حسنهن

(The book) 'Ma'any Al Akhbaar' – Al Qasim Bin Muhammad Bin Ahmad al Hamdani, from Ahmad Bin Al Husayn, from Ibrahim Bin Ahmad Al Baghdadi, from his father, from Abdul Salam, from Is'haq Bin Abdullah Bin Abu Farwa, from Zayd Bin Aslam, from Ata'a Bin Yasar, from Abu Hureyra (famous famous fabricator) who said,

⁶⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 1

⁶⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 2

‘The exchange was such during the pre-Islamic period that the man would say to the man, ‘Exchange your wife with me and I will exchange my wife with you, you come down from your wife and I will come down from my wife. So, Allah^{-azwj} Mighty and Majestic Said: **nor for you to replace them with (other) wives even though their beauty may fascinate you, [33:52]**.

قَالَ فَدَخَلَ عَيْنُهُ بِنُ حُصَيْنٍ عَلَى النَّبِيِّ ص وَ عِنْدَهُ عَائِشَةُ فَدَخَلَ بِغَيْرِ إِذْنٍ فَقَالَ لَهُ النَّبِيُّ ص فَأَيُّنَ الْإِسْتِئْذَانُ قَالَ مَا اسْتَأْذَنْتُ عَلَى رَجُلٍ مِنْ مُضَرَ مُنْذُ أَدْرَكْتُ

He (Abu Hureyra the famous Ahadith fabricator) said, ‘Uyayna Bin Husayn came to the Prophet^{-saww} and Ayesha was in his^{-saww} presence, and he entered without permission. The Prophet^{-saww} said to him: ‘So where is the seeking of permission?’ He said, ‘I have not sought permission to see any man from the clan of Muzar since I became an adult’.

ثُمَّ قَالَ مَنْ هَذِهِ الْحُمَيْرَاءُ إِلَى جَنِّبِكَ فَقَالَ رَسُولُ اللَّهِ ص هَذِهِ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَ عَيْنُهُ أَ فَلَا أَنْزِلَ لَكَ عَنْ أَحْسَنِ الْخَلْقِ وَ تُتْرَلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ حَرَّمَ ذَلِكَ عَلَيَّ فَلَمَّا خَرَجَ قَالَتْ لَهُ عَائِشَةُ مَنْ هَذَا يَا رَسُولَ اللَّهِ قَالَ هَذَا أَحْمَقُ مُطَاعٌ وَ إِنَّهُ عَلَى مَا تَرَيْنَ سَيِّدُ قَوْمِهِ.

Then he said, ‘Who is this ‘Al-Humeyra’ (female donkey) by your^{-saww} side’. Rasool-Allah^{-saww} said: ‘This is Ayesha, mother of the believers’. Uyayna said, ‘Can I get you^{-saww} one who is of better manners than her and you^{-saww} can get down (divorce) from her?’ Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic has Prohibited that unto me^{-saww}’. When he went out Ayesha said to him^{-saww}, ‘Who is this, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘He is an obedient fool and he is upon what you saw, a chief of his people’⁶⁷.

4- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن ابن سيار عن أبي عبد الله ع في قوله تعالى يا أيها النبي لم تحرم ما أحل الله لك الآية قال أطلعت عائشة و حفصة على النبي ص و هو مع مارية فقال النبي و الله ما أقرها فأمره الله أن يكفر عن يمينه.

Tafseer al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sayyar,

‘From Abu Abdullah^{-asws} regarding the Words of the Exalted: **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, [66:1]** – the Verse. He^{-asws} said: ‘Ayesha and Hafsa notified upon the Prophet^{-saww} and he^{-saww} was with Mariah. The Prophet^{-saww} said: ‘By Allah^{-azwj}! I^{-saww} will not go near her’, so Allah^{-azwj} Commanded him^{-saww} to expiate from his^{-saww} oath’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ كَانَ سَبَبَ نُزُولِهَا أَنَّ رَسُولَ اللَّهِ كَانَ فِي بَعْضِ بُيُوتِ نِسَائِهِ وَ كَانَتْ مَارِيَةُ الْقِبْطِيَّةُ تَكُونُ مَعَهُ تَخْدُمُهُ وَ كَانَ ذَلِكَ يَوْمَ فِي بَيْتِ حَفْصَةَ فَذَهَبَتْ حَفْصَةَ فِي حَاجَةٍ لَهَا فَتَنَاوَلَ رَسُولُ اللَّهِ ص مَارِيَةَ فَعَلِمَتْ حَفْصَةَ بِذَلِكَ فَغَضِبَتْ وَ أَقْبَلَتْ عَلَى رَسُولِ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا فِي يَوْمِي وَ فِي دَارِي وَ عَلَى فِرَاشِي

Ali Bin Ibrahim said, ‘The reason for its Revelation is that Rasool-Allah^{-saww} was in one of the rooms of his^{-saww} wives and Mariah the Coptic happened to be with him^{-saww}, serving him^{-saww}; and one day he^{-saww} was in the room of Hafsa. Hafsa went regarding a need of her and Rasool-Allah^{-saww} attained (from) Mariha, and Hafsa came to know that. She got angry and faced

⁶⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 3

towards Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! This in my day, and in my room, and upon my bed!'

فَاسْتَحْيَا رَسُولَ اللَّهِ ص مِنْهَا فَقَالَ كُفِّي فَقَدْ حَرَّمْتُ مَا رَيْتَ عَلَى نَفْسِي وَ لَا أَطْلُهَا بَعْدَ هَذَا أَبَدًا وَ أَنَا أَفْضِي إِلَيْكَ سِرًّا فَإِنَّ أُنْتِ أَخْبَرْتِ بِهِ فَعَلَيْكَ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَقَالَتْ نَعَمْ مَا هُوَ فَقَالَ إِنَّ أَبَا بَكْرٍ يَلِي الْخِلَافَةَ بَعْدِي ثُمَّ بَعْدَهُ أَبُوكَ فَقَالَتْ مَنْ أَخْبَرَكَ بِهَذَا قَالَ اللَّهُ أَخْبَرَنِي

Rasool-Allah^{-saww} was embarrassed from her and he^{-saww} said: 'Refrain, for I^{-saww} prohibited Mariah unto myself^{-saww} and I^{-saww} will not got to her after this, ever, and I^{-saww} am divulging a secret to you. So, if you were to inform (anyone) with it, then upon you would be the Curse of Allah^{-azwj} and the Angels and the people altogether'. She said, 'Yes'. He^{-saww} said: 'Abu Bakr would be the Caliph after me^{-saww}, then after him would be your father'. She said, 'Who informed you^{-saww} with this?' He^{-saww} said: 'Allah^{-azwj} Informed me^{-saww}'.

فَأَخْبَرَتْ حَفْصَةَ عَائِشَةَ فِي يَوْمِهَا بِذَلِكَ وَ أَخْبَرَتْ عَائِشَةَ أَبَا بَكْرٍ فَجَاءَ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ لَهُ إِنَّ عَائِشَةَ أَخْبَرْتَنِي عَنْ حَفْصَةَ بِشَيْءٍ وَ لَا أَتَى بِهَوْلِهَا فَاسْأَلِ أُنْتِ حَفْصَةَ فَجَاءَ عُمَرُ إِلَى حَفْصَةَ فَقَالَ لَهَا مَا هَذَا الَّذِي أَخْبَرْتِ عَنْكِ عَائِشَةَ فَأَنْكَرْتَ ذَلِكَ وَ قَالَتْ لَهُ مَا قُلْتُ لَهَا مِنْ ذَلِكَ شَيْئًا

Hafsa informed Ayesha with that during her day, and Ayesha informed Abu Bakr. So, Abu Bakr came to Umar and said to him, 'Ayesha informed me from Hafsa with a thing, and I cannot rely with her words, so you go and ask Hafsa'. So, Umar came to Hafsa and said to her, 'What is this which you informed from Ayesha?' She denied that and said to him, 'I did not say anything from that to her'.

فَقَالَ لَهَا عُمَرُ إِنَّ كَانَ هَذَا حَقًّا فَأَخْبِرِينَا حَتَّى نَتَقَدَّمَ فِيهِ فَقَالَتْ نَعَمْ قَدْ قَالَ رَسُولُ اللَّهِ ص ذَلِكَ فَاجْتَمَعُوا أَرْبَعَةً عَلَى أَنْ يَسْمُوا رَسُولَ اللَّهِ ص فَتَزَلَّ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص بِهَذِهِ السُّورَةِ.

Umar said to her, 'If this was the truth, then inform us until we move ahead regarding it'. She said, 'Yes. Rasool-Allah^{-saww} had said that'. So, the four of them united upon that they would poison Rasool-Allah^{-saww}. So, Jibraeel^{-as} descended unto Rasool-Allah^{-azwj} with this Chapter".⁶⁸

5- ما، الأماالي للشيخ الطوسي المفيد عن عُمَرَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنِ عَبْدِ اللَّهِ بْنِ شَيْبٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي عَنِ الزُّهْرِيِّ عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: وَجَدْتُ حَفْصَةَ رَسُولِ اللَّهِ ص مَعَ أُمِّ إِبْرَاهِيمَ فِي يَوْمِ عَائِشَةَ فَقَالَتْ لِأَخْبَرِكُنَّ فَقَالَ رَسُولُ اللَّهِ ص أَكْثَمِي ذَلِكَ وَ هِيَ عَلَيَّ حَرَامٌ فَأَخْبَرْتُ حَفْصَةَ عَائِشَةَ بِذَلِكَ فَأَعْلَمَ اللَّهُ نَبِيَّهُ ص فَعَرَفَ حَفْصَةَ أَنَّهَا أَفْشَتْ سِرَّهُ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Al Husayn Bin Ismail, from Abdullah Bin Shabeeb, from Muhammad bin Muhammad Bin Abdul Aziz who said, 'I found in the book of my father, from Al Zuhry, from Ubeydullah bin Abdullah Bin Abbas who said,

'Hafsa found Rasool-Allah^{-azwj} being with Umm Ibrahim during the day of Ayesha. She said, 'I shall inform her'. Rasool-Allah^{-saww} said: 'Conceal that, and she is prohibited unto me^{-saww}'. But Hafsa informed Ayesha with that. Allah^{-azwj} Informed His^{-azwj} Prophet^{-saww} and he^{-saww} realised that Hafsa had divulged his^{-saww} secret'.

فَقَالَتْ لَهُ مَنْ أَنْبَأَكَ هَذَا قَالَ تَبَّأَنَّ الْعَلِيمُ الْحَبِيرُ قَالَ رَسُولُ اللَّهِ ص مِنْ نِسَائِهِ شَهْرًا فَأَنْزَلَ اللَّهُ عَزَّ اسْمَهُ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا

⁶⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 4

She said to him^{-saww}, **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3].** Rasool-Allah^{-saww} stayed away from his^{-saww} wives for a month, and Allah^{-azwj}, Mighty is His^{-azwj} Name, Revealed: **If you both repent to Allah, then He has Inclined both your hearts, [66:4].**

قَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ مِنَ اللَّتَانِ تَطَاهَرَتَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ حُفْصَةُ وَ عَائِشَةُ.

Ibn Abbas said, 'Umar Bin Al-Khattab was asked about those two women backing each other against Rasool-Allah^{-saww} and he said, 'Hafsa and Ayesha''.⁶⁹

6- ما، الأماالي للشيخ الطوسي الفخام عن عمه عن إسحاق بن عبدوس عن محمد بن جبار بن عمارة عن زكريا بن يحيى عن جابر عن إسحاق بن عبد الله بن الحارث عن أبيه عن أمير المؤمنين صلوات عليه وآله قال: أتيت النبي ص وعنده أبو بكر وعمر فجلست بينه وبين عائشة فقالت لي عائشة ما وجدت إلا فخذي أو فخذي رسول الله ص

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Al Fahham, from his uncle, from Is'haq Bin Abdous, from Muhammad bin Bihar Bin Ammar, from Zakariya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} came to the Prophet^{-saww} and in his^{-saww} presence were Abu Bakr and Umar, and I^{-asws} sat between him^{-saww} and Ayesha. Ayesha said to me^{-asws}, 'You^{-asws} could not find (anywhere to sit) except my thigh or the thigh of Rasool-Allah^{-saww}?'

فَقَالَ مَهْ يَا عَائِشَةُ لَا تُؤْذِينِي فِي عَلِيٍّ فَإِنَّهُ أَخِي فِي الدُّنْيَا وَ أَخِي فِي الآخِرَةِ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ يُجْلِسُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُدْخِلُهُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

He^{-saww} said: 'Shh, O Ayesha! Do not hurt me^{-saww} regarding Ali^{-asws}, for he^{-asws} is my^{-saww} brother^{-asws} in the world and my^{-saww} brother^{-asws} in the Hereafter, and he^{-asws} is Emir of the Momineen. Allah^{-azwj} will Make him^{-asws} to be seated upon the Bridge on the Day of Qiyamah and he^{-asws} will enter his^{-asws} friends into the Paradise and his^{-asws} enemies into the Fire''.⁷⁰

7- ل، الخصال الطالقاني عن الجلودي عن الجوهري عن ابن عمارة عن أبيه قال سمعت جعفر بن محمد ع يقول ثلاثة كانوا يكذبون على رسول الله ص أبو هريرة و أنس بن مالك و امرأة.

(The book) 'Al Khisaal' of Al Talaqany, from al Jaloudy, from Ibn Umara, from his father who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'Three used to lie upon Rasool-Allah^{-saww} – Abu Hureyra, and Anas Bin Malik, and a woman''.⁷¹

8- ع، علل الشرائع ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سليمان عن داود بن النعمان عن عبد الرحيم القصير قال: قال لي أبو جعفر ع أما لو قام قائمنا لقد ردت إليه الحمير حتى يجلد بها الحد و حتى ينتقم لابنة محمد فاطمة ع منها

⁶⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 5

⁷⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 6

⁷¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 7

(The book) 'Al Illal Al Sharaie' – 'Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem al Quseyr who said,

'Abu Ja'far^{-asws} said to me: 'But if our^{-asws} Qaim^{-asws} were to rise, Al-Humeyra (Ayesha) would be returned to him^{-asws} until he^{-asws} whips her the legal punishment, and until he^{-asws} avenges for the daughter^{-asws} of Muhammad^{-saww}, (Syeda) Fatima^{-asws}, from her'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ يَجْلِدْهَا الْحَدَّ قَالَ لِفِرْتِيهَا عَلَى أُمِّ إِبْرَاهِيمَ قُلْتُ فَكَيْفَ أَحْرَهُ اللَّهُ لِلْقَائِمِ ع فَقَالَ لَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص رَحْمَةً وَ بَعَثَ الْقَائِمَ ع نَقِمَةً.

I said, 'May I be sacrificed for you^{-asws}! And why would he^{-asws} whip her the legal punishment?' He^{-asws} said: 'due to her fabricating upon Umm Ibrahim (Mariah)'. I said, 'How come Allah^{-azwj} Delayed it for Al-Qaim^{-asws} (to do so)?' He^{-asws} said to him (me): 'Because Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} as a Mercy and will Send Al-Qaim^{-asws} as a nemesis'⁷².

9- ما، الأماالي للشيخ الطوسي جماعة عن أبي المُفضَّل عن مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ بُنْتِ الْأَشْجَعِ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الدُّهْلِيِّ عَنْ عَمَّارِ بْنِ الصَّبَّاحِ عَنْ عَبْدِ الْعُظْمُورِ أَبِي الصَّبَّاحِ الوَاسِطِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَعِيدِ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ وَ كَانَتْ لَهُ صُحْبَةٌ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص قَالَتْ حَجَّ رَسُولُ اللَّهِ ص عَامَ حَجَّةِ الْوَدَاعِ بِأَزْوَاجِهِ فَكَانَ يَأْوِي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ إِلَى امْرَأَةٍ مِنْهُنَّ وَ هُوَ حَرَامٌ يَبْتَغِي بِذَلِكَ الْعَدْلَ بَيْنَهُنَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajji, from Ahmad Bin Abdul Rahman Al Zuhly, from Ammar Bin Al abbah, from Abdul Ghafour Abu Al Sabbah Al Wasity, from Abdul Aziz Bin Saeed Al Ansary, from his father, from his grandfather, and there used to be companionship for him,

'From Umm Salma^{-ra}, wife of the Prophet^{-saww} who said, 'Rasool-Allah^{-saww} performed Hajj in the season, the farewell Hajj, with his^{-saww} wives, and he^{-saww} used to shelter to one of his^{-saww} wives during every day and night, and he^{-saww} was in Ihraam, seeking the fairness between them with that.

قَالَتْ فَلَمَّا أَنْ كَانَتْ لَيْلَةَ عَائِشَةَ وَ يَوْمَهَا خَلَا رَسُولُ اللَّهِ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يُنَاجِيهِ وَ هُمَا يَسِيرَانِ فَأَطَالَ مُنَاجَاةَهُ فَشَقَّ ذَلِكَ عَلَى عَائِشَةَ فَقَالَتْ إِنِّي أُرِيدُ أَنْ أَذْهَبَ إِلَى عَلِيٍّ فَأَنَالَهُ أَوْ قَالَتْ أَتَنَاوَلُهُ بِلِسَانِي فِي حَبْسِهِ رَسُولُ اللَّهِ ص عَنِّي

She^{-ra} said: 'When it was the night of Ayesha and her day, Rasool-Allah^{-saww} was along with Ali^{-asws} Bin Abu Talib^{-asws} whispering to him^{-asws}, and they^{-asws} were both divulging secrets to each other. His^{-saww} whispering was prolonged, and that was grievous upon Ayesha. She said, 'I intend to go to Ali^{-asws} and seize him^{-asws}' – or she said, 'Tell him^{-asws} off with my tongue regarding his^{-asws} withholding Rasool-Allah^{-saww} from me'.

فَنَهَيْتُهَا فَنَصَّصْتُ نَاقَتَهَا فِي السَّيْرِ ثُمَّ إِنَّمَا رَجَعَتْ إِلَيَّ وَ هِيَ تَبْكِي فَقُلْتُ مَا لَكَ فَقَالَتْ إِنِّي أَتَيْتُ النَّبِيَّ ص فَقُلْتُ يَا ابْنَ أَبِي طَالِبٍ مَا تَزَالُ تُحْسِبُ عَنِّي رَسُولَ اللَّهِ ص

I^{-ra} forbade her but she prepared her camel for the going, then she returned to me^{-ra} and she was crying. I^{-ra} said, 'What is the matter with you?' She said, 'I went to the Prophet^{-saww} and

⁷² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 8

said, 'O son^{-asws} of Abu Talib^{-asws}! You^{-asws} have not ceased to withhold Rasool-Allah^{-saww} from me'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَحُولِي بَيْنِي وَ بَيْنَ عَلِيٍّ إِنَّهُ لَا يَخَافُهُ فِي أَحَدٍ وَ إِنَّهُ لَا يُبْعِضُهُ وَ الَّذِي نَفْسِي بِيَدِهِ مُؤْمِنٌ وَ لَا يُحِبُّهُ كَافِرٌ إِلَّا إِنَّ الْحَقَّ بَعْدِي مَعَ عَلِيٍّ يَمِيلُ مَعَهُ حَيْثُ مَا مَالَ لَا يَفْتَرِقَانِ جَمِيعاً حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Rasool-Allah^{-saww} said: 'Do not be a barrier between me^{-saww} and Ali^{-asws}. No one should scare him^{-asws} regarding me^{-saww}, and by the One^{-azwj} is Whose Hand is my^{-saww} soul, no Momin will hate him^{-asws} and no Kafir will love him^{-asws}. Indeed! The Truth after me^{-saww} is with Ali^{-asws}, inclining towards him^{-asws} wherever he^{-asws} inclines. They will both not separate until they return to me^{-saww} at the Fountain'.

قَالَتْ أُمُّ سَلَمَةَ قُلْتُ لَهَا فَدَكُنْتُ هَيْئَتِكَ فَأَبَيْتَ إِلَّا مَا صَنَعْتِ.

Umm Salma^{-ra} said, 'I^{-ra} said to her, 'I^{-ra} had forbidden you, but you refused except to do what you did''⁷³.

10- شف، كشف اليقين من كتاب إبراهيم بن محمد بن سعيد الثقفي قال أخبرنا إسماعيل بن أمية المقرئ عن عبد العطار بن القاسم الأنصاري عن عبد الله بن شريك العامري عن جندب الأزدري عن علي ع قال و حدثنا سفيان بن إبراهيم عن عبد المؤمن بن القاسم عن عبد الله بن شريك عن جندب عن علي ع قال: دخلت على رسول الله ص و عنده أناس قبل أن يحب النساء فأشار بيده أن اجلس بيني و بين عائشة فجلست فقالت تنح كذا فقال رسول الله ص ما ذا تريدان إلى أمير المؤمنين.

(The book) 'Al Kashaf Al Yaqeen', from the book of Ibrahim Bin Muhammad Bin Saeed Al Saqafi who said, 'It was narrated to us by Ismail Bin Umayya Al Muqry, from Abdul Gaffar Bin Al Qasim Al Ansary, from Abdullah Bin Shareek Al Aamiry, from Jundub al Azdy,

'From Ali^{-asws},

And he said, 'It was narrated to us by Sufyan Bin Inrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab,

'From Ali^{-asws} having said: 'I^{-asws} went to Rasool-Allah^{-saww} and there were people in his^{-saww} presence, before the veiling of the women. He^{-saww} gestured by his^{-saww} hand: 'Sit between me^{-saww} and Ayesha'. So, I^{-asws} sat down, and she said, 'Get back!' Rasool-Allah^{-saww} said: 'What is that you are intending to Amir Al-Momineen^{-asws}?'⁷⁴

11- شف، كشف اليقين محمد بن جعفر الرزاز عن محمد بن عيسى عن إسحاق بن زبدي عن عبد العطار بن القاسم عن عبد الله بن شريك العامري عن جندب بن عبد الله البجلي عن علي بن أبي طالب ع قال: دخلت على رسول الله ص قبل أن يضرب الحجاب و هو في منزل عائشة فجلست بينه و بينها فقالت يا ابن أبي طالب ما وجدت مكاناً لاسنك غير فخذي أمط عني

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa, from Is'haq Bin Zayd, from Abdul Gaffar bin Al Qasim, from Abdullah Bin Shareek Al Aamiry, from Jundab Bin Abdullah Al Bajali,

⁷³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 9

⁷⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 10

‘From Ali Bin Abu Talib^{-asws} having said: ‘I^{-asws} went to Rasool-Allah^{-saww}, before the veil was struck, and he^{-saww} was in the room of Ayesha. I^{-asws} sat down between him^{-saww} and her. She said, ‘O son^{-asws} of Abu Talib^{-asws}! You^{-asws} could not find any place for yourself^{-asws} apart from my thigh? Get back from me’.

فَضْرَبَتْ رَسُولُ اللَّهِ ص بَيْنَ كَتِفَيْهَا ثُمَّ قَالَ لَهَا وَتِيكَ مَا تَرِيدِ [تُرِيدِينَ] مِنْ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ قَائِدِ الْعُرَى الْمُحْجَلِينَ.

Rasool-Allah^{-saww} struck her between the shoulders, then said to her: ‘Woe be unto you! What do you intend from Emir of the Momineen, and chief of the successors^{-as}, and guide of the resplendent?’⁷⁵

12- كا، الكافي العدة عن البرقي قال: استأذن ابنُ أمِّ مكتومٍ على النَّبِيِّ ص وَ عِنْدَهُ عَائِشَةُ وَ حَفْصَةُ فَقَالَ لَهُمَا قُومَا فَادْخُلَا الْبَيْتَ فَقَالَتَا إِنَّهُ أَعْمَى فَقَالَ إِنَّ لَمْ يَرِكُمَا فَإِنكُمَا تَرَيَانِهِ.

Al Kafi – The number, from Al Barqy who said,

‘Ibn Umm Maktum sought permission to see the Prophet^{-saww} and Ayesha and Hafsa were in his^{-saww} presence. He^{-saww} said to them both: ‘Get up and enter the room’. They said, ‘He is blind’. He^{-saww} said: ‘If he cannot see you both, then you two can see him’.⁷⁶

13- كا، الكافي عليُّ بنُ إبراهيمَ عن هارونَ بنِ مسلمٍ عن مسعدةَ بنِ صدقةَ قال: سمعتهُ يقولُ وَ سُئِلَ عَنِ التَّرْوِيجِ فِي سُؤَالِ فَقَالَ إِنَّ النَّبِيَّ ص تَرَوِّجُ بِعَائِشَةَ فِي سُؤَالِ.

Al Kafi – Ali Bin Ibrahim, from Harun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘I heard him^{-asws} saying, and he^{-asws} had been asked about the marriage during Shawwal. He^{-asws} said: ‘The Prophet^{-saww} married Ayesha in Shawwal’.⁷⁷

14- كا، الكافي جماعةٌ من أصحابنا عن ابنِ عيسى عن الحسينِ بنِ سعيدٍ عن القاسمِ بنِ محمدٍ عن عليِّ بنِ أبي حمزةَ عن أبي بصيرٍ عن أبي جعفرٍ ع قال: كَانَ رَسُولُ اللَّهِ ص عِنْدَ عَائِشَةَ ذَاتَ لَيْلَةٍ فَقَامَ يَتَنَقَّلُ فَاسْتَبَقَطَتْ عَائِشَةُ فَضْرَبَتْ يَدَيْهَا فَلَمْ يَجِدْهُ فَطَنَّتْ أَنَّهُ قَدْ قَامَ إِلَى جَارِيَتِهَا فَقَامَتْ تَطُوفُ عَلَيْهِ فَوَطِئَتْ عَلَى عُنُقِهِ وَ هُوَ سَاجِدٌ بَاكِ

Al Kafi – A group of our companions, from Ibn Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} was with Ayesha one night. He^{-saww} stood up and prayed Optional Salat. Ayesha woke up and groped (the bed) with her hand and could not find him^{-saww}. She thought that he^{-saww} had stood up to go to her slave girl. So, she stood up and circled around him^{-saww} and stepped on his^{-saww} neck while he^{-saww} was in Sajdah, tearful.

⁷⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 11

⁷⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 12

⁷⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 13

يَقُولُ سَجَدَ لَكَ سَوَادِي وَ خِيَالِي وَ آمَنَ بِكَ فُوَادِي أَبُوءُ إِلَيْكَ بِالنِّعَمِ وَ اعْتَرَفْتُ لَكَ بِالذَّنْبِ الْعَظِيمِ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا أَنْتَ أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ نِقْمَتِكَ وَ أَعُوذُ بِكَ مِنْكَ

He^{-saww} was saying: 'My^{-saww} body and my^{-saww} thought are doing Sajdah to You^{-azwj}, and my^{-saww} heart believes in You^{-azwj} acknowledge to You^{-azwj} the Bounties and acknowledge to You^{-azwj} with the grave sins. I^{-saww} have done evil and **I have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. Surely no one forgives the grave sins except You^{-azwj}. I^{-saww} seek Refuge from Your^{-azwj} Punishment and I^{-saww} seek Refuge with Your^{-azwj} Pleasure from Your^{-azwj} Wrath, and I^{-saww} seek Refuge with Your^{-azwj} Mercy from Your^{-azwj} Nemesis, and I^{-saww} seek Refuge with You^{-azwj} from You^{-azwj}.

لَا أَبْلُغُ مَدْحَكَ وَ الثَّنَاءَ عَلَيْكَ أَنْتَ كَمَا أَتَيْتَ عَلَيَّ نَفْسِكَ اسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

Your^{-azwj} Glory cannot be reached (nor can) the praise upon You^{-azwj}. You^{-azwj} are just as You^{-azwj} Affirmed upon Yourself^{-azwj}. I^{-saww} seek Your^{-azwj} Forgiveness and I^{-saww} repent to You^{-azwj}.

فَلَمَّا انْصَرَفَ قَالَ يَا عَائِشَةُ لَقَدْ أَوْجَعْتَ عُنُقِي أَيَّ شَيْءٍ حَشِيتِ أَنْ أَقُومَ إِلَى جَارِيَتِكَ.

When he^{-saww} finished, he^{-saww} said: 'O Ayesha! You have pained my^{-saww} neck. Which thing did you fear, that I^{-saww} have arisen to go to your maid?'⁷⁸

15- وَ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ: سَمِعْتُ سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ ذَلِكَ فَقَالَ صَدَقُوا قَالُوا دَخَلَ عَلِيٌّ عَ عَلَيَّ رَسُولُ اللَّهِ صَ وَ عَائِشَةُ قَاعِدَةٌ خَلْفَهُ وَ الْبَيْتُ غَاصٌّ بِأَهْلِهِ فِيهِمُ الْخُمْسَةُ أَصْحَابُ الْكِسَاءِ وَ الْخُمْسَةُ أَصْحَابُ الشُّورَى وَ لَمْ يَجِدْ مَكَاناً

And it is found in the book of Suleym Bin Qays Al Hilali who said,

'I heard Salman^{-ra} and Abu Zarr^{-ra} and Al-Miqdad^{-ra} and I did ask Ali^{-asws} Bin Abu Talib^{-asws} about that (later one), and he^{-asws} said: 'They^{-ra} spoke the truth'. They^{-asws} said, 'Ali^{-asws} entered to see Rasool-Allah^{-saww} and Ayesha was seated behind him^{-saww}, and the room was full with its people, among them were the five companions of the agreement, and the five companions of the consultation, and he^{-asws} could not find any place.

فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَ هَاهُنَا يَعْنِي خَلْفَهُ وَ عَائِشَةُ قَاعِدَةٌ خَلْفَهُ وَ عَلَيْهَا كِسَاءٌ فَجَاءَ عَلِيٌّ عَ فَقَعَدَ بَيْنَ رَسُولِ اللَّهِ صَ وَ بَيْنَ عَائِشَةَ فَغَضِبَتْ عَائِشَةُ وَ أَفَعَتْ كَمَا يُفْعَى الْأَعْرَابِيُّ قَدْ فَدَعْتَهُ عَائِشَةُ وَ غَضِبَتْ وَ قَالَتْ مَا وَجَدْتَ لِاسْتِكَ مَوْضِعاً غَيْرَ حَجْرِي

Rasool-Allah^{-saww} gestured towards him^{-asws}: 'Over here!' – meaning behind him^{-saww}, and Ayesha was seated behind him^{-saww} and upon her was a cloak. So, Ali^{-asws} came and sat between Rasool-Allah^{-saww} and Ayesha (with his^{-asws} back to her). Ayesha got angry and crouched just as the Bedouins tend to crouch, and Ayesha bumped him^{-asws} and was angry and said, 'Did you^{-asws} not find for yourself^{-asws} any place apart from my lap?'

فَغَضِبَ رَسُولُ اللَّهِ صَ وَ قَالَ مَهْ يَا حُمَيْرَاءُ لَا تُؤْذِينِي فِي أَخِي عَلِيٍّ فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ صَاحِبُ الْعُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ يَجْعَلُهُ اللَّهُ عَلَيَّ الصِّرَاطَ

⁷⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 14

Rasool-Allah^{-saww} was angered and said: ‘Shh, O Humeyra (she-ass)! Do not hurt me^{-saww} regarding my^{-saww} brother^{-asws} Ali^{-asws}, for he^{-asws} is Emir of the Momineen, and chief of the Muslims, and master of the resplendent on the day of Qiyamah. Allah^{-azwj} will Make him^{-asws} to be upon the bridge’.

و فِي رِوَايَةٍ أُخْرَى يُفْعِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُقَاسِمُ النَّارَ فَيُدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ يَدْخُلُ أَعْدَاءَهُ النَّارَ .

And in another report – ‘Allah^{-azwj} will Make him^{-asws} to be seated upon the Bridge on the Day of Qiyamah, and he^{-asws} will apportion the Fire and enter his^{-asws} friends into the Paradise, and enter his^{-asws} enemies into the Fire’.⁷⁹

16- تَقْرِيبُ الْمَعَارِفِ، عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا قَالَ أَسْرَ إِلَيْهِمَا وَ أَسْرَ إِلَيْهِمَا أَنَّ أَبَا بَكْرٍ وَ عُمَرَ يَلِيَانِ أَمْرَ الْأُمَّةِ مِنْ بَعْدِهِ ظَالِمِينَ فَاجْرَيْنِ عَادِرَيْنِ .

(The book) ‘Taqreen Al-Maarif’ – From Abu Ja’far^{-asws} regarding the Words of the Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]**. He^{-asws} said: ‘He^{-saww} divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him^{-saww} being unjust, immoral, treacherous’.⁸⁰

17- الصِّرَاطُ الْمُسْتَقِيمِ، فِي حَدِيثِ الْحُسَيْنِ بْنِ عَلْوَانَ وَ الدَّيْلَمِيِّ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا هِيَ حَفْصَةُ

(The book) ‘Al Siraat Al Mustaqeem’ – In a Hadeeth of Al Husayn Bin Ulwan and al Daylami,

‘From Al-Sadiq^{-asws} regarding the Words of the Exalted: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]** – it is Hafsa.

قَالَ الصَّادِقُ ع كَفَرْتُ فِي قَوْلِهَا مَنْ أَنْبَأَكَ هَذَا وَ قَالَ اللَّهُ فِيهَا وَ فِي أُحْتِيهَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا أَيَّ زَاعَتِ وَ الزَّيْعُ الْكُفْرُ

Al-Sadiq^{-asws} said: ‘She committed Kufr by her words: **‘Who informed you this?’ [66:3]**. And Allah^{-azwj} Said regarding her and her sister (Ayesha): **If you both repent to Allah, then He has Inclined both your hearts, [66:4]**, i.e. evaded, and the evasion, it is the Kufr’.

و فِي رِوَايَةٍ أَنَّهُ أَعْلَمَ حَفْصَةَ أَنَّ أَبَاهَا وَ أَبَا بَكْرٍ يَلِيَانِ الْأَمْرَ فَأَفْشَتْ إِلَى عَائِشَةَ فَأَفْشَتْ إِلَى أَبِيهَا فَأَفْشَى إِلَى صَاحِبِهِ فَاجْتَمَعَا عَلَى أَنْ يَسْتَعْجِلَا ذَلِكَ عَلَى أَنْ يَسْقِيَاهُ سَمًّا فَلَمَّا أَخْبَرَهُ اللَّهُ بِفَعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَهُ أَنَّهُمَا لَمْ يَفْعَلَا فَنَزَلَ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ .

And in a report – ‘He^{-saww} let Hafsa know that her father and Abu Bakr would be pursuing the command. She divulged it to Ayesha, and she divulged it to her father, and he divulged it to his companion. Then they all united upon that they would hasten that upon that they should poison him^{-saww}. When Allah^{-azwj} Informed him^{-saww} of their deed, he^{-saww} thought of killing them both (Abu Bakr and Umar), but they both took oath to him^{-asws} that they did not do so. So, it was Revealed: **O you those who commit Kufr! Do not offer excuses today. [66:7]**’.⁸¹

⁷⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 15

⁸⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 16

⁸¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 4 H 17

باب 5 أحوال عشائره و أقربائه و خدمه و مواليه لا سيما حمزة و جعفر و الزبير و عباس و عقيل زاندا على ما مر في باب نسبه ص

CHAPTER 5 – STATES OF HIS^{-saww} CLAN, AND HIS^{-saww} RELATIVES, AND HIS^{-saww} SERVANTS, AND HIS^{-saww} FRIEND ESPECIALLY JA'FAR^{-asws}, AND AL ZUBEYR, AND ABBAS, AND AQEEL, IN ADDITION TO WHAT HAS PASSED IN THE CHAPTER OF HIS^{-saww} LINEAGE

1 قب، المناقب لابن شهر آشوب كان لعبد المطلب عشيرة بنين الحارث و الزبير و حبل و هو العتيق و ضرار و هو نوفل و المقوم و أبو لهب و هو عبد العزى و عبد الله و أبو طالب و حمزة و العباس و هو أصغرهم سناً و كانوا من أمهات شتى إلا عبد الله و أبو طالب فإنهما كانا ابني أم و أمهما فاطمة بنت عمرو بن عائذ و أعقب منهم البنون أربعة أبو طالب و عباس و الحارث و أبو لهب.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub — There were ten sons for Abdul Muttalib^{-asws} — Al-Haris, and Al-Zubeyr, and Al-Hajal and he is Al-Gaydaq, and Zarar and he is Nowfal, and Maqoum, and Abu Lahab^{-la} and he is Abdul Uzza, and Abdullah, and Abu Talib^{-asws}, and Hamza^{-asws}, and Al-Abbas and he is their youngest in year, and they were from various mothers except for Abdullah^{-asws} and Abu Talib^{-asws}, they^{-asws} were both sons^{-asws} of one mother, and their mothers is (Syeda) Fatima Bint Amro Bin Aaiz, and the posterity from them are four sons — Abu Talib^{-asws}, and Abbas, and Al-Haris, and Abu Lahab^{-la}.

و عساته ست عاتكة أميمة البيضاء و هي أم حكيم صفية و هي أم الزبير أرزوى برة و يقال و زيدة و أسلم من أعمامه أبو طالب و حمزة و العباس و من عساته صفية و أرزوى و عاتكة و آخر من مات من أعمامه العباس و من عساته صفية.

And his^{-saww} aunts were six — Aatika, Aameeya, Al-Bayza and she is Umm Hakeem, Safiya and she is Umm Al-Zubeyr, and Arwah Barah and it is said and Zaida. And there become Muslims from his^{-saww} paternal uncles — Abu Talib^{-asws}, and Hamza^{-asws}, and Al-Abbas; and from his^{-saww} paternal aunts — Safiya. And, and Awah, and Aatika; and the last one to die from his^{-saww} paternal uncles was Al-Abbas, and from his^{-saww} paternal aunts, Safiya.

جدته لأبيه فاطمة بنت عمرو المخزومي و جدته لأمه برة بنت عبد العزى بن عثمان بن عبد الدار.

His^{-saww} grandmother to his^{-saww} father^{-as} was Fatima bint Amro Al-Makhzumi, and his^{-saww} grandmother to his^{-saww} mother^{-as} was Barah Bint Abdul Uzza Bin Usman Bin Abd Al-Dar.

إخوته من الرضاعة عبد الله و أنيسة.

His^{-saww} brothers from the breast-feeding were Abdullah and Aneesa.

و خدامه أولاد الحارث و كان له أخ في الجاهلية اسمه الخالاس بن علقمة و كان النبي ص يقرظه و أخوه و وزيره و وصيه و شقيقه علي ع و ربيبه هند بن أبي هالة الأستدي من خديجة و عمرو بن أبي سلمة و زينب أخته من أم سلمة.

And his^{-saww} servants were children of Al-Haris, and there was a brother for him^{-saww} during the pre-Islamic period, his name was Al-Khalas Bin Alqamah, and the Prophet^{-saww} used to

praise him; and his ^{sawww} brother and his ^{sawww} Vizuer, and his ^{sawww} successor, and his ^{sawww} son-in-law was Ali ^{asws}; and his ^{sawww} upbringing was Hind Bin Abu Hala Al Asady from Khadeeja ^{as}, and Umar Bin Abu Salma, and Zaynab his sister from Umm Salma ^{ra}.

رفقاؤه علي و ابنه و حمزة و جعفر و سلمان و أبو ذر و المقداد و عمار و حذيفة و ابن مسعود و بلال و أبو بكر و عمر

His ^{sawww} friends were Ali ^{asws} and his ^{asws} two sons ^{asws}, and Hamza ^{asws}, and Ja'far ^{asws}, and Salman ^{ra}, and Abu Zarr ^{ra}, and Al-Miqdad ^{ra}, and Ammar, and Huzeyfa, and Ibn Masoud, and Bilal, and Abu Bakr, and Umar.

كتابه كان علي ع يكتب أكثر الوحي و يكتب أيضا غير الوحي و كان أبي بن كعب و زيد بن ثابت يكتبان الوحي و كان زيد و عبد الله بن الأرقم يكتبان إلى الملوك و علاء بن عقبة و عبد الله بن أرقم يكتبان القبالات و الزبير بن العوام و جهنم بن الصلت يكتبان الصدقات و حذيفة يكتب الصدقات الشعر و قد كتب له عثمان و خالد و أبان ابنا سعيد بن العاص و المنيرة بن شعبة و الحصين بن نمير و العلاء بن الحضرمي و شرحبيل بن حسنة الطائفي و منقلة بن ربيع الأسدي و عبد الله بن سعد بن أبي سرح و هو الخائن في الكتابة فلمنه رسول الله ص و قد ارتد

His ^{sawww} scribe was Ali ^{asws}, and he ^{asws} wrote down most of the Revelation, and he ^{asws} wrote other than the revelation as well; and Abay Bin Ka'ab and Zayd Bin Sabit were two scribes of the Revelation; and Zayd and Abdullah Bin Al Arqam were writing to the kings; and Aa'la Bin Uqba and Abdullah Bin Arqam were situations faced; and Al Zubeyr Bin Al Awwam and Jaham Bin Salt were writing down the charities; and Huzeyfa was writing the charities of the dates, and Usman had written for him ^{sawww}; and Khalid and Aban, two sons of Saeed Bin Al Aas, and al Mugheira Bin Sha'ba, and Al Husayn Bin Numeyr, and Al Aa'la Bin al Hazramy, and Sharjeel Bin Hasana Al Tahiny, and Hanzala Bin Rabie Al Asady, and Abdullah bin Sa'ad Bin Abu Sar'h and he is the treacherous in his writing, so Rasool Allah ^{sawww} Cursed him, and he had reneged.

و في تاريخ البلاذري أنه أنشد النبي ص ابن عباس إلى معاوية ليكتب له فقال إنه يأكل ثم بعث إليه و لم يفرغ من أكله فقال النبي ص لا أفسح الله بطئه.

And in the history of Al Balazury — The Prophet had sent Ibn Abbas to Muawiya to write for him. He said, 'He (Muawiya) is eating'. Then he sent to him (again), and he was not free from his meal. The Prophet ^{sawww} said: 'May Allah ^{azwj} not Satiatate his belly'.

حاجبه أنس بن مالك.

His ^{sawww} doorman was Anas Bin Malik (famous fabricator).

مؤذنه بلال و هو أول من أذن له و عمرو ابن أم مكتوم و اسم أبيه قيس و زياد بن الحارث الصدائي و أبو مخذرة أوس بن مغيرة كان لا يؤذن إلا في العجر و عبد الله بن زيد الأنصاري و أذن له سعيد القرظي في مسجد قباء.

His ^{sawww} Muezzins were Bilal, and he is the first one to proclaim Azaan for him ^{sawww}, and Amro Ibn Umm Maktoum and the name of his father is Qays, and Ziyad bin al haris Al Sadaie, and Abu Mahzura Aws Bin Mugeyr, he did not proclaim the Azaan except during Al Farj (Salat), and Abdullah Bin Zayd Al Ansari, and Saeed Al Qurtubi proclaimed Azaan for him ^{sawww} in Masjid Quba.

متاديه أبو طلحة.

His^{saww} herald was Abu Talha.

ومن كان يضرب أعناق الكفار بين يديه علي و الزبير و محمد بن مسلمة و عاصم بن الأفلح و المقداد.

And the ones who struck off the necks of the Kafirs in front of him^{saww} were Ali^{asws}, and Al Zubeyr, and Muhammad bin Maslama, and Aasim Bin Al Falah, and Al Miqdad^{ra}.

حراسه سعد بن معاذ حرسه يوم بدر و هو في العريش و قد حرسه ذكوان بن عبد الله و بأحد محمد بن مسلمة و بالحنديق الزبير و ليلة بني بضعفة و هو بخيبر سعد بن أبي وقاص و أبو أيوب الأنصاري و بلال بوادي القرى و زياد بن أسد ليلة فتح مكة و كان سعد بن عبادة يلي حرسه فلما نزل **وَاللَّهُ بِصَفِيَّتِكُمْ مِنَ النَّاسِ تَرَكَ الْمَرْسَ.**

His^{saww} guards were Sa'ad Bin Muaz, he guarded him^{saww} on the day of Badr and he^{saww} was among the trees, And Zakwan Bin Abdullah had guarded him^{saww} (as well); and at Ohad it was Muhammad Bin Maslama, and Al Khandaq Al Zubeyr, and a night the clan of Basfiya; and he^{saww} was at Khyber, Sa'ad Bin Abu Waqas, and Abu Ayoub Al Ansary, and Bilal at the valley of Al Qura, and Ziyad Bin Asad on the night of conquest of Makkah, and it was Sa'ad Bin Ubada following him. When it was Revealed: **and Allah will Protect you from the people. [5:67]**, the guarding was neglected.

و من قدمهم للصلاة فأمر المؤمنين كان يصلي بالمدينة أيام تبوك و في غزوة الطائف و فندك و سعد بن عبادة على المدينة في الأجر و ودان و سعد بن معاذ في بواط و زيد بن حارثة في صفوان و بني المصطلق إلى تمام سبع مرات و أبا مسلمة المنزومي في ذي العشيرة و أبا لبابة في بدر القتال و بني قينقاع و السويق

And ones he^{saww} sent forward for the Salat — it was Amir Al Momineen^{asws} — who was leading Salat at Al Medina in the days of Tabuk, and in the military expedition of Al Taif, and Fadak; and Sa'ad Bin Ubada at Al Medina during Al Abwa'a and Wadaan, and Sa'ad Bin Muaw in Bawat, and Zaud Bin Haris in Safwan and the clan of Mustaliq to complete seven times, and Abu Salma Al Makhzumi during Zul Asheera, and Abu Lababa during Badr fighting, and the clan of Qaynaqa, and Al Suweyq;

و عثمان في بني غطفان و ذي أمر و ذات الرقاع و ابن أم مكتوم في فرقة الكدر و بني سليم و أسد و حمراء الأسد و بني النضير و الحندق و بني قريظة و بني لحيان و ذي قرد و حجة الوداع و الأكيدر و سباع بن عرفطة في المدينة و دومة الجندل و أبا ذر في حنين و عمرة القضاء و ابن رواحة في بدر الموعود و محمد بن مسلمة ثلاث مرات و قد قدم عبد الرحمن بن عوف و معاذ بن جبل و أبا عبيدة و عائشة بن محسن و مرثد الغنوي.

And Usman among the clan of Gatfan, and Zi Amr, and Zat Al Raqa, and Ibn Um Maktum during Qarqara Al Kadr, and clan of Saleem, and Ohad, and Hara Al Asad, and clan of Al Nazeyr, and Al Khandaq, and clan of Qureyza, and clan of Lahyan, and zi Qard, and farewell Hajj, and Al Akeydar; and Saba'a Bin Arfata during Al Hudaybiya, and Dowmat Al Jandal; and Abu Zarr^{ra} during Hunayn, and the expired Umrah; and Ibn Rawha during Badr the promised (appointment), and Muhammad Bin Maslama three times; and he^{saww} had forwarded Abdul Rahman Bin Awf, and Muaz Bin Jabal, and Abu Ubeyda, and Ayesha Bin Mahsan, and Marsad Al Ghanawy.

عماله ولى عمرو بن حزم الأنصاري نجران و زياد بن أسيد حضرموت و خالد بن سعيد العاص صنعاء و أبا أمية المخزومي كندة و الصدق و أبا موسى الأشعري زبيد و زمعة عدن و الساسل و معاذ بن جبل الجبلية و الفضل بن أعمال اليمن و عمرو بن العاص عمان و معه أبو زيد الأنصاري و يزيد بن أبي سفيان علي نجران و سديفة دبا

~~His^{saww} office bearers (governors) were — Amro Bin Hazam Al Ansari at Najran, and Ziyad Bin Aseyd at Hazramaut, and Khalid Bin Saeed Al Aas at Sana'a, and Abu Amiya Al Makhzumi at Kinda and Al Sadaq; and Abu Musa Al Ashari Zayd and Zam'a at Aden and the coast, and Muaz Bin Jabal at Al Jabala and Al Faza from the governors of Al Yemen, and Amro Bin al Aas at Amman and with him was Abu Zayd Al Ansari, and Yazeed Bin Abu Sufyan upon Najran, and Huzeyfa at Daba;~~

و بلالا علي صدقات الفجار و عباد بن بشير الأنصاري علي صدقات بني المصطلق و الأقرع بن حابس علي صدقات بني دارم و الزبير بن بدر علي صدقات عوف و مالك بن نويرة علي صدقات بني يربوع و عدي بن حاتم علي صدقات طيء و أسد و عيينة بن حصن علي صدقات فزارة و أبا عبيدة بن الجراح علي صدقات مزينة و هذيل و كنانة.

~~And Bilal upon the charities of Al Samar, and Abbad Bin Bashir Al Ansari upon the charities of the clan of Al Mustalaq, and Al Agra Bin Habis upon the charities of the clan of Daram, and Al Zabarqan Bin Badr upon the charities of Awf, and Malik Bin Nuweyra upon the charities of the clan of Yarbou; and Uday Bin Hatim upon the charities of Taie, and Asad and Uyayna Bin Hasan upon the charities of Fazara, and Abu Ubeyda Bin Al Jarah upon the chartities of Muzeyna, and Hazeyl and Kanana.~~

رسله بمث خاطب بن أبي بلتعة إلى المقوقس و شجاع بن وهب الأسدي إلى الحارث بن شمر و دحية الكلبي إلى قيسر و سليط بن عمرو العامري إلى هودبة بن علي الحنفي و عبد الله بن حذافة السهمي إلى كسرى و عمرو بن أمية الضمري إلى النجاشي.

~~His^{saww} messengers — He^{saww} sent Khatab bin Abu Baltah to Al Muqawqas, and Shuja'a Bin Wahab Al Asady to Al Haris Bin Shimr, and Dahiya Al Kalby to Caesar, and Saleyt Bin Amro Al Aamiry to Howzah Bin Ali Al Hanafi, and Abdullah Bin Hazafa Al Sahmy to Chosroe, and Amro Bin Amiya Al Zamry to Al Najashy.~~

المشبهون به جعفر الطيار و الحسن بن علي و قثم بن العباس و أبو سفيان بن الحارث بن عبد المطلب و هاشم بن عبد المطلب و مسلم بن معتب بن أبي لهب.

~~The ones resembling with him^{saww} — Ja'far Al Tayyar^{asws}, and Al Hassan Bin Ali^{asws}, and Qasam Bin Al Abbas, and Abu Sufyan Bin Al Haris Bin Abdul Muttalib, and Hashim Bin Abdul Muttalib^{asws}, and Muslim Bin Ma'tab Bin Abu Lahab.~~

من هاجر معه من مكة إلى المدينة أبو بكر و عامر بن فهيرة و دليهم عبد الله بن أرقط الليثي و خلف عليا علي الوداع فلما سلمها إلى أصحابها لحق به فخرج إلى الغار و منها إلى المدينة و في رواية أنه أدرك النبي ص بقباء.

~~One who emigrated with him^{saww} from Makkah to Al Medina — Abu Bakr, and Aamir Bin Faheera, and their guide Abdullah Bin Areyqat Al Laysi, and Ali^{asws} stayed behind upon the entrustments. When he^{asws} had submitted these to their owners, he^{asws} joined up with him^{saww}. He^{asws} went out to the cave and from it to Al Medina. And in a report, he^{asws} came across the Prophet^{saww} at Quba.~~

خدمته من الأحرار أنس و هند و أسماء ابنتا خارجة الأسلمية و أبو الحمراء و أبو خلف.

~~His^{-sawww} servants from the free ones — Anas, and Hind and Asma two daughters of Kharjah Al Aslamiya, and Abu Al Hamra, and Abu Khalaf.~~

عبيونه الخزاعي و عبد الله بن حدراد.

~~His^{-sawww} spies — Al Khuza'a, and Abdullah Bin Hadrat.~~

الذي خلق رأسه يوم الحديبية خراش بن أمية الخزاعي و في حجة معمر بن عبد الله بن حارثة بن نضر.

~~The one who shaved his^{-sawww} head on the day of Al Hudaybiya — Kharash Bin Amiya al Khuzaie; and during his^{-sawww} Hajj, Ma'mar Bin Abdullah Bin Haris Bin Mazar.~~

الذي صبغته أبو طيبة الذي شرب دم النبي من فخطب في الأشراف و أبو هند مولى فروة بن عمرو البياضي الذي قال له النبي من إنما أبو هند رجل منكم فأنكسوه و أنكحوا إليه و أبو موسى الأشعري.

~~The one who performed cupping on him^{-sawww} was Abu Tayba. The one who drank blood of the Prophet^{-sawww}, it was Khatab among the nobles, and Abu Hind a slave of Farwa Bin Amro al Bayazi, the one the Prophet^{-sawww} said for him: 'But rather Hind is a man from you, so marry him and marry to him', and Abu Musa Al Ash'ari.~~

شعراؤه كعب بن مالك. و عبد الله بن رواحة. و حسان بن ثابت. و أمرة النبي من أن يجيب أبا سفيان فقال. و النابغة الجعدي. كعب بن زهير. قيس بن صرمة من بني النجار و لم يقل ليبيد بعد إسلامه إلا كلمة ابن الزبير. و أمية بن الصلت. العباس بن مرداس. أبو ذئبل الجمحي. بجير بن أبي سلمى.

~~His^{-sawww} poets — Ka'ab Bin Malik, and Abdullah Bi Rawaha, and Hasaan Bin Sabit, and the Prophet^{-sawww} has ordered him to answer to Abu Sufyan, and Al Nabiga al Ja'dy, and Ka'ab Bin Zaheer, and Qays Bin Sarmah from the clan of Najjar, and Labeed did not say after his Islam except one poem, and Ibn Al Zab'ary, and Amiya Bin Al Salt, and Al Abbas Bin Mardas, and Abu Dahbal Al Jamhy, and Baheer Bin Abu Salmy.~~

و من هجته ابن الزبير السهمي و هبيرة بن أبي وهب الخزومي و مسافع بن عبد مناف الجمحي و عمرو بن العاص و أمية بن الصلت الثقفي و أبو سفيان بن أبي حارث.

~~And the ones who satirised him^{-sawww} — Ibn Al Za'bary al Sahmy, and Hubeyra Bin Abu Wahab Al Makhzumi, and Masafie Bin Abd Manaf Al Jahmy, and Amro Bin Al Aas, and Amiya Bin Al Salt Al Saqafy, and Abu Sufyan Bin Abu Haris.~~

مواليه سليمان الفارسي و زيد بن حارثة و ابنه أسامة و أبو رافع أسلم و يقال اسمه بندويه الجمحي و هبه العباس و أعتقه النبي من لما بشر بإسلام عباس و زوجته سلمى فولد له عبيد الله كاتب أمير المؤمنين ع و بلال الحبشي و صهيب الرومي

~~His^{-sawww} slaves — Salman Al Farsi^{-fa}, and Zayd bin Haris and his son Asama, and Abu Rafie. He became a Muslim and it is said his name is Bandawiya al Ajami, Al Abbas had gifted him and the Prophet^{-sawww} freed him when he gave the good news of the Islam of Abbas, and he married~~

Salmy and there was born for him Ubeydullah the scribe of Amir Al Momineen^{asws}, and Bilal the Ethiopian, and Suheyb Al Roumy;

و سفينة اسمه مفلح الأسود و يقال رومان البلخي و كان لأم سلمة فأعتقه و اشتراطت عليه خدمة النبي ص و ثوبان الحيري اشتراه النبي ص و أعتقه و بقي في خدمته و خدمة أولاده إلى أيام معاوية و يسار النوبي أسر في غزوة بني ثعلبة فأعتقه و هو الذي قتلته العزيبون و شقران و اسمه صالح بن عدي الحبشي ورثه عن أبيه و يقال هو من أولاد دهاقين الري

And Safeena, his name is Maflah Al Aswad, and it is was Ruman Al Balkhy, and he was for Umm Salma^{fa}, and she^{fa} free him and bought a maid for the Prophet^{sawww}, and Sowban Al Himeyri, the Prophet^{sawww} bought him and freed him and he (chose to) remain in his^{sawww} service and service of his^{sawww} children up to the days of Muawiya, and Yasaar Al Nawawy. He was captured during the military expedition of the clan of Sa'alba, and he^{sawww} freed him, and he is the one who was ill by Al Arnoun and Al Shaqran, and his name is Salih Bin Udayy Al Jashy, inherited from his father, and it is said he is from the children of Dahaqeen Al Rayy;

و مدغم الجشمي و هو هدية فروة بنت عمرو الجذامي و أبو مويهبة من مولدي مزينة أعتقه النبي ص و أبو كبشة و اسمه سليم من مولدي أرض دوس أو مكة فاشتراه و أعتقه مات في أول يوم من ملوس عمر و أبو بكر و اسمه نفيح تادى من الحصن على بكره و نزل من حصن الطائف إلى النبي ص فاعتق و أبو أيمن و اسمه رياح و كان أسود و كان يستأذن على النبي ص ثم صيره مكان يسار حين قتل

And Mad'am Al Jash'amy, and he is a gift of Farwah Bint Amro Al Jazamy, and Abu Muweyhiba born from Muzeyna. The Prophet^{sawww} freed him and Abu Kabasha, and his name is Saleem, bron in the land of Dows or Makkah. He^{sawww} had bought him and freed him. He died during the first day from the gathering of Umar and Bakr, and his name is Nafie. He dangled by a rope and descended from the fort of Al Taif to the Prophet^{sawww}, and he was released, and Abu Ayman and his name was Rabah, and he was black, and he had sought permission to see the Prophet^{sawww}, then he came to the left place where he was killed;

و أبو لبابة القرظي اشتراه النبي ص فأعتقه و فضالة و هبة رفاعة بن زيد الجذامي و قتل بوادي القرى و أنيسة بن كردي من العجم قتل في بدر و قيل توفي في أيام أبي بكر و كركرة أهدى له فأعتقه و يقال مات و هو مملوك و أبو ضمرة كان مما أفاء الله عليه من العرب و هو أبو ضميرة و يقال اشتراه أم سلمة للنبي ص فأعتقه و يقال هو روح بن شيرزاد من ولد كشتاسف الملك و نبيه من مولدي السراة

And Abu Lababa Al Qarzy, the Prophet^{sawww} bought him and freed him; and Fazalat gifted to him^{sawww} by Zayd Al Jazamy and he was killed at the valley of Al Qura; and Aneesa Bin Kurdy from Al Ajam, he was killed during Badr, and it is sad he died during the days of Abu Bakr; and Karkara, gifted to him^{sawww}, and he^{sawww} freed him, and it is said he died while he was a slave; and abu Zamra who was from what Allah^{azwj} (Granted as war booty) to him^{sawww} from the Arabs, and he is Abu Zamra, and it is said that Umm Salma^{fa} bought him for the Prophet^{sawww} and he^{sawww} freed him, and it is said he is Rawh Bin Sheyzad from the children of Kashtasif the king, and his soothsayer born from Al Sarat;

و أسلم الأصغر الرومي و الحبشة الحبشي و ماهر كان المقوقس أهداه إليه و أبو ثابت و أبو نيرز أبو سلمى و أبو عسيب و أبو رافع الأصغر و أبو لقيط و أبو البشر و مهرا و عبيد و أطلح و رفيع و يسار الأكبر.

And Al Asfar Al Roumy became a Muslim, and Al Habasha the Ethiopian, and Mahir, Al Muqawqas had gifted him to him^{sawww}, and Abu Sabit and Abu Neyraz Abu Salmy, and Abu

Usayb, and Abu Rafie Al Asgar, and abu Laqeet, and Abu Al Bashar, and Mihran, and Ubeyd, and Aflah, and Rafie, and Yasaar Al Akbar.

إماؤه حارثة بنت شمعون أهداها له ملك الحبشة سلمى و رضوى و أم أيمن اسمها بركة و أسلمة و أنسة و أبو مويهبة و قيل هما من مواليه و كان له خصي يقال له مابورا.

His^{saww} maids — Harisa Bint Shamoun, the king of Ethiopia had gifted her, Salmy, and Razwy, and Umm Ayman her name is Barkah and she became a Muslim, and Anasah, and Abu Muweyhaba, and it is said these two are from his^{saww} slaves, and there was a eunuch for him^{saww} called Maboura⁸².

2- عم، إعلام الوري كان لرسول الله ص تسعة أعمام هم بنو عبد المطلب الحارث و الزبير و أبو طالب و الخدياق و الضرار و المقوم و أبو لخب و اسمه عبد العزى و العباس و لم يعقب منهم إلا أربعة الحارث و أبو طالب و العباس و أبو لخب

(The book) 'Alaam Al Wara' — There were nine uncles for Rasool Allah^{saww}, and they were the sons of Abdul Muttalib^{asws} — Al Haris, and Al Zubeyr, and Abu Talib^{asws}, and Al Gaydaq, and Al Zarar, and Maqum, and Abu Lahab^{la} and his name is Abdul Uzza, and Al Abbas, and none of them had posterity except four — Al Haris and Abu Talib^{asws} and Al Abbas and Abu Lahab^{la}.

فأما الحارث فهو أكبر ولد عبد المطلب و به كان يكنى و شهد معه حفر زمزم و ولده أبو سفيان و المغيرة و نوفل و ربيعة و عبد شمس أما أبو سفيان فأسلم عام الفتح و لم يعقب و أما نوفل فكان أسن من حمزة و العباس و أسلم أيام الخندق و له عقب و أما عبد شمس فاستماه رسول الله ص عبد الله و عقبه بالشام

As for Al Haris, he is the eldest son of Abdul Muttalib^{asws}, and by him he^{as} was teknonymed, and he attended the digging of Zamzam with him^{as}, and his sons Abu Sufyan, and Al Mugheira, and Nowfal, and Rabie, and Abd Shams. As for Abu Sufyan, he became a Muslims in the year of the conquest and did not have a posterity; and as for Nowfal, he was older than Hamza^{as} and al Abbas, and he became a Muslim during the days of Al Khandaq, and for him there was posterity; and as for Abd Shams, Rasool Allah^{saww} named him Abdullah, and his posterity was at Syrian.

و أما أبو طالب عم النبي ص فكان مع أبيه عبد الله ابي أم و أمهما فاطمة بنت عمرو بن عائذ بن عمران بن مخزوم و اسمه عبد مناف له أربعة أولاد ذكور طالب و عقيل و جعفر و علي و من الإناث أم هاني و اسمها فاختة و جمانة أمهم جميعا فاطمة بنت أسد

And as for Abu Talib^{asws}, uncle^{asws} of the Prophet^{saww}. He was with his father (brother) Abdullah, two sons of a mother, and their mother is Fatima Bint Amro Bin Aaz Bin Imran Bin Makhzum, and his name is Abd Manaf. There were four male for him — Talib, and Aqeel, and Ja'far^{asws}, and Ali^{asws}; and from the females — Umm Hany, and her name is Fakhta, and Jumana is the mother of all of them is Fatima Bint Asad^{as}.

⁸² Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 1

وكان عقيل أسس من جعفر بعشر سنين و أعتبوا إلا طالبا و توفي قبل أن يهاجر النبي ص بثلاث سنين و لم يزل رسول الله ص ممنوعا من الأذى بمكة موثق له حتى توفي أبو طالب فنبت به مكة و لم يستقر له بما دعوة حتى جاءه جبرئيل ع فقال إن الله يقرئك السلام و يقول لك اخرج من مكة فقد مات ناصرك

And Aqeel was older than Ja'far ^{asws} by ten years, and their posterity is only Talib, and he died before the Prophet ^{saww} had emigrated by three years, and Rasool-Allah ^{saww} did not cease to be prevented from being harmed at Makkah is his ^{saww} location until Abu Talib ^{as} passed away. He ^{saww} grew up in Makkah and it was not settling for him ^{saww} at it until Jibraeel ^{as} came to him(s.a.w.) and said: 'Allah ^{azwj} Conveys the greetings and Says to you ^{saww}: "Exit from Makkah for your ^{saww} helper has died"'.
 و لما قبض أبو طالب أتى على رسول الله ص فأعلمه بموته فقال له امض يا علي فتول غسله و تكفينه و تحنيطه فإذا رفعته على سريريه فأعلمني ففعل ذلك فلما رفعه على السرير اعترضه النبي ص و قال وصلتك رحم و بيزيت خيرا يا عم فلقد ربيت و كفلت صغيرا و اوزرت و نصرت كثيرا

And when Abu Talib ^{as} passed away, Ali ^{asws} came to Rasool-Allah ^{saww} and let him ^{saww} know of his ^{as} passing away. He ^{saww} said: 'Go, O Ali ^{asws}, and be in charge of his ^{as} washing, and his ^{as} enshrouding, and his ^{as} embalming'. When he ^{saww} was raised upon his bier, then let me ^{saww} know'. He ^{asws} did that. What he ^{as} was raised upon the bier, the Prophet ^{saww} presented and said: 'Mercy has arrive to you ^{as} and your ^{as} will be Recompensed goodly, O uncle ^{as}, for you ^{as} had my ^{saww} responsibility when I ^{saww} was young, and supported and helped when I ^{saww} was elder'.

ثم أقبل على الناس و قال أما و الله لأشفنس لحي شفاعة يصحب لها أهل الثقلين.

Then he ^{saww} faced towards the people and said: 'But by Allah ^{azwj}! I ^{saww} will intercede for my ^{saww} uncle ^{as} with an intercession, the human beings and the Jinn would be astonished to it'.

و أما العباس فكان يكنى أبا الفضل و كانت له السقاية و زمزم و أسلم يوم البدر و استقبل النبي ص عام الفتح بالأبواء و كان معه حين فتح و به ختمت الهجرة و مات بالمدينة في أيام عثمان و قد كلف بصره

And as for Al Abbas, he was teknonymed at Abu Al Fazal, and there was a watering for him and Zamzam, and he became Muslim on the day of Badr; and the Prophet ^{saww} came on the year of the conquest at al Abwa, and he was with him ^{saww} when it (Makkah) was conquered, and at it he ended the emigration, and he died at Al Medina during the days of Usman, and his had lost his sight.

و كان له من الولد تسعة ذكور و ثلاث إناث عبد الله و عبید الله و الفضل و قثم و معبد و عبد الرحمن و أم حبيب أمهم لبابة بنت الفضل بن الحارث الهلالية أخت ميمونة بنت الحارث زوج النبي ص و تمام و كفيرو و الحارث و أمينة و صفية لأمهات أولاد شعي

And there were children for him, nine males and three females — Abdullah, and Ubeydullah, and Al Fazl, and Qasam, and Ma'bad, and Abdul Rahman, and Umm Habeeb, their mother is Lababa Bint al Fazl Bin al Haris Al Halaliya sister of Maymuna Bint al Haris, wife of the Prophet ^{saww}, and Tamam, and Kasee, and Ala Haris, and Aamina, and Safiya and the mothers of the children are various.

و أما أبو لطف فولده عتبة و عتيبة و محقّب و أمهم أم جميل بنت حرب أخت أبي سفيان عمالة المطب

And as for Abu Lahab^{la}, his^{la} sons are Utba and Uteyba, and Ma'tab, and their mother is Umm Jameel Bint Harb, sister of Abu Sufyan, the bearer of the firewood (of Hell).

و كانت عماتهن ست من أمهات شتى و هن أميمة و أم حكيم و برة و عاتكة و صفية و أروى و كانت أميمة عند بسحش بن رباب الأسدي و كانت أم حكيم و هي البيضاء عند كريب بن ربيعة بن حبيب بن عبد شمس و كانت برة عند عبد الأسد بن هلال المخزومي فولدت له أبا سلمة الذي كان تزوج أم سلمة و كانت عاتكة عند أبي أمية بن المغيرة المخزومي و كانت صفية عند الحارث بن حرب بن أمية ثم خلف عليها العوام بن خويلد فولدت له الزبير و كانت أروى عند عمير بن عبد العزى بن قصي و لم يسلم منهن غير صفية و قيل أسلم منهن ثلاث صفية و أروى و عاتكة.

And his^{saww} aunts were six from various mothers, and they are — Ameema, and Umm Hakeema, and Barah, and Aatika, and Safiya, and Arwah; and Ameema was with Jahash Bin Rabab Al Asady, and Umm Hakeema and she is Al Bayza'a was with Kareez Bin Rabie Bin Habeeb Bin Abd Shams; and Barah was with Abdul Asad Bin Hilal al Makhzumi and gave birth for him to Abu Salma who married Umm Salma^{ra}; and Aatika was with Abu Amiya Bin Al Mugheira Al Makhzumi, and Safiya wa with Al Haris Bin Harb Bin Amiya, then she was replaced upon by Al Awam Bin Khuweylid and she gave birth for him to Al Zubeyr; and Arwah was with Umeyr Bin Abdul Uzza Bin Qusay, and none from them became Muslim apart from Safiya, and it is saw three from them became Muslims — Safiya and Awah and Aatika.

ذكر قراباته من جهة أمه من الرضاعة لم يكن لرسول الله ص قرابة من جهة أمه إلا من الرضاعة فإن أمه آمنة بنت وهب لم يكن لها أخ و لا أخت فيكون خلا له أو خالة إلا أن بني زهرة يقولون نحن أخواله لأن آمنة منهم و لم يكن لأبويه عبد الله و آمنة ولد غيره فيكون له أخ أو أخت من النسب

He mentioned his^{saww} relatives from the direction of his^{saww} mother from the breast-feeding. There did not happen to be any relatives for Rasool Allah^{saww} from the direction of his^{saww} mother^{as} except from the breast-feeding, for his^{saww} mother^{as} is Aamina Bint Wahab^{as}. There did not happen to be any brother for her^{as} nor any sister so there would be a mater uncle for him^{saww} or a maternal aunt for him^{saww}, except that the clan of Zahra were saying, 'We are his^{saww} maternal aunts because Aamina was from them, and there did not happen for his^{saww} father^{as} Abdullah^{as} and Aamina^{as} any child other than him^{saww}, for there to be any brother or sister for him^{saww}, from the lineage.

و كان له خالة من الرضاعة يقال لها سلمى و هي أخت سلمية بنت أبي ذؤيب له أخوان من الرضاعة عبد الله بن الحارث و أنيسة بن الحارث أبوهما الحارث بن عبد العزى بن سعد بن بكر بن هوازن فهما أخواه من الرضاعة.

And there was a maternal aunt for him^{saww} from the breas-feeding called Salma, and she is a sister of Haleema Bint Abu Zuweyb, having brother for him^{saww} from the breast-feeding — Abdullah Bin Al Haris, and Anees Bin Al Haris, their father was Al Karis Bin Abdul Uzza Bin Sa'ad Bin Bakr Bin Hawazin, so these two are his^{saww} brothers from the breast-feeding.

ذكر موالبيه و مولياته و جواريه أما مواليه فزيد بن حارثة و كان لندية اشتراه لها حكيم بن حزام بسوق عكاظ بأربع مائة درهم فوهبته لرسول الله ص بعد أن تزوجها فأعتقه فزوجه أم أيمن فولدت له أسامة و تبناه رسول الله ص فكان يدعى زيد بن رسول الله ص حتى أنزل الله تعالى **ادْعُوهُمْ لِآبَائِهِمْ**

He mentioned his^{saww} slaves and his^{saww} maids — Zayd Bin Haris, and he was for Khadeeja^{as}. He^{saww} had bought him for her^{as}. Hakeen Bin Hazam at the market of Akaz for four hundred

Dirhams, and she^{as} gifted him to Rasool Allah^{sawww} after he^{sawww} married her^{as}, and he^{sawww} freed him. He^{sawww} married Umm Ayman and she gave birth for him^{sawww} to Asama, and Rasool Allah^{sawww} brought him up and he was called Zayd son of Rasool Allah^{sawww} until Allah^{azwj} the Exalted Revealed: **Assert them to their fathers, [33:5].**

و أبو رافع و اسمه أسلم و كان للعباس فوهبه له فلما أسلم العباس بشر أبو رافع النبي من إسلامه فأعتقه و زوجته سلمى مولاته فولدت له عبيد الله بن أبي رافع فلم يرزل كاتباً لعلي أيام خلافته و سفينة و اسمه رباح اشتراه رسول الله من فاعتقه و ثوبان يكنى أبا عبد الله من حمير أصابته سبي فاشتراه رسول الله من فاعتقه

And Abu Rafie, and his name is Aslam, and he was for Al Abbas, and he gifted him to him^{sawww}. When Al Abbas became a Muslim, he gave the good news to the Prophet^{sawww} of his Islam, so he^{sawww} freed him. And he married the maid Salma and she gave birth for him to Ubeydullah Bin Abu Rafie, and he did not cease to be a scribe for Ali^{asws} in the days of his^{asws} Caliphate; and Safeena, and his name is Rabah. Rasool Allah^{sawww} bought him and free him; and Sowban, teknonymed as Abu Abdullah from Humeyr. He became a captive, and Rasool Allah^{sawww} bought him and free him.

و يسار و كان عبداً نوبياً أعتقه رسول الله من فقتله العزيرين الذين أغاروا على لقاح رسول الله من و شقران و اسمه صالح و أبو كبشة و اسمه سليمان و أبو ضميرة أعتقه و كتب له كتاباً فهو في يد ولده و مدغم أصابه سهم في وادي القرى فمات و أبو مريهبة و أنيسة و فضالة و طهمان و أبو أيمن و أبو هند و أنجشة و هو الذي قال فيه من رويدك يا أنجشة رفقاً بالقوارير و صالح و أبو سلمى و أبو عسيب و عبيد و أفلح و رويح و أبو لقيط و أبو رافع الأصغر و يسار الأكبر و كركرة أهداه هودثة بن علي الحنفي إلى النبي من فاعتقه و رباح و أبو لبابة و أبو اليسر و له عقب.

And Yasaar, and he was a Nubian slave. Rasool Allah^{sawww} freed him. Al Arniyun killed him, those who attacked upon Rasool Allah^{sawww}; and Shaqran, and his name is Salih; and Abu Kabasha, and his name is Suleyman, and Abu Zameera freed him and wrote out a contract for him, so he was in the handoff his children; and Mad'am, an arrow hit him in the valley of Al Qura, and he died; and Abu Muweyhaba, and Anees, and Fazal, and Tahman, and Abu Ayman, and Abu Hind, and Anjasha, and he is the one to whom he^{sawww} said: 'Slowly, O Anjasha, be kind with the ladies'; and Salih, and Abu Salma, and Abu Usayb, and Ubeyd, and Aflah, and Ruweyfa, and Abu Laqeet, and Abu Rafie Al Asghar, and Yasaar, and Karkara, How zan Bin Ali Al Hanafit had gifted him to the Prophet^{sawww}, and he^{sawww} freed him, and Rabah, and Abu Lababa, and Abu Al Yasar, and there was posterity for him.

و أما مولياته فإن المقوقس صاحب الإسكندرية أهدى إليه جاريتين إحداهما مارية القبطية ولدت له إبراهيم و ماتت بعده بخمس سنين سنة ست عشرة و وهب الأخرى لسان بن ثابت و أم أيمن حاضنة النبي من و كانت سوداء ورثها عن أمه و كان اسمها بركة فأعتقها و زوجها عبيد الخزرجي بمكة فولدت له أيمن فمات زوجها فزوجها النبي من زيد فولدت له أسامة أسود يشبهها فأسامته و أيمن أخوان لأم و رحانة بنت شمعون غنمها من بني قريظة.

And as for his^{sawww} female slaves — Al Muqawqas, ruler of Alexandria had gifted two slave girls to him^{sawww}, Mariah the Coptic, and she gave birth for him^{sawww} to Ibrahim^{as}, and she died after him^{sawww} by five years, year sixteen, and he^{sawww} gifted the other one to Hasaan Bin Sabit; and Umm Ayman the nursemaid of the Prophet^{sawww}, and Sawda inherite her from his^{sawww} uncle, and her names is Barkah. She freed her, and she was married to nby Al Khazraji at Makkah, and she gave birth for him to Ayman. Her husband died, and the Prophet^{sawww} married her from Zayd and she gave birth for him^{sawww} to Asama, black, resembling her. So, Asama and

Ayman are brothers of a mother, and Rayhana daughter of Shamoun. She was a booty from the clan of Qureyza:

وَأَمَّا خَدَمُهُ مِنَ الْأَحْرَارِ فَأَنَسُ بْنُ مَالِكٍ وَهِنْدٌ وَأَسْمَاءُ ابْنَتَا خَارِجَةَ الْأَسْلَمِيَّتَانِ.

And his^{-sawww} servants from the free ones — Anas Bin Malik, and Hind and Asma, two daughters of Kharjah Al Aslamitaan”⁸³

3- كَأ، الكافي العِدَّةُ عَنْ سَهْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَتْ امْرَأَةٌ عُثْمَانَ بْنِ مَظْعُونٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَفُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ ص مُغْضَبًا يَحْمِلُ نَعْلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَأَنْصَرَفَ عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ ص

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad Al Ash’ary, from Ibn Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘The wife of Usman Bin Mazoun came over to the Prophet^{-sawww}, and she said, ‘O Rasool-Allah^{-sawww}! Usman tends to Fast during the day, and he stands (for the Prayer) during the night’. Rasool-Allah^{-sawww} went out angered, carrying his^{-sawww} slippers until he^{-sawww} came over to Usman, and he^{-sawww} found him praying (Salat). When Usman saw Rasool-Allah^{-sawww} he finished it.

فَقَالَ لَهُ يَا عُثْمَانُ لِمَ يُرْسِلُنِي اللَّهُ بِالرَّهْبَانِيَّةِ وَ لَكِنْ بَعَثَنِي بِالْحَيْفِيَّةِ السَّهْلَةِ السَّمْحَةِ أُصُومُ وَ أُصَلِّي وَ أَلْمَسُ أَهْلِي فَمَنْ أَحَبَّ فِطْرَتِي فَلْيَسْتَنْ بِسُنَّتِي وَ مِنْ سُنَّتِي الْبِكَاحُ.

He^{-sawww} said: ‘O Usman! Allah^{-azwj} the Exalted did not Send me^{-sawww} with the monasticism, but He^{-azwj} Sent me^{-sawww} with the straightness, and the ease, and the tolerance. I^{-sawww} Fast, and I^{-sawww} Pray, and I^{-sawww} touch my^{-sawww} wife. So the one who loves my^{-sawww} nature, let him adopt a way with my^{-sawww} Sunnah, and from my^{-sawww} Sunnah is the marriage”⁸⁴

4- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ بَعْدَ مَوْتِهِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Ismail Bin Abu Ziyad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} kissed Usman Bin Mazoun after his death”⁸⁵

5- كَأ، الكافي العِدَّةُ عَنْ سَهْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ النَّبِيَّ ص امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ وَ هِيَ تَقُولُ هَيِّبًا لَكَ يَا أَبَا السَّائِبِ الْجُنَّةُ فَقَالَ النَّبِيُّ ص وَ مَا عَلِمْتُكَ حَسْبُكَ أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad, from Ibn Al Qadah,

⁸³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 2

⁸⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 3

⁸⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 4

‘From Abu Abdullah^{-asws} having said: “The Prophet^{-saww} heard a woman, when Usman Bin Mazoun died, and she was saying, ‘Congratulations to you, O Abu Al-Saib, of the Paradise!’ The Prophet^{-saww} said: ‘And what is your knowledge? It would suffice you to that you should be saying, ‘He used to love Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}’.

فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمِلَ بِالدُّمُوعِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُسَخِّطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

When Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} passed away, the eyes of Rasool-Allah^{-saww} filled with tears. Then the Prophet^{-saww} said: ‘The eyes are tearful and the heart is grieving and we^{-saww} are not saying what would Anger the Lord^{-azwj}, and I^{-saww} am with you^{-as}, O Ibrahim^{-as}, grieving’.

ثُمَّ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنِ ثُمَّ قَالَ الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ.

Then the Prophet^{-saww} saw a flaw in his^{-as} grave, so he^{-saww} evened it with his^{-saww} hand, then said: ‘When one of you does something, so let him be proficient in it’. Then he^{-saww} said: ‘Join with your^{-as} righteous ancestor Usman Bin Mazoun’⁸⁶.

6- كاه، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ لِمَصَلَاةِ الْعَدَاةِ وَ مَرَّ رَجُلًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذَّنَ الْمُؤَذِّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَذِّنُ بِلَيْلٍ فَإِذَا أَذَّنَ بِأَلَّ فَعِنْدَ ذَلِكَ فَأَمْسِكَ.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al A’ala Bin Razeyn, from Musa Bin Bak, from Zurara,

‘From Abu Abdullah^{-asws} having said: “Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah^{-saww}, and he^{-saww} was partaking a pre-dawn meal. So he^{-saww} invited him that he eats with him, but he said, ‘O Rasool-Allah^{-saww}! The Muezzin has called the Azan for the dawn’. So he^{-saww} said: ‘This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain’⁸⁷.

7- كاه، الكافي عَلِيُّ بْنُ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحَبِطِ الْأَبْيَضِ مِنَ الْحَبِطِ الْأَسْوَدِ فَقَالَ بِيَاضِ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِلَالٌ يُؤَذِّنُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ كَانَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَذِّنُ بِلَيْلٍ وَ يُؤَذِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ.

Al Kafi – Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the (distinction of the) white thread from the black thread. He^{-asws} said: (It is) the whiteness of the day from the blackness of the night’. He^{-asws} said: ‘Bilal used to call the Azan for the Prophet^{-saww}, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged. The Prophet^{-saww}

⁸⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 5

⁸⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 6

said: ‘When you hear Bilal, so leave the food and the drink, for it would have become a morning’.⁸⁸

8- كا، الكافي الحسيني بن محمد بن المعلى عن الوشاء عن المثنى عن إسماعيل الجعفي عن أبي جعفر ع قال: أ رأيت أم أئمن فإني أشهد أنها من أهل الجنة وما كانت تعرف ما أنتم عليه.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Al Musna, from Ismail Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘What is your^{asws} view of Umm Ayman, for I^{asws} testify that she is from the people of the Paradise, and (although) she did not understand what you (Shias) are upon’.⁸⁹

9- كا، الكافي العدة عن ابن عيسى عن علي بن الحكم عن هشام بن سالم عن رجل عن أبي عبد الله ع أن رسول الله ص زوج الممداد بن الأسود ضباعة بنت الزبير بن عبد المطلب ثم قال إنما زوجها الممداد لتضع المناكح و لتأسوا بسنة رسول الله ص و لتعلموا أن أكرمكم عند الله أتقاكم و كان الزبير أبا عبد الله و أبي طالب لأبيهما و أمهما.

Al Kafi – The number, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from a man,

‘From Abu Abdullah^{asws}: ‘Rasool-Allah^{saww} got Miqdad Bin Al-Aswad^{as} married to Zuba’at daughter of Al-Zubeyr Bin Abdul Muttalib, and rather he^{saww} got him^{as} married in order to set the rules of the marriage and (for people) to follow the footsteps of Rasool-Allah^{saww}, and to let them know that the most prestigious of them in the Presence of Allah^{azwj} is the most pious of them’, and Al-Zubeyr was a brother of Abdullah^{asws} and Abu Talib^{asws} to their^{asws} father and their^{asws} mother’.⁹⁰

10- كا، الكافي محمد بن يحيى عن ابني عيسى و علي عن أبيه معاً عن ابن أبي عمير عن الحسين بن أبي حمزة عن أبي عبد الله ع قال: لما أرادت فريش قتل النبي ص قالت كيف لنا بأبي هب فقالت أم جميل أنا أكفيكموه أنا أقول له إني إن تفعد اليوم في البيت نصطح فلما أن كان من الغد و حمياً المشركون للنبي ص قعد أبو هب و أم جميل يشربان

Al Kafi – Muhammad Bin Yahya, from the two sons of Isa, and Ali, from his father both together, from Ibn Abu Umeyr, from Al Husayn Bin Abu Hamza,

‘From Abu Abdullah^{asws} having said: ‘When Quraysh intended to kill the Prophet^{saww}, they said, ‘How would it be for us with Abu Lahab^{la}?’ Umm Jameel said, ‘I shall suffice him for you all. I will say to him that I will sit in the house today for morning drinking’. When it was the next morning and the Polytheists were ready for the Prophet^{saww}, Abu Lahab^{la} and Umm Jameel sat drinking.

فدعا أبو طالب علياً ع فقال له يا بني اذهب إلى عمك أبي هب فاستنبح عليه فإن فتح لك فادخل و إن لم يفتح لك فتاحل على الباب و أكسبه و ادخل عليه فإذا دخلت عليه فقل له يقول لك أبي إن امرأ عمه عينه في القوم ليس يدلل

Abu Talib^{asws} called Ali^{asws} and said to him^{asws}: ‘O my^{as} son^{asws}! Go to your^{asws} uncle Abu Lahab^{la} and to open (his door). So, if he does open for you^{asws}, then enter, and if he does not

⁸⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 7

⁸⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 8

⁹⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 9

open for you^{-asws}, then attack upon the door and break it and enter to him. Then, when you^{-asws} enter to him, say to him: ‘My^{-asws} father^{-as} saying to you that a man whose uncle is a spy among his people wouldn’t be humiliated’.

قَالَ فَذَهَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَوَجَدَ الْبَابَ مُغْلَقًا فَاسْتَفْتَحَ فَلَمْ يُفْتَحْ لَهُ فَتَحَامَلَ عَلَى الْبَابِ فَكَسَرَهُ وَ دَخَلَ فَلَمَّا رَأَهُ أَبُو هَبٍ قَالَ لَهُ مَا لَكَ يَا ابْنَ أَخِي فَقَالَ لَهُ أَبِي يَقُولُ لَكَ إِنَّ أَمْرًا عَمَّهُ عَيْنُهُ فِي الْقَوْمِ لَيْسَ بِذَلِيلٍ

He^{-asws} said: ‘So Amir Al-Momineen^{-asws} went and found the door locked. He^{-asws} asked for it to be opened but he did not open it for him^{-asws}. He^{-asws} attacked upon the door and broke it and entered. When Abu Lahab^{-la} saw him^{-asws}, said to him^{-asws}, ‘What is the matter with you^{-asws}, O son^{-asws} of my brother^{-as}?’ He^{-asws} said to him: ‘My^{-asws} father^{-as} is saying to you that a person whose uncle is a spy among the people would be with the humiliation’.

فَقَالَ لَهُ صَدَقَ أَبُوكَ فَمَا ذَاكَ يَا ابْنَ أَخِي فَقَالَ لَهُ يُقْتَلُ ابْنُ أَخِيكَ وَ أَنْتَ تَأْكُلُ وَ تَشْرِبُ فَوَثَبَ فَأَحَدَ سَيْفَهُ فَتَعَلَّقَتْ بِهِ أُمُّ حَبِيلٍ فَرَفَعَ يَدَهُ وَ لَطَمَ وَجْهَهَا لَطْمَةً فَفَقَأَ عَيْنَهَا فَمَاتَتْ وَ هِيَ عَوْرَاءُ وَ خَرَجَ أَبُو هَبٍ وَ مَعَهُ السَّيْفُ

He said to him^{-asws}, ‘Your^{-asws} father^{-as} spoke the truth, so what is that, O son^{-asws} of my brother^{-as}?’ He^{-asws} said to him: ‘They want to kill the son^{-saww} of your brother^{-as} and you are eating and drinking?’ He leapt up and grabbed his sword. Umm Jameel attached herself with him, so he raised his hand and slapped her face with a slap, her eye popped out and she died, and she was horrified, and Abu Lahab went out and the sword was with him.

فَلَمَّا رَأَتْهُ قُرَيْشٌ عَرَفَتِ الْغَضَبَ فِي وَجْهِهِ فَقَالَتْ مَا لَكَ يَا أَبَا هَبٍ فَقَالَ أَبَايَعُكُمُ عَلَى ابْنِ أَخِي ثُمَّ تُرِيدُونَ قَتْلَهُ وَ اللَّاتِ وَ الْعُزَّى لَقَدْ هَمَمْتُ أَنْ أَسْلِمَ ثُمَّ تَرَوْنَ مَا أَصْنَعُ فَاعْتَدُوا إِلَيْهِ وَ رَجِعْ.

When Quraysh saw him, they recognised the anger in his face. They said, ‘What is the matter with you, O Abu Lahab^{-la}?’ He said, ‘I pledged allegiance to you upon the son^{-saww} of my brother^{-as}, then you are intending to kill him^{-saww}? By Al Laat and Al Uzza! I have thought about becoming a Muslim, then you will see what I will do’. They presented excuses to him and returned”.⁹¹

11- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ حَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ فَلَمَّا نَظَرَ إِلَيْهَا سُرَّ بِهَا وَ بَسَطَ مِلْحَمَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا ثُمَّ أَقْبَلَ بِحَدِيثِهَا وَ يَضْحَكُ فِي وَجْهِهَا

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and a number of our companions, from Ahmad bin Abu Abdullah, from Ismail Bin Mihran altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, a sister of his^{-saww} from the breast-feeding came to him^{-saww}. When he^{-saww} looked at her he^{-saww} was cheered by her and spread his^{-saww} cloth for her and made her to be seated upon it. Then he^{-saww} went on to discuss with her and smiling in her face.

⁹¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 10

ثُمَّ قَامَتْ فَدَهَبَتْ فَجَاءَ أَحْوَهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأَخِيهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ فَقَالَ لِأَنَّهَا كَانَتْ أُبْرَ بِوَالِدَيْهَا مِنْهُ.

Then she stood up and went. Then her brother came, but he did not do with him what he^{-sawww} had done with her. It was said to him^{-sawww}, ‘O Rasool-Allah^{-sawww}! You^{-sawww} did with your^{-sawww} (step) sister what you^{-sawww} did not do with him and (although) he is a man’. He^{-sawww} said: ‘Because she is more righteous with her parents than he is’.⁹²

12- مِنَ الدِّيَّانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع زَوَى الشَّارِحُ أَنَّ عُثْمَانَ كَانَ قَبْلَ الْهِجْرَةِ فِي جَوَارِ الْوَلِيدِ بْنِ الْمُغْبِرَةِ فَلَمَّا رَأَى مَا يَلْقَى سَائِرِ الصَّحَابَةِ مِنَ الْأَذَى خَرَجَ مِنْ جَوَارِهِ لِيَكُونَ أُسْوَةً لَهُمْ فَقَرَأَ فِي ذَلِكَ الْمَجْلِسِ لِبَيْدُ بْنِ الْمُغْبِرَةِ

وَكُلُّ نَعِيمٍ لَا تَحَالَةَ زَائِلٌ

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ تَابِلٌ

From the register attributed to Amir Al-Momineen^{-asws} – Al-Sharih reported that Usman, before the migration, was in the neighbourhood of Al-Waleed Bin Al-Mugheira. When he saw what harm the rest of the companions are facing, he went out from his neighbourhood in order to become an example for them. So, he recited during that gathering to Labeed Bin Al-Mugheira (a poem), ‘Indeed! All things, apart from Allah^{-azwj}, are false, and all bounties have no escape from decaying’.

فَصَدَّقَ عُثْمَانُ الْمِصْرَاعَ الْأَوَّلَ وَ أَنْكَرَ الثَّانِيَّ وَ وَقَعَ التَّشَاغُرُ بَيْنَهُمْ فَلَطَمَ شَابٌّ مِنَ الْقُرَيْشِ عُثْمَانَ فَأُصِيبَ بِإِحْدَى عَيْنَيْهِ فَقَالَ لَهُ الْوَلِيدُ يَا ابْنَ أَخٍ كَانَتْ عَيْنُكَ عَمَّا أَصَابَهَا لَعْنَتُهُ وَ كُنْتَ فِي ذِمَّةٍ مَبِيعَةٍ فَقَالَ عُثْمَانُ وَ اللَّهُ إِنَّ عَيْنِي الصَّحِيحَةَ لَفَقِيرَةٌ إِلَى مَا أَصَابَ أُخْتَهَا فِي اللَّهِ

Usman ratified the first sentence and denied the second, and a quarrel occurred between them. A youth from the Quraysh slapped Usman and injured one of his eyes. Al-Waleed said to him, ‘O son of a brother! Your eye was needless from what injured it, and you were in protective immunity’. Usman said, ‘By Allah^{-azwj}! My healthy eye is begging to what its counterpart has been afflicted with for the Sake of Allah^{-azwj}’.

ثُمَّ أَنْشَدَ

يَدًا مُلْجِدٍ فِي الدِّينِ لَيْسَ بِمُهْتَدِي
وَ مَنْ يَرْضَهُ الرَّحْمَنُ يَا قَوْمَ يَسْعُدُ
سَفِيهَةٌ عَلَى دِينِ الرَّسُولِ مُحَمَّدٍ
عَلَى رَغْمٍ مَنْ يَبْغِي عَلَيْنَا وَ يَعْتَدِي

فَإِنْ تَكُ عَيْنِي فِي رِضَا الرَّبِّ نَاهَا
فَقَدْ عَوَّضَ الرَّحْمَنُ مِنْهَا ثَوَابَهُ
وَ إِيَّيَ وَ إِنْ فُلْتُمْ عَوِيٌّ مُضَلَّلٌ
أُرِيدُ بِذَلِكَ اللَّهَ وَ الْحَقُّ دِينُنَا

Then he (Usman) prosed, ‘Although my eye, in the Pleasure of the Lord^{-azwj}, encountered a hand of an atheist regarding the Religion, not being guided by me, so the Beneficent has Compensated me from it with His^{-azwj} Rewards, and the one who pleases the Beneficent, O people, is Assisted, and I, and even though you are saying, am deviated, strayed, foolish upon the Religion of the Rasool^{-sawww} Muhammad^{-sawww}, I intend Allah^{-azwj} with that, and the Truth is our Religion, and upon the nose-rubbing of the one who seeks against us and transgresses.

⁹² Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 11

فَتَسْتَوْجُوهَا غِبَّ الْأَحَادِيثِ فِي عَدِي
لَدَى مَقْعَدِي فِي مُلْتَقَى النَّارِ مُوصَدًا
حَمِيمًا وَمَاءَ آجِنًا لَمْ يَبْرَدْ

فَمَهْلًا بَنِي فِهْرِ فَلَا تَنْطِفُوا الْفِتْنَا
وَتَدْعُوا بِوَيْلِي فِي الْجَحِيمِ وَ أَنْتُمْ
إِذَا دَعَوْتُمْ بِالشَّرَابِ سَقَيْتُمْ

So, no, clan of Fihr, do not speak of the betrayal, and take advantage of the gaps of the events during tomorrow, and you are claiming with woe in the Blazing Fire and you have seats at the confluence of the Fires. Whenever you will call for the drink, you will be quenched boiling water not cooled'.

فَأَنْشَدَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ الْأَبْيَاتَ غَضَبًا لَهُ وَ قِيلَ إِنَّ هَذَا أَوَّلُ شِعْرِ أَنْشَدَهُ شِعْرًا

أَصْبَحْتَ مُكْتَبِيًا تَبْكِي كَمَحْزُونٍ
يَعْتَشُونَ بِالظُّلَمِ مَنْ يَدْعُو إِلَى الدِّينِ
وَ الْعُدْرُ فِيهِمْ سَبِيلٌ غَيْرُ مَأْمُونٍ

أَمْ مِنْ تَذَكَّرِ قَوْمٍ غَيْرِ مَلْعُونٍ
أَمْ مِنْ تَذَكَّرِ أَقْوَامٍ ذَوِي سَفْهِ
لَا يَنْتَهُونَ عَنِ الْفَحْشَاءِ مَا أَمُرُوا

Amir Al-Momineen^{asws} prosed these couplets in anger to him, and it is said that this is the first poem he^{asws} had prosed: *'Is it from the mention of a people without a curse? I^{asws} woke up in the morning depressed crying like in grief. Is it from the mentioned of people with foolishness overcome with the injustice. One who calls to the Religion is not ending from the immoral ones and what they are enjoying, and the treachery among them is a way unsafe.*

إِنَّا غَضَبْنَا لِعُثْمَانَ بْنِ مَطْعُونٍ
طَعْنَا دِرَاكًا وَ صَرَبًا غَيْرَ مَوْهُونٍ
كَيْلًا بِكَيْلِ جَزَاءٍ غَيْرِ مَغْبُونٍ
فِيهِ وَ يَرْضَوْنَ مِنَّا بَعْدَ الْدُّونِ
بِكُلِّ مُطَرِّدٍ فِي الْكَفِّ مَسْنُونٍ

أَمْ لَا يَرَوْنَ أَقَلَّ اللَّهِ خَيْرَهُمْ
إِذْ يَلْطَمُونَ وَ لَا يَخْشَوْنَ مُقْلَتَهُ
فَسَوْفَ نَجْزِيهِمْ إِنْ لَمْ تَمُتْ عَجَلًا
أَوْ يَنْتَهُونَ عَنِ الْأَمْرِ الَّذِي وَقِفُوا
وَ تَمْنَعُ الضَّيْمِ مَنْ يَرْجُو هَضِيمَتَنَا

Indeed! Are they not seeing Allah^{azwj} is Causing their best ones to be fewer? We are angered for Usman Bin Mazoun when they are slapping us and they are not fearing facing us, with stabbing and unconscious beatings. Soon we will recompense them if they do not died currently, measure by measure, a recompense without question, or they should end from the matter which they are pausing in, and they are pleasing from us after with the religion, and we will prevent the host from being our host with every regularity in the old palm.

يَشْفِي بِمَا الدَّاءُ مِنْ هَامِ الْمَجَانِينِ
بَعْدَ الصُّعُوبَةِ بِالِاسْتِمَاحِ وَ اللَّيْنِ
عَلَى نَبِيِّ كَمُوسَى أَوْ كَذِي النُّونِ
كَمَا تَبَيَّنَ فِي آيَاتِ يَاسِينَ

وَ مُرْهَفَاتٍ كَأَنَّ الْمِلْحَ خَالَطَهَا
حَتَّى يُفَرَّ رِجَالٌ لَا حُلُومَ لَهُمْ
أَوْ يُؤْمِنُوا بِكِتَابٍ مُنْزَلٍ عَجَبٍ
يَأْتِي بِأَمْرِ جَلِيٍّ غَيْرِ ذِي عَوَجٍ

And laxatives as if the salt is mixed with it, curing the illness with it from the important madmen, until the men who have no solutions for them settle down, after the difficulty of allowing and softening, or believing in a Boon Sent down, wondering upon a Prophet^{as} like

Musa^{as} or like Zul Noon, he comes to a matter unambiguous without crookedness, just as it has been manifested in the Verses of (Surah) Yaseen” .⁹³

13- كا، الكافي العدة عن سهلي عن أحمد بن هلال عن زرعة عن سماعة قال: تعرّض رجل من ولد عمر بن الخطاب لحرابة رجل عيالي فقالت له إن هذا العمرى قد آذاني فقال لها عديه و أدخليه الدهليز فأدخلته فشد عليه فقتله و ألقاه في الطريق فاجتمع البركويون و العمريون و العثمانيون و قالوا ما لصاحبنا كفو لن نقتل به إلا جعفر بن محمد و ما قتل صاحبنا غيره

Al Kafi – The number, from Sahl, from Ahmad, Bin Hilal, from Zar’a, from Sama’at who said,

‘A man from the children of Umar Bin Al-Khattab exposed (molested) a maid of an Uqeyli man. She said to him, It was this Umary who has hurt me’. He said to her, ‘Let him come into the corridor’. She let him in, and he pounced hard and killed him, and threw his body onto the street’ So the Bakries, and Umaries, and Usmaanies gathered and said, ‘There is no match for our companion. We will not avenge his killing except by Ja’far^{asws} Bin Muhammad^{asws}, and no one killed our companion except him^{asws}.

وَ كَانَ أَبُو عَبْدِ اللَّهِ ع قَدْ مَضَى نَحْوُ قُبَا فَلَقِيَهُ بِمَا اجْتَمَعَ الْقَوْمُ عَلَيْهِ فَقَالَ دَعَوْهُمْ فَلَمَّا جَاءَ وَ رَأَوْهُ وَ تَبُّوا عَلَيْهِ وَ قَالُوا مَا قَتَلَ صَاحِبَنَا أَحَدًا غَيْرَكَ وَ لَا نَقْتُلُ بِهِ أَحَدًا غَيْرَكَ فَقَالَ لِيُكَلِّمَنِي مِنْكُمْ جَمَاعَةٌ فَاعْتَزَلَ قَوْمٌ مِنْهُمْ فَأَخَذَ بِأَيْدِيهِمْ وَ أَدَخَلَهُمُ الْمَسْجِدَ فَخَرَجُوا وَ هُمْ يَقُولُونَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ جَعَفَرُ بْنُ مُحَمَّدٍ مَعَاذَ اللَّهِ أَنْ يَكُونَ مِثْلَهُ يَفْعَلُ هَذَا وَ لَا يَأْمُرُ بِهِ فَانصَرَفُوا

And Abu Abdullah^{asws} had gone near the Quba. I met him^{asws} and told of the gathering of the people against him^{asws}. He^{asws} said: ‘Leave them’. When they came and saw him^{asws}, they were aggressive against him^{asws} and said, ‘No one killed our companion apart from you^{asws}, and we will not kill anyone apart from you^{asws}’. He^{asws} said; ‘Let a group from you speak to me^{asws}’. So a group separated itself from them, grabbed him^{asws} by the hand and entered with him^{asws} into the Masjid. But when they came out, they were saying, ‘Our Sheikh is Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws}. We seek Refuge with Allah^{azwj} that there was someone like him^{asws} and for having done this, or ordered for it’. Then they dispersed.

قَالَ فَمَضَيْتُ مَعَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا كَانَ أَقْرَبَ رِضَاهُمْ مِنْ سَخَطِهِمْ قَالَ نَعَمْ دَعَوْتُهُمْ فَقُلْتُ أَمْسِكُوا وَ إِلَّا أخرجتُ الصَّحِيفَةَ فَقُلْتُ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِي اللَّهُ فِدَاكَ فَقَالَ إِنَّ أُمَّ الْخَطَّابِ كَانَتْ أُمَّةً لِلرُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَسَطَرَ بِهَا نَفِيلًا فَأَحْبَلَهَا فَطَلَبَهُ الرُّبَيْرُ فَخَرَجَ هَارِبًا إِلَى الطَّائِفِ فَخَرَجَ الرُّبَيْرُ خَلْفَهُ فَبَصُرَتْ بِهِ تَقِيفٌ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ مَا تَعْمَلُ هَاهُنَا قَالَ جَارِيَتِي سَطَرَ بِهَا نَفِيلَكُمْ

When they had finished with him^{asws}, I said, ‘May I be sacrificed for you^{asws}, how close was their happiness from their anger’. He^{asws} said: ‘Yes. I^{asws} called them, so I^{asws} said: ‘Let me^{asws} go or else I^{asws} will bring out the Parchment!’ I said, ‘And what is this Parchment, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeef saw him and said, ‘O Abu Abdullah, what are you doing over here?’ My maid was seduced by your Nufeyl’.

⁹³ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 12

فَهَرَبَ مِنْهُ إِلَى الشَّامِ وَ خَرَجَ الزُّبَيْرُ فِي تِجَارَةٍ لَهُ إِلَى الشَّامِ فَدَخَلَ عَلَى مَلِكِ الدُّومَةِ فَقَالَ لَهُ يَا بَا عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ فَقَالَ رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذَتْ وَلَدَهُ فَأُحِبُّ أَنْ تُرُدَّهُ عَلَيَّ فَقَالَ لِيُظَهِّرْ لِي حَتَّى أَعْرِفَهُ

So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. He came up to the King of Dowmat who said to him, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, and I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'.

فَلَمَّا أَنْ كَانَ مِنَ الْعَدَدِ دَخَلَ الْمَلِكُ فَلَمَّا رَأَاهُ الْمَلِكُ ضَحِكَ قَالَ مَا يُضْحِكُكَ أَيُّهَا الْمَلِكُ قَالَ مَا أَظُنُّ هَذَا الرَّجُلَ وَلَدْتُهُ عَرَبِيَّةٌ لَمَّا رَأَيْتُكَ قَدْ دَخَلْتَ لَمْ يَمَلِكْ اسْتِنْتُهُ أَنْ جَعَلَ يَضْرِبُ فَقَالَ أَيُّهَا الْمَلِكُ إِذَا صِرْتُ إِلَى مَكَّةَ فَصَيِّتْ حَاجَتَكَ

When it was the morning, he came up to the King. When the King saw him, he laughed. He said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When he saw you entering, he could not control his backside and released wind'. He said, 'O King! When I go to Makkah, I shall fulfil your request'.

فَلَمَّا قَدِمَ الزُّبَيْرُ تَحَمَّلَ عَلَيْهِ يَطْوُونَ فُرَيْشٍ كُلِّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى ثُمَّ تَحَمَّلَ عَلَيْهِ بِعَبْدِ الْمُطَّلِبِ فَقَالَ مَا بَنِي وَ بَيْنَهُ عَمَلٌ أَمَا عَلِمْتُمْ مَا فَعَلَ فِي ابْنِي فَلَايِنْ وَ لَكِنْ امضُوا أَنْتُمْ إِلَيْهِ فَكَلِّمُوهُ فَصَدُّوهُ وَ كَلِّمُوهُ

When Al-Zubeyr went he carried him to the Quraysh who insisted that he hand over to him (Nufayl) his son (Al-Khattab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib^{-asws}. He said, 'There is nothing between myself and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him'.

فَقَالَ لَهُمُ الزُّبَيْرُ إِنَّ الشَّيْطَانَ لَهُ دَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنِ الشَّيْطَانِ وَ لَسْتُ آمِنٌ أَنْ يَتَرَأَسَ عَلَيْنَا وَ لَكِنْ أَدْخُلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ عَلَى أَنْ أُحْمِيَ لَهُ حَرِيدَةً وَ أَحْطُ فِي وَجْهِهِ خُطُوطًا وَ أَكْتُبُ عَلَيْهِ وَ عَلَى ابْنِهِ أَنْ لَا يَتَصَدَّرَ فِي مَجْلِسٍ وَ لَا يَتَأَمَّرَ عَلَيَّ أَوْلَادِنَا وَ لَا يَضْرِبَ مَعَنَا بِسَهْمٍ قَالَ فَفَعَلُوا وَ حَطَّ وَجْهَهُ بِالْحَرِيدَةِ وَ كَتَبَ عَلَيْهِ الْكِتَابَ وَ ذَلِكَ الْكِتَابُ عِنْدَنَا فَعُلْتُ لَهُمْ إِنْ أَمْسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَيَبِيهِ فَصَبَحْتُمْ فَأَمْسَكُوا.

Al-Zubeyr said to them, 'Then Satan^{-la} has a dominion to himself^{-la}, and that the son of this man is the son of Satan^{-la} and I do not feel safe that (tomorrow) he might become a leader over us. But, enter him in the door of the Masjid to me that I should take an iron and mark his face with it, and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us'. They did that, and marked his face with the iron, and wrote against him a document, and that document is in our^{-asws} possession. I^{-asws} told them: 'Let me^{-asws} go or else I^{-asws} would bring out the document, for in it is your scandal'. So they let me^{-asws} go'.

وَ تُوفِّيَ مَوْلَى لِرَسُولِ اللَّهِ ص لَمْ يُخَلِّفْ وَارثًا فَخَاصَمَ فِيهِ وَوُلِدَ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ ع وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ فَجَلَسَ لَهُمْ فَقَالَ دَاوُدُ بْنُ عَلِيٍّ الْوَلَاءُ لَنَا وَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَلِ الْوَلَاءُ لِي

And a slave of the Rasool-Allah^{-saww} died and did not leave any inheritors behind. The sons of Al-Abbas and Abu Abdullah^{-asws} disputed with regards to it, and Hisham Bin Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for them. Dawood Bin

Ali said, 'The guardianship (of this legacy) is for us', and Abu Abdullah^{-asws} said: 'But, the guardianship (of this legacy) is for me^{-asws}'.

فَقَالَ دَاوُدُ بْنُ عَلِيٍّ إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ فَقَالَ إِنَّ كَانَ قَاتَلَ أَبِي مُعَاوِيَةَ فَقَدْ كَانَ حِطُّ أَبِيكَ فِيهِ الْأَوْفَرُ ثُمَّ فَرَّ بِجَنَابَتِهِ وَقَالَ وَاللَّهِ لَأَطُوقَنَّكَ عِندَ طُوقِ الْحِمَامَةِ فَقَالَ دَاوُدُ بْنُ عَلِيٍّ كَلَامُكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ فِي وَادِي الْأَزْرَقِ فَقَالَ أَمَا إِنَّهُ وَإِذْ لَيْسَ لَكَ وَلَا لِأَبِيكَ فِيهِ حَقٌّ

Dawood Bin Ali said, 'Your^{-asws} father fought against Muawiya'. So he^{-asws} said: 'If my^{-asws} father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement'. And he^{-asws} said: 'By Allah^{-azwj}! Tomorrow I shall place upon your neck the collar of the pigeons'. Dawood Bin Ali said to him^{-asws}, 'This speech of yours^{-asws} is lower to me than the droppings of a camel in the valley of Al-Arzaq'. He^{-asws} said: 'As for the valley, there is no right either for you or your father therein'.

قَالَ فَقَالَ هِشَامٌ إِذَا كَانَ عِندَ جَلَسْتُمْ لَكُمْ فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ حَرَجَ أَبُو عَبْدِ اللَّهِ عَ وَمَعَهُ كِتَابٌ فِي كِرْبَانَةٍ وَجَلَسَ لَهُمْ هِشَامٌ فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَ الْكِتَابَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ قَرَأَ قَالَ ادْعُوا لِي جَنْدَلَ الْحَزَائِيِّ وَعُكَّاشَةَ الصَّمْرِيِّ وَكَانَا شَيْخَيْنِ قَدْ أُذْرِكَا الْجَاهِلِيَّةَ

Hisham said, 'When it is the morning, I shall sit (in Judgement) for you'. So when it was the next morning, Abu Abdullah^{-asws} came out, and with him^{-asws} was a document in a bag, and Hisham sat (in Judgement) for them. Abu Abdullah^{-asws} placed the document in front of him. When he (Hisham) read it, he said, 'Call Jandal Al-Jaza'iy and Ukkashat Al-Zamry for me'. And these were two old men who had lived through the era of ignorance.

فَرَمَى بِالْكِتَابِ إِلَيْهِمَا فَقَالَ تَعْرِفَانِ هَذِهِ الْخُطُوطَ قَالَا نَعَمْ هَذَا حِطُّ الْعَاصِ بْنِ أُمَيَّةَ وَهَذَا حِطُّ فُلَانٍ وَفُلَانٍ لِقَوْمِ فُلَانٍ مِنْ قُرَيْشٍ وَهَذَا حِطُّ حَرْبِ بْنِ أُمَيَّةَ فَقَالَ هِشَامٌ يَا أَبَا عَبْدِ اللَّهِ أَرَى خُطُوطَ أَجْدَادِي عِنْدَكُمْ فَقَالَ نَعَمْ قَالَ قَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ قَالَ فَحَرَجَ وَهُوَ يَقُولُ

وَكَانَتْ التُّغْلُ لَهَا حَاضِرَةً.

إِنْ عَادَتْ الْعُقْرُبُ عُدْنَا لَهَا

He threw the document towards them and said, 'Do you two recognise these handwritings?' They said, 'Yes. This is the handwriting of Al-A'as Bin Umayya, and this is the handwriting of so and so for so and so from Quraysh, and this is the handwriting of Harb Bin Umayya'. Hisham said, 'I see that you^{-asws} have in your^{-asws} possession the writings of our forefathers'. He^{-asws} said: 'Yes'. He said, 'So I hereby judge it to be in your^{-asws} guardianship'. He^{-asws} went out saying: 'If the scorpion returns, the shoe would be ready to crush it'.

قَالَ فَلَمْتُ مَا هَذَا الْكِتَابُ جُعِلْتُ فِدَاكَ قَالَ إِنَّ نُسَيْبَةَ كَانَتْ أُمَةً لِأُمِّ الرَّبِيعِ وَ لِأَبِي طَالِبٍ وَ عَبْدِ اللَّهِ فَأَخَذَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فُلَانًا فَقَالَ لَهُ الرَّبِيعُ هَذِهِ الْجَارِيَةُ وَرَثْنَاها مِنْ أُمَّنَا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا فَتَحَمَّلَ عَلَيْهِ بِنُطُونٍ فُرَيْشٍ قَالَ فَقَالَ لَهُ قَدْ أَجْبَيْتُكَ عَلَى خَلَّةٍ عَلَى أَنْ لَا يَتَّصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ وَ لَا يَضْرِبَ مَعَنَا فِي سَهْمٍ فَكَتَبَ عَلَيْهِ كِتَابًا وَ أَشْهَدَ عَلَيْهِ فَهُوَ هَذَا الْكِتَابُ.

I said, 'May I be sacrificed for you^{-asws}, what is this document?' He^{-asws} said: 'Nushaylat was a maid for the mother of Al-Zubeyr, and for Abu Talib^{-asws}, and Abdullah^{-asws}. Abdul Muttalib^{-asws} took her, and she gave birth to her son so and so (Al-Abbas)'. Al-Zubeyr said to them, 'We have inherited this maid from our mother and your son. This is a slave for us. So he took him to the middle of Quraysh. He said, 'I will answer you on the condition that this son of your will

not participate in a gathering, nor will he cast arrows with us'. He wrote against them a document, and testified against them. So this is that document".⁹⁴

14- **نَحْج، نَحْج** فِي كِتَابِ كَتَبَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُعَاوِيَةَ أَنَّ قَوْمًا اسْتَشْهَدُوا فِي سَبِيلِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا اسْتَشْهَدَ شَهِيدُنَا قِيلَ سَيِّدُ الشُّهَدَاءِ وَ حَصَّهُ رَسُولُ اللَّهِ ص بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ أَوْ لَا تَرَى أَنَّ قَوْمًا قُطِعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا فُعِلَ بِوَاحِدِنَا كَمَا فُعِلَ بِوَاحِدِهِمْ قِيلَ الطَّيَّارُ فِي الْجَنَّةِ وَ ذُو الْجُنَّاحَيْنِ

Nahj Al Balagah – In a letter Amir Al Momineen^{-asws} wrote to Muawiya: 'A people from the Emigrants are being martyred in the Way of Allah^{-azwj}, and for every merit to the extent that when our martyrs get martyred it is said, 'Chief of the martyrs', and Rasool-Allah^{-saww} particularised him (Hamza^{-asws}) with seventy exclamations of Takbeers at his^{-saww} Salat upon him^{-asws}, or do you not see that a people, their hands were cut in the Way of Allah^{-azwj} and for every merit to the extent that it was done with one of us what was done with one of them, it was said, 'He (Ja'far^{-asws}) flies in the Paradise and is with two wings'.

وَ سَأَقُ عَ الْكَلَامِ إِلَى أَنْ قَالَ مِنَّا أَسَدُ اللَّهِ وَ مِنْكُمْ أَسَدُ الْأَخْلَافِ.

And he^{-asws} continued the speech up to he^{-asws} said: 'From us is the Lion of Allah^{-azwj} (Hamza^{-asws}) and from you is the lion of the opposition (Abu Sufyan)".⁹⁵

15- **فس، تفسير القمي** نَزَلَتْ النُّبُوَّةُ عَلَى رَسُولِ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ أَسْلَمَ عَلِيُّ ع يَوْمَ الثَّلَاثَاءِ ثُمَّ أَسْلَمَتْ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ زَوْجَةَ النَّبِيِّ ص ثُمَّ دَخَلَ أَبُو طَالِبٍ إِلَى النَّبِيِّ ص وَ هُوَ يُصَلِّي وَ عَلِيُّ بَيْنَ يَدَيْهِ وَ كَانَ مَعَ أَبِي طَالِبٍ جَعْفَرٌ

Tafseer Al-Qummi – The Prophet-hood was Revealed unto Rasool-Allah^{-saww} on the day of Monday, and Ali^{-asws} professed Islam on the day of Tuesday, then Khadeeja^{-as} Bint Khuweylid, wife of the Prophet^{-saww} professed Islam. Then Abu Talib^{-saww} came to the Prophet^{-saww} and he^{-saww} was praying Salat and Ali^{-asws} was by his^{-saww} side, and Ja'far^{-asws} was with Abu Talib^{-asws}.

فَقَالَ لَهُ أَبُو طَالِبٍ صَلِّ جَنَاحِ ابْنِ عَمَّتِكَ فَوَقَفَ جَعْفَرٌ عَلَى يَسَارِ رَسُولِ اللَّهِ ص فَبَدَرَ رَسُولُ اللَّهِ ص مِنْ بَيْنَهُمَا فَكَانَ يُصَلِّي رَسُولُ اللَّهِ ص وَ عَلِيُّ وَ جَعْفَرٌ وَ زَيْدُ بْنُ حَارِثَةَ وَ خَدِيجَةُ إِلَى أَنْ أَنْزَلَ اللَّهُ عَلَيْهِ فَاصْدَعْ بِمَا تُؤْمَرُ الْآيَةَ.

Abu Talib^{-asws} said to him^{-asws}: 'Connect the wings of the son^{-saww} of your^{-asws} uncle^{-asws}'. So, Ja'far^{-asws} stood on the left of Rasool-Allah^{-saww}. Rasool-Allah^{-saww} hastened from between them, and Rasool-Allah^{-saww} and Ali^{-asws} and Zayd Bin Haris and Khadeeja^{-asws} used to pray Salat until Allah^{-azwj} Revealed unto him^{-saww}: **proclaim what you are Commanded with [15:94]** – the Verse".⁹⁶

16- **ع، علل الشرائع** أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْحُرَّازِ عَنْ عَمْرٍو بْنِ شَمْرِ عَنْ جَابِرِ بْنِ يَزِيدَ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ أَيُّ شَكْرَتْ لَجَعْفَرِ بْنِ أَبِي طَالِبٍ أَرْبَعٌ خِصَالٍ فَدَعَا النَّبِيُّ ص فَأَخْبَرَهُ

⁹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 13

⁹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 14

⁹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 15

(The book) 'Al Illal Al Sharaie' – My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Nazr Al Khazzaz, from Amro Bin Shimr, from Jabir Bin Yazeed Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed to His^{-azwj} Rasool^{-saww}: "I^{-azwj} am Grateful to Ja'far^{-asws} Bin Abu Talib^{-asws} of four traits". The Prophet^{-saww} called him^{-asws} and informed him^{-asws}.

فَقَالَ لَوْ لَا أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحْبَبَكَ مَا أَحْبَبْتُكَ مَا شَرِنْتُ خَمْرًا فَطُ لَأَبِي عَلِمْتُ أَنِّي إِن شَرِنْتُهَا زَالَ عَقْلِي وَ مَا كَذَبْتُ فَطُ لِأَنَّ الْكَذِبَ يَنْقُصُ الْمُرُوَّةَ وَ مَا زَيْتٌ فَطُ لَأَبِي خِفْتُ أَنِّي إِذَا عَمِلْتُ عَمِلَ بِي وَ مَا عَبَدْتُ صَنَمًا فَطُ لَأَبِي عَلِمْتُ أَنَّهُ لَا يَضُرُّ وَ لَا يَنْفَعُ

He^{-asws} said: 'Had Allah^{-azwj} Blessed and Exalted not Informed you^{-saww}, I^{-asws} would not inform you^{-saww}. I^{-asws} have not drunk wine at all because I^{-asws} know that if I^{-asws} were to drink it, my^{-asws} intellect would decline; and I^{-asws} have not lied at all because the liar, his personality reduces; and I^{-asws} have not committed adultery at all, because I^{-asws} fear that when I^{-asws} do so, it would be done with (those close to) me^{-asws}; and I^{-asws} have not worshipped an idol at all, because I^{-asws} know that it can neither harm nor benefit'.

قَالَ فَضْرَبَ النَّبِيُّ ص يَدَهُ عَلَى عَاتِقِهِ وَ قَالَ حَقٌّ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يَجْعَلَ لَكَ جَنَاحَيْنِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ.

He^{-asws} said: 'The Prophet^{-saww} struck his^{-saww} hand upon his^{-asws} shoulder and said: 'You^{-asws} have a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Makes two wings to be for you^{-asws} to fly with these along with the Angels in the Paradise"⁹⁷.

17- ما، الأماالي للشيخ الطوسي المفيدي عن إسماعيل بن يحيى عن محمد بن جرير الطبري عن محمد بن إسماعيل الصوري عن أبي الصلت الهروي عن الحسين الأشقر عن قيس بن الربيع عن الأعمش عن عباية بن ربعي عن أبي أيوب الأنصاري عن النبي ص أنه قال لفاطمة شهيدنا أفضل الشهداء و هو عمك و منّا من جعل الله له جناحين يطير بهما مع الملائكة و هو ابن عمك الحبر.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ismail Bin Yahya, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Ismail Al Sawari, from Abu Al Salt Al Harwy, from Al Husayn Al Ashfar, from Qays Bin Al Rabie, from Al Amsh, from Ababa Bin Rabie, from Abu Ayoub Al Ansari,

'From the Prophet^{-saww} having said to (Syeda) Fatima^{-asws}: 'Our martyrs are the most superior of the martyrs, and he^{-asws} (Ja'far^{-asws}) is your^{-asws} uncle^{-asws}, and from us^{-asws} one for whom Allah^{-azwj} Made two wings to be for him^{-asws}. He^{-asws} flies with these along with the Angels, and he^{-asws} is a son^{-asws} of your^{-asws} uncle^{-asws}'.⁹⁸

18- ن، عيون أخبار الرضا عليه السلام بإسناد الفلاني عن الرضا ع عن آباءه عن الحسين بن علي ع قال: رأيت النبي ص كبر على حمزة حمس تكبيرات و كبر على الشهداء بعد حمزة حمس تكبيرات فالحق حمزة سبوعون تكبيرة.

(The book) 'Uyoon Al-Akhbaar Al-Reza^{-asws}', by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn Bin Ali^{-asws} having said: 'I^{-asws} saw the Prophet^{-saww} exclaim five

⁹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 16

⁹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 17

Takbeers upon Hamza^{-asws}, and exclaimed five Takbeers upon the martyrs after Hamza^{-asws} with five Takbeers, and followed up Hamza^{-asws} with seventy Takbeers”⁹⁹.

19- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع عن النبي ص أنه قال: خير إخواني علي و خير أعمامي حمزة و العباس صنو أبي.

(The book) ‘Uyoon Akhbaar Al-Reza^{-asws}’ – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Best of my^{-saww} brothers is Ali^{-asws}, and best of my^{-saww} uncles is Ja’far^{-asws}, and Al-Abbas is brother of my^{-saww} father^{-as}’¹⁰⁰.

20- لي، الأماالي للصدوق العطار عن سعد بن أبي الخطاب عن الأصم عن عبد الله البطل عن عمرو بن أبي المقدام عن أبيه عن سعيد بن جبيرة عن ابن عباس قال: خرج رسول الله ص ذات يوم و هو أخذ بيد علي بن أبي طالب ع و هو يقول يا معشر الأنصار يا معشر بني هاشم يا معشر بني عبد المطلب أنا محمد أنا رسول الله إلا أني خلقت من طينة مرحومة في أربعة من أهل بيتي أنا و علي و حمزة و جعفر الخيرة.

(The book) ‘Al Amaali’ of the sheykh Al Sadouq Al Attar, from Sa’ad, from Ibn Abu Al Khattab, from Al Asamma, from Abdullah Al Batal, from Amro Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘One day Rasool-Allah^{-saww} went out and he^{-saww} was holding a hand of Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-saww} was saying: ‘O community of the Helpers! O community of the Clan of Hashim^{-asws}! O community of the Clan of Abdul Muttalib^{-asws}! I^{-saww} am Muhammad^{-saww}! I^{-saww} am Rasool^{-saww} of Allah^{-azwj} except that I^{-saww} am Created from the Mercied clay in four from my^{-saww} family – I^{-saww}, and Ali^{-asws}, and Hamza^{-asws} and Ja’far^{-asws}’¹⁰¹.

21- لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن اليقطيني عن يونس عن ابن أسباط عن علي بن سالم عن أبيه عن ثابت بن أبي صفية قال: نظر علي بن الحسين سيد العابدين صلى الله عليه إلى عبيد الله بن عباس بن علي بن أبي طالب ع فاستعبر ثم قال ما من يوم أشد على رسول الله ص من يوم أُخِذَ فيه عُمُه حمزة بن عبد المطلب أسد الله و أسد رسوله و بعده يوم مؤتة قُتِلَ فيه ابن عمه جعفر بن أبي طالب

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Ibn Asbaat, from ali Bin Salim, from his father, from Sabit bin Abu Safiya who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws}, Chief of the worshippers looked at Ubeydullah Bin Abbas son of Ali^{-asws} Bin Abu Talib^{-asws}, and suddenly burst out crying, then said: ‘There was no day severer upon Rasool-Allah^{-saww} than the day of Ohad. His^{-saww} uncle^{-asws} Hamza^{-asws} Bin Abdul Muttalib^{-asws} was killed during it, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}; and after it the day of Motah, son of his^{-saww} uncle^{-asws} Ja’far^{-asws} Bin Abu Talib^{-asws} was killed during it’.

ثم قال ع و لا يوم كيووم الحسين صلى الله عليه اذلّف إليه ثلاثون ألف رجل يزعمون أنهم من هذه الأمة كل يتقرب إلى الله عز و جل بدمه و هو بالله يدكرهم فلا يتعظون حتى قتلوه بغياً و ظلماً و غدواناً

Then he^{-asws} said: ‘And there is no day like the day of Al-Husayn^{-asws}. He^{-asws} was attacked upon by thirty thousand men claiming to be from this community, all of them trying to get closer to Allah^{-azwj} Mighty and Majestic by (shedding) his^{-asws} blood, and he^{-asws}, by Allah^{-azwj}, was

⁹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 18

¹⁰⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 19

¹⁰¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 20

reminding them. They did not take the preaching until they killed him^{-asws}, with rebellion, and injustice, and aggression’.

ثُمَّ قَالَ عَزَّ وَجَلَّ اللَّهُ الْعَبَّاسَ فَلَقَدْ آثَرَ وَأَبْلَى وَفَدَى أَخَاهُ بِنَفْسِهِ حَتَّى فُطِعَتْ يَدَاهُ فَأَبْدَلَهُ اللَّهُ عَزَّ وَجَلَّ بِمَا جَنَّاخَيْنِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِحُجْرَةَ بْنِ أَبِي طَالِبٍ وَإِنَّ لِلْعَبَّاسِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى مَنْزِلَةً يَغِيْبُهُ بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Then he^{-asws} said: ‘May Allah^{-azwj} have Mercy on Al-Abbas, for he preferred, and was afflicted, and ransomed his^{-asws} brother^{-asws} until his^{-asws} two hands were cut off, so Allah^{-azwj} Mighty and Majestic Replaced these with two wings, he^{-asws} flies with them along with the Angels in the Paradise just as He^{-azwj} had Made for Ja’far^{-asws} Bin Abu Talib^{-asws}, and that for Al-Abbas^{-asws} Blessed and Exalted there is a status the entirety of the martyrs would envy him^{-asws} for it on the Day of Qiyamah’.¹⁰²

22- لي، الأماالي للصدوق الطالقاني عن إسماعيل بن إبراهيم الخلواني عن أحمد بن منصور عن هذبة بن عبد الوهاب عن سعد بن عبد الحميد عن عبد الله بن زياد اليماني عن عكرمة بن عمارة عن إسحاق بن عبد الله بن أبي طلحة عن أنس بن مالك قال قال رسول الله ص نحن بنو عبد المطلب سادة أهل الجنة رسول الله و حمزة سيد الشهداء و جعفر ذو الجناحين و علي و فاطمة و الحسن و الحسين و المهدي.

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqani, from Ismail Bin Ibrahim Al Halwani, from Ahmad Bin Masour, from Hudba Bin Abdul Wahab, from Sa’ad Bin Abul Hameed, from Abdullah Bin Ziyad Al Yamani, from Ikrimah Bin Ammar, from Is’haq Bin Abdullah Bin Abu Talha, from Anas Bin Malik (famous fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘We are the Clan of Abdul Muttalib^{-asws}, chiefs of the people of the Paradise – Rasool-Allah^{-saww}, and Hamza^{-asws} chief of the martyrs, and Ja’far^{-asws} with two wings, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Al-Mahdi^{-asws}’.¹⁰³

23- لي، الأماالي للصدوق ابن المغيرة عن جده عن جده عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص أحب إخواني إلي علي بن أبي طالب و أحب أعمامي إلي حمزة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The most beloved of the brothers to me^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}, and the most beloved of my^{-saww} uncles to me^{-saww} is Hamza^{-asws}’.¹⁰⁴

24- ب، قرب الإسناد لمحمد بن عيسى عن القداح عن جعفر عن أبيه ع قال قال علي بن أبي طالب ع من سبعة خلقهم الله عز وجل لم يخلق في الأرض مثلهم من رسول الله ص سيد الأولين و الآخرين و خاتم النبيين و وصيه خير الوصيين و سبطه خير الأسباط حسناً و حسناً و سيد الشهداء حمزة عمه و من طار مع الملائكة جعفر و القائم ع.

(The book) ‘Qurb Al Asnaad – Muhammad Bin Isa, from Al Qaddah,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} said: ‘From us there are seven, Allah^{-azwj} Mighty and Majestic Created them, He^{-azwj} did not Created anyone

¹⁰² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 21

¹⁰³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 22

¹⁰⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 23

in the earth like them – From us is Rasool-Allah^{-sawww} Chief of the former ones and the latter ones, and seal of the Prophets^{-as}, and his^{-sawww} successor^{-asws} is the best of the successors^{-as}, and his^{-sawww} grandsons^{-asws} are the best of the grandsons^{-asws} Hassan^{-asws} and Husayn^{-asws}, and chief of the martyrs Hamza^{-asws}, and one who flies along with the Angels Ja'far^{-asws}, and Al-Qaim^{-asws} . 105

25- الإِسْتِيَاابُ، رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: حَمَزَةُ سَيِّدُ الشُّهَدَاءِ وَرُوِيَ خَيْرُ الشُّهَدَاءِ وَ لَوْ لَا أَنْ تَجِدَهُ صَفِيئَةً لَتَرَكْتُ دَفْنَهُ حَتَّى يُخَشَرَ مِنْ بُطُونِ الطَّيْرِ وَ السَّبَاعِ وَ كَانَ قَدْ مُثِّلَ بِهِ وَ بِأَصْحَابِهِ يَوْمَئِذٍ

(The book) 'Al-Istiyaab' – It is reported from the Prophet^{-sawww} having said: 'Hamza^{-asws} is chief of the martyrs'; and it is reported: 'Best of the martyrs, and had you not found him^{-asws} as purified, I^{-sawww} would have neglected burying him^{-asws} until he^{-asws} would have been resurrected from the bellies of the bird and the predators', and he^{-asws} and his^{-asws} companions (bodies) had been trampled (by horses) on that day (of Ohad)'.

قَالَ وَ كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَشْبَهَ النَّاسِ خُلُقًا وَ خُلُقًا بِرَسُولِ اللَّهِ ص وَ كَانَ جَعْفَرٌ أَكْبَرَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ بِعَشْرِ سِنِينَ وَ كَانَ عَقِيلٌ أَكْبَرَ مِنْ جَعْفَرٍ بِعَشْرِ سِنِينَ وَ كَانَ طَالِبٌ أَكْبَرَ مِنْ عَقِيلٍ بِعَشْرِ سِنِينَ وَ كَانَ جَعْفَرٌ مِنَ الْمُهَاجِرِينَ الْأُولَى هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ

He^{-asws} said: 'And Ja'far^{-asws} Bin Abu Talib^{-asws} was the most resembling of the people with Rasool-Allah^{-sawww} in manners and physique, and Ja'far^{-asws} was older than Ali^{-asws} by ten years, and Aqeel was older than Ja'far^{-asws} by ten years, and Talib^{-asws} was older than Aqeel by ten years; and Ja'far^{-asws} was from the first of the emigrants to emigrate to the land of Ethiopia.

وَ قَدِمَ مِنْهَا عَلَى رَسُولِ اللَّهِ ص حِينَ فَتَحَ خَيْبَرَ فَتَلَقَّاهُ النَّبِيُّ ص وَ اعْتَنَقَهُ وَ قَالَ مَا أَدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحًا بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ وَ كَانَ قُدُومُهُ وَ أَصْحَابُهُ مِنْ أَرْضِ الْحَبَشَةِ فِي السَّنَةِ السَّابِعَةِ مِنَ الْهِجْرَةِ وَ اخْتَطَّ لَهُ رَسُولُ اللَّهِ ص إِلَى جَنْبِ الْمَسْجِدِ

And he^{-asws} arrived from it to Rasool-Allah^{-sawww} when Khyber had been conquered. The Prophet^{-sawww} met him^{-asws} and hugged him^{-asws} and said: 'I^{-sawww} do not know which of the two I^{-sawww} am more happier, with the arrival of Ja'far^{-asws} or with the conquest of Khyber; and his^{-asws} and his^{-asws} companion's arrival from the land of Ethiopia was during the year seven from the emigration, and Rasool-Allah^{-sawww} lined up (the companions) for him^{-asws} to the side of the Masjid.

ثُمَّ عَزَا عَزْوَةً مُؤَنَّةً فِي سَنَةِ ثَمَانٍ مِنَ الْهِجْرَةِ وَ قَاتَلَ فِيهَا حَتَّى قُطِعَتْ يَدَاهُ جَمِيعًا ثُمَّ قُتِلَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَبَدَلَهُ بِيَدَيْهِ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ شَاءَ فَمِنْ هُنَالِكَ قِيلَ لَهُ جَعْفَرٌ ذُو الْجَنَاحَيْنِ.

Then there was the military expedition of Motah in the year eight from the emigration, and he^{-asws} fought in it until both his^{-asws} hands were cut off, then he^{-asws} was killed. Rasool-Allah^{-sawww} said: 'Allah^{-azwj} Replaced him^{-asws} with two wings he^{-asws} is flying with in the Paradise wherever he^{-asws} so desires to. So, from then, it is said for him^{-asws} 'Zul-Janahayn' (One with two wings)'.

وَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: أُرِيَ رَسُولُ اللَّهِ ص فِي النَّوْمِ جَعْفَرُ بْنُ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ مُضْرَجًا بِالْإِدْمِ.

And from Salim Bin Abu Al-Ja'ad who said, 'Rasool-Allah^{-sawww} saw in the dream Ja'far^{-asws} Bin Abu Talib^{-asws} with two wings stained with the blood''.

وَعَنْ ابْنِ عُمَرَ قَالَ: وَجَدْنَا مَا بَيْنَ صَدْرِ جَعْفَرٍ وَ مَنْكَبَيْهِ وَ مَا أَقْبَلَ مِنْهُ تِسْعِينَ جِرَاحَةً مَا بَيْنَ صُرْبَةِ السَّيْفِ وَ طَعْنَةِ الرُّفْحِ وَ لَمَّا أَتَى النَّبِيَّ ص نَعِيَ جَعْفَرًا أَتَى امْرَأَتَهُ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَعَزَّلَهَا فِي زَوْجِهَا جَعْفَرًا وَ دَخَلَتْ فَاطِمَةُ وَ هِيَ تَبْكِي وَ تَقُولُ وَآ عَمَّاهُ فَقَالَ رَسُولُ اللَّهِ ص عَلَى مِثْلِ جَعْفَرٍ فَلْتَبْكِي الْبَوَاكِي.

And from Ibn Umar who said, 'We found what is between the chest of Ja'far^{-asws} and his^{-asws} shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja'far^{-asws} came to the Prophet^{-sawww}, his^{-asws} wife Asma Bint Umayy came, and he^{-sawww} consoled her regarding her husband Ja'far^{-asws}; and (Syeda) Fatima^{-asws} came and she^{-asws} was crying and saying: 'Waah uncle!' Rasool-Allah^{-sawww} said: 'Upon the likes of Ja'far^{-asws}, let the crying ones cry''.

وَعَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ لَجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَ خُلُقِي يَا جَعْفَرُ.

And from Ali^{-asws}: 'The Prophet^{-sawww} said to Ja'far^{-asws}: 'You^{-asws} resemble my^{-sawww} physique and my^{-sawww} manners, O Ja'far^{-asws}!''

وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَإِذَا فِيهَا جَعْفَرٌ يَطِيرُ مَعَ الْمَلَائِكَةِ وَ إِذَا حَمْرَةٌ مَعَ أَصْحَابِهِ.

And from Ibn Abbas who said, 'Rasool-Allah^{-sawww} said: 'Last night I^{-sawww} entered the Paradise and therein was Ja'far^{-asws} flying around along with the Angels, and there was Hamza^{-asws} with his^{-asws} companions''.¹⁰⁶

26- فس، تفسير القمي الحسن بن علي عن أبيه عن الحسن بن سعيد عن الحسين بن علوان عن علي بن الحسين العبدي عن أبي هارون العبدي عن ربيعة السعدي عن خديجة بن اليمان أن رسول الله ص قال: إن إلهي اختارني في ثلاثة من أهل بيتي وأنا سيد الثلاثة و أتقاهم لله و لا فخر اختارني و علياً و جعفرأبني أبي طالب و حمزة بن عبد المطلب

Tafseer Al Qummi – Al Hassan Bin Ali, from his father, from Al Hassan Bin Saeed, from Al Husayn Bin Ulwan, from Ali Bin Al Husayn Al Abady, from Abu Haroun Al Abdy, from Rabie Al Sa'ady, from Huzeyfa Bin Al Yaman,

'Rasool-Allah^{-sawww} said: 'My^{-sawww} God^{-azwj} Chose three from my^{-sawww} family and I^{-sawww} am the Chief of the three, and their most pious to Allah^{-azwj}, and no pride. He^{-sawww} Chose me^{-sawww} and Ali^{-asws} and Ja'far^{-asws} two sons of Abu Talib^{-asws}, and Hamza^{-asws} Bin Abdul Muttalib^{-asws}.

كُنَّا رُقُودًا بِالْأَبْطَحِ لَيْسَ مِنَّا إِلَّا مُسَجَّى بِنَوْبِهِ عَلَى وَجْهِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَنْ يَمِينِي وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عَنْ يَسَارِي وَ حَمْرَةٌ بِنْتُ عَبْدِ الْمُطَّلِبِ عِنْدَ رِجْلِي فَمَا نَبَّهَنِي عَنْ رُقُودِي عَيْرٌ حَفِيفٌ أَجْنِحَةُ الْمَلَائِكَةِ وَ بَرْدٌ ذِرَاعِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي صَدْرِي

We were lying down at Al-Abtah, there wasn't from us except he was covered with his cloth upon his face. Ali^{-asws} Bin Abu Talib^{-asws} was on my^{-sawww} right, and Ja'far^{-asws} Bin Abu Talib^{-asws} on my^{-sawww} left, and Hamza^{-asws} Bin Abdul Muttalib^{-asws} by my^{-sawww} legs. Nothing awakened me

¹⁰⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 25

saww from my^{-saww} sleep apart from the ruffling of the wings of the Angels and the coolness of the forearm of Ali^{-asws} Bin Abu Talib^{-asws} in my^{-saww} chest.

فَأْتَبَتْهُ مِنْ رَقْدِي وَ جِبْرَائِيلُ فِي ثَلَاثَةِ أَمْلاكٍ يَقُولُ لَهُ أَحَدُ الْأَمْلاكِ الثَّلَاثَةِ يَا جِبْرَائِيلُ إِلَى أَيِّ هَؤُلَاءِ الْأَرْبَعَةِ أُرْسِلْتَ فَرَفَسَنِي بِرِجْلِهِ فَقَالَ إِلَى هَذَا قَالَ وَ مَنْ هَذَا يَسْتَفْهِمُهُ فَقَالَ هَذَا مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ ص وَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ وَ هَذَا جَعْفَرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ خَضِييَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ وَ هَذَا حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ سَيِّدُ الشُّهَدَاءِ ع.

I^{-saww} woke up from my^{-saww} sleep, and Jibraeel^{-as} was among three Angels. One of the three Angels was saying to him^{-asws}: ‘To which of the four are you^{-as} sent?’ So, he^{-saww} nudged me^{-saww} with his^{-as} legs and said: ‘To this one’. He said, ‘And who is this one, introduce him^{-saww}’. He^{-as} said: ‘This is Muhammad^{-saww}, chief of the Prophets^{-as}, and this is Ali^{-asws} Bin Abu Talib^{-asws} chief of the successors^{-as}, and this is Ja’far^{-asws} Bin Abu Talib^{-asws}. There are two solid wings for him^{-asws}. He^{-asws} will fly with these in the Paradise, and this one is Hamza^{-asws} Bin Abdul Muttalib^{-asws}, chief of the martyrs’’.¹⁰⁷

27- ما، الأماالي للشيخ الطوسي بإسناده عن إبراهيم بن صالح عن زَيْدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ ذَكَرَ نَحْوَهُ وَ قَدْ مَرَّ فِي بَابِ الْمُبْعَثِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain from Ibrahim Bin Salih, from Zayd Bin Al Hassan, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said’ – and he mentioned approximate to it, and it has passed in the chapter of the Prophet-hood’’.¹⁰⁸

28- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ أَلَّا يَقْرُوا أَبَدًا فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ أَيَّ أَجَلَهُ وَ هُوَ حَمْزَةُ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ مِنْهُمْ مَنْ يَنْتَظِرُ أَجَلَهُ يَعْنِي عَلِيًّا ع يَقُولُ اللَّهُ وَ مَا بَدَّلُوا تَبْدِيلًا الْآيَةَ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **From the Momineen there are men who ratified what they pacted with Allah upon. [33:23]** – that they will not flee (from the battlefield), ever, **So, from them is one who fulfilled his vow**, - i.e., his term, and he is Hamza^{-asws} and Ja’far^{-asws} Bin Abu Talib^{-asws}, **and from them is one who awaits**, - his term, meaning Ali^{-asws}. Allah^{-azwj} Said: **and they did not change with any alteration [33:23]** – the Verse’’.¹⁰⁹

29- فس، تفسير القمي إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ قَالَ نَزَلَتْ فِي أَبِي طَالِبٍ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَكَ بِمَا يَوْمَ الْقِيَامَةِ يَقُولُ يَا ابْنَ أَخٍ أَنَا أَعْلَمُ بِنَفْسِي

Tafseer Al Qummi **Surely, you cannot guide the one you love, [28:56]**. He said, ‘It was Revealed regarding Abu Talib^{-saww}. Rasool Allah^{-saww} used to say: ‘O Uncle^{-asws}! Say, ‘There is no god except Allah^{-azwj}, you^{-asws} will benefit by it on the Day of Qiyamah’. He^{-asws} said: ‘O son^{-saww} of a brother^{-asws}! I^{-asws} am more knowing with myself’.

¹⁰⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 26

¹⁰⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 27

¹⁰⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 28

فَلَمَّا مَاتَ شَهِيدَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَنَا فَلَمْ أَسْمَعْهَا مِنْهُ وَأَزْجُو أَنْ أَنْفَعَهُ يَوْمَ الْقِيَامَةِ»

When he^{asws} passed away, Al Abbas Bin Abdul Muttalib testified in the presence of Rasool Allah^{sawww} that he^{as} had spoken with it during the death. Rasool Allah^{sawww} said: ‘As for me^{sawww}, I^{sawww} did not hear it from him^{as}, and I^{sawww} hope that it benefits him^{as} on the Day of Qiyamah’.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كُنْتُ الْمَقَامَ الْمَحْمُودَ لَشَفَعْتُ فِي أَبِي وَأُمِّي وَعَتِّي وَأَخِي كَانَ لِي مُوَاجِبًا فِي الْجَاهِلِيَّةِ»

And Rasool Allah^{sawww} said: ‘If I^{sawww} was standing upon the Praiseworthy Position (Maqam Al-Mahmoud), I^{sawww} will intercede regarding my^{sawww} father^{as}, and regarding my^{sawww} mother^{as}, and my^{sawww} uncle^{as} and a brother of mine I^{sawww} had established brother hood with during the pre-Islamic period’.¹¹⁰

أقول: أخذه القمي من تفاسير العامة، وهذا مزعمتهم في أبي طالب شيخ الأباطح، واما الشيعة الإمامية فمجمعون على انه آمن بالنبي صلى الله عليه وآله، وروايات أهل بيت العصمة ناطقة بذلك، و اشعاره مصرحة به.

Note – I (Majlisi) am saying, ‘Al Qummi has taken it from the Tafseers of the general Muslims, and this is their allegation regarding Abu Talib^{asws}, Sheykh of Al-Abtah, and as for the Imamiya Shias, they are united upon that he^{asws} believed in the Prophet^{sawww}, and the reports of the People^{asws} of the Household speak with that, and his^{as} poems have acknowledged with it’.

30- فس، تفسير القمي أَدْنِ لِلدَّيْنِ يُغَاثِلُونَ بِأَهْمِ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرٍ ثُمَّ جَزَتْ.

Tafseer Al Qummi - ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]***. He said, ‘It was Revealed regarding Ali^{asws}, and Hamza^{asws}, and Ja’far^{asws}, then it flows (into others)’.¹¹¹

31- ل، الخصال ابن الوليد عن مُحَمَّدِ الْعَطَّارِ عَنْ سَهْلِ بْنِ الْوَلُؤَيْيِّ عَنْ عَلِيِّ بْنِ حَفْصِ الْعَيْسِيِّ عَنِ الصَّلْتِ بْنِ الْعَلَاءِ عَنْ أَبِي الْحَزَّوْرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شَجَرٍ شَيْءٌ وَ خُلِقْتُ أَنَا وَ ابْنُ أَبِي طَالِبٍ مِنْ شَجَرَةٍ وَاحِدَةٍ أَصْلِي عَلِيٌّ وَ فَرْعِي جَعْفَرٌ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Sahl, from Al Lului, from Ali Bin Hafs al Isai, from Al Salt Bin Al Ala’u, from Abu Al Hazawwar,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘The people are Created from various trees, whereas I^{sawww} and the son^{asws} of Abu Talib^{asws} are from one tree. My^{sawww} root is Ali^{asws} and my^{sawww} branch is Ja’far^{asws}’.¹¹²

¹¹⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 29

¹¹¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 30

¹¹² Bihar Al-Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 31

32- كِتَابُ الطَّرْفِ، لِلسَّيِّدِ ابْنِ طَاوُسٍ قَدَسَ اللهُ رُوحَهُ نَقْلًا مِنْ كِتَابِ الوَصِيَّةِ لِعِيسَى بْنِ المُسْتَفَادِ عَنِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ ع قَالَ: لَمَّا هَاجَرَ النَّبِيُّ ص إِلَى الْمَدِينَةِ وَ حَضَرَ خُرُوجَهُ إِلَى بَدْرِ دَعَا النَّاسَ إِلَى الْبَيْعَةِ فَبَايَعَهُمْ عَلَى السَّمْعِ وَ الطَّاعَةِ وَ كَانَ رَسُولُ اللهِ ص إِذَا خَلَا دَعَا عَلِيًّا فَأَخْبِرُهُ مَنْ يَفِي مِنْهُمْ وَ مَنْ لَا يَفِي وَ يَسْأَلُهُ كَيْفَ ذَلِكَ

Kitab Al Tarf of Al Seyyid Ibn Tawoos, copied from Kitab al Wasiya of Isa Bin al Mustafad,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘When the Prophet^{-saww} emigrated to Al-Medina and his advent to Badr presented, he^{-saww} called the people to the allegiance. Allah^{-azwj} of the pledged their allegiance upon the listening and the obedience; and it was so that whenever Rasool-Allah^{-saww} was alone, he^{-saww} would call Ali^{-asws} and inform him^{-asws} of the ones who were loyal from them, and the ones who are not loyal, and asked him^{-asws} to conceal that.

ثُمَّ دَعَا رَسُولُ اللهِ ص عَلِيًّا وَ حَمَزَةَ وَ فَاطِمَةَ ع فَقَالَ لَهُمْ يَا مَعْشَرَ بَنِي أَبِي أَنْتَ وَ أُمِّي عَلَى مَا تُبَايِعُ أَلَيْسَ قَدْ بَايَعْنَا فَقَالَ يَا أَسَدَ اللهِ وَ أَسَدَ رَسُولِهِ تُبَايِعُ اللهُ وَ لِرَسُولِهِ بِالْوَفَاءِ وَ الْإِسْقَامَةِ لِابْنِ أَخِيكَ إِذْ تَسْتَكْمِلُ الْإِيمَانَ

Then Rasool-Allah^{-saww} called Ali^{-asws}, and Hamza^{-asws}, and (Syeda) Fatima^{-asws} and said to them: ‘Pledge allegiance to me^{-saww}, the allegiance of being content’. Hamza^{-asws} said, ‘May my^{-asws} father and my^{-asws} mother be (sacrificed for) you^{-saww}! Upon what are we pledging, haven’t we pledged already?’ He^{-saww} said: ‘O lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}! You^{-asws} are pledging for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} with the loyalty and the standing for the son^{-saww} of your^{-asws} brother^{-asws}, then the Eman will be complete’.

قَالَ نَعَمْ سَمِعًا وَ طَاعَةً وَ بَسَطَ يَدَهُ فَقَالَ لَهُمُ يَدُ اللهِ فَوْقَ أَيْدِيكُمْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع وَ حَمَزَةُ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرُ الطَّيَّارُ فِي الْجَنَّةِ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ السَّبْطَانِ الْحُسَيْنِ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ هَذَا شَرْطٌ مِنَ اللهِ عَلَى جَمِيعِ الْمُسْلِمِينَ مِنَ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ

He^{-asws} said, ‘Yes, I^{-asws} listen and I^{-asws} obey’, and he^{-asws} spread out his^{-asws} hand. He^{-saww} said to them: ‘The Hand of Allah^{-azwj} is above your hands. Ali^{-asws} Emir of the Momineen, and Hamza^{-asws} chief of the martyrs, and Ja’far^{-asws} the flier in the Paradise, and (Syeda) Fatima^{-asws} is chief of the women of the worlds, and the two grandsons Al-Hassan^{-asws} and Al-Husayn^{-asws} are chiefs of the youths of the people of Paradise. This is a Stipulation upon the entirety of the Muslims, from the Jinn and the humans altogether.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ثُمَّ قَرَأَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ

So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]. Then he^{-saww} recited: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah [48:10].***

قَالَ وَ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُصِيبَ حَمَزَةُ فِي يَوْمِهَا دَعَا بِهِ رَسُولُ اللهِ ص فَقَالَ يَا حَمَزَةُ يَا عَمَّ رَسُولُ اللهِ يُوشِكُ أَنْ تَغِيْبَ غَيْبَةً بَعِيدَةً فَمَا تَقُولُ لَوْ وَرَدَتْ عَلَى اللهِ تَبَارَكَ وَ تَعَالَى وَ سَأَلْتُكَ عَنْ شَرَائِعِ الْإِسْلَامِ وَ شُرُوطِ الْإِيمَانِ

He^{-asws} said: ‘And when it was the night in which Hamza^{-asws} was afflicted during its day, Rasool-Allah^{-saww} called him^{-asws} and said: ‘O Hamza^{-asws}! O uncle^{-asws} of Rasool-Allah^{-saww}! No doubt you^{-asws} will be disappearing with a far disappearance. So what are you^{-asws} saying, if

you^{-asws} are referred to Allah^{-azwj} Blessed and Exalted and He^{-azwj} Asks you^{-asws} about the Laws of Al-Islam and stipulations of the Eman?’

فَبَكَى حَمْزُهُ وَ قَالَ بِأَبِي أَنْتَ وَ أُمِّي أَرْشُدْنِي وَ فَهَمَّنِي فَقَالَ يَا حَمْزَةُ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصاً وَ أَبِي رَسُولُ اللَّهِ تَعَالَى بِالْحَقِّ قَالَ حَمْزَةُ شَهِدْتُ

Hamza^{-asws} cried and said, ‘May my^{-asws} father and my^{-asws} mother be (sacrificed) for you^{-saww}! Guide me^{-asws} and make me^{-asws} understand’. He^{-saww} said: ‘O Hamza^{-asws}! Testify that there is no god except Allah^{-azwj}, sincerely, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj} the Exalted (Sent) with the Truth’. Hamza^{-asws} said: ‘I^{-asws} have testified’.

قَالَ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ

He^{-saww} said: ‘And the Paradise is true, and the Fire is true, **Surely, the Hour is coming, there is no doubt in it, [40:59]**, and that the Bridge is true, and the Scale is true, and **one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]**, and **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**, and that Ali^{-asws} is Emir of the Momineen’.

قَالَ حَمْزَةُ شَهِدْتُ وَ أَفْرَرْتُ وَ آمَنْتُ وَ صَدَّقْتُ وَ قَالَ الْأَئِمَّةُ مِنْ دُرَيْبِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ الْإِمَامَةُ فِي دُرَيْبِهِ قَالَ حَمْزَةُ آمَنْتُ وَ صَدَّقْتُ

Hamza^{-asws} said, ‘I^{-asws} testify and acknowledged and believe and ratify’. And he^{-saww} said: ‘The Imams^{-asws} from his^{-asws} offspring Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Al-Husayn^{-asws}, and the Imamate in his^{-asws} offspring’. Hamza^{-asws} said, ‘I^{-asws} believe, and ratify’.

وَ قَالَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ قَالَ نَعَمْ صَدَّقْتُ وَ قَالَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ عَمُّ نَبِيِّهِ فَبَكَى حَمْزَةُ حَتَّى سَقَطَ عَلَى وَجْهِهِ وَ جَعَلَ يُقَبِّلُ عَيْنَيْ رَسُولِ اللَّهِ ص

And (Syeda) Fatima^{-asws} is chieftess of the women of the worlds’. He^{-asws} said, ‘I^{-asws} ratify’. And he^{-saww} said: ‘Hamza^{-asws} is chief of the martyrs and lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, and uncle^{-asws} of His^{-azwj} Prophet^{-saww}’. Hamza^{-asws} cried until he^{-asws} fell down upon his^{-asws} face and went on to kiss the eyes of Rasool-Allah^{-saww}’.

وَ قَالَ جَعْفَرُ [جَعْفَرًا] ابْنُ أَخِيكَ طَبَّارٌ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَ أَنَّ مُحَمَّدًا وَ آلَهُ خَيْرُ الْبَرِيَّةِ تُؤْمِنُ يَا حَمْزَةُ بِسِرِّهِمْ وَ عَالَمِيَّتِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ تَحِيًّا عَلَى ذَلِكَ وَ تَمُوتُ ثَوَالِي مَنْ وَالَاهُمْ وَ تُعَادِي مَنْ عَادَاهُمْ

And he^{-saww} said: ‘Ja’far^{-asws} son^{-asws} of your^{-asws} brother^{-asws} is a flier in the Paradise along with the Angels, and that Muhammad^{-saww} and his^{-saww} family^{-asws} are the best of created beings. Do you^{-asws} believe, O Hamza^{-asws} in their^{-asws} secrets, and their^{-asws} apparent, and their^{-asws} hidden, and you^{-asws} will live upon that and die (upon that). You^{-asws} will befriend the one who befriends them^{-asws} and be inimical to the ones who are inimical to them^{-asws}’.

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَشْهَدُكَ اللَّهُ وَ أَشْهَدُكَ وَ كَفَى بِاللَّهِ شَهِيداً فَقَالَ رَسُولُ اللَّهِ ص سَدَّدَكَ اللَّهُ وَ وَقَّفَكَ.

He^{-asws} said, 'Yes, O Rasool-Allah^{-saww}! I^{-asws} Keep Allah^{-azwj} as Witness, and keep you^{-saww} as witness, and suffice with Allah^{-azwj} as Witness'. Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Protect you^{-asws} and Harmonise you^{-asws}'.¹¹³

33- ل، الخصال مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ الْوَرَّاقِ عَنْ يَحْيَى بْنِ الْمُسْتَقَادِ عَنْ زَيْدِ بْنِ سَلَمَةَ التَّمِيمِيِّ عَنِ عَيْسَى بْنِ يُونُسَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ زَادَانَ عَنْ زَيْرِ بْنِ حُبَيْشٍ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِينَا سِتُّ خِصَالٍ لَمْ تَكُنْ فِي أَحَدٍ مِمَّنْ كَانَ قَبْلَنَا وَ لَا تَكُونُ فِي أَحَدٍ بَعْدَنَا مِثْلًا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَ عَلِيُّ سَيِّدُ الْوَصِيِّينَ وَ حَمَزَةُ سَيِّدُ الشُّهَدَاءِ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ الْمُرْتَضَى بِالْجَنَّةِ يَطِيرُ بِهَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ مَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يُصَلِّي خَلْفَهُ عَيْسَى ابْنُ مَرْيَمَ.

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Al Shah, from Ibrahim Bin Abdullah Bin Al Waraq, from Yahya Bin Al Mustafad, from Yazeed Bin Salama Al Numeyri, from Isa Bin Yunus, from Zakariya Bin Abu Zaida, from Zazan, from Zirr Bin Hubeysh who said,

'I heard Muhammad Bin Al-Hanafiya saying, 'There are six qualities among us which did not happen to be in anyone from the ones before us, and will not happen to be in anyone after us. From us is Muhammad^{-saww} chief of the Messengers^{-as}, and Ali^{-asws} chief of the successors^{-as}, and Hamza^{-asws} chief of the martyrs, and Al-Hassan^{-asws} and Al-Husayn^{-asws} chiefs of the youth of the people of the Paradise, and Ja'far^{-asws} Bin Abu Talib^{-asws}, the one adorned with the two wings flying by these in the Paradise wherever he^{-asws} so desires to, and Mahdi^{-asws} of this community behind whom Isa^{-as} Bin Maryam^{-as} will be praying Salat''.¹¹⁴

34- ج، الإحتجاج ل، الخصال فِي إِحْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى أَهْلِ الشُّورَى نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرِ الْمُرْتَضَى بِالْجَنَّةِ فِي الْجَنَّةِ يَحُلُّ فِيهَا حَيْثُ يَشَاءُ عَنِّي قَالُوا اللَّهُمَّ لَا

(The books) 'Al-Ihtijaj' (and) 'Al-Khisaal' – Among the argumentations of Amir Al-Momineen^{-asws} against the people of the consultation council: 'We adjure you all with Allah^{-azwj}! Is there anyone among you who has a brother for him like my^{-asws} brother Ja'far^{-asws}, the one adorned with the two wings in the Paradise, travelling in it wherever he^{-asws} so desires, apart from me^{-asws}? They said, 'O Allah^{-azwj}! No'.

قَالَ نَشَدْتُمْ هَلْ فِيكُمْ أَحَدٌ لَهُ عَمٌّ مِثْلَ عَمِّي حَمَزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ عَنِّي قَالُوا اللَّهُمَّ لَا.

He^{-asws} said: 'We adjure you all with Allah^{-azwj}! Is there anyone among you who has an uncle for him like my^{-asws} uncle Hamza^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, and chief of the martyrs, apart from me^{-asws}? They said, 'O Allah^{-azwj}, no''.¹¹⁵

35- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُكَيْرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمَزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Bukeyr,

¹¹³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 32

¹¹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 33

¹¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 34

‘From Abu Ja’far^{-asws} having said: ‘Upon the pillar of the Throne it is inscribed: ‘Hamza^{-asws} is lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, and chief of the martyrs’’.¹¹⁶

36- ك، إكمال الدين ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ حَمَّادٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ أَبِي بِنِ أَبِي عَيْشٍ وَ إِبْرَاهِيمَ بْنِ عُمَرَ عَنِ سَلِيمِ بْنِ قَيْسٍ عَنِ سَلْمَانَ قَالَ: قَالَ النَّبِيُّ ص لِفَاطِمَةَ شَهِدْنَا سَيِّدَ الشُّهَدَاءِ وَ هُوَ حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ هُوَ عَمُّ أَبِيكَ

(The book) ‘Ikmal Al Deen – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hammad, from Ibn Azina, from Aban Bin Abu Ayyash and Ibrahim Bin Umar, from Suleymn Bin Qays,

‘From Salman^{-ra} having said, ‘The Prophet^{-saww} said to (Syeda) Fatima^{-asws}: ‘Our martyr is the chief of the martyrs and he is Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and he^{-asws} is an uncle^{-asws} of your^{-asws} father^{-saww}’.

قَالَتْ يَا رَسُولَ اللَّهِ وَ هُوَ سَيِّدُ الشُّهَدَاءِ الَّذِينَ قُتِلُوا مَعَكَ قَالَ لَا بَلْ سَيِّدُ شُهَدَاءِ الْأَوَّلِينَ وَ الْآخِرِينَ مَا خَلَا الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ دُو الْجَنَّاخِينَ الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ.

She^{-asws} said: ‘O Rasool-Allah^{-saww}! And he^{-asws} is the chief of the martyrs those who were killed with you^{-saww}?’ He^{-saww} said: ‘No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets^{-as}, and the successors^{-as}, and Ja’far^{-asws} Bin Abu Talib^{-asws} with the two wings, the flier in the Paradise along with the Angels’’.¹¹⁷

37- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيُرَى يَوْمَ الْقِيَامَةِ إِلَى جَانِبِ الصِّرَاطِ عَالَمٌ كَثِيرٌ مِنَ النَّاسِ لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى هُمْ كَانُوا مَحْبِي حَمَزَةً وَ كَثِيرٌ مِنْهُمْ أَصْحَابُ الدُّنُوبِ وَ الْأَثَامِ فَتَحُولُ حَيْطَانٌ بَيْنَهُمْ وَ بَيْنَ سُلُوكِ الصِّرَاطِ وَ الْعُبُورِ إِلَى الْجَنَّةِ فَيَقُولُونَ يَا حَمَزَةُ قَدْ تَرَى مَا نَحْنُ فِيهِ

Tafseer Al-Imam (Hassan Al-Askari^{-asws}) – ‘Rasool-Allah^{-saww} said: ‘On the Day of Qiyamah, would be seen multitudes of people – none recognising their number except for Allah^{-azwj} the Exalted – they would be those that love Hamza^{-asws}; and most of them would be committers of sins and misdeeds. The walls of the Fire would be transformed between them and the path of the Bridge – the crossing to the Paradise, and they would be saying, ‘O Hamza^{-asws}! You^{-asws} can see what (predicament) we are in’.

فَيَقُولُ حَمَزَةُ لِرَسُولِ اللَّهِ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ قَدْ تَرَيَانِ أَوْلِيَاءِي يَسْتَعِينُونَ بِي فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَعَيْنَ عَمَّكَ عَلَى إِغَاثَةِ أَوْلِيَائِهِ وَ اسْتِنْفَادِهِمْ مِنَ النَّارِ

Hamza^{-asws} would be saying to Rasool-Allah^{-saww} and to Ali^{-asws} Bin Abu Talib^{-asws}, ‘You^{-saww} have both seen my^{-asws} friends how they are seeking help with me^{-asws}!’ Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj} would be saying to Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}. ‘O Ali^{-asws}! Assist your^{-asws} uncle^{-asws} upon the cries of help of his^{-asws} friends and save them from the Fire’.

فَيَأْتِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِلَى الرُّمْحِ الَّذِي كَانَ يُقَاتِلُ بِهِ حَمَزَةُ أَعْدَاءَ اللَّهِ فِي الدُّنْيَا فَيُنَادِيهِ إِيَّاهُ وَ يَقُولُ يَا عَمَّ رَسُولَ اللَّهِ وَ يَا عَمَّ أَخِي رَسُولَ اللَّهِ دُدُ الْجَحِيمِ بِالرُّمْحِ عَنِ أَوْلِيَائِكَ بِرُحْمِكَ هَذَا كَمَا كُنْتَ تَدُودُ بِهِ عَنِ أَوْلِيَاءِ اللَّهِ فِي الدُّنْيَا أَعْدَاءَ اللَّهِ

¹¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 35

¹¹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 36

Ali^{-asws} Bin Abu Talib^{-asws} would come with the spear which Hamza^{-asws} used to fight the enemies of Allah^{-azwj} the Exalted with in the world, and he^{-asws} would give it to him^{-asws} and would be saying: ‘O uncle of Rasool-Allah^{-saww}, and uncle of the brother^{-asws} of Rasool-Allah^{-saww}! Block the Blazing Fires from your^{-asws} friends – by this spear of yours^{-asws} which you^{-asws} used to defend with – the friends of Allah^{-azwj} in the world, against the enemies of Allah^{-azwj}’.

فَيَنَالُ حَمْرَةَ الرُّمَحِ بِيَدِهِ فَيَضَعُ رُجْحَهُ فِي حَيْطَانِ النَّارِ الْحَائِلَةِ بَيْنَ أَوْلِيَائِهِ وَ بَيْنَ الْعُيُورِ إِلَى الْجَنَّةِ عَلَى الصِّرَاطِ وَ يَدْفَعُهَا دَفْعَةً فَيُنَجِّبُهَا مَسِيرَةَ حَمْسِمِائَةِ عَامٍ ثُمَّ يَقُولُ لِأَوْلِيَائِهِ وَ الْمُجَبِّينَ الَّذِينَ كَانُوا لَهُ فِي الدُّنْيَا اغْبُرُوا فَيَغْبُرُونَ عَلَى الصِّرَاطِ آمِنِينَ سَالِمِينَ قَدْ انْتَرَحَتْ عَنْهُمْ النَّيْرَانُ وَ بُعِدَتْ عَنْهُمْ الْأَهْوَالُ وَ يَرِدُونَ الْجَنَّةَ غَافِقِينَ ظَافِرِينَ.

Then Hamza^{-asws} would take the spear in his^{-asws} hand, and he^{-asws} would place its end in the walls of the Fire forming a barrier between his^{-asws} friends and their crossing to the Paradise upon the Bridge, and he^{-asws} would repel it to a distance - a travel distance of five hundred years. Then he^{-asws} would be saying to his^{-asws} friends, and those that used to love him^{-asws} in the world, ‘Cross over!’ So they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful”¹¹⁸.

38- كا، الكافي العِدَّةُ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ مِثْقَانَ بْنِ أَبِي عَدِيٍّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَلَّى رَسُولُ اللَّهِ عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً.

Al Kafi – The number, from Sahl, from Al Bazanty, from Musanna Bin Al Waleed, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} prayed seventy Salats upon Hamza^{-asws}’¹¹⁹.

39- كا، الكافي عَلِيُّ بْنُ أَبِيهِ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَفَنَ رَسُولُ اللَّهِ ص عَمَّهُ حَمْرَةَ فِي ثِيَابِهِ بِدِمَائِهِ الَّتِي أُصِيبَ فِيهَا وَ رَدَّاهُ النَّبِيُّ ص بِرِدَائِهِ فَقَضَرَ عَنْ رَجُلَيْهِ فَدَعَا لَهُ بِأَذْخِرٍ فَطَرَحَهُ عَلَيْهِ فَصَلَّى عَلَيْهِ سَبْعِينَ صَلَاةً وَ كَثَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرَةً.

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Ismail Bin Jabir and Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} buried his^{-saww} uncle Hamza^{-asws} in his^{-asws} own clothes, and in his^{-asws} blood which he^{-asws} was injured in, and the Prophet^{-saww} covered him^{-asws} with his^{-saww} cloak. It was short from his^{-asws} legs, so he^{-saww} called for the leaves and spread it upon him^{-asws} and he^{-saww} prayed upon him^{-asws} with seventy Salats and exclaimed upon him^{-asws} seventy Takbeers”¹²⁰.

40- فر، تفسير فرات بن إبراهيم علي بن محمد الزهرري مَعْنَى عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ جَعْفَرٌ وَ حَمْرَةَ ع.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

¹¹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 37

¹¹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 38

¹²⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 39

‘From Abu Abdullah^{-asws} regarding the Words of the Exalted: **Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’.** [22:40] – Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ja’far^{-asws}, and Hamza^{-asws}’ .¹²¹

41- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ الْحَزْرِيِّ الْعَنْبَرِيِّ عَنْ أَصْبَعِ بْنِ نُبَاتَةَ الْحَنْظَلِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَوْمَ افْتَتَحَ الْبَصْرَةَ وَرَكِبَ بَعْلَةَ رَسُولِ اللَّهِ ص ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا فَإِنَّكَ كُنْتَ تَشْهَدُ وَنَعِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ سَبْعَةٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَضْلَهُمْ إِلَّا كَافِرٌ وَلَا يَجْحَدُ بِهِ إِلَّا جَاحِدٌ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Husayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanwy, from Asbagh Bin Nubata Al Hamzala who said,

‘I saw Amir Al-Momineen^{-asws} on the day he^{-asws} was victorious over Al-Basra and rode the mule of Rasool-Allah^{-sawww}, then said: ‘O you people! Shall I^{-asws} inform you with the nest of the creature on the Day Allah^{-azwj} would Gather them?’ Abu Ayoub Al-Ansary stood up to him^{-asws} and said, ‘Yes, O Amir Al-Momineen^{-asws}! Narrate to us, for you^{-asws} were present and we were absent’. He^{-asws} said: ‘The best of the creatures on the Day Allah^{-azwj} would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for a Kafir, nor would anyone reject it except for a renegade’.

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِتَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ الرَّسُلُ وَإِنَّ أَفْضَلَ الرَّسُلِ مُحَمَّدٌ وَإِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيِّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيُّ

Ammar Bin Yasir, may Allah^{-azwj} have Mercy on him stood up and he said, ‘O Amir Al-Momineen^{-asws}! Name them for us in order for us to recognise them’. So he^{-asws} said: ‘The best of the creatures on the Day Allah^{-azwj} would Gather them are the Rasools^{-as}, and that the most superior of the Rasools^{-as} is Muhammad^{-sawww}, and that the most superior of every community after its Prophet^{-sawww} is the successor^{-as} of its Prophet^{-as}, until he^{-as} comes across a (another) Prophet^{-as}.

أَلَا وَإِنَّ أَفْضَلَ الْأَوْصِيَاءِ وَصِيِّ مُحَمَّدٍ ص أَلَا وَإِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الْأَوْصِيَاءِ الشُّهَدَاءِ أَلَا وَإِنَّ أَفْضَلَ الشُّهَدَاءِ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ

Indeed! And the most superior of the successors^{-as} is the successor^{-asws} of Muhammad^{-sawww}, may the greetings be upon him^{-sawww} and his^{-sawww} Progeny^{-asws}. Indeed! And the most superior of the creatures after the successors^{-as} are the martyrs. Indeed! And the most superior of the martyrs is Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and Ja’far^{-asws} Bin Abu Talib^{-asws}.

لَهُ جَنَاحَانِ حَضِيْبَانِ يَطِيرُ بِمَا فِي الْجَنَّةِ لَمْ يُنْخَلْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ جَنَاحَانِ [جَنَاحَيْنِ] غَيْرُهُ شَيْءٌ كَرَّمَ اللَّهُ بِهِ مُحَمَّدًا ص وَ شَرَّفَهُ وَ السَّبِطَانَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ ع يَجْعَلُهُ اللَّهُ مِنْ شَاءَ مِنَّا أَهْلَ الْبَيْتِ

For him^{-asws} (Ja’far^{-asws}) are two fixed wings. He^{-asws} flies with these two in the Paradise. No one from this community has been Granted two wings apart from him^{-asws}. It is a thing which Allah^{-azwj} Prestige Muhammad^{-sawww} with, and Ennobled him^{-sawww}, and the two grandsons Al-

¹²¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 5 H 40

Hassan^{-asws} and Al-Husayn^{-asws}, and Al-Mahdi^{-asws}. Allah^{-azwj} would Make him^{-asws} to be the one whomsoever Allah^{-azwj} so Desires from us^{-asws}, the People^{-asws} of the Household’.

ثُمَّ تَلَا هَذِهِ آيَةَ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُ أَوْلِيَكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيمًا.

Then he^{-asws} recited this Verse [4:69] **And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower**’.¹²²

42- ما، الأماالي للشيخ الطوسي جماعته عن أبي المفضل بإسناده إلى أبي الطفيل قال: قال عليّ ع يوم الشورى فأنشدكم الله هل فيكم أحد له مثل عمّي حمزة أسد الله و أسد رسوله قالوا اللهم لا

(The book) ‘Al Amaali’ of the sheykh – A group, from Abu Al Mufazzal, by his chain going up to Al Tufayl who said,

‘Ali^{-asws} said on the day of the consultation: ‘I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who has an uncle for him like my^{-asws} uncle Hamza^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}?’ They said, ‘O Allah^{-azwj}, no’.

قال فأنشدكم الله هل فيكم أحد له أخ مثل أخي جعفر ذي الجناحين مضرّج بالدماء الطيار في الجنة قالوا اللهم لا أخير.

He^{-asws} said: ‘I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who has a brother for him like my^{-asws} brother Ja’far^{-asws} with the two wings, stained with the blood, the flier in the Paradise?’ They said, ‘O Allah^{-azwj}, no’.¹²³

43- ما، الأماالي للشيخ الطوسي بإسناده عن الصادق عن أبيه عن جدّه ع قال: قال الحسن بن عليّ ع فيما احتجّ على معاوية و كان بمن استجاب لرسول الله ص عمّه حمزة و ابن عمّه جعفر فقتلا شهيدين رضي الله عنهما في قتلى كثيرة معهما من أصحاب رسول الله ص

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

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Al-Hassan^{-asws} Bin Ali^{-asws} said among what he^{-asws} argued with against Muawiya: ‘And from the ones who had answered to Rasool-Allah^{-saww} were his^{-saww} uncle Hamza^{-asws}, and son of his^{-saww} brother Ja’far^{-asws}. They^{-asws} were both killed, martyred, may Allah^{-azwj} be Pleased from them^{-asws}, among along with a lot of fighter with them from the companions of Rasool-Allah^{-saww}’.

فجعل الله تعالى حمزة سيّد الشهداء من بينهم و جعل جعفر جناحين يطير بهما مع الملائكة كيف يشاء من بينهم و ذلك لمكانهما من رسول الله ص و منزلتهما و قرابتهما منه ص و صلى رسول الله ص على حمزة سبعين صلاة من بين الشهداء الذين استشهدوا معه.

¹²² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 41

¹²³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 42

Allah^{-azwj} the Exalted Made Hamza^{-asws} as chief of the martyrs from between them, and Made two wings to be for Ja'far^{-asws}, he^{-asws} flies with these along with the Angels however he^{-asws} so desires to from between them, and that is due to their positions from Rasool-Allah^{-saww} and their status and their nearness from him^{-asws}; and Rasool-Allah^{-saww} prayed seventy Salats upon Hamza^{-asws} from between the martyrs, those who had been martyred with him^{-asws}.¹²⁴

44- فر، تفسير فرات بن إبراهيم الحسين بن سعيد موعناً عن ابن عباس في قوله تعالى من كان يرجوا لقاء الله فإن أجل الله لآت قال نزلت في بني هاشم منهم حمزة بن عبد المطلب وعبيدة بن الحارث وفيهم نزلت ومن جاهد قائماً مجاهداً لنفسه.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

‘From Ibn Abbas regarding the Words of the Exalted: **One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5]**. He said, ‘It was Revealed regarding the clan of Hashim^{-asws}, from them being Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and Ubeyda Bin Al Haris, and regarding them it was Revealed: **And one who strives, so he rather strives for himself. [29:6]**’.¹²⁵ (Opinion)

45- كا، الكافي العدة عن البرقي عن صفوان بن مهران عن عامر بن السمنط عن حبيب بن أبي ثابت عن علي بن الحسين ع قال: لم يدخل الجنة حمزة غير حمية حمزة بن عبد المطلب وذلك حين أسلم غضباً للنبي ص في حديث السلي الذي ألقى على النبي ص.

Al Kafi – The number, from Al Barqy, from Al bazanty, from Safwan Bin Mihran, from Aamir Bin Al Simt, from Habeeb Bin Abu Sabit,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘No anger will let one enter the Paradise except for the anger of Hamza^{-asws}, and that is when he^{-asws} declared (publicly) to be a Muslim he^{-asws} got angry for the Prophet^{-saww} in the Hadeeth of the intestines (of the camel) which were thrown upon the Prophet^{-saww}’.¹²⁶

46- دعوات الراوندي، عن ابن عباس قال: قال لي النبي ص رأيت فيما يرى النائم عمي حمزة بن عبد المطلب وأخي جعفر بن أبي طالب وبن أئديهما طبق من نبت فأكلا ساعة فتحوّل العنب لهما طباً فأكلا ساعة.

(The book) ‘Dawaat’ of Al Rawandy,

‘From Ibn Abbas who said, ‘The Prophet^{-saww} said to me: ‘I^{-saww} saw in what the sleeping one sees, my^{-saww} uncle Hamza^{-asws} Bin Abdul Muttalib^{-asws} and my^{-saww} brother Ja'far^{-asws} Bin Abu Talib^{-asws}, and there was a tray of berries. They^{-asws} ate for a while, then it was changed for wet grapes for them^{-asws}. They ate for a while.

فَدَنَوْتُ مِنْهُمَا وَفُلْتُ بِأبي أَنْتُمَا أَيُّ الأَعْمَالِ وَجَدْتُمَا أَفْضَلَ قَالَا فَدَيْنَاكَ بِالآبَاءِ وَ الأُمَّهَاتِ وَجَدْنَا أَفْضَلَ الأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَ سَقَى المَاءِ وَ حُبَّ عَلِيٍّ بنِ أَبِي طَالِبٍ ع.

I^{-saww} went near them^{-asws} and said: ‘May my^{-saww} father^{-as} be (sacrificed) for you^{-asws} two! Which of the deeds did you two find to be superior?’ They^{-asws} said, ‘May the father and the

¹²⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 43

¹²⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 44

¹²⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 45

mothers be (sacrificed) for you^{-saww}! The most superior of the deeds are the Salat (Salawaat) upon you^{-saww}, and quenching the water, and love of Ali^{-asws} Bin Abu Talib^{-asws}".¹²⁷

47- ج، الإحتجاج عن إسحاق بن موسى عن أبيه موسى بن جعفر عن آتائه ع عن أمير المؤمنين ع في خطبة يعتذر فيها عن الفؤود عن قتال من تقدم عليه قال و ذهب من كنت أعتضد بهم على دين الله من أهل بيتي و بقيت بين خفيرتين قريبي عهد مجاهلتي عقيل و عباس.

(The book) 'Al Ihtijaj' – From Is'haq son of Musa^{-asws}, from his father Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} in a sermon in which is the excusing from the sitting back from the fighting, the one who had arrived to him^{-asws}, he^{-asws} said: 'And gone are the ones from my^{-asws} family by whom the Religion of Allah^{-azwj} was supported, and there remained between two watchmen, near to the era of the pre-Islamic period, Aqeel and Abbas".¹²⁸

48- ب، قرب الإسناد البقطي عن القداح عن جعفر عن أبيه ع قال أبي النبي ص بمال ذراهم فقال النبي ص لعباس يا عباس ابسط رداءك و خذ من هذا المال طرفاً فبسط رداءه فأخذ منه طائفة

(The book) 'Qurb Al Asnaad' – Al Yaqteeny, from Al Qaddah,

'From Ja'far^{-asws} from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} was brought some wealth in Dirhams, so the Prophet^{-saww} said to Al-Abbas: 'O Abbas! Spread your robe and take from this wealth, a part'. He spread his robe and took a part from it.

ثم قال رسول الله ص يا عباس هذا من الذي قال الله تبارك و تعالی يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم و يعفو لكم و الله عفوف رحيم.

Then Rasool-Allah^{-saww} said: 'O Abbas! This is from that which Allah^{-azwj} Blesses and Exalted Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]'**.¹²⁹

49- شي، تفسير العياشي عن أبي الطفيل عن أبي جعفر عن أبيه ع في قوله تعالى و لا ينفعكم نصحي إن أردت أن أنصح لكم قال نزلت في العباس.

Tafseer Al Ayyashi, from Abu Al Tufayl,

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **And my advice will not benefit you if I intend to advise you [11:34]**. He^{-asws} said: 'It was Revealed regarding Al-Abbas".¹³⁰

50- ما، الأمالي للشيخ الطوسي أبو عمرو عن ابن عوف عن محمد بن سليمان عن نصر عن شريك عن إسماعيل المكي عن سليمان الأخول عن أبي رافع قال: بعث النبي ص عمر ساعياً على الصدقة فأتى العباس يطلب صدقة ماله فأتى النبي ص و ذكر ذلك فقال له النبي ص يا عمر أ ما علمت أن عم الرجل صنو أبيه إن العباس أسلفنا صدقة للعام عام أول.

¹²⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 46

¹²⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 47

¹²⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 48

¹³⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 49

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqada, from Muhammad Bin Suleyman, from Nasr, from Shareek, from Ismail Al Makky, from Suleyman Al Ahowl, from Abu Rafie who said,

'The Prophet^{-saww} sent Umar as a courier upon the charity. Al-Abbas came seeking charity of his wealth, so he came to the Prophet^{-saww} and mentioned that. The Prophet^{-saww} said to him: 'O Umar! Do you not know that an uncle of the man is a match of (just like) his father? Al-Abbas lent us the charities of the year, in the first year".¹³¹

51- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن محمد بن إشكاب عن أبيه عن علي بن حفص عن أيوب بن سيار عن محمد بن المنكدر عن جابر بن عبد الله الأنصاري قال: أقبل العباس ذات يوم إلى رسول الله ص وكان العباس طويلاً حسن الجسم فلما رآه النبي ص تبسم إليه فقال إنك يا عم جميل فقال العباس ما الجمال بالرجل يا رسول الله قال بصواب القول بالحق قال فما الكمال قال تقوى الله عز وجل وحسن الخلق.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassa Bin Muhammad bin Ishkab, from his father, from Ali Bin Hafs, from Ayoub Bin Sayyar, from Muhammad Bin Al Munkadir,

'From Jabir Bin Abdullah Al-Ansari having said, 'One day Al-Abbas came to Rasool-Allah^{-saww}, and Al-Abbas was tall, of good physique. When the Prophet^{-saww} saw him, he^{-saww} smiled at him and said: 'You, O uncle, are beautiful'. Al-Abbas said, 'What is the beauty with the man, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Being with the correct words with the truth'. He said, 'So what is the perfection?' He^{-saww} said: 'Piety (fear of) Allah^{-azwj} Mighty and Majestic and good manners".¹³²

52- ما، الأماالي للشيخ الطوسي ابنُ يسرّان عن محمد بن عمرو البختري عن سعدان بن نصر عن سفيان بن عيينة عن عمر أنه سمع جابر بن عبد الله يقول لما كان العباس بالمدينة و طلبت الأنصار ثوباً يكسونه فلم يجدوا قميصاً يصلح عليه إلا قميص عبد الله بن أبي فكسوه إياه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Yusran, from Muhammad Bin Amro Al Bakhtari, from Sa'dan Bin Nasr, from Sufyan Bin Uyayna,

'From Umar who heard Jabir Bin Abdullah saying, 'When Al-Abbas was at Al-Medina and the Helpers and sought clothes from the Helpers to cover him, they could not find any shirt to fit upon him except the shirt of Abdullah Bin Ubayy, and he clothed him with it".¹³³

53- ما، الأماالي للشيخ الطوسي بإسناد أخيه دعبيل عن الرضا عن أبيه عن علي بن أبي طالب ع قال قال رسول الله ص احفظوني في عمي العباس فإنه بقيته آتائي.

(The book) 'Al Amaali' of the sheykh Al Tusi, by the chain of the brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Protect me^{-saww} regarding my^{-saww} uncle Al-Abbas, for he is the remainder of my^{-saww} forefathers".¹³⁴

¹³¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 50

¹³² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 51

¹³³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 52

¹³⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 53

54- ماء الأماالي للشيخ الطوسي أبو عمرو عن أحمد بن يوسف البغدادي عن محمد بن إسحاق عن الحسن بن محمد الليثي قال حدثني أبو جعفر المنصور عن أبيه عن جده عن ابن عباس قال قال رسول الله ص من آذى العباس فقد آذاني إنما عم الرجل صينو أبيه.

(The book) 'Al Amaali' of the sheykh al Tusi — Abu Amro, from Ahmad Bin Yusuf Al Ju'fy, from Muhammad Bin Is'haq, from al Hassan Bin Muhammad Al Laysi who said, 'Abu Ja'far Al Mansour narrated to me from his father, from his grandfather,

'From Ibn Abbas who said, 'Rasool Allah ^{saww} said: 'One who hurts Al-Abbas so he has hurt me' ^{saww}. But rather an uncle of the man is a match (just like) his father'.¹³⁵

55- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ح قال: قال رسول الله ص لعلبي و فاطمة و الحسن و الحسين و العباس بن عبد المطلب و عقيل أنا حرب لمن حاربكم و سلم لمن سلمكم.

(The book) 'Uyoon Al-Akhbar Al-Reza ^{asws}, by the chain of Al-Tameemi, from Al-Reza ^{asws}, from his ^{asws} forefathers having said: 'Rasool Allah ^{saww} said to Ali ^{asws}, and (Syeda) Fatima ^{asws}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws}, and Al-Abbas Bin Abdul Muttalib, and Aqeel: 'I ^{saww} am at war to the one who is as war against you, and at peace to the ones who are at peace with you'.¹³⁶

قال الصدوق رحمه الله ذكر العباس و عقيل غريب في هذا الحديث لم أسمع إلا عن محمد بن عمر الجعابي في هذا الحديث.

(Note — Al Sadouq said, 'The mention of Al Abbas and Aeel in this Hadeeth is strange. I have not heard it except from Muhammad Bin Umar Al Ja'aby in this Hadeeth')

56- ن، عيون أخبار الرضا عليه السلام و هذا الإسناد عن النبي ص قال: خير إخواني علي و خير أعمامي حمزة و العباس صينو أبي.

(The book) 'Uyoon Akhbaar Al-Reza ^{asws}' — And by this chains from the Prophet ^{saww} having said: 'The best of my ^{saww} brothers is Ali ^{asws}, and best of my ^{saww} uncles is Hamza ^{asws} and Al-Abbas match (just like) my ^{saww} father'.¹³⁷

57- قب، المناقب لابن شهر آشوب أنشد العباس في النبي ص

مستودع حيث يخصف الورق

أنت و لا مضغة و لا علق

الجم نسرا و أهله الغرق

من قبلها طبت في الظلال و في

ثم هبطت البلاد لا بشر

بل نطفة تركب السفين و قد

(The book) 'Qurb Al Asnaad' — Al Abbas prosed regarding the Prophet ^{saww}, 'One who accepts it (seed of Rasool Allah ^{saww} being good in the shades (of the Paradise) and in the depository (Sulb of Adam ^{as}) when the leaves (of the Paradise) fell off, then you ^{saww} descended to the cities. Neither are you ^{saww} are mortal nor a lump (of flesh) nor a clot (of blood), but a seed

¹³⁵ Bihar Al-Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 54

¹³⁶ Bihar Al-Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 55

¹³⁷ Bihar Al-Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 56

riding the ship (of Noah^{-as}, and you^{-saww} had harnessed Nasra (idol), and its (ship's) people from the drowning.

تنقل من صالب إلى رحم
حتى احتوى بيتك المهيمن من
و أنت لما ولدت أشرق الأرض
فنحن في ذلك الضياء و في
إذا مضى عالم بدا طبق
خندف عليها تحتها النطق
و ضاءت بنورك الأفق
النور و سبل الرشاد نحترق.

You^{-saww} were transferred from a *Sulb* (rib) to a womb when the world turned and a new generation began, until your^{-saww} house contained the dominance from the lofty nobility beneath it was the talk (of the people), and when you^{-saww} were born, the earth shone and the horizons were illuminated by your^{-saww} light. Thus we are in that illumination and permeated in the light and way of the righteous guidance’.

فَقَالَ رَسُولُ اللَّهِ ص لَا يَفْضُضُ اللَّهُ فَاكًا.

Rasool-Allah^{-saww} said: ‘May Allah^{-azwj} silverise your mouth’¹³⁸.

58- لي، الأماالي للصدوق ابن إدريس عن أبيه عن جعفر بن محمد بن مالك عن محمد بن الحسين بن زيد عن محمد بن زياد عن زياد بن المنذر عن سعيد بن جبيرة عن ابن عباس قال: قال علي ع لرسول الله ص يا رسول الله إنك لتحب عقيباً قال إي و الله إني لأحبه حبين حبا له و حبا لحب أبي طالب له و إن و لده لمفتول في محبة و لده فتدمع عليه عيون المؤمنين و تصلي عليه الملائكة الممقرنون

(The book) ‘Al Amaali’ of the sheykh Al Sadouq – Ibn Idrees, from his father, from Ja’far Bin Muhammad bin Malik, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Ziyad bin Al Munzar, from Saeed Bin Jubeyr,

‘From Ibn Abbas who said, ‘Ali^{-asws} said to Rasool-Allah^{-saww}: ‘O Rasool-Allah^{-saww}! You^{-saww} love Aqeel’. He^{-saww} said: ‘Yes, by Allah^{-azwj}, I love him with two loves, a love for him and love for love of Abu Talib^{-as} for him, and that his children would be killed in his love of your^{-asws} children, and the eyes of the Momineen would be filled with tears upon him, and the Angels of Proximity would pray (Salat) upon him’.

ثم بكى رسول الله ص حتى جرت دموعه على صدره ثم قال إلى الله أشكو ما تلقى عترتي من بعدي.

Then Rasool-Allah^{-saww} wept until his^{-saww} tears flowed upon his^{-saww} chest, then he^{-saww} said: ‘I^{-saww} complain to Allah^{-azwj} of what my^{-saww} family would face from after me^{-saww}’¹³⁹.

59- فس، تفسير القمي أبي عن صفوان عن ابن مسكان عن أبي بصير عن أبي جعفر ع قال: نزلت في علي و العباس و شيبه قال العباس أنا أفضل لأن سقاية الحاج بيدي و قال شيبه أنا أفضل لأن حجابة البيت بيدي و قال علي أنا أفضل فإني آمنت قبلكما ثم هاجرت و جاهدت فرضوا برسول الله ص

Tafseer Al Qummi – ‘My father, from Safwan, from Ibn Muskan, from Abu Baseer,

¹³⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 57

¹³⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 58

‘From Abu Ja’far^{-asws} having said: ‘It was Revealed regarding Ali^{-asws}, and Al-Abbas, and Shayba. Al-Abbas said, ‘I am most superior because the pilgrims get quenched by my hands’. And Shayba said, ‘I am most superior because the curtaining of the House (Kabah) is in my hands. And Ali^{-asws} said: ‘I^{-asws} am most superior because I^{-asws} believed before you two did, then I^{-asws} emigrated and fought and Rasool-Allah^{-saww} was pleased’.

فَأَنْزَلَ اللَّهُ أَجْرَ عَظِيمٍ. وَ عَمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ إِلَى قَوْلِهِ إِنَّ اللَّهَ عِنْدَهُ

Allah^{-azwj} Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah [9:19] – up to His^{-azwj} Words: surely Allah, in His Presence is a Mighty Recompense [9:22]**’.¹⁴⁰

60- فس، تفسير القمي أَبِي عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: جَاءَ الْعَبَّاسُ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ انْطَلِقْ تُبَايِعْ لَكَ النَّاسَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أ تَرَاهُمْ فَاعِلُونَ [فَاعِلِينَ] قَالَ نَعَمْ

Tafseer Al Qummi – ‘My father, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan^{-asws} having said: ‘Al-Abbas came to Amir Al-Momineen^{-asws} and said, ‘Let us go and get the people to pledge allegiance to you^{-asws}’. Amir Al-Momineen^{-asws} said to him: ‘Do you see them doing so?’ He said, ‘Yes’.

قَالَ فَأَيُّ قَوْلِ اللَّهِ أَمْ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ أَيَّ اخْتَبَرْنَا هُمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ.

He^{-asws} said: ‘So when would be the Words of Allah^{-azwj}: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. - i.e. Examined them, So Allah will Make known those who are truthful and He will Make known the liars [29:3]**’.¹⁴¹

61- فس، تفسير القمي أَبِي عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ إِنَّ ابْنَ عَبَّاسٍ بَزَعُمُ أَنَّهُ يَعْلَمُ كُلَّ آيَةٍ نَزَلَتْ فِي الْقُرْآنِ فِي أَيِّ يَوْمٍ نَزَلَتْ وَ فِي مَنَ نَزَلَتْ

Tafseer Al Qummi – ‘My father, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamani, from Abu Al Tufayl,

‘From Abu Ja’far^{-asws} having said: ‘A man came to my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} and said to him^{-asws}, ‘Ibn Abbas is alleging that he knows every Verse Revealed in the Quran, and in which day it was Revealed, and regarding who is was Revealed’.

فَقَالَ أَبِي ع سَلَهُ فِي مَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا وَ فِي مَنَ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ وَ فِي مَنَ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا

¹⁴⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 59

¹⁴¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 60

My^{-asws} father^{-asws} said: ‘Ask him regarding who it was Revealed: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**, and regarding who it was Revealed: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**; and regarding whom was it Revealed: **O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]**?’

فَأَتَاهُ الرَّجُلُ فَسَأَلَهُ فَقَالَ وَدِدْتُ أَنَّ الَّذِي أَمَرَكَ بِهَذَا وَاجْهَنِي بِهِ فَأَسْأَلُهُ عَنِ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ وَ مَتَى خَلَقَ وَ كَمْ هُوَ وَ كَيْفَ هُوَ

The man went to him and asked him. He said, ‘I wish you to go to the one^{-asws} who instructed you with this, and have an encounter with him^{-asws}, so ask him about the Throne – where did Allah^{-azwj} Create it, and when was it Created, and How much (size) is it, and how is it (in description)?’

فَانصَرَفَ الرَّجُلُ إِلَى أَبِي ع فَقَالَ أَبِي ع فَهَلْ أَجَابَكَ بِالآيَاتِ قَالَ لَا قَالَ أَبِي لَكِنْ أُجِيبُكَ فِيهَا بِعِلْمٍ وَ نُورٍ غَيْرِ الْمُدْعَى وَ لَا الْمُتَحَلِّ

The man came to my^{-asws} father^{-asws}, and my^{-asws} father^{-asws} said: ‘So, did he answer you regarding the Verses?’ He said, ‘No’. My^{-asws} father^{-asws} said: ‘But, I^{-asws} will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

أَمَّا قَوْلُهُ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَصْلُ سَبِيلًا فَفِيهِ نَزَلَ وَ فِي أَبِيهِ وَ أَمَّا قَوْلُهُ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُمْ أَنْ أَنْصَحَ لَكُمْ فَبِي أَبِيهِ نَزَلَتْ وَ أَمَّا الْآخَرَى فَبِي أَبِيهِ نَزَلَتْ

As for His^{-azwj} Words: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]** – so it was Revealed regarding him and regarding his father. And as for His^{-azwj} Words: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**, so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

وَ فِينَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ وَ سَيَكُونُ ذَلِكَ مِنْ نَسَلِنَا المُرَابِطُ وَ مِنْ نَسَلِهِ المُرَابِطُ.

And regarding us^{-asws}, and the steadfastness has not happened, what which we^{-asws} are Commanded with, and that steadfastness would be happening from our^{-asws} lineage, and from his lineage would be the stalling”.¹⁴²

~~62 - الإِسْتِيَاابُ، لِابْنِ عَبَّادٍ الرَّبِيِّ رَوَى ابْنُ عَبَّاسٍ وَ أَنَسُ بْنُ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قُحِرَ أَهْلُ الْمَدِينَةِ اسْتَسْقَى بِالْحَبَابِ قَالَ أَبُو عُمَرَ وَ كَانَ سَبَبَ ذَلِكَ أَنَّ الْأَرْضَ أَجْدَبَتْ إِجْدَاباً شَدِيداً عَلَى عَهْدِ عُمَرَ سَنَةَ سَبْعِ عَشْرَةَ~~

~~(The book) ‘Al Istiyaab’ of Ibn al Birr — ‘It is reported from Ibn Abbas and Anas Bin Malik (famous fabricator) — Umar Bin Al Khattab, when there was drought with the people of Al-Medina, quenched (the people) with Al Abbas. Abu Umar said, ‘And the reason of what was that the land had dried with severe drying in the ear of Umar in the year seventeen.~~

¹⁴² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 61

فَقَالَ كَعْبُ بْنُ بَنِي إِسْرَائِيلَ كَانُوا إِذَا قُرِحُوا وَ أَصَابَتْهُمْ مِثْلُ هَذَا اسْتَسْتَمُوا بِحَصْبَةِ الْأَنْبِيَاءِ فَقَالَ عُمَرُ هَذَا عَمُّ النَّبِيِّ ص وَ سِنُّ أَبِيهِ وَ سَيِّدُ بَنِي هَاشِمٍ فَمَضَى إِلَيْهِ عُمَرُ فَشَكَا إِلَيْهِ مَا فِيهِ النَّاسُ ثُمَّ صَعِدَ الْمِنْبَرَ وَ مَعَ الْعَبَّاسُ

Ka'ab said, 'When the children of Israel had drought and they were afflicted with the like of this, they prayed for rain with a party of the Prophets^{as}'. Umar said, 'This is an uncle of the Prophet^{sawww}, and a match of his^{sawww} father^{as}, and chief of the Clan of Hashim^{as}'. So Umar went to him and complained to him what the people were in. Then he ascended the pulpit and Al-Abbas was with him.

فَقَالَ اللَّهُمَّ إِنَّا قَدْ تَوَجَّهْنَا إِلَيْكَ بِعَمِّ نَبِيِّنَا وَ سِنِّ أَبِيهِ فَاسْتَجِبْنَا الْعَيْتَ وَ لَا تَجْعَلْنَا مِنَ الْفَائِظِينَ

He said, 'O Allah^{azwj}! We have diverted to you an uncle of our Prophet^{sawww} and a match (just like) his^{sawww} father^{as}, so bring us the rain and do not make us to be from the despairing ones'.

ثُمَّ قَالَ يَا أَبَا الْفَضْلِ ثُمَّ فَادَعُ اللَّهَ فَصَلِّ الْعَبَّاسُ فَقَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ اللَّهُمَّ إِنَّ عِنْدَكَ سَحَابًا وَ عِنْدَكَ مَاءً فَانْشُرِ السَّحَابَ ثُمَّ أَنْزِلِ الْمَاءَ مِنِّي عَيْنَنَا فَاشْبُدْ بِهِ الْأُصْنَافَ وَ أَطْلِقْ بِهِ الْقُرْعَ وَ أَوْرِ بِهَ الضَّرْعَ اللَّهُمَّ إِنَّا لَمْ نُتَوَلَّ إِلَّا بِذَنْبٍ وَ لَمْ تَكْشِفْهُ إِلَّا بِتَوْبَةٍ وَ قَدْ تَوَجَّهَ الْقَوْمُ بِإِيَّاكَ فَاسْتَجِبْنَا الْعَيْتَ

Then he said, 'O Abu Al-Fazl! Arise and supplicate to Allah^{azwj}!' Al-Abbas stood up and said after having praised Allah^{azwj} and extolled upon Him^{azwj}, 'O Allah^{azwj}! The clouds are with You^{azwj} and water is with You^{azwj}. So, Spread out, then Send down the water from it upon us, and strengthen the roots by it, and prolong the branches by it, and fill the udders (of animals) by it. O Allah^{azwj}! You^{azwj} do not Send a calamity except due to sins and do not Remove it except by repentance, and the people have diverted to You^{azwj} through me, so Quench us the rain.

اللَّهُمَّ شَفِّعْنَا فِي أَنْفُسِنَا وَ أَهْلِ بَيْتِنَا اللَّهُمَّ إِنَّا شَفَعْنَا عَمْرًا لَا يُنْطِقُ مِنْ بَحَائِبِنَا وَ أَنْعَمْنَا اللَّهُمَّ اسْتَجِبْنَا سَأْلًا وَادِعَا نَائِمًا طَبِئًا سَخَا حَامًا اللَّهُمَّ لَا تَرْجُو إِلَّا إِلَيْنَاكَ وَ لَا تَدْعُو خَيْرَكَ وَ لَا تَرْجُبْ إِلَّا إِلَيْنَاكَ

O Allah^{azwj}! Intercede for us regarding ourselves and our families. O Allah^{azwj}! Interceded for the ones from our animals who cannot speak and our cattle. O Allah^{azwj}! Quench us by Quenching our valleys, beneficial, consecutive rain, generally. O Allah^{azwj}! We do not hope except in You^{azwj}, nor do we call upon except You^{azwj}, nor are we desirous except to You^{azwj}.

اللَّهُمَّ إِلَيْكَ تَشْكُرُ جَمْعَ كُلِّ بَاحِجٍ وَ عُرَى كُلِّ عَارٍ وَ حَزَفَ كُلِّ خَائِفٍ وَ ضَعْفَ كُلِّ ضَعِيفٍ فِي دُعَائِهِ كَثِيرٍ

O Allah^{azwj}! We complain to You^{azwj} of the hunger of every hungry one, and nakedness of every naked one, and fear of every fearful one, and weakness of every weak one in many supplications'.

وَ هَذِهِ الْأَقْفَاظُ كُلُّهَا لَمْ يَجْمَعْ فِي حَدِيثٍ وَاحِدٍ وَ لَكِنَّهَا سَاءَتْ فِي أَحَادِيثَ جَمَعْتُهَا وَ احْتَصَرْتُهَا

And these are the words, all of them, not having come in one Hadeeth, but these came in all the Ahadeeth, and they have been made brief.

قَالَ فَأَرْجَتْ السَّمَاءَ عَزَائِلًا وَ اسْتَصَبَّتِ الْأَرْضُ فَقَالَ عُمَرُ هَذِهِ وَ اللَّهُ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْمَكَانُ مِنْهُ

He said, 'The sky loosened its water and the land was turned green. Umar said, 'By Allah^{-azwj}! This is the means to Allah^{-azwj} and the position from Him^{-azwj}'.¹⁴³

63- ل، الخصال أبي عن سعدٍ عن ابنِ عيسى عن البرنظيِّ عن ابنِ حُميدٍ عن أبي بصيرٍ عن أبي جعفرٍ ع قال سِعْتُهُ يَقُولُ رَحِمَ اللهُ الْأَخْوَاتِ مِنْ أَهْلِ الْجَنَّةِ فَسَمَّاهُنَّ أَسْمَاءُ بِنْتُ عُمَيْسِ الْمُتَعَمِّيَّةِ وَكَانَتْ تَحْتَ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ سَلَمَى بِنْتُ عُمَيْسِ الْمُتَعَمِّيَّةِ وَكَانَتْ تَحْتَ حَزْرَةَ وَ حَسَّ مِنْ بَنِي هِلَالٍ مَيْمُونَةَ بِنْتُ الْحَارِثِ كَانَتْ تَحْتَ النَّبِيِّ ص وَ أُمُّ الْفَضْلِ عِنْدَ الْعَبَّاسِ وَ اسْمُهَا هِنْدٌ وَ الْعُمَيْصَاءُ أُمُّ خَالِدِ بْنِ الْوَلِيدِ وَ عُرَّةُ كَانَتْ فِي تَقْيِيفِ عِنْدَ الْحِجَّاجِ بْنِ غِلَازٍ وَ حَمِيدَةَ لَمْ يَكُنْ لَهَا عَقِبٌ.

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Ibn Isa, from Al bazanty, from Ibn Humeyd, from Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'May Allah^{-azwj} have Mercy on the sister from the people of the Paradise'. He^{-asws} named them as being Asma Bint Umeyr Al-Khas'amiya, and she was under Ja'far^{-asws} Bin Abu Talib^{-asws}, and Salma Bint Umeyr Al-Khas'amiya, and she was under Hamza^{-asws}, and five from the clan of Hilal – Maymuna Bint al Haris, she was under the Prophet^{-saww}, and Umm Al-Fazl with Al-Abbas, and her name is Hind, and Al-Gumeysa mother of Khalid Bin Al Waleed, and Garwa who was among Saqeef with Al Hajjaj Bin Gilaz, and Hameeda, there was no posterity for her".¹⁴⁴

64- به، من لا يحضره الفقيه روي أنه هبط جبرئيل ع على رسول الله ص و عليه قباء أسود و منطقتة فيها خنجر فقال يا جبرئيل ما هذا الزي فقال زي و ولد عمك العباس

(The book) 'Man La Yahzar Al Faqeeh' – 'It is reported that Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and there was a black cloak upon him^{-as}, and a belt wherein was a knife. He^{-saww} said: 'O Jibraeel^{-as}! What is this uniform?' He^{-as} said: 'Uniform of the children of your^{-saww} uncle Al-Abbas'.

فخرج النبي ص إلى العباس فقال يا عم ويل لولدي من ولدك فقال يا رسول الله أ فأجبت نفسي قال جزي القلم بما فيه.

The Prophet^{-saww} went out to Al-Abbas and said: 'O Uncle! Woe would be for my^{-saww} children from your children!' He said, 'O Rasool-Allah^{-saww}! Shall I castrate myself?' He^{-saww} said: 'The Pen has flowed with what is regarding it".¹⁴⁵

65- كتاب الطرف، لسيّد عليّ بن طاوس نقلًا عن كتاب الوصية لعيسى بن المُستنقَد قال: دعا رسول الله ص العباس عند موته فحلا به و قال له يا أبا الفضل اعلم أنّ من احتجاج ربي عليّ تبليغي الناس عامّة و أهل بيتي خاصّة ولأية عليّ ع فمن شاء فليؤمن و من شاء فليكفر

Kitab Al Turf of the Seyyid ali Bin Tawus, copying from Kitab Al Wasiya of Isa Bin Al Mustafad who said,

'Rasool-Allah^{-saww} called Al-Abbas during his^{-ra} death and was along with him^{-ra}, and said to him^{-ra}: 'O Abu Al fazl! Know that from the Argumentations of my^{-saww} Lord^{-azwj} upon me^{-saww} (on the Day of Qiyamah) would be whether I^{-saww} have delivered to the people generally and

¹⁴³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 62

¹⁴⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 63

¹⁴⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 64

my^{-saww} family in particular about the Wilayah of Ali^{-asws}. So, the one who likes, let him believe and one who (does not) like, let him disbelieve.

يَا أَبَا الْفَضْلِ جَدِّدْ لِلْإِسْلَامِ عَهْدًا وَ مِيثَاقًا وَ سَلِّمْ لِرُؤْيِي الْأَمْرِ إِفْرَتَهُ وَ لَا تَكُنْ كَمَنْ يُعْطِي بِلِسَانِهِ وَ يَكْفُرُ بِقَلْبِهِ يُشَاقِقِي فِي أَهْلِ بَيْتِي وَ يَتَّقَدُّهُمْ وَ يَسْتَأْوِرُ عَلَيْهِمْ وَ يَتَسَلَّطُ عَلَيْهِمْ لِئِدْلَ قَوْمًا أَعَزَّهُمُ اللَّهُ وَ لِيَعِزَّ قَوْمًا لَمْ يَبْلُغُوا وَ لَا يَبْلُغُونَ مَا مَدُّوا إِلَيْهِ أَعْيُنُهُمْ

O Abu Al Fazl! Renew the pact and covenant for Al-Islam to the Guardian of the command of his^{-asws} emirate, and do not become like the one who obeys with his tongues and disbelieves with his heart troubling me^{-saww} regarding the People^{-asws} of my^{-saww} Household, and putting them (others) forward plotting against them^{-asws} and overcoming upon them^{-asws} in order to humiliate a people whom Allah^{-azwj} has Honoured, and in order to honour a people (Allah^{-azwj} has Humiliated). Neither will they reach, nor would they be reaching what they are stretching their eyes to.

يَا أَبَا الْفَضْلِ إِنَّ رَبِّي عَهْدَ إِلَيَّ عَهْدًا أَمَرَنِي أَنْ أُبَلِّغَهُ الشَّاهِدَ مِنَ الْإِنْسِ وَ الْجِنِّ وَ أَنْ أَمُرَ شَاهِدَهُمْ أَنْ يُبَلِّغُوا عَائِيَهُمْ

O Abu Al Fazal! My^{-saww} Lord^{-azwj} Pacted a pact to me^{-saww} Commanding me^{-saww} and I^{-saww} should deliver to the ones present, from the human being and the Jinn, and that I^{-saww} should order their present ones to deliver to their absent ones.

فَمَنْ صَدَّقَ عَلَيَّأ وَ وَاوَزَهُ وَ أَطَاعَهُ وَ نَصَرَهُ وَ قَبِلَهُ وَ أَدَّى مَا عَلَيْهِ مِنَ الْفَرَائِضِ لِلَّهِ فَقَدْ بَلَّغَ حَقِيقَةَ الْإِيمَانِ وَ مَنْ أَبِي الْفَرَائِضَ فَقَدْ أَحْبَطَ اللَّهُ عَمَلَهُ حَتَّى يَلْقَى اللَّهَ وَ لَا حُجَّةَ لَهُ عِنْدَهُ

So, the one who ratifies Ali^{-asws} and backs him^{-asws} and obeys him^{-asws} and helps him^{-asws} and accepts him^{-asws} and fulfils what is upon him from the Obligations of Allah^{-azwj}, so he has reached the reality of the Eman, and one who refuses the Obligations so Allah^{-azwj} has Confiscated his deeds until he meets Allah^{-azwj} and there would be no argument for him in His^{-azwj} Presence.

يَا أَبَا الْفَضْلِ فَمَا أَنْتَ قَائِلٌ قَالَ قَبِلْتُ مِنْكَ يَا رَسُولَ اللَّهِ وَ آمَنْتُ بِمَا جِئْتُ بِهِ وَ صَدَّقْتُ وَ سَلَّمْتُ فَاشْهَدْ عَلَيَّ.

O Abu Al-Fazl! So, what are you saying?’ He said, ‘I accept from you^{-saww}, O Rasool-Allah^{-saww}, and believe in whatever you^{-saww} have come with, and ratify and submit, so bear witness upon me’¹⁴⁶.

¹⁴⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 65

CHAPTER 6 – MISCELLANEOUS REGARDING THE STORY OF HIS^{-saww} FRIENDS BEFORE THE PROPHET-HOOD

1- ب، قرب الإسناد السِنْدِيُّ بِنُ مُحَمَّدٍ عَن صَفْوَانَ الْجَمَّالِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ رَسُولُ اللَّهِ ص عَلَى رَجُلٍ فِي الْجَاهِلِيَّةِ فَأَكْرَمَهُ فَلَمَّا بُعِثَ مُحَمَّدٌ ص قِيلَ لَهُ يَا فُلَانُ مَا تَدْرِي مَنْ هَذَا النَّبِيُّ الْمُبْعُوثُ قَالَ لَا قَالُوا هَذَا الَّذِي نَزَلَ بِكَ يَوْمَ كَذَا وَ كَذَا فَأَكْرَمْتَهُ فَأَكَلَ كَذَا وَ كَذَا

(The book) 'Qurb Al Asnaad' – 'Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} descended (as a guest) to a man during the pre-Islamic period, and he honoured him^{-saww}. When Muhammad^{-saww} was Sent, it was said to him, 'O so and so! What do you know of this Prophet^{-saww}, the Sent one?' He said, 'No (nothing)'. They said, 'This is the one who descended (as a guest) with you on such and such day and you honoured him^{-saww}, and he^{-saww} ate such and such'.

فَخَرَجَ حَتَّى أَتَى رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ تَعْرِفُنِي فَقَالَ مَنْ أَنْتَ قَالَ أَنَا الَّذِي نَزَلْتَ بِي يَوْمَ كَذَا وَ كَذَا فِي مَكَانٍ كَذَا وَ كَذَا فَأَطْعَمْتُكَ كَذَا وَ كَذَا فَقَالَ مَرْحَبًا بِكَ سَلْنِي قَالَ تَمَانِينَ ضَائِنَةً بِرُغَائِمَا

He went out until he came to Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! Do you^{-saww} recognise me?' He^{-saww} said: 'Who are you?' He said, 'I am the one you^{-saww} descended with on such and such day in such and such place, and I fed you^{-saww} such and such'. He^{-saww} said: 'Welcome to you! Ask me^{-saww}'. He said, 'Eighty lambs with their pasture'.

فَأَطْرَقَ رَسُولُ اللَّهِ ص سَاعَةً ثُمَّ أَمَرَ لَهُ بِمَا سَأَلَ ثُمَّ قَالَ لِلْقَوْمِ مَا كَانَ عَلَى هَذَا الرَّجُلِ أَنْ يَسْأَلَ سُؤَالَ عَجُوزِ بَنِي إِسْرَائِيلَ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا سُؤَالُ عَجُوزِ بَنِي إِسْرَائِيلَ

Rasool-Allah^{-saww} lowered his^{-saww} head for a while, then ordered for him with what he had asked, then said to a people, 'What was upon this man that he did not ask the demand of the old man of the children of Israel?' They said, 'O Rasool-Allah^{-saww}! And what is the demand of the (old man of) children of Israel?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَيَّ مُوسَى ع أَنْ يَجْعَلَ عِظَامَ يُوسُفَ ع فَسَأَلَ عَنْ قَبْرِهِ فَبَجَاءَهُ شَيْخٌ فَقَالَ إِنْ كَانَ أَحَدٌ يَعْلَمُ فَمَلَانَةٌ فَأَرْسَلْنَا إِلَيْهَا فَبَجَاءَتْ فَقَالَ أ تَعْلَمِينَ مَوْضِعَ قَبْرِ يُوسُفَ فَقَالَتْ نَعَمْ قَالَ فَدَلِّبِي عَلَيْهِ وَ لَكَ الْجَنَّةُ

He^{-saww} said: 'Allah^{-azwj} the Exalted Revealed to Musa^{-as} to carry the bones of Yusuf^{-as}. So, he^{-as} asked (the whereabouts) of his^{-as} grave. He^{-as} came to an old man. He said, 'If there is anyone who knows, it is so and so woman'. He^{-as} sent for her, and she came. He^{-as} said: 'Do you know the place of the grave of Yusuf^{-as}? She said, 'Yes'. He^{-saww} said: 'Point upon it to me^{-as} and the Paradise would be for you'.

قَالَتْ لَا وَ اللَّهُ لَا أَدُلُّكَ عَلَيْهِ إِلَّا أَنْ تُحْكِمَنِي قَالَ وَ لَكَ الْجَنَّةُ قَالَتْ لَا وَ اللَّهُ لَا أَدُلُّكَ عَلَيْهِ حَتَّى تُحْكِمَنِي

She said, 'No, by Allah^{-azwj}, I will not point upon it unless if you^{-as} give me the decision (of what would be for me)'. He^{-as} said: 'And for you would be the Paradise'. She said, 'No, by Allah^{-azwj}, I will not point upon it until you^{-as} give me the decision'.

قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ مَا يَعْظُمُ عَلَيْكَ أَنْ تُحْكَمَهَا قَالَ فَذَلِكَ حُكْمُكَ قَالَتْ أَحْكُمْ عَلَيْكَ أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تُكُونُ فِيهَا

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed to him^{-as}: "What is so bulky upon you^{-as} if you^{-as} were to give her the decision?". He^{-as} said: 'The decision is for you'. She said, 'I decide upon you^{-as} that I should happen to be with you^{-as} in your^{-as} ranks which you^{-as} happen to be in'.

قَالَ ص فَمَا كَانَ عَلَى هَذَا أَنْ يَسْأَلَنِي أَنْ يَكُونَ مَعِيَ فِي الْجَنَّةِ.

He^{-sawww} said: 'So what was upon this (man) that he did not ask me^{-sawww} to become with me^{-sawww} in the Paradise?'.¹⁴⁷

كا، الكافي علي عن أبيه عن ابن محبوب عن جميل بن صالح عن يزيد الكناسي عن أبي جعفر ع مثله إلا أن فيه أنه قال أسألك مائتي شاة برعانتها.

Al Kafi – Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Yazeed Al Kunasy,

'From Abu Ja'far^{-asws} – similar to it except that in it he (the man) said, 'I ask you^{-sawww} for two hundred sheep with their pasture'.¹⁴⁸

3- كا، الكافي محمد بن يحيى عن موسى بن جعفر البغدادي عن عبيد الله بن عبد الله عن واصل بن سليمان عن عبد الله بن سنان عن أبي عبد الله ع قال: كان للبي ص خليط في الجاهلية فلما بُعث ص لقبه خليطه فقال للبي ص جزاك الله من خليط خيراً فقد كنت نواتي و لا تماري فقال له البي ص و أنت جزاك الله من خليط خيراً فإنك لم تكن ترد رجلاً و لا تمسك ضمراً.

Al Kafi – Muhammad Bin Yahya, from Musa Bin Ja'far Al Baghdady, from Ubeydullah Bin Abdullah, from Wasil Bin Suleyman, from Abdullah Sinan,

'From Abu Abdullah^{-asws} having: 'There used to be for the Prophet^{-sawww}, a social contact during the pre-Islamic period. When he^{-sawww} was Sent (Declared his^{-sawww} Prophet-hood), his^{-sawww} social contact met him^{-sawww}. He said to the Prophet^{-sawww}, 'May Allah^{-azwj} Recompense you^{-sawww} with goodness, because as a compassion you^{-sawww} agreed and did not argue'. The Prophet^{-sawww} said to him: 'And you, may Allah^{-azwj} Recompense you with goodness, from a social contact, for you never rejected a profit nor did you grit your teeth (be harsh)'.¹⁴⁹

4- كا، الكافي العدة عن سهل و أحمد بن محمد معاً عن ابن محبوب عن ابن عميرة عن الحضرمي عن أبي عبد الله ع قال: كانت العرب في الجاهلية على فرقتين الخيل و الحمس فكانت الحمس فرساً و كانت الخيل سائر العرب فلم يكن أحد من الخيل إلا و له حرمي من الحمس و من لم يكن له حرمي من الحمس لم يترك يطوف بالبيت إلا عزباناً

¹⁴⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 6 H 1

¹⁴⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 6 H 2

¹⁴⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 6 H 3

Al Kafi – The number, from Sahl, and Ahmad Bin Muhammad both together, from Ibn Mahboub, from Ibn Aameyra, from Al Hazramy

‘From Abu Abdullah^{-asws} having said: ‘During the pre-Islamic period the Arabs were upon two sects – Al Hull and Al Hums. Al Hums were Quraysh and Al Hull were the rest of the Arabs. There did not happen to be anyone from Al Hull except and for him was an Ihraam for him from Al Hums, and one who did not happen to have an Ihraam from Al Hums did not leave performing Tawaaf of the House (Kabah) except naked.

وَكَانَ رَسُولُ اللَّهِ ص حَرَمِيًّا لِعِيَاضِ بْنِ حِمَارِ الْمُجَاشِعِيِّ وَكَانَ عِيَاضٌ رَجُلًا عَظِيمَ الْخَطْرِ وَكَانَ قَاضِيًا لِأَهْلِ عُكَاظٍ فِي الْجَاهِلِيَّةِ فَكَانَ عِيَاضٌ إِذَا دَخَلَ مَكَّةَ أَلْفَى عَنْهُ ثِيَابَ الدُّنُوبِ وَ الرَّجَاسَةِ وَ أَخَذَ ثِيَابَ رَسُولِ اللَّهِ ص لِطَهْرِهَا فَلَبَسَهَا فَطَافَ بِالْبَيْتِ ثُمَّ يَرُدُّهَا عَلَيْهِ إِذَا فَرَعَ مِنْ طَوَافِهِ

And Rasool-Allah^{-saww} had an Ihraam for Ayaz Bin Himar Al-Mujashie, and Ayaz was a man of large body, and he was a judge of the people of Ukaz during the pre-Islamic period, and it was so that whenever Ayaz would enter Makkah, he would cast off his clothes of sins and filth, and take the clothes of Rasool-Allah^{-saww} and wear it. Then he would perform Tawaaf of the House (Kabah), then return them to him^{-saww} when he was free from his^{-saww} Tawaaf.

فَلَمَّا أَنْ ظَهَرَ رَسُولُ اللَّهِ ص أَنَاةُ عِيَاضٍ بِهَدِيَّةٍ فَأَبَى رَسُولُ اللَّهِ ص أَنْ يَقْبَلَهَا وَقَالَ يَا عِيَاضُ لَوْ أَسَلَمْتَ لَقَبِلْتُ هَدِيَّتَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَى لِي زَيْدَ الْمُشْرِكِينَ ثُمَّ إِنَّ عِيَاضًا بَعْدَ ذَلِكَ أَسَلَمَ وَ حَسَنَ إِسْلَامُهُ فَأَهْدَى إِلَى رَسُولِ اللَّهِ ص هَدِيَّةً فَقَبِلَهَا مِنْهُ.

When Rasool-Allah^{-saww} appeared, Ayaz came to him^{-saww} with a gift, but Rasool-Allah^{-saww} refused to accept it and said: ‘O Ayaz! If you had become a Muslim, I would have accepted your gift. Allah^{-azwj} Mighty and Majestic has Refused me^{-saww} the scum of the Polytheists’. Then after that, Ayaz became a Muslim and his Islam was good, and he gifted a gift to Rasool-Allah^{-saww}, and he^{-saww} accepted it from him^{-saww}’.¹⁵⁰

5- دَعَاوَاتِ الرَّأُوْنِدِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا سُئِلَ شَيْئًا فَأَرَادَ أَنْ يَقْبَلَ قَالَ نَعَمْ وَ إِذَا أَرَادَ أَنْ لَا يَقْبَلَ سَكَتَ وَ كَانَ لَا يَقُولُ لَشَيْءٍ لَا

(The book) ‘Dawaat’ of Al-Rawandy – ‘From Amir Al-Momineen^{-asws} having said: ‘The Prophet^{-saww} was such that whenever he^{-saww} was asked anything and he^{-saww} intended to do it, would say, ‘Yes’, and when he^{-saww} intended not to do it, would be silent, and he^{-saww} was not saying ‘no’ to anything.

فَأَتَاهُ أَعْرَابِيٌّ فَسَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ فَقَالَ ص كَهَيْئَةِ الْمُسْتَرْسِلِ مَا شِئْتَ يَا أَعْرَابِيٌّ فَعُلْنَا الْآنَ يَسْأَلُ الْجَنَّةَ فَقَالَ الْأَعْرَابِيُّ أَسْأَلُكَ نَافَقَةً وَ رَحْلَهَا وَ زَادَ قَالَ لَكَ ذَلِكَ

A Bedouin came to him^{-saww} and asked him^{-saww}, and he^{-saww} was silent. Then he asked him^{-saww} (again), and he^{-saww} was silent. Then he asked him^{-saww} (again), and he^{-saww} was silent. He^{-saww} said: ‘Like the relaxed body, whatever you like, O Bedouin. We^{-saww} say: ‘Now he will ask for the Paradise’. The Bedouin said, ‘I ask you for a camel and its saddle and provision’. He^{-saww} said: ‘That will be for you’.

¹⁵⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 6 H 4

ثُمَّ قَالَ ص كَمْ بَيْنَ مَسْأَلَةِ الْأَعْرَابِيِّ وَ عَجُوزِ بَنِي إِسْرَائِيلَ ثُمَّ قَالَ إِنَّ مُوسَى لَمَّا أُمِرَ أَنْ يَقْطَعَ الْبَحْرَ.

Then he^{-saww} said: 'How much (remoteness) is between the asking of the Bedouin and the old woman of the children of Israel'. Then he^{-saww} said: 'When Musa^{-as} ordered, the sea was cut for him^{-as}'.¹⁵¹

¹⁵¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 6 H 5

CHAPTER 7 – HIS-^{saww} CHARITIES AND HIS-^{saww} ENDOWMENTS

1- ما، الأماي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِيهِ قَالَ: عَرَضَ فِي نَفْسِ عَمَرَ بْنِ عَبْدِ الْعَزِيزِ شَيْءٌ مِنْ فَدَكٍ فَكَتَبَ إِلَى أَبِي بَكْرٍ وَهُوَ عَلَى الْمَدِينَةِ أَنْظِرْ سِتَّةَ آلَافِ دِينَارٍ فَرَدَّ عَلَيْهَا غَلَّةَ فَدَكٍ أَرْبَعَةَ آلَافِ دِينَارٍ فَأَقْسَمَهَا فِي وُلْدِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُمْ مِنْ بَنِي هَاشِمٍ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is’haq, from Abdullah Bin Abu Bakr Bin Amro bin Hazm, from his father who said,

‘Something presented within the self of Umar Bin Abdul Aziz about fadak, so he wrote to Abu Bakr (Bin Amro Bin Hazam), and he was a governor upon Al-Medina, ‘Resort to four thousand Dinars, and increase upon it the crop of Fadak, four thousand Dinars and distribute it among the children of (Syeda) Fatima-^{asws}, may Allah-^{azwj} be Pleased from them-^{asws}, from the Clan of Hashim-^{as}’.

وَكَانَتْ فَدَكُ لِلنَّبِيِّ صِ حَاصَّةً فَكَانَتْ بِمَاءٍ لَمْ يُوجِفْ عَلَيْهَا بِحَيْثُ وَلَا رِكَابٍ

(He the narrator said), ‘And Fadak was for the Prophet-^{saww} in particular, and it was from what neither attacked upon by horses (cavalry) nor riders (infantry)’.

قَالَ وَكَانَتْ لِلنَّبِيِّ صِ أَمْوَالٌ سَمَّاهَا مِنْهَا الْعَوَافُ وَ بَرْقَطُ وَ الْمَيْسَبُ وَ الْكَلَا وَ حَسْنَا وَ الصَّانِعَةُ وَ بَيْتُ أُمِّ إِبْرَاهِيمَ فَأَمَّا الْعَوَافُ فَمِنْ سَهْمِهِ مِنْ بَنِي قُرَيْظَةَ.

He (the narrator) said, ‘And for the Prophet-^{saww} was the wealth from it (walled gardens) called Al-Awaaf, and Burqat, and Al-Meesab, and Al-kala, and Hsna, and Al-Saniya, and house of Umm Ibrahim (Mariah). As for Al-Awaf, so it is from his-^{saww} share from the clan of Qureyza’¹⁵².

2- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن الحيطان السبعة فقال كانت ميراثاً من رسول الله ص وقف وكان رسول الله ص يأخذ منها ما ينفق على أضيافه والنائبه يلزمه فيها فلما قبض جاء العباس يخاصم فاطمة ع فشهد علي ع وعيره أمها وقت وهي الدلال والعواف والحسنى والصافية وما لأم إبراهيم والميسب وبرقة.

(The book) ‘Al Qurb Al Asnaad – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza-^{asws} about the seven orchards (of Fadak). He-^{asws} said: ‘They were an inheritance from Rasool-Allah-^{saww}, dedicated (Waqf), and Rasool-Allah-^{saww} used to take from these what he-^{saww} spent on his-^{saww} guests, and the caretaker was residing therein. When he-^{saww} passed away, Al-Abbas came contending (Syeda) Fatima-^{asws}, so Ali-^{asws} and others testified that these are dedicated (for her-^{asws}) – and these are Al-Dalal, and Al-Awaf, and Al-

¹⁵² Bihar Al-Anwaar – V 22, The book of our Prophet-^{saww}, P 4 Ch 7 H 1

Hasna, and Al-Safiya, and what was for Umm Ibrahim (Mariah), and Al-Mayshab, and Burqat”¹⁵³.

3- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي و محمد بن مسلم عن أبي عبد الله ع قال سألتنا عن صدقة رسول الله ص و صدقة فاطمة ع قال صدقتُهُما ليني هاشم و بني المطلب.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, they (two narrators) said, ‘We asked him^{-asws} about the charities of Rasool-Allah^{-saww} and charities of (Syeda) Fatima^{-asws} He^{-asws} said: ‘Their^{-asws} charities are for the Clan of Hashim and Clan of Al-Muttalib”¹⁵⁴.

4- كا، الكافي علي عن أبيه عن ابن أبي نجران عن عاصم بن محمد عن إبراهيم بن أبي يحيى المدني عن أبي عبد الله ع قال: الميثب هو الذي كاتب رسول الله ص عليه سلمان فأفأه الله على رسوله فهو في صدقاتهما.

Al Kafi – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Ibrahim Bin Abu Yahya Al Madany,

‘From Abu Abdullah^{-asws} having said: ‘Al-Mayshab, it is which Rasool-Allah^{-saww} contracted Salman^{-ra} upon it, and Allah^{-azwj} Endowed it upon His^{-azwj} Rasool^{-saww}, so it is from her^{-asws} charities”¹⁵⁵.

5- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن فضال عن أحمد بن عمر عن أبيه عن أبي مريم قال: سألت أبا عبد الله ع عن صدقة رسول الله ص و صدقة علي ع فقال هي لنا حلال و قال إن فاطمة جعلت صدقتها ليني هاشم و بني المطلب.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ahmad bin Umar, from his father, from Abu Maryam who said,

‘I asked Abu Abdullah^{-asws} about the charity of Rasool-Allah^{-saww} and charity of Ali^{-asws}. He^{-asws} said: ‘It is Permissible for us^{-asws}. And he^{-asws} said: ‘(Syeda) Fatima^{-asws} made her^{-asws} charity to be for the Clan of Hashim^{-as} and Clan of al Muttalib^{-asws}”¹⁵⁶.

6- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن أبي الحسن الثاني ع قال: سألتني عن الحيطان السبعة التي كانت ميراث رسول الله ص لفاطمة ع فقال لا إنما كانت وفقاً فكان رسول الله ص يأخذ إليه منها ما ينفق على أضيافه و التابعة تلزمه فيها

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad,

‘From Abu Al-Hassan^{-asws} the 2nd, he (the narrator) said, ‘I asked him^{-asws} from the seven orchards which were an inheritance of Rasool-Allah^{-saww} for (Syeda) Fatima^{-asws}. He^{-asws} said: ‘But rather these were dedicated (Waqf). They used to take from it to Rasool-Allah^{-saww} what he^{-saww} was spending upon his^{-saww} guests, and the caretaker used to live therein.

¹⁵³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 7 H 2

¹⁵⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 7 H 3

¹⁵⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 7 H 4

¹⁵⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 7 H 5

فَلَمَّا فُيْضَ صَ جَاءَ الْعَبَّاسُ يُخَاصِمُ فَاطِمَةَ عَ فِيهَا فَشَهِدَ عَلِيُّ عَ وَ غَيْرُهُ أَنَّهَا وَقَفَتْ عَلَى فَاطِمَةَ عَ وَ هِيَ الدَّلَالُ وَ الْعَوَافُ وَ الْحُسْنَى وَ الصَّافِيَةُ وَ مَا لِأُمِّ إِبْرَاهِيمَ وَ الْمَيْثَبُ وَ الْبُرْقَةُ.

When he^{-saww} passed away, Al-Abbas came contending (Syeda) Fatima^{-asws}, so Ali^{-asws} and others testified that it is dedicated (Waqf) to Fatima^{-asws}, and these are – Al Dallal, and Al Awaf, and Al Hasna, and Al Safiya, and what was for Umm Ibrahim^{-as}, and Al Meeshab, and Al Burqat’’.¹⁵⁷

¹⁵⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 7 H 6

CHAPTER 8 – MERITS OF THE EMIGRANTS AND THE HELPERS, AND THE REST OF THE COMPANIONS, AND THE TABIUN, AND A SUMMARY OF THEIR STATES

الآيات البقرة إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

The Verses – (Surah) Al Baqarah: **Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]**

آل عمران فَالَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ نَوَابِغاً مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

(Surah) Aal-e-Imraan: **so those who emigrated 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]**

التوبة وَ السَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ وَ أَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً ذَلِكَ الْفَوْزُ الْعَظِيمُ

(Surah) Al Tawbah: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]**

الفتح مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِنَ اللَّهِ وَ رِضْوَاناً سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً

(Surah) Al Fat'h: **Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.**

And their example in the Evanjel is like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.

Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]

الحشر لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

(Surah) Al Hashr: ***(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]***

وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].

1- ل، الخصال ابنُ بُنْدَارٍ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ أَبِي جَعْفَرٍ الْحَضْرَمِيِّ عَنْ هُدَيْبَةَ بْنِ خَالِدٍ عَنْ هَمَّامِ بْنِ بَحْجِيِّ عَنْ قَتَادَةَ عَنْ أَمْرِ بْنِ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ رَأَى وَ آمَنَ بِي وَ طُوبَى لِمَنْ طُوبَى يُقُولُهَا سَبْعَ مَرَّاتٍ لِمَنْ لَمْ يَرِنِّي وَ آمَنَ بِي.

(The book) 'Al Khisaal' – Ibn Bundar, from Abu Al Abbas Al Hammaday, from Abu Ja'far Al Hazramy, from Hudba Bin Khalid, from Hammam Bin Yahya, from Qatadah, from Ayman, from Abu Umama who said,

'Rasool-Allah^{-sawww} said: 'Beatitude is for one who sees me^{-sawww} and believes in me^{-sawww}, and beatitude, then beatitude', saying it seven times: 'For the one who did not see me^{-sawww} and (still) believed in me^{-sawww}',¹⁵⁸

2- ل، الخصال الهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِي عَمْرٍو عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص اثْنَيْ عَشَرَ أَلْفًا ثَمَانِيَةَ آلَافٍ مِنَ الْمَدِينَةِ وَ أَلْفَانٍ مِنْ أَهْلِ مَكَّةَ وَ أَلْفَانٍ مِنَ الطَّلَقَاءِ

(The book) 'Al Khisaal' – 'Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The companions of Rasool-Allah^{-sawww} were twelve thousand – eight thousand from Al-Medina and two thousand from the people of Makkah and two thousand from the freed ones (pardoned by the Prophet^{-sawww} during the conquest of Makkah).

لَمْ يَزِ فِيهِمْ قَدْرِيٌّ وَ لَا مُرْجِيٌّ وَ لَا حَزُورِيٌّ وَ لَا مُعْتَرِيٌّ وَ لَا صَاحِبُ رَأْيٍ كَانُوا يَبْكُونَ اللَّيْلَ وَ النَّهَارَ وَ يَقُولُونَ أَفِيضْ أَرْوَاحَنَا مِنْ قَبْلِ أَنْ نَأْكُلَ خُبْزَ الْحَمِيرِ.

¹⁵⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 8 H 1

There were not seen to be among them any Qadirite, nor Murjite, nor Haruriya, nor Mu'tazily, nor opiners. They were crying night and day and saying, 'May our souls be captured from before we eat 'Al-Khameer' bread''.

ما رواه العامة عن النبي ص لا أكل الخمير.

What is reported by the general Muslims – He^{-saww} said: 'I^{-saww} do not eat *Al-Khameer*'.¹⁵⁹

3- لي، الأماي للصدوق أبي و ابن المثنوي و ماجيلويه و ابن نائنة جميعاً عن علي بن إبراهيم عن أبي هذبة عن أنس قال قال النبي ص طوبى لمن رآني و طوبى لمن رأى من رآني و طوبى لمن رأى من رأى من رآني.

(The book) 'Al Amaali' of Al Sadouq – 'My father and Ibn Al Mutawakkal, and Majaylawiya, and Ibn Natanah, altogether from Ali Bin Ibrahim, from Bu Hudba, from Anas (famous fabricator) who said,

'The Prophet^{-saww} said: 'Beatitude is for one who sees me^{-saww}, and beatitude is for the one sees the one who saw me^{-saww}, and beatitude is for one sees one who saw the one who saw me^{-saww}'.¹⁶⁰

4- ما، الأماي للشيخ الطوسي بإسناد المصاحبي عن الصادق عن آبائه عن علي ع قال: أوصيكم بأصحاب نبيكم لا تسبوهم الذين لم يجدوا بعده خذناً و لم يؤؤوا محذناً فإن رسول الله ص أوصى بهم.

(The book) 'Al Amaali' of the sheykh Al Tusi, by the chain of Al Mujashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} bequeath you all with the companions of your Prophet^{-saww}. Do not revile those who did not innovate an innovation after him^{-saww}, nor sheltered an innovator, for Rasool-Allah^{-saww} bequeathed (such) with them''.¹⁶¹

5- ما، الأماي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن عبد الله بن سنان عن معروف بن خربوذ عن أبي جعفر الباقر ع قال: صلى أمير المؤمنين علي بن أبي طالب ع بالناس الصبح بالعراق فلما انصرف وعظهم فبكي و أبكاهم من خوف الله تعالى

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayah, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from abdullah Bin Sinan, from marouf Bin Kharbuz,

'From Abu Ja'far Al Baqir^{-asws} having said: 'Amir Al-Momineen^{-asws} prayed leading the morning Salat with the people at Al-Iraq. When he^{-saww} finished and preached them, he^{-asws} wept, and made them cry from fear of Allah^{-azwj} the Exalted.

ثم قال أم و الله لقد عهدت أقواماً على عهد خليلي رسول الله ص و إهم ليصبحون و يمسون شعثاً غبراً حمصاً بين أعينهم كركب المعزى يبيتون لرحم سجداً و قياماً يراوون بين أقدامهم و جباههم يناجونهم و يسألونه فكأنك رقايم من النار و الله لقد رأيتهم و هم جميع مشفقون منه خائفون.

¹⁵⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 2

¹⁶⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 3

¹⁶¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 4

Then he^{-asws} said: ‘By Allah^{-azwj}! A people had made a pact in the era of my^{-asws} friend Rasool-Allah^{-saww}, and they were unkempt in the morning and evening, dusty, emptiness between their eyes like the riding goat, staying awake at night in Sajdah and standing to their Lord^{-azwj}, rotating between their feet and their foreheads, whispering to their Lord^{-azwj} and asking Him^{-azwj} to Free their necks from the Fire. I^{-asws} have seen them, and they were all awed from Him^{-azwj}, fearful’.¹⁶²

6- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ وَ حَدَّثَنَا ابْنُ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ طَلَعَ رَاكِبَانِ فَلَمَّا رَأَاهُمَا نَبِيُّ اللَّهِ قَالَ كُنْدِيَانِ مَذْحِجِيَانِ فَإِذَا رَجُلَانِ مِنْ مَذْحِجٍ فَأَتَى أَحَدُهُمَا إِلَيْهِ لِيُبَايِعَهُ فَلَمَّا أَخَذَ رَسُولُ اللَّهِ ص بِيَدِهِ لِيُبَايِعَهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ رَأَى فَاَمَنَ بِكَ وَ صَدَّقَكَ وَ اتَّبَعَكَ مَاذَا لَهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is’haq who said, ‘And it is narrated to us by Ibn Uqda, from Muhammad Bin Ubeyd, from Muhammad Bin Is’haq, from Yazeed Bin abu Habeeb, from Marsad Bin Abdullah, from abu Abdul Rahman Al Juhny who said,

‘While we were in the presence of Rasool-Allah^{-saww}, when two riders emerged. When the Prophet^{-saww} of Allah^{-azwj} saw them, he^{-saww} said: ‘Two Kindites (inhabitants of) Mazhij’. There were two men from Mazhij. One of them came to him^{-saww} to pledge allegiance to him^{-saww}. When Rasool-Allah^{-saww} grabbed his hand in order to take his allegiance he said, ‘O Rasool-Allah^{-saww}! What is your^{-saww} view of the one who sees you^{-saww} and believes in you^{-saww} and ratifies you^{-saww}, and follows you^{-saww}, what would be for him?’

قَالَ طُوبَى لَهُ قَالَ فَمَسَحَ عَلَى يَدِهِ وَ انْصَرَفَ قَالَ وَ أَقْبَلَ الْآخَرَ حَتَّى أَخَذَ بِيَدِهِ لِيُبَايِعَهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ آمَنَ بِكَ فَصَدَّقَكَ وَ اتَّبَعَكَ وَ لَمْ يَرَكَ مَاذَا لَهُ قَالَ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ قَالَ ثُمَّ مَسَحَ عَلَى يَدِهِ ثُمَّ انْصَرَفَ.

He^{-saww} said: ‘Beatitude is for him’. He caressed upon his^{-saww} hand and left. And the other one came until he grabbed his^{-saww} hand in order to pledge allegiance to him^{-saww}. He said, ‘O Rasool-Allah^{-saww}! What is your^{-saww} view of the one who believes in you^{-saww}, and ratifies you^{-saww}, and follows you^{-saww}, but does not see you^{-saww}, what would be for him?’ He^{-saww} said: ‘Beatitude is for him, then beatitude is for him’. Then he caressed upon his^{-saww} hand, then left’.¹⁶³

7- ما، الأماالي للشيخ الطوسي ابنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْبَحْرِيِّ عَنْ سَعْدَانَ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ عَنْ أُسَيْدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَارِثِيِّ قَالَ: قُلْتُ لِرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص قَالَ الْأَوْزَاعِيُّ حَسِبْتُ أَنَا أَنَّهُ يُكْفَى أَبَا جُمُعَةَ حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص قَالَ لَأُحَدِّثَنَّكَ حَدِيثًا جَدِيدًا نَعَدَّيْنَا مَعَ رَسُولِ اللَّهِ ص وَ مَعَنَا أَبُو عُيَيْبَةَ بْنُ الْجَرَّاحِ فَقُلْنَا يَا رَسُولَ اللَّهِ هَلْ أَحَدٌ خَيْرٌ مِنَّا أَسْلَمْنَا مَعَكَ وَ جَاهَدْنَا مَعَكَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtari, from Sa’dan Bin nasr, from Muhammad Bin Mus’ab, from Al Awzaie, from Aseyd Bin Khalid, from Abdullah Bin Muhreyz who said,

‘I said to a man from the companions of the Prophet^{-saww}, ‘Al-Awzaie said, I reckon he is teknonymed at Abu Jum’a, ‘Narrate to us a Hadeeth you heard from Rasool-Allah^{-saww}’. He

¹⁶² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 5

¹⁶³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 6

said, 'I shall narrate a nice Hadeeth. We were having lunch with Rasool-Allah^{-sawww} and with us was Ubeyda Bin Al Jarrah. We said, 'O Rasool-Allah^{-sawww}! Is there anyone better than us? We became Muslims with you^{-sawww}, and we fought alongside you^{-sawww}'.

قَالَ بَلَى قَوْمٌ مِنْ أُمَّتِي يَأْتُونَ بَعْدِي يُؤْمِنُونَ بِي.

He^{-sawww} said: 'Yes, a people from my^{-sawww} community would be coming (be born) after me^{-sawww} believing in me^{-sawww}'.¹⁶⁴

8—مع، معاني الأخبار ابن الوليد عن الصفار عن الخشاب عن ابن كلوب عن إسحاق بن عمار عن جعفر عن أبيه ع قال قال رسول الله ص ما وجدتم في كتاب الله عز وجل فاعملوا لكم به لا عذر لكم في تركه وما لم يكن في كتاب الله عز وجل وكان في سنة مني فلا عذر لكم في تركه
سني

(The book) 'Ma'any Al Akhbaar'—Ibn Al Waleed, from Al Saffar, from Al Khashab, from Ibn Kaloub, from Is'haq bin Ammar,

'From Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Whatever you find to be in the Book of Allah^{-azwj} Mighty and Majestic, so it is for you to be acting with it. There is no excuse for you to be neglecting it; and whatever does not happen to be in the Book of Allah^{-azwj} Mighty and Majestic, and there was a Sunnah from me^{-sawww} in it, so there is no excuse for you in neglecting my^{-sawww} Sunnah.'

وما لم يكن في سنة مني فما قال أصحابي فقولوا به فإنما مثل أصحابي فيكم كمثل النجوم بأيها أخذ الغدي و بأي أقارب أصحابي أخذتم الغديتم و اختلاف أصحابي لكم رحمة

And what there does not happen to be a Sunnah from me^{-sawww} in it, so whatever my^{-sawww} companions are saying with. But rather, an example of my^{-sawww} companions among you is like an example of the stars. Whichever of them you take with, you will be guided, and whichever words of my^{-sawww} companions you take with, you will be guided, and the differing of my^{-sawww} companions is a Mercy for you all'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَمَنْ أَصْحَابِكَ قَالَ أَهْلُ بَيْتِي.

It was said, 'O Rasool-Allah^{-sawww}! And who are your^{-sawww} companions?' He^{-sawww} said: 'The People^{-asws} of my^{-sawww} Household'.¹⁶⁵

قال الصادق رحمه الله إن أهل البيت ع لا يختلفون و لكن يفتنون الشيعة بحر الحق و ربما أفتروهم بالتقية فما يختلف من قولهم فهدم للتقية و التقية رحمة للشيعة.

Note—Al Sadouq said, 'The People^{-asws} of the Household do not differ, but they issue verdicts to the Shias with the bitter truth, and sometimes they^{-asws} issue verdicts to them in the

¹⁶⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 8 H 7

¹⁶⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 8 H 8

Taqiyyah (dissimulation). So, whatever differences there are from their^{-asws} words, it is due to the Taqiyyah, and the Taqiyyah is a Mercy for the Shias’-

9- كا، الكافي علي عن أبيه عن بكر بن صالح عن القاسم بن بُريد عن أبي عمرو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاوَضُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

Al Kafi – Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Are there for the *Emān*, levels and status the *Momins* can have superiority regarding these in the Presence of Allah^{-azwj}?’ He^{-asws} said: ‘Yes’. I said, ‘Describe it to me, may Allah^{-azwj} Have Mercy on you^{-asws}, until I understand it’.

قَالَ إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْحَيْلِ يَوْمَ الرِّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ فَجَعَلَ كُلَّ امْرِئٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يَنْقُصُهُ فِيهَا مِنْ حَقِّهِ وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً وَلَا مَفْضُولٌ فَاضِلاً

He^{-asws} said: ‘Allah^{-azwj} Made a race to be between the *Momineen* just as there is a race between the cavalry horses on the day of the contest. Then He^{-azwj} Preferred them upon their levels in their race to Him^{-azwj}. He^{-azwj} Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) preceding one.

تَفَاوَضَ بِذَلِكَ أَوَّلُ هَذِهِ الْأُمَّةِ أَوَّخَرَهَا وَ لَوْ لَمْ يَكُنْ لِلسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لَحِقَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا نَعَمْ وَ لَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفُضْلُ عَلَى مَنْ أَبْطَأَ عَنْهُ

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the *Emān* over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the *Emān*, over the ones who were slower to (embrace) it.

وَ لَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ وَ بِالْإِبْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللَّهُ الْمُصَّيِّرِينَ لِأَنَّ نَجْدَ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأُولَى وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْمًا وَ حَجًّا وَ زَكَاةً وَ جِهَادًا وَ إِتْقَانًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يُفْضَلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدَّمِينَ عَلَى الْأُولَى

But it is by the levels of the *Emān* that Allah^{-azwj} Brings forward the preceding ones to the *Emān* than the sluggish ones. Allah^{-azwj} Delays the deficient ones, because we tend to find from the *Momin* from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) *Salāt*, and *Soām*, and *Hajj*, and *Zakāt*, and *Jihād*, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the *Momin* with, some of them with the others in the Presence of Allah^{-azwj}, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones.

وَ لَكِنْ أَيْ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوْلَهَا وَ يُقَدَّمُ فِيهَا مَنْ أَخَّرَ اللَّهُ أَوْ يُؤَخَّرَ فِيهَا مَنْ قَدَّمَ اللَّهُ

But, Allah-^{azwj} Mighty and Majestic Refused that the ones at the end of the levels of the *Emān* should come to its first ones, and in it the one whom Allah-^{azwj} had Delayed should precede, or he should be delayed in it the one whom Allah-^{azwj} has Made to precede.

فُلْتُ أَحَبْرِي عَمَّا نَدَبَ اللَّهُ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الْإِسْتِيقَاقِ إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَابِقُوا إِلَى مَعْفَرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

I said, 'Inform me about what Allah-^{azwj} Mighty and Majestic has Accredited the *Momineen* to, from the preceding to the *Emān*'. He-^{asws} said: 'The Words of Allah-^{azwj} Mighty and Majestic: **Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21].** And He-^{azwj} Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

وَ قَالَ السَّابِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ فَبَدَأَ بِالْمُهَاجِرِينَ الْأُولِينَ عَلَى دَرَجَةِ سَبَقِهِمْ ثُمَّ نَتَى بِالْأَنْصَارِ ثُمَّ تَلَّتْ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدْرِ دَرَجَاتِهِمْ وَ مَنَابِلِهِمْ عِنْدَهُ

And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100]. He-^{azwj} Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus He-^{azwj} Placed each group upon a measurement of their levels and their status in His-^{azwj} Presence.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَوْلِيَاءَهُ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ إِلَى آخِرِ الْآيَةِ

Then He-^{azwj} Mentioned what Allah-^{azwj} Mighty and Majestic Preferred His-^{azwj} Guardians with, some of them over the others, so the Mighty and Majestic Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them – above others, He Raised their ranks. [2:253]** – up to the end of the Verse.

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ قَالَ انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا وَ قَالَ هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ وَ قَالَ وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

And He-^{azwj} Said: **and We have Preferred some of the Prophets above the others, [17:55].** And He-^{azwj} Said: **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21].** And Said: **There are (varying) Levels in the Presence of Allah, [3:163].** And Said: **and Give every one with merit, his merit, [11:3].**

وَ قَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَ قَالَ وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَعْفَرَةً وَ رَحْمَةً

And Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. [9:20].** And Said: **Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each**

Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, [4:96].

وَقَالَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَقَالَ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

And Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10]. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; [58:11].**

وَقَالَ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ إِلَى قَوْلِهِ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَقَالَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ وَقَالَ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And Said: **That is because they would neither be hit by thirst, nor fatigue, [9:120] – up to His^{azwj} Words: surely Allah does not Waste a Recompense of the good doers [9:120]. And Said: and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]. And Said: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8].**

فَهَذَا ذِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ جَلَّ وَعَزَّ.

Thus, this is the Mention of the levels of the Eman and ranks in the Presence of Allah^{azwj} Majestic and Mighty”.¹⁶⁶

10- نَوَادِرُ الرَّوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْقُرُونُ أَرْبَعَةٌ أَنَا فِي أَفْضَلِهَا قُرْنَا ثُمَّ الثَّانِي ثُمَّ الثَّلَاثُ فَإِذَا كَانَ الرَّابِعُ التَّقَى الرَّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ فَفَبَضَّ اللَّهُ كِتَابَهُ مِنْ صُدُورِ بَنِي آدَمَ فَبَيَّعْتُ اللَّهُ رِبْحًا سَوْدَاءَ ثُمَّ لَا يَبْقَى أَحَدٌ سِوَى اللَّهِ تَعَالَى إِلَّا قَبِضَهُ اللَّهُ إِلَيْهِ.

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

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The time periods are four. I^{saww} in the most superior of these time periods. Then (it will be) the second, then the third. So, when it will be the fourth, the men will meet the men (for copulation), and the women with the women. So, Allah^{azwj} will Capture His^{azwj} Book from the chests of the children of Adam^{as}, then He^{azwj} will Send a black wind, then there will not remain anyone besides Allah^{azwj} the Exalted except Allah^{azwj} will Capture him (his soul) to Him^{azwj}’.¹⁶⁷

11- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَمَنَةٌ لِأَصْحَابِي فَإِذَا قُبِضَتْ دَنَا مِنْ أَصْحَابِي مَا يُوعَدُونَ وَ أَصْحَابِي أَمَنَةٌ لِأُمَّتِي فَإِذَا قُبِضَ أَصْحَابِي دَنَا مِنْ أُمَّتِي مَا يُوعَدُونَ وَ لَا يَزَالُ هَذَا الدِّينُ ظَاهِرًا عَلَى الْأَدْيَانِ كُلِّهَا مَا دَامَ فِيكُمْ مَنْ قَدْ رَأَى.

¹⁶⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 9

¹⁶⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 10

And by this chain he^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am a security for my^{-saww} companions. So, when I^{-saww} pass away, it would come near to my^{-saww} companions what they have been promised; and my^{-saww} companions are a security for my^{-saww} community, so when my^{-saww} companions die, then it would come near to my^{-saww} community what they have been promised; and this Religion will not cease to prevail upon the (other) Religions, all of them, for as long as among you is one who has seen me^{-saww}'.¹⁶⁸

12- وَ بِهَذَا الْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِي أَهْلَ الصُّفَّةِ وَ كَانُوا ضَيْفَانَ رَسُولِ اللَّهِ ص كَانُوا هَاجِرُوا مِنْ أَهْلِيهِمْ وَ أَمْوَالِهِمْ إِلَى الْمَدِينَةِ فَأَسْكَنَهُمْ رَسُولُ اللَّهِ ص صُفَّةَ الْمَسْجِدِ وَ هُمْ أَرْبَعِمِائَةِ رَجُلٍ فَكَانَ يُسَلِّمُ عَلَيْهِمْ بِالْغَدَاةِ وَ الْعِشِيِّ

And by this chain, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} used to come to the people of the platform, and there used to be two guests of Rasool-Allah^{-saww} who had emigrated from their families and their wealth to Al-Medina. Rasool-Allah^{-saww} settled them in a platform of the Masjid, and they were four hundred men. He^{-saww} used to greet them in the morning and evening.

فَأَتَاهُمْ ذَاتَ يَوْمٍ فَمِنْهُمْ مَنْ يَخْصِفُ نَعْلَهُ وَ مِنْهُمْ مَنْ يَرْفَعُ ثَوْبَهُ وَ مِنْهُمْ مَنْ يَنْقَلِي وَ كَانَ رَسُولُ اللَّهِ ص يَرْزُقُهُمْ مَدًّا مَدًّا مِنْ تَمْرٍ فِي كُلِّ يَوْمٍ فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ يَا رَسُولَ اللَّهِ التَّمْرَ الَّذِي تَرْزُقُنَا قَدْ أَحْرَقَ بُطُونَنَا

One day he^{-saww} came to them, and from them was one whose slipper was broken, and from them was one who clothes were patched, and from them was one who had lice, and Rasool-Allah^{-saww} used to grace them a Mudd by a Mudd (handful) of dates during every day. A man from them stood up and said, 'O Rasool-Allah^{-saww}! The dates you^{-saww} are feeding us have split our bellies'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنِّي لَوْ اسْتَطَعْتُ أَنْ أُطْعِمَكُمُ الدُّنْيَا لَأَطْعَمْتُكُمْ وَ لَكِنْ مِنْ عَاشٍ مِنْكُمْ مِنْ بَعْدِي يُغْدَى عَلَيْهِ بِالْجِيفَانِ وَ يُرَاحُ عَلَيْهِ بِالْجِيفَانِ وَ يُغْدُو أَحَدُكُمْ فِي حِمِيصَةٍ وَ يُرُوخُ فِي أُخْرَى وَ تُنَجِّدُونَ بُيُوتَكُمْ كَمَا تُنَجِّدُ الْكَعْبَةَ

Rasool-Allah^{-saww} said: 'As for me^{-saww}, if I^{-saww} had the capacity to feed you the (whole) world, I^{-saww} would feed it to you, but one from you who lives after me^{-saww} would be fed in the trays, and with be saturated with the mugs, and one of you would be in a colourful shirt in the morning and rest in another, and you will be finding your houses (with curtains) just as you find the Kabah'.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا إِلَى ذَلِكَ الزَّمَانِ بِالْأَشْوَاقِ فَمَتَى هُوَ قَالَ ص زَمَانُكُمْ هَذَا خَيْرٌ مِنْ ذَلِكَ الزَّمَانِ إِنَّكُمْ إِنْ مَلَأْتُمْ بُطُونَكُمْ مِنَ الْحَلَالِ تُوْشِكُونَ أَنْ تَمْلُؤَهَا مِنَ الْحَرَامِ

A man stood up and said, 'O Rasool-Allah^{-saww}! We are with the desire to that time, so when will it be?' He^{-saww} said: 'This time period of yours is better than that time. You are filling your bellies from the Permissible, and you are desiring to fill them from the Prohibited?'

فَقَامَ سَعْدُ بْنُ أَشَجٍّ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُفْعَلُ بِنَا بَعْدَ الْمَوْتِ قَالَ الْحِسَابُ وَ الْقَبْرِ ثُمَّ ضَيْفُهُ بَعْدَ ذَلِكَ أَوْ سَعْتُهُ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ تَخَافُ أَنْتَ ذَلِكَ فَقَالَ لَا وَ لَكِنْ أَسْتَحْيِي مِنَ النِّعَمِ الْمُتَظَاهِرَةِ الَّتِي لَا أَجْزَائِيهَا وَ لَا جُزْءًا مِنْ سَبْعَةٍ

¹⁶⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 11

Sa'ad Bin Ashajja stood up and said, 'O Rasool-Allah^{-sawww}! What will be done with us after the death?' He^{-sawww} said: 'The reckoning, then its narrowness after that or its expanse'. He said, 'O Rasool-Allah^{-sawww}! Do you^{-sawww} fear that?' He^{-sawww} said: 'No, but I^{-sawww} am embarrassed from the prevailing bounties which I^{-sawww} have not allowed, nor it being a part from seven'.

فَقَالَ سَعْدُ بْنُ أَشَجِّجٍ إِنِّي أَشْهَدُ اللَّهَ وَ أَشْهَدُ رَسُولَهُ وَ مَنْ حَضَرَني أَن نَوْمَ اللَّيْلِ عَلَيَّ حَرَامٌ وَ الْأَكْلَ بِالنَّهَارِ عَلَيَّ حَرَامٌ وَ لِيَسَّ اللَّيْلِ عَلَيَّ حَرَامٌ وَ مُحَالَطَةَ النَّاسِ عَلَيَّ حَرَامٌ وَ إِنِّيَانِ النَّسَاءِ عَلَيَّ حَرَامٌ

Sa'ad Bin Ashajja said, 'I keep Allah^{-azwj} as Witness and keep His^{-azwj} Rasool^{-sawww} as witness and the ones in my presence that the night sleep is hereby prohibited unto me, and the eating by the day is prohibited unto me, and the night dress is prohibited unto me, and mingling with the people is prohibited unto me, and going to the women is prohibited unto me'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ لَمْ تَصْنَعْ شَيْئاً كَيْفَ تَأْمُرُ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ إِذَا لَمْ تُحَالَطِ النَّاسَ وَ سُكُونُ الْبَرِيَّةِ بَعْدَ الْحَضَرِ كُفْرٌ لِلتَّعَمَّةِ تَمَّ بِاللَّيْلِ وَ كُنَّ بِالنَّهَارِ وَ النَّسَ مَا لَمْ يَكُنْ ذَهَباً أَوْ حَرِيراً أَوْ مُعَصَّراً وَ أْتِ النَّسَاءَ يَا سَعْدُ أَذْهَبَ إِلَى بَنِي الْمُصْطَلِقِ فَإِنَّهُمْ قَدْ رَدُّوا رَسُولِي

Rasool-Allah^{-sawww} said: 'O Sa'ad! If you don't do anything, how will you enjoin with the good and forbid from the evil when you do not mingle with the people, and dwelling in the wilderness after the town dwelling is Kufr with the bounties (of Allah^{-azwj}). Sleep at night, and eat by the day, and wear what does not happen to be gold, or silver, or (dyed) yellow, and go to the women. O Sa'ad! Go to the clan of Al-Mustalaq for then have repelled my^{-sawww} messenger'.

فَدَهَبَ إِلَيْهِمْ فَجَاءَ بِصَدَقَةٍ فَقَالَ رَسُولُ اللَّهِ ص كَيْفَ رَأَيْتُهُمْ قَالَ خَيْرَ قَوْمٍ مَا رَأَيْتُ قَوْماً قَطُّ أَحْسَنَ أَخْلَاقاً فِيمَا بَيْنَهُمْ مِنْ قَوْمٍ بَعَثْتَنِي إِلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَا يَنْبَغِي لِأَوْلِيَاءِ اللَّهِ تَعَالَى مِنْ أَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانُوا هُنَا سَعِيهِمْ وَ فِيهَا رَغْبَتُهُمْ أَنْ يَكُونُوا أَوْلِيَاءِ الشَّيْطَانِ مِنْ أَهْلِ دَارِ الْعُرُورِ الَّذِينَ هُنَا سَعِيهِمْ وَ فِيهَا رَغْبَتُهُمْ

He went to them and came with charities. Rasool-Allah^{-sawww} said: 'How did you see them to be?' He said, 'Good people. I have not seen any people with netter manners in what is between them, than any people you^{-sawww} have sent me to'. Rasool-Allah^{-sawww} said: 'It is not befitting for the friends of Allah^{-azwj} the Exalted, from the people of the eternal house, those who are striving for it and are desirous in it, that they would be friends of Satan^{-la}, from the people of the house of deception, those who are striving for it and are desirous in it'.

ثُمَّ قَالَ بِنَسِ الْقَوْمِ قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَ لَا يَنْهَوْنَ عَنِ الْمُنْكَرِ بِنَسِ الْقَوْمِ قَوْمٌ يَمْدُقُونَ الْأَمْرِينَ بِالْمَعْرُوفِ وَ النََّاهِينَ عَنِ الْمُنْكَرِ بِنَسِ الْقَوْمِ قَوْمٌ لَا يَفُؤْمُونَ لِلَّهِ تَعَالَى بِالْقِسْطِ بِنَسِ الْقَوْمِ قَوْمٌ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْقِسْطِ فِي النَّاسِ

Then he^{-sawww} said: 'The vilest of the people are a people who are not enjoining with the good nor forbidding from the evil. Evilest of the people are a people who are slandering the enjoiners of the good and the forbidders from the evil. Evilest of the people are a people who are not standing with the fairness for the Sake of Allah^{-azwj}. Evilest of the people are a people who are killing those who are enjoining the people with the fairness among the people.

بِنَسِ الْقَوْمِ قَوْمٌ يَكُونُ الطَّلَاقُ عِنْدَهُمْ أَوْثَقَ مِنْ عَهْدِ اللَّهِ تَعَالَى بِنَسِ الْقَوْمِ قَوْمٌ جَعَلُوا طَاعَةَ إِمَامِهِمْ دُونَ طَاعَةِ اللَّهِ بِنَسِ الْقَوْمِ قَوْمٌ يَخْتَارُونَ الدُّنْيَا عَلَى الَّذِينَ بِنَسِ الْقَوْمِ قَوْمٌ يَسْتَحِلُّونَ الْمَحَارِمَ وَ الشَّهَوَاتِ وَ الشُّبُهَاتِ

Evilest of the people are a people, the divorce happens to be more stronger among them than the contract (of marriage) of Allah^{-azwj} the Exalted. Evilest of the people are a people who are making the obedience to their leaders to be besides the obedience of Allah^{-azwj}. Evilest of the people are a people who are choosing the world over the Religion. Evilest of the people are a people who are permitting the Prohibitions, and lustful desires, and the doubtful matters’.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمُؤْمِنِينَ أَحْسَنُ قَالَ أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا أَوْلِيَاكَ هُمُ الْأَكْبَسُ.

It was said, ‘O Rasool-Allah^{-saww}! So which of the Momineen are the cleverest?’ He^{-saww} said: ‘Their most frequent in remembering the death, and their best ones in preparation (for it). Those, they are the cleverest’.¹⁶⁹

13- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص قَالَ: الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الطَّلَقَاءُ مِنَ قُرَيْشٍ وَ الْعَتَقَاءُ مِنَ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Aasim Bin Abu Al Najoud, from Abu Wail, from Jareer Bin Abdullah,

‘From the Prophet^{-saww} having said: ‘The Emigrants and the Helpers are friends of each other in the world and the Hereafter, and the freed ones from Quraysh (during conquest of Makkah), and the liberated ones from Saqeef are friends of each other in the world and the Hereafter’.¹⁷⁰

14- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمُؤْمِنِ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ إِلَّا أَنْ أَخَذَهُمَا أَكْبَرُ مِنَ الْآخِرِ كِتَابُ اللَّهِ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ إِهْمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqsa, from Abdullah Bin Ahmad, from Ismail Bin Sabeeh, from sufyan, from Abdul Momin, from Al Hassan Bin Atiyya, from his father, from Abu Saeed Al Khudry,

‘He heard Rasool-Allah^{-saww} saying: ‘I^{-saww} am leaving behind you all two weighty things, except that one of them is greater than the other – Book of Allah^{-azwj} extended from the sky to the earth, and my^{-saww} family^{-asws}, the People^{-asws} of my^{-saww} Household, and these two will never separate (from each other) until they return to me^{-saww} at the Fountain’.

وَ قَالَ أَلَا إِنَّ أَهْلَ بَيْتِي عَيْنِي الَّتِي أَوْيَ إِلَيْهَا أَلَا وَ إِنَّ الْأَنْصَارَ تُرْسِي فَاعْفُوا عَنْ مُسِيئَتِهِمْ وَ أَعِينُوا مُحْسِنَتِهِمْ.

And he^{-saww} said: ‘Indeed! The People^{-asws} of my^{-saww} Household, are my^{-saww} spring to which I^{-saww} shelter to. Indeed! And the Helpers are my^{-saww} shield, so pardon their evil deeds and support their good deeds’.¹⁷¹

¹⁶⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 12

¹⁷⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 13

¹⁷¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 14

15- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا دَخَلَ النَّاسُ فِي الدِّينِ أَفْوَاجًا أَتَتْهُمْ الْأَزْدُ أَرْقُهَا فُلُوبًا وَ أَعْدَبُهَا أَفْوَاحًا قِيلَ يَا رَسُولَ اللَّهِ هَذِهِ أَرْقُهَا فُلُوبًا عَرَفْنَاها فَلِمَ صَارَتْ أَعْدَبُهَا أَفْوَاحًا قَالَ لِأَنَّهَا كَانَتْ تَسْتَنَّاكُ فِي الْجَاهِلِيَّةِ.

(The book) 'Al Illal Al Sharaie' – 'My father, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Hassan, from Muhammad bin Yazeed, from Abu Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the people entered into the Religion in droves, Al-Azd (Yememi tribe) came to them, being of kind hearts, and their mouths would be punished'. It was said, 'O Rasool-Allah^{-saww}! This kindness of the hearts, we recognise it, but why would their mouths become punished?' He^{-saww} said: 'Because they used to complain (a lot) during the pre-Islamic period''.

قَالَ وَ قَالَ جَعْفَرٌ ع لِكُلِّ شَيْءٍ طَهُورٌ وَ طَهُورُ الْفَمِ السِّوَاكُ.

He said, 'And Ja'far^{-asws} said: 'For everything there is a purifier, and the purifier of the mouth is brushing the teeth''.¹⁷²

16- قب، المناقب لابن شهر آشوب جلية الأولياء في خبر عن كعب بن عجرة أن المهاجرين والأنصار و بني هاشم احتصموا في رسول الله ص أئبنا أولى به و أحب إليه

(The books) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Hulyat Al-Awliya', in a Hadeeth from Ka'ab Bin Ujrah – The Emigrants and the Helpers and the Clan of Hashim^{-as} contended (with each other) regarding Rasool-Allah^{-saww}, 'Which of use are foremost with him^{-saww} and most beloved to him^{-saww}?'

فَقَالَ ص أَمَا أَنْتُمْ يَا مَعْشَرَ الْأَنْصَارِ فَإِنَّمَا أَنَا أَحْوَجُكُمْ فَقَالُوا اللَّهُ أَكْبَرُ دَهَبْنَا بِهِ وَ رَبِّ الْكَعْبَةِ وَ أَمَا أَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ فَإِنَّمَا أَنَا مِنْكُمْ فَقَالُوا اللَّهُ أَكْبَرُ دَهَبْنَا بِهِ وَ رَبِّ الْكَعْبَةِ وَ أَمَا أَنْتُمْ يَا بَنِي هَاشِمٍ فَأَنْتُمْ مِنِّي وَ إِلَيَّ فَفُئِمْنَا وَ كُنَّا رَاضٍ مُعْتَبِطٍ بِرَسُولِ اللَّهِ ص.

He^{-saww} said: 'As for you, O community of the Helpers, so rather I^{-saww} am your brother'. They said, 'Allah^{-azwj} is the Greatest! We shall go with it by the Lord^{-azwj} of the Kabah!' (He^{-saww} said): 'As for you, community of Emigrants, so rather I^{-saww} am from you'. They said, 'Allah^{-azwj} is the Greatest! We shall go with it, by the Lord^{-azwj} of the Kabah'. (He^{-saww} said): 'And as for you, O Clan of Hashim^{-as}, so you are from me^{-saww} and to me^{-saww}'. So, we arose and all of us were pleased, exultant with Rasool-Allah^{-saww}'.¹⁷³

17- أَقُولُ قَالَ الطَّبْرِسِيُّ رَحِمَهُ اللَّهُ فِي مَجْمَعِ الْبَيَانِ رَوَى زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا سَلَّتِ السُّيُوفُ وَ لَا أَيْمَتِ الصُّفُوفُ فِي صَلَاةٍ وَ لَا زُخُوفٍ وَ لَا جُهِرٍ بِأَذَانٍ وَ لَا أَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا حَتَّى أَسْلَمَ أَنْبَاءُ الْقَبِيلَةِ الْأَوْسُ وَ الْمُخَزَّجِ.

I (Majlisi) am saying, 'Al Tabarsi said in (the book) 'Majma Al Bayan' – 'It is reported by Zurara,

¹⁷² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 15

¹⁷³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 16

'From Abu Ja'far^{-asws} having said: 'No swords were unsheathed, nor the rows established in a Salat, nor armed forces, nor loudness with the Azaan, nor did Allah^{-azwj} Revealed: O you those who believe!', until the sons of Al-Qeyla, Al-Aws and Al-Khazraf became Muslims".¹⁷⁴

18- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع فِي مَدْحِ الْأَنْصَارِ هُمْ وَ اللَّهُ رَبُّنَا الْإِسْلَامَ كَمَا يُرَى الْقَلْبُ مَعَ غَنَائِهِمْ بِأَيْدِيهِمْ السَّبَاطِ وَ أَلْسِنَتِهِمْ السَّبَاطِ.

Nahj Al-Balagah – He^{-asws} said in praise of the Helpers: 'By Allah^{-azwj}! They nourished Al-Islam just as a foal is nourished with their sheep, with their generous hands, and their eloquent tongues'.¹⁷⁵

19- ما، الأماالي للشيخ الطوسي الموفيد عن إبراهيم بن الحسن بن جمهور عن أبي بكر الموفيد الجزجرائي عن المعمر أبي الدنيا عن أمير المؤمنين ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ طَوْبَى لِمَنْ رَأَى أَوْ رَأَى مَنْ رَأَى أَوْ رَأَى مَنْ رَأَى مَنْ رَأَى.

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed – 'From Ibrahim Bin Al Hasan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjaie, from Al Muammari Abu Al Dunya,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Beatitude is for one sees me^{-saww}, or sees the one who saw me^{-saww}, or sees the one who saw the one who saw me^{-saww}'.¹⁷⁶

¹⁷⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 17

¹⁷⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 18

¹⁷⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 8 H 19

CHAPTER 9 – QURESYH AND REST OF THE TRIBES FROM THE ONES WHO LOVED THE RASOOL^{-saww} AND HATED HIM^{-saww}

1- ع، علل الشرائع أَبِي عَنْ سَعْدِ عَنِ ابْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ شَرِيكِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا قُرَيْشًا وَلَا تُبَعْضُوا الْعَرَبَ وَلَا تُذَلُّوا الْمَوَالِيَّ وَلَا تُسَاكِنُوا الْحَوَزَ وَلَا تَزَوَّجُوا إِلَيْهِمْ فَإِنَّ لَهُمْ عِرْفًا يَدْعُوهُمْ إِلَى عَذْرِ الْوَفَاءِ.

(The book) 'Al Illal Al Sharaie' – 'My father, from sa'ad, from Ibn Hashim, from Abdullah Bin Hammad, from Shareek, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not revile Quraysh nor hate the Arabs, nor humiliate the slaves, nor settle (among) Al-Khawz nor marry to them, because for them is a vein (trait) calling them to be without loyalty"¹⁷⁷.

2- ع، علل الشرائع ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَصْبَغِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ أَبُو عَبْدِ اللَّهِ رَجُلًا مِنْ قُرَيْشٍ يُكَلِّمُ رَجُلًا مِنْ أَصْحَابِنَا فَاسْتَطَالَ عَلَيْهِ الْقُرَشِيُّ بِالْقُرَشِيَّةِ وَ اسْتَحْزَى الرَّجُلُ لِقُرَشِيَّتِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَجِبْهُ فَإِنَّكَ بِالْوَلَايَةِ أَشْرَفُ مِنْهُ نِسْبَةً.

(The book) 'Al Illal Al Sharaie' – 'Ibn Idrees, from his father, from Al Ash'ary, from Ahmad Bin Muhammad, from Al Asbagh, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'Abu Abdullah^{-asws} overheard a man from Quraysh talking to a man from our companion. The Qureyshite prolonged upon him with his being of Qureyshi (lineage), and belittled the man to his being Qureyshite. Abu Abdullah^{-asws} said: 'Answer him for you are with the Wilayah nobler than him in lineage"¹⁷⁸.

3- ل، الخصال أَبِي عَنْ سَعْدِ عَنِ الْيَقْطِينِيِّ عَنِ الْجَعْفَرِيِّ عَنِ الرِّضَا عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُحِبُّ أَرْبَعَ قَبَائِلَ كَانَ يُحِبُّ الْأَنْصَارَ وَ عَبْدَ الْقَيْسِ وَ أَسْلَمَ وَ بَنِي تَمِيمٍ وَ كَانَ يُبْغِضُ بَنِي أُمَيَّةَ وَ بَنِي حُنَيْفٍ وَ [بَنِي] تَقِيْفٍ وَ بَنِي هُدَيْلٍ

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Al Yaqteeni, from Al Ja'fari,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} loved four tribes. He^{-saww} used to love the Helpers, and Abd Al-Qays, and Aslam, and the clam of Tameem, and he^{-saww} used to hate the clan of Umarra, and clan of Huneyf, and clan of Saqeef, and clan of Hazeyl'.

وَ كَانَ ع يُقُولُ لَمْ تَلِدْنِي أُمِّي بَكْرِيَّةً وَ لَا ثَقَفِيَّةً وَ كَانَ ع يُقُولُ فِي كُلِّ حَيٍّ نَجِيبٌ إِلَّا فِي بَنِي أُمَيَّةَ.

And he^{-asws} said: 'My^{-asws} mother^{-asws} neither begot me^{-asws} as a Bakrite nor a Saqafite'. And he^{-asws} said: 'In every tribe there are nobles except among the clan of Umayya"¹⁷⁹.

¹⁷⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 9 H 1

¹⁷⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 9 H 2

¹⁷⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 9 H 3

4- ما، الأماالي للشيخ الطوسي المفيد عن علي بن محمد الكاتب عن الحسن بن علي الزعفراني عن إبراهيم بن محمد الثقفيني عن يوسف بن كليب عن معاوية بن هاشم عن الصباح بن يحيى المزني عن الخارث بن حصيرة قال حدثني جماعة من أصحاب أمير المؤمنين ع أنه قال: ادعوا غنيًا و باهلة و حنينا آخر قد سماها فلنأخذوا عطيتهم فوالذي الذي فلق الحبة و برأ النسمة ما لهم في الإسلام نصيب

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – 'From Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kuleyb, from Muawiya Bin Hisham, from al Sabbah Bin Yahya Al Muzanny, from Al Haris Bin Haseera who said,

'It is narrated to me from the companions of Amir Al-Momineen^{-asws} that he^{-asws} said: 'Call Ghaniyya, and Bahila and other tribes (which he^{-asws} mentioned), and they them take their awards, for by the One^{-azwj} Who Split the seed and Formed the person, there is no share for them in Al-Islam!

و أنا شاهد في منزلي عند الحوض و عند المقام المحمود أنهم أعداء لي في الدنيا و الآخرة لأخذن غنيًا أخذة تضرط باهلة و لئن ثبتت قدماي لأردن قبايل إلى قبايل و قبايل إلى قبايل و لأهجرن ستين قبيلة ما لها في الإسلام نصيب.

And I^{-asws} would be a witness in my^{-asws} position by the Fountain and by the Praiseworthy position (Al-Maqam Al-Mahmoud), they are enemies of mine^{-asws} in the world and the Hereafter. I^{-asws} shall seize Ghaniya with such a seizing Bahila would flee, and if I^{-asws} can affirm my^{-asws} feet (politically), I^{-asws} will turn away tribes to tribes, and tribes to tribes, and I^{-asws} will expel sixty tribes who do not have any share in Al-Islam".¹⁸⁰

¹⁸⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 9 H 4

CHAPTER 10 – MERITS OF SALMAN^{-ra}, AND ABU ZARR^{-ra}, AND MIQDAD^{-ra}, AND AMMAR^{-ra}, MAY ALLAH^{-azwj} BE PLEASED WITH THEM ALL, AND IN IT ARE MERITS OF THE GREAT COMPANIONS

1- كِتَابُ الطُّرْفِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ كِتَابِ الوَصِيَّةِ لِعَيْسَى بْنِ الْمُسْتَفَادِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ فَقَالَ لَهُمْ تَعْرِفُونَ شَرَائِعَ الْإِسْلَامِ وَ شُرُوطَهُ قَالُوا نَعْرِفُ مَا عَرَفْنَا اللَّهَ وَ رَسُولَهُ

Kitab Al Turf of the Seyyid Ali Bin Tawoos, copied from Kitab Al Wasiys of Isa Bin Al Mustafad,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} called Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra} and said to them: ‘Do you^{-ra} recognise the laws of Al-Islam and its conditions?’ They^{-ra} said, ‘We^{-ra} recognise whatever Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have introduced’.

فَقَالَ هِيَ وَ اللَّهُ أَكْثَرُ مِنْ أَنْ تُحْصَى أَشْهُدُونِي عَلَى أَنْفُسِكُمْ وَ كَفَى بِاللَّهِ شَهِيدًا وَ مَلَائِكَتُهُ عَلَيْكُمْ شُهُودٌ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا لَا شَرِيكَ لَهُ فِي سُلْطَانِهِ وَ لَا نَظِيرَ لَهُ فِي مُلْكِهِ وَ أَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ

He^{-saww} said: ‘By Allah^{-azwj}! It is more than can be counted. Testify to me^{-saww} upon yourselves^{-ra} and suffice with Allah^{-azwj} as Witness and (with) His^{-azwj} Angels upon you as witnesses with the testimony that there is no god except Allah^{-azwj} sincerely, there being no associate for him^{-azwj} in His^{-azwj} Authority, and there is no match for Him^{-azwj} in His^{-azwj} Kingdom, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}, He^{-azwj} Sent me^{-saww} with the truth.

وَ أَنَّ الْقُرْآنَ إِمَامٌ مِنَ اللَّهِ وَ حَكَمٌ عَدْلٌ وَ أَنَّ الْقِبْلَةَ قِبْلَتِي شَطْرَ الْمَسْجِدِ الْحَرَامِ لَكُمْ قِبْلَةٌ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَصِيُّ مُحَمَّدٍ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ أَنَّ حَقَّهُ مِنَ اللَّهِ مَفْرُوضٌ وَاجِبٌ وَ طَاعَتَهُ طَاعَةُ اللَّهِ وَ رَسُولِهِ وَ الْأَيْمَةَ مِنْ وُلْدِهِ

And that the Quran is an Imam from Allah^{-azwj} and a just judge, and that the Qiblah is my^{-saww} Qiblah towards the Sacred Masjid being a Qiblah for you, and that Ali^{-asws} Bin Abu Talib^{-asws} is a successor^{-asws} of Muhammad^{-saww} and Emir of the Momineen, and their Master^{-asws}, and that his^{-asws} rights are from Allah^{-azwj}, necessitated and Obligatory, and obeying him^{-asws} is obeying Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Imams^{-asws} are from his^{-asws} sons^{-asws}.

وَ أَنَّ مَوَدَّةَ أَهْلِ بَيْتِي مَفْرُوضَةٌ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَعَ إِقَامَةِ الصَّلَاةِ لِقَوَائِمِهَا وَ إِخْرَاجِ الزَّكَاةِ مِنْ جَلْبِهَا وَ وَضْعِهَا فِي أَهْلِهَا وَ إِخْرَاجِ الْخُمْسِ مِنْ كُلِّ مَا يَمْلِكُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يَرْفَعَهُ إِلَى وَلِيِّ الْمُؤْمِنِينَ وَ أَمِيرِهِمْ وَ بَعْدَهُ إِلَى وُلْدِهِ

And that cordiality of the People^{-asws} of my^{-saww} Household is a necessity, Obligatory upon every Momin and Momina along with establishing the Salat to its timings, and extracting the Zakat from its Permissible and placing it among its rightful ones, and extracting the Khums from what anyone of you owns from the people until he raises it to the Guardian^{-asws} of the Momineen and their Emir^{-asws} after him^{-asws} to (the Imams^{-asws} from) his^{-asws} sons^{-asws}.

فَمَنْ عَجَزَ وَ لَمْ يَقْدِرْ إِلَّا عَلَى الْيَسِيرِ مِنَ الْمَالِ فَلْيَدْفَعْ ذَلِكَ إِلَى الضَّعْفَاءِ مِنْ أَهْلِ بَيْتِي مِنْ وُلْدِ الْأَيْمَةِ فَإِنْ لَمْ يَقْدِرْ فَلْيَشِيعْتَهُمْ مَنْ لَا يَأْكُلُ بِهِمُ النَّاسُ وَ لَا يُرِيدُ بِهِمُ إِلَّا اللَّهَ وَ مَا وَجِبَ عَلَيْهِمْ مِنْ حَقِّي وَ الْعَدْلُ فِي الرَّعِيَّةِ وَ الْقِسْمُ بِالسَّوِيَّةِ وَ الْقَوْلُ بِالْحَقِّ

The one who is frustrated and is unable except upon the little from the wealth, let him hand it over to the weak ones from the People^{-asws} of my^{-saww} Household from the sons^{-asws} of the Imams^{-asws}. If he is not able, then to their^{-asws} Shias from the ones who do not devour the people with them and do not intend with them except Allah^{-azwj} and what is Obligated upon them from my^{-saww} rights, and the justice among the citizens, and the distribution with the equality, and the words with the truth.

وَ أَنْ يَحْكُمَ بِالْكِتَابِ عَلَى مَا عَمِلَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ بِالْفَرَائِضِ عَلَى كِتَابِ اللَّهِ وَ أَحْكَامِهِ وَ إِطْعَامِ الطَّعَامِ عَلَى حُجَّتِهِ وَ حَجِّ الْبَيْتِ - وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ غَسْلِ الْجَنَابَةِ وَ الْوُضُوءِ الْكَامِلِ عَلَى الْيَدَيْنِ وَ الْوَجْهِ وَ الدَّرَاعَتَيْنِ إِلَى الْمَرَافِقِ وَ الْمَسْحِ عَلَى الرَّأْسِ وَ الْقَدَمَيْنِ إِلَى الْكَعْبَتَيْنِ لَا عَلَى حُفَّتَيْهِ وَ لَا عَلَى خِمَارٍ وَ لَا عَلَى عِمَامَةٍ

And the decision by the Book is upon what Amir Al-Momineen^{-asws} acted upon and the Obligations are upon the Book of Allah^{-azwj} and its Ordinances, and feeding the food upon His^{-azwj} Love, and Hajj of the House (Kabah), and the Jihad in the Way of Allah^{-azwj}, and Fasting of the Month of Ramazan, and washing from the sexual impurity, and the complete Wudu'u upon the hands and the face and the forearms to the elbows, and the wiping upon the head, and the two feet to the two angles, neither upon the sock nor upon the head scarf, nor upon the turban.

وَ الْحُبِّ لِأَهْلِ بَيْتِي فِي اللَّهِ وَ حُبِّ شِيَعَتِهِمْ هُمْ وَ الْبُغْضِ لِأَعْدَائِهِمْ وَ بُغْضِ مَنْ وَالَاهُمْ وَ الْعَدَاوَةَ فِي اللَّهِ وَ لَهُ وَ الْإِيمَانَ بِالْقَدْرِ خَيْرِهِ وَ شَرِّهِ وَ خُلُوهُ وَ مَرِّهِ وَ عَلَى أَنْ يُحْلِلُوا خَلَالَ الْقُرْآنِ وَ يُحْرِمُوا حَرَامَهُ

And the love for the People^{-asws} of my^{-saww} Households regarding Allah^{-azwj} and love for their^{-asws} Shias for them^{-asws}, and the hatred to their^{-asws} enemies and hating the ones who befriend them, and the enmity is for the Sake of Allah^{-azwj} and for Him^{-azwj}, and the Eman is by a measurement of his good and his evil and his sweetness and its bitterness, and upon his permitting the Permissible(s) of the Quran and his prohibiting its Prohibitions.

وَ يَعْمَلُوا بِالْأَحْكَامِ وَ يَرُدُّوا الْمُنْتَسَابَةَ إِلَى أَهْلِهِ فَمَنْ عَمِيَ عَلَيْهِ مِنْ عَمِي عَلَيْهِ مِنْ شَيْءٍ لَمْ يَكُنْ عِلْمُهُ مِنِّي وَ لَا سَمِعَهُ فَعَلَيْهِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ قَدْ عَلِمَ كَمَا قَدْ عَلِمْتُهُ ظَاهِرُهُ وَ بَاطِنُهُ وَ مُحْكَمُهُ وَ مُتَشَابِهُهُ وَ هُوَ يُفَاتِلُ عَلَى تَأْوِيلِهِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

And acting by the Ordinances and referring the confusing matter to its (Quran's) people. So, the one upon whom something is blind of something from his deeds, he did not happen to have learn it from me^{-saww} nor heard it, then upon him is to be with Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} has been taught just as I^{-saww} have been taught, its apparent, and its hidden, and its decisive, and its allegorical, and he^{-asws} will fight upon its interpretation just as I^{-saww} fought upon its Revelation.

وَ مَوَالِدِ أَوْلِيَاءِ اللَّهِ مُحَمَّدٍ وَ ذُرِّيَّتِهِ الْأَيْمَةِ خَاصَّةً وَ يَتَوَالَى مِنْ وَالَاهُمْ وَ شَائِعُهُمْ وَ الْبِرَاءَةَ وَ الْعَدَاوَةَ لِمَنْ عَادَاهُمْ وَ شَاقَّهُمْ كَعَدَاوَةِ الشَّيْطَانِ الرَّجِيمِ وَ الْبِرَاءَةَ بِمَنْ شَائِعُهُمْ وَ تَابِعُهُمْ وَ الْإِسْتِقَامَةَ عَلَى طَرِيقَةِ الْإِمَامِ

And befriending the friends of Allah^{-azwj}, Muhammad^{-saww} and his^{-saww} offspring of the Imams^{-asws} in particular, and befriending the ones who befriends them, and their^{-asws} Shias, and the disownment and the enmity to the ones who are inimical to them, and their harsh ones like the enmity of Pelted Satan^{-la}, and the disownment from their adherents, and their followers, and them; and the standing upon the path of the Imam^{-asws}.

وَاعْلَمُوا أَنِّي لَا أُقَدِّمُ عَلَى عَلِيٍّ أَحَدًا قَمَنْ تَقَدَّمَهُ فَهُوَ ظَالِمٌ وَ الْبَيْعَةُ بَعْدِي لِعَبِيهِ صَلَاحَةٌ وَ فُلْتَةٌ وَ ذِلَّةٌ الْأَوَّلُ ثُمَّ الثَّانِي ثُمَّ الثَّلَاثُ وَ وَئِلٌ لِلرَّابِعِ ثُمَّ الْوَيْلُ لَهُ وَ وَئِلٌ لَهُ وَ لِأَبِيهِ مَعَ وَئِيلٍ لِمَنْ كَانَ قَبْلَهُ وَ وَئِيلٌ لهُمَا وَ لِأَصْحَابِهِمَا لَا عَفَرَ اللَّهُ هُمَا

And know that I^{-saww} did not place anyone ahead over Ali^{-asws}, so the one who precedes him^{-asws}, he is an unjust, and the allegiance after me^{-saww} to others is a straying, and an error and humiliation, of the first, then the second, then the third, and woe be unto the fourth, then the woe be to him, and woe be to him and to his father along with woes of the ones who were before him, and woe to them both, and to their companions, may Allah^{-azwj} not Forgive them both.

فَهَذِهِ شُرُوطُ الْإِسْلَامِ وَ مَا بَقِيَ أَكْثَرُ قَالُوا سَمِعْنَا وَ أَطَعْنَا وَ قَبَلْنَا وَ صَدَقْنَا وَ نَقُولُ مِثْلَ ذَلِكَ وَ نَشْهَدُ لَكَ عَلَى أَنْفُسِنَا بِالرِّضَا بِهِ أَبَدًا حَتَّى نَقْدَمَ عَلَيْكَ أَمْنَا بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ رَضِينَا بِهِمْ أَيْمَةً وَ هُدَاةً وَ مَوَالِي

These are the conditions of Al-Islam, and what remain are more'. They^{-ra} said, 'We^{-ra} hear, and we^{-ra} obey, and we^{-ra} accept, and we^{-ra} ratify, and we^{-ra} say similar to that, and we^{-ra} testify to you^{-saww} upon ourselves^{-ra} with the agreement with it, for ever, until we^{-ra} arrive to you^{-saww}. We^{-ra} believe in their^{-asws} secrets, and their proclamations, and we^{-ra} are pleased with them^{-asws} as Imams^{-asws} and as guides and Masters^{-asws}'.

قَالَ وَ أَنَا مَعَكُمْ شَهِيدٌ ثُمَّ قَالَ نَعَمْ وَ تَشْهَدُونَ أَنَّ الْجَنَّةَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْخَلَائِقِ حَتَّى أُدْخِلَهَا قَالُوا نَعَمْ

He^{-saww} said: 'And I^{-saww} am a witness along with you^{-ra} all'. Then he^{-saww} said: 'Yes, and you^{-ra} testify that the Paradise is true, and it is Forbidden upon the creatures until I^{-saww} enter it'. They^{-ra} said, 'Yes'.

قَالَ وَ تَشْهَدُونَ أَنَّ النَّارَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْكَافِرِينَ حَتَّى يَدْخُلَهَا أَغْدَاءُ أَهْلِ بَيْتِي وَ النَّاصِبُونَ لَهُمْ حَرْبًا وَ عَدَاوَةً وَ لَاعِيَهُمْ وَ مُبْغِضُهُمْ وَ قَاتِلُهُمْ كَمَنْ لَعَنِي أَوْ أَبْغَضَنِي أَوْ قَاتَلَنِي وَ هُمْ فِي النَّارِ قَالُوا شَهِدْنَا وَ عَلَى ذَلِكَ أَقْرَبْنَا

He^{-saww} said: 'And you^{-ra} will testify that the Fire is true, and it is Forbidden upon the Kafirs until the enemies of the People^{-asws} of my^{-saww} Household enter it, and the (Nasibis) establishing war to them^{-asws}, and enmity, and the ones cursing them^{-asws}, and hating them^{-asws}, and ones killing them^{-asws}, like the ones who curse me^{-saww}, or hate me^{-saww}, or kill me^{-saww}, and they would (all) be in the Fire'. They^{-ra} said, 'We^{-ra} testify, and upon that we^{-ra} acknowledge'.

قَالَ وَ تَشْهَدُونَ أَنَّ عَلِيًّا صَاحِبُ حَوْضِي وَ الدَّائِدُ عَنْهُ وَ هُوَ قَسِيمُ النَّارِ يَقُولُ ذَلِكَ لَكَ فَاقْبِضْهُ دَمِيمًا وَ هَذَا لِي فَلَا تَقْرَبْنَهُ فَيَنْجُو سَلِيمًا قَالُوا شَهِدْنَا عَلَى ذَلِكَ وَ نُؤْمِنُ بِهِ قَالَ وَ أَنَا عَلَى ذَلِكَ شَهِيدٌ.

He^{-saww} said: 'And you^{-ra} will testify that Ali^{-asws} is in charge of my^{-saww} Fountain, and the preventer from it, and he^{-asws} is the distributor of the Fire, saying (to it): 'That one is for you,

so capture him, the despicable', and this one is for me^{-asws}, so do not go near him', and you^{-ra} will be rescued safely'. They^{-ra} said, 'We^{-ra} testify upon that and we^{-ra} believe in him^{-asws}'. He^{-saww} said: 'And I^{-saww} am a witness upon that'¹⁸¹.

2- لي، الأماالي للصدوق العطار عن أبيه عن ابن عيسى عن نوح بن شعيب عن الدهقان عن عروة ابن أحيي شعيب عن شعيب عن أبي بصير قال سمعت الصادق جعفر بن محمد عن محمد بن عمار قال: قال رسول الله ص يوماً لأصحابه أيكم يصوم الدهر فقال سلمان رحمه الله عليه أنا يا رسول الله فقال رسول الله ص فأبكم يحيي الليل قال سلمان أنا يا رسول الله قال فأبكم يحتم القرآن في كل يوم فقال سلمان أنا يا رسول الله

(The book) 'Al Amaali' of Al Sadouq Al Attar, from his father, from Ibn Isa, from Nuh Bin Shuayb, from Al Dihqan, from Urwa cousin of Shuayb, from Shuayb, from Abu Baseer who said,

'I heard Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} narrating from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One day Rasool-Allah^{-saww} said to his^{-saww} companions: 'Which one of you fasts constantly?' Salman^{-ra} said. 'I^{-ra} do, O Rasool-Allah^{-saww}!' So, which one of you revives the (every) night (in Salat)?' Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Which one of you completes the Quran during every day?' Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-saww}'.

فغضب بعض أصحابه فقال يا رسول الله إن سلمان رجلاً من الفرس يريد أن يفترج علينا معاشر فرسي قلت أيكم يصوم الدهر فقال أنا و هو أكثر أيامه يأكل و قلت أيكم يحيي الليل فقال أنا و هو أكثر ليلته نائم و قلت أيكم يحتم القرآن في كل يوم فقال أنا و هو أكثر تحاره صامت

One of the companions got angry and said, 'O Rasool-Allah^{-saww}! A man from Persia intends to pride upon us, community of Quraysh. You^{-saww} said, 'Which one of you fasts constantly', and he^{-ra} said, 'I^{-ra} do', and he^{-ra} eats most of his^{-ra} days. And you^{-saww} said: 'Which of you revives the night?' He^{-ra} said, 'I^{-ra} do', and he^{-ra} sleeps most of his^{-ra} night. And you^{-saww} said, 'Which one of you completes the Quran during every day', he^{-ra} said, 'I^{-ra} do', and he^{-ra} is silent most of his^{-ra} day!'

فقال النبي ص مه يا فلان أتى لك بمثل لقمان الحكيم سله فإنه يبئك

The Prophet^{-saww} said: 'Shh, O so and so! Surely, for you is an example of Luqman^{-as} the wise. Ask him^{-ra} and he^{-ra} will inform you'.

فقال الرجل لسلمان يا أبا عبد الله أ ليس زعمت أنك تصوم الدهر فقال نعم فقال رأيتك في أكثر تحارك تأكل فقال ليس حيث تذهب إني أصوم الثلاثة في الشهر و قال الله عز و جل من جاء بالحسنة فله عشر أمثالها و أصل شعبان بشهر رمضان فذلك صوم الدهر

So, the man said to Salman^{-ra}, 'O Abu Abdullah! Didn't you^{-ra} claim that you^{-ra} tend to fast constantly?' He^{-ra} said, 'Yes'. He said, 'I have seen you^{-ra} eating in most of your^{-ra} days'. He^{-ra} said, 'It isn't where you are going. I^{-ra} fast the three (days) in the month, and Allah^{-azwj} Mighty and Majestic Said: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and I^{-ra} connect Shaban with the Month of Ramazan, so that is the constant fasting'.

¹⁸¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 1

فَقَالَ أ لَيْسَ زَعَمْتَ أَنَّكَ تُحْيِي اللَّيْلَ فَقَالَ نَعَمْ فَقَالَ أَنْتَ أَكْثَرَ لَيْلَتِكَ نَائِمٌ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ نَامَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلُّهُ فَأَنَا أَبَيْتُ عَلَى طَهْرٍ

He said, 'Didn't you^{-ra} claim that you^{-ra} revive the night?' He^{-ra} said, 'Yes'. He said, 'You^{-ra} sleep most of your^{-ra} night'. He^{-ra} said, 'It isn't where you are going, but I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying: 'One who spends the night upon cleanliness, it is as if he has revived the night, all of it.'. So, I^{-ra} tent to spend the night upon cleanliness'.

فَقَالَ أ لَيْسَ زَعَمْتَ أَنَّكَ تَحْتَمُّمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ قَالَ نَعَمْ قَالَ فَأَنْتَ أَكْثَرَ أَيَّامِكَ صَامِتٌ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِّي ع يَا أَبَا الْحَسَنِ مَثَلُ قُلٍ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَي الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ حَتَمَ الْقُرْآنَ

He said, 'Didn't you^{-ra} claim that you^{-ra} complete the Quran during every day?' He^{-ra} said, 'Yes'. He said, 'But you^{-ra} are silent most of your^{-ra} day'. He^{-ra} said, 'It isn't where you are going, but I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying to Ali^{-asws}: 'O Abu Al-Hassan^{-asws}! Your^{-asws} example in my^{-saww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). So, the one who recites it once, has recited a third of the Quran, and one who recites it twice has recited two-thirds of the Quran, and one who recites it thrice, so he has completed the Quran.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَا عَذَّبَ أَحَدٌ بِالنَّارِ وَ أَنَا أَقْرَأُ قُلٍ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ

The one who loves you^{-asws} with his tongue, a third of the Eman is completed for him, and one who loves you with his tongue and his heart, so he has completed two-thirds of the Eman, and one who loves you^{-asws} with his tongue, and his heart and helps you^{-asws} with his hands, so he has completed the Eman. By the One^{-azwj} Who Sent me^{-saww} with the Truth, O Ali^{-asws}! If the people were to love you^{-asws} like the love of the people of the sky for you^{-asws}, no one would be Punished with the Fire'; and I^{-ra} tent to recite **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), three times during every day'.

فَقَامَ وَ كَأَنَّهُ قَدْ أَقْرَأَ حَجْرًا.

He stood up and it was as if he had swallowed a stone".¹⁸²

3- لي، الأماالي للصدوق أبي عن علي بن إبراهيم عن جعفر بن سلمة عن إبراهيم بن محمد التقي عن عبيد الله بن موسى العنسي عن مهلهل العبدري عن كريمة بن صالح الهجري عن أبي دزر جندب بن جنادة رضي الله عنه قال: سمعت رسول الله ص يقول لعلي كلمات ثلاث [ثلاثاً] لأن تكون لي واحدة منهن أحب إلي من الدنيا وما فيها سمعته يقول اللهم أعنه و استعن به اللهم أنصره و انتصر به فإنه عبدك و أخو رسولك

(The book) 'Al Amaali' of Al Sadouw – 'My father, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Ibrahim Bin Muhammad Al Saqafy, from Ubeydullah Bin Musa al Absy, from Mahalhal Al Abdy, from Kareeza Bin Salih al Hajary,

¹⁸² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 2

'From Abu Zarr Jundab Bin Junadab^{-ra} having said, 'I^{-ra} heard Rasool-Allah^{-saww} saying three phrases to Ali^{-asws}: 'There are three, if one of these would happen to be for me^{-saww} would be more beloved to me^{-saww} than the world and whatever is in it. I^{-ra} heard him^{-saww} said: 'O Allah^{-azwj}! Assist him^{-asws}, and be helped through him^{-asws}. O Allah^{-azwj}! Help him^{-asws} and be helped through him^{-asws}, for he^{-asws} is Your^{-azwj} servant, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}'.

ثُمَّ قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ أَسْهَدُ لِعَلِيِّ بِالْوَلَاءِ وَالْإِحَاءِ وَالْوَصِيَّةِ

Then Abu Zarr^{-ra} said, 'I^{-ra} testify for Ali^{-asws} with the friendship and the brotherhood and the successorship'.

قَالَ كَرِيزَةُ بْنُ صَالِحٍ وَكَانَ يَشْهَدُ لَهُ يَمْنَلُ ذَلِكَ سَلْمَانَ الْفَارِسِيَّ وَالْمِقْدَادَ وَعَمَّارَ وَجَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيَّ وَأَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَحُرَيْمَةُ بْنُ ثَابِتٍ دُو الشَّهَادَتَيْنِ وَأَبُو أَيُّوبَ صَاحِبَ مَنْزِلِ رَسُولِ اللَّهِ ص وَهَاشِمُ بْنُ عَثْبَةَ الْمِرْقَالُ كُلُّهُمْ مِنْ أَفَاضِلِ أَصْحَابِ رَسُولِ اللَّهِ ص.

Kareeza Bin Salih (the narrator) said, 'And Salman Al-Farsi^{-ra} had testified for him^{-asws} similar to that, and (so did) Al-Miqdad^{-ra}, and Ammar^{-ra}, and Jabir Bin Abdullah Al-Ansari, and Abu Al-Haysam Bin Al-Tayhan, and Khuzeyma Bin Sabit, one with the two testimonies, and Abu Ayoub owner of the house of Rasool-Allah^{-saww}, and Hashim Bin Utba Al-Mirqal, all of them being from the meritorious companions of Rasool-Allah^{-saww}'.¹⁸³

4- لي، الأمايلي للصدوق أبي عن عبد الله بن الحسن المؤدب عن أحمد بن علي الأصمغاني عن إبراهيم بن محمد الثقفي عن أبي عسان النهدي عن يحيى بن سلمة بن كهيل عن أبيه عن أبي إدريس عن المسيب بن نجبة عن علي ع أنه قيل له حدثنا عن أبي ذر الغفاري قال علم العلم ثم أوكاه و ربط عليه رباطاً شديداً

(The book) 'Al Amaali' of Al Saduq – 'My father, from Abdullah bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Gassan Al Nahdy, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Idrees, from Al Musayyib bin Najih,

'From Ali^{-asws}, it was said to him^{-asws}, 'Narrate to us about Abu Zarr Al-Ghafari^{-ra}'. He^{-asws} said: 'He^{-ra} learnt the knowledge, then installed it and tied it upon him^{-ra} with a severe tightening'.

قَالُوا فَعَنْ حُدَيْفَةَ قَالَ يَعْلَمُ أَسْمَاءَ الْمُنَافِقِينَ قَالُوا فَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مُؤْمِنٌ مَلِيءٌ مُشَاشَةً إِيمَانًا نَبِيٌّ إِذَا دُكِّرَ دَكَرَ قِيلَ فَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَرَأَ الْقُرْآنَ فَتَزَلَّ عِنْدَهُ

They said, 'So who is Huzayfa?' He^{-asws} said: 'He knew the names of the hypocrites'. They said, 'What about Ammar Bin Yasser^{-ra}?' He^{-asws} said: 'Momin full of disorientated Eman. He forgot, and when reminded, he remembered'. It was said, 'What about Abdullah Bin Masoud?' He^{-asws} said: 'Reciter of the Quran. He descended (knelt) with it'.

قَالُوا فَحَدَّثَنَا عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ أَدْرَكَ الْعِلْمَ الْأَوَّلَ وَالْآخِرَ وَهُوَ بَحْرٌ لَا يُنْزَعُ وَهُوَ مِمَّا أَهْلَ الْبَيْتِ قَالُوا فَحَدَّثَنَا عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ ابْتَدَيْتُ.

They said, 'Narrated to us about Salman Al-Farsi^{-ra}'. He^{-asws} said: 'He^{-ra} realised the knowledge, the first and the last, and he^{-ra} is an ocean which cannot be displaced, and he^{-ra} is from us^{-asws},

¹⁸³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 3

the People^{-asws} of the Household'. They said, 'Narrate to us about you^{-asws}, O Amir Al-Momineen^{-asws}'. He^{-asws} said: 'You, whenever you ask, I^{-asws} give you (the answer), and when you are silent, I^{-asws} initiate"¹⁸⁴.

5- لي، الأماالي للصدوق ابن موسى عن الأَسَدِيِّ عَنِ النَّحَّعِيِّ عَنِ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ مَسْعُودِ الْمَلَائِي عَنِ حَبَّةِ الْعُرَيْبِيِّ قَالَ: أَبْصَرَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَجُلَيْنِ يَخْتَصِمَانِ فِي رَأْسِ عَمَّارٍ يُقُولُ هَذَا أَنَا قَتَلْتُهُ وَ يَقُولُ هَذَا أَنَا قَتَلْتُهُ فَقَالَ ابْنُ عُمَرَ يَخْتَصِمَانِ أَيُّهُمَا يَدْخُلُ النَّارَ أَوَّلًا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَاتِلُهُ وَ سَالِيَهُ فِي النَّارِ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ لَعَنَهُ اللَّهُ فَقَالَ مَا نَحْنُ قَتَلْنَاهُ قَتَلَهُ مِنْ جَاءِ بِهِ.

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al hakam, from Muhammad bin Al Fuzeyl, from masoud Al Malaie, from Habat Al Army who said,

'Abdullah Bin Umar saw two men disputing regarding the head of Ammar^{-ra}. This one was saying, 'I killed him^{-ra}', and this one was saying, 'I killed him^{-ra}'. Ibn Umar said, 'Two disputants, which one of the two would enter the fire first?' Then he said, 'I heard Rasool-Allah^{-saww} saying: 'His^{-ra} killer his^{-ra} opponent would be in the Fire'. That reached Muawiya, may Allah^{-azwj} Curse him, and he said, 'We did not kill him^{-ra}. He^{-ra} was killed by the one who came with him^{-ra} (meaning Ali^{-asws} in the battle of Siffeen)"¹⁸⁵.

6- لي، الأماالي للصدوق بِحَدَا الْإِسْنَادِ عَنِ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنِ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ سَعْدِ بْنِ أَوْسٍ عَنِ بِلَالِ بْنِ يَحْيَى الْعُبَيْسِيِّ قَالَ: لَمَّا قُتِلَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ أَنَا حَذِيْفَةُ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ قُتِلَ هَذَا الرَّجُلُ وَ قَدْ اخْتَلَفَ النَّاسُ فَمَا تَقُولُ قَالَ إِذَا أَتَيْتُمْ فَأَجْلِسُونِي قَالَ فَاسْتَدْوَوْهُ إِلَى صَدْرِ رَجُلٍ مِنْهُمْ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَبُو الْيُقْطَانِ عَلَى الْفِطْرَةِ ثَلَاثَ مَرَّاتٍ لَنْ يَدْعَهَا حَتَّى يَمُوتَ.

(The book) 'Al Amaali' of Al Sadouq – By this chain, from Ibrahim Bin Al Hakam, from Ubeydullah Bin Musa, from Sa'ad Bin Aws, from Bilal Bin Yahya Al Abasy who said,

'When Ammar^{-ra} was killed, they came to Huzeyfa and said, 'O Abu Abdullah! This man has been killed and that people are differing, so what are you saying?' He said, 'Since you have come, then be seated to me, I shall attribute him to the chest of a man from them. He said, 'I heard Rasool-Allah^{-saww} saying: 'Abu Al-Yaqzan is upon the nature' – three times, 'He^{-ra} will not leave it until he^{-ra} dies"¹⁸⁶.

7- لي، الأماالي للصدوق بِحَدَا الْإِسْنَادِ عَنِ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنِ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ عَبْدِ الْعَزِيزِ بْنِ سَيَاهٍ عَنِ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنِ عَطَاءِ بْنِ يَسَارٍ عَنِ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص مَا خُيِّرَ عَمَّارٌ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَشَدَّهُمَا.

(The book) 'Al Amaali of Al Sadouq – By this chain, from Ibrahim Bin Al Hakam, from Ubeydullah Bin Musa, from Abdul Aziz Bin Sayah, from Habeeb Bin Abu Sabit, from Ata'a Bin Yasar, from Ayesha who said,

'Ammar^{-ra} was not given a choice of two matters except he chose the severer of the two"¹⁸⁷.

¹⁸⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 4

¹⁸⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 5

¹⁸⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 6

¹⁸⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 7

8- ن، عيون أخبار الرضا عليه السلام الدقاق عن الصوفي عن الروياني عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه ع قال: دعا سلمان أبا ذر رحمة الله عليهما إلى منزله فقدم إليه رعيقتين فأخذ أبو ذر الرعيقتين يغلبيهما فقال له سلمان يا أبا ذر لا يسيء شيء تغلب هذين الرعيقتين قال خفت أن لا يكونا نضيجين

Uyoon Akhbaar Al-Reza^{asws} – Al Daqqaq, from Al-Sowfy, from Al-Ruyani, from Abdul Azeem Al-Hasany, from Abu Ja'far^{asws} the 2nd from his^{asws} forefathers^{asws} having said: 'Salman^{ra} called Abu Zarr^{ra} to his^{ra} house and forwarded two loaves of bread towards him^{ra}. Abu Zarr^{ra} took the two breads and turned them over. Salman^{ra} said to him^{ra}, 'O Abu Zarr^{ra}! For which reason did you^{ra} turn over these two loaves?' He^{ra} said, 'I^{ra} feared they might happen to be matured'.

فغضب سلمان من ذلك غضباً شديداً ثم قال ما أجرأك حيث تغلب هذين الرعيقتين فوالله لقد عمل في هذا الخبز الماء الذي تحت العرش وعملت فيه الملائكة حتى ألقوه إلى الريح وعملت في الريح حتى ألقته إلى السحاب وعملت في السحاب حتى أمطره إلى الأرض وعملت فيه الرعد والملائكة حتى وضعوه مواضعه وعملت في الأرض والحشب والحديد والبهايم والنار والحطب والملح وما لا أحصيه أكثر فكيف لك أن تقوم بهذا الشكر

Salman^{ra} was angered from that with intense anger, then said, 'How audacious of you^{ra} when you^{ra} turned over these two loaves. By Allah^{azwj}! It has been worked in this bread, the water which is beneath the Throne, and the Angels worked in it until they cast it to the wind, and the wind worked in it until it cast it to the cloud, and the cloud worked in it until it rained it to the earth, and the thunder and the Angels worked in it until they place it in its place, and the earth worked in it, and the wood and the iron, and the animals, and the fire, and the firewood, and the salt, and what cannot be counted is more. So how is it for you^{ra} if your^{ra} were to establish the gratefulness with this?'

فقال أبو ذر إلى الله أنوب وأستغفر الله بما أحدثت وإنيك أعترت بما كرهت

Abu Zarr^{ra} said, 'I^{ra} repent to Allah^{azwj} and seek Forgiveness of Allah^{azwj} from what I^{ra} did, and I^{ra} present excuse to you^{ra} from what you^{ra} disliked'.

قال ودعا سلمان أبا ذر رحمة الله عليهما ذات يوم إلى ضيافة فقدم إليه من جرابه كسراً يابساً وبلها من رכותيه فقال أبو ذر ما أطيب هذا الخبز لو كان معه ملح فقام سلمان وخرج فزعه رכותيه بملح وحمله إليه فجعل أبو ذر يأكل ذلك الخبز ويدبر عليه ذلك الملح ويقول الحمد لله الذي رزقنا هذه القناعة فقال سلمان لو كانت قناعة لم تكن رכותي مزهونة.

He^{asws} said: 'And Salman invited Abu Zarr^{ra} one day to host him^{ra}. He^{ra} forwarded a dry piece (of bread) towards him^{ra} from his^{ra} bag, and moistened it from his^{ra} water container. Abu Zarr^{ra} said, 'How good is this bread, if only there was salt with it'. Salman^{ra} got up and went out, and pawned his container for salt and carried it to him^{ra}. Abu Zarr^{ra} went on to eat the bread and sprinkle that salt upon that and saying, 'The Praise is for Allah^{azwj} Who Graced us. This is the contentment'. Salman^{ra} said, 'If you^{ra} had been content, my^{ra} container would not have been pawned'¹⁸⁸.

9- لي، الأمالي للصدوق ابن ناثانة عن علي بن إبراهيم عن جعفر بن سلمة الأهوازي عن إبراهيم بن محمد التنفخي عن المسعودي عن يحيى بن سالم العبدي عن إسرائيل عن ميسرة عن المنهال بن عمرو عن زر بن حبیش قال: مر علي ع على بعلة رسول الله ص و سلمان في ملة فقال سلمان رحمة

¹⁸⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 8

اللَّهُ عَلَيْهِ أَلَا تُقُومُونَ تَأْخُذُونَ بِحُجْرَتِهِ تَسْأَلُونَهُ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَا يُحْزِرُكُمْ بِسِرِّ نَبِيِّكُمْ ص أَحَدٌ غَيْرُهُ وَ إِنَّهُ لَعَالِمُ الْأَرْضِ وَ رَبَّائِهَا وَ إِلَيْهِ تَسْكُنُ وَ لَوْ فَفَقَدْتُمُوهُ لَفَقَدْتُمُ الْعِلْمَ وَ أَنْكَرْتُمُ النَّاسَ.

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Natana, from Ali Bin Ibaahim, from Ja'far Bin Salama Al Ahwazy, from Ibranim Bin Muhammad Al Saqafi, from Al Masudi, from Yahya Bin Salim Al Abdy, from Israil, from Maysara, from Al Minhal, Bin Amro, from Zirr Bin Hubeysh who said,

'Ali^{-asws} passed by upon the mule of Rasool-Allah^{-saww} and Salman^{-ra} was in an assembly. Salman^{-ra} said (to the assembly), 'Are you not standing to grab hold of his^{-asws} side to ask him^{-asws} (about issues)? By the One^{-azwj} Who Split the seed and Formed the person! Surely no one can inform you with the Seerah of your Prophet^{-saww} other than him^{-asws}, and he^{-asws} is the scholar of the earth and its lord, and to him^{-asws} you will be soothed, and if you were to lose him^{-asws}, you will lose the knowledge, and you are the denying people'.¹⁸⁹

10- ب، قرب الإسناد السنديُّ بِنُ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْهُمْ ثُمَّ سَكَتَ

(The book) 'Qurb Al Asnaad' – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Commanded me^{-saww} with loving four'. They said, 'Who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws} is from them'. Then he^{-saww} was silent.

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانَ الْفَارِسِيِّ.

Then he^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Commanded me^{-saww} with loving four'. They said, 'Who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Miqdad Bin Al-Aswad^{-ra}, and Abu Zarr Al-Ghafari^{-ra}, and Salman Al-Farsi^{-ra}'.¹⁹⁰

11- ب، قرب الإسناد هارونُ عَنِ ابْنِ صَدَقَةَ عَنِ جَعْفَرٍ عَنِ آبَائِهِ ع أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص قُلْنَا لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَامَ رَسُولُ اللَّهِ ص فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ فَرَضَ لِي عَلَيْكُمْ فَرَضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ قَالَ فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ فَانْصَرَفَ

(The book) 'Qurb Al Asnaad' – 'Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}: 'When this Verse was Revealed unto Rasool-Allah^{-saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]**, Rasool-Allah^{-saww} stood up and said: 'O you people! Verily Allah^{-azwj} has Obligated upon you all certain Obligations regarding me^{-saww}, so are you going to be its performers?' He^{-asws} said: 'But no one from among them answered him^{-saww}, and they left.

¹⁸⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 9

¹⁹⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 10

فَلَمَّا كَانَ مِنَ الْعَدِ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ فِي الْيَوْمِ الثَّلَاثِ فَلَمْ يَتَكَلَّمْ أَحَدٌ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنْ ذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَطْعَمٍ وَ لَا مَشْرَبٍ قَالُوا فَأَلْقَاهُ إِذْنٌ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ عَلَيَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا أَمَا هَذِهِ فَتَنَعْم

When it was the next day, he^{-saww} stood up among them and said similar to that. Then he^{-saww} stood up among them and said similar to that for the third day, but no one spoke'. He^{-saww} said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'Then say it'. He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Revealed unto me^{-saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**'. They said, 'But if it is this, so yes'.

فَقَالَ أَبُو عَبْدِ اللَّهِ فَوَ اللَّهُ مَا وَفَى بِمَا إِلَّا سَبْعَةٌ نَفَرٍ سَلْمَانَ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ مَوْلَى لِرَسُولِ اللَّهِ يُقَالُ لَهُ التُّبَيْثُ وَ زَيْدُ بْنُ أَرْقَمٍ.

Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! No one was loyal to it except for seven of them – Salman^{-ra}, and Abu Zarr^{-ra}, and Ammar^{-ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra}, and Jabir Bin Abdullah Al-Ansary^{-ra}, and a slave of Rasool-Allah^{-saww} called Al-Sabit^{-ra}, and Zayd Bin Arqam^{-ra}'¹⁹¹

12- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ النَّبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع مِثْلَهُ.

(The book) 'Al Ikhtisas' – 'Ja'far Bin Al Husayn, from Muhammad Al Himeyri, from his father, from Haroun Bin Muslim, from Abu Al Hassan Al Laysi,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} – similar to it"¹⁹²

13- فس، تفسير القمي فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ بِرَحْمَةِ الْغَدَاةِ وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا فَهَذِهِ نَزَلَتْ فِي سَلْمَانَ الْفَارِسِيِّ كَانَ عَلَيْهِ كِسَاءٌ فِيهِ يَكُونُ طَعَامُهُ وَ هُوَ دِتَارُهُ وَ رِدَاؤُهُ وَ كَانَ كِسَاؤُهُ مِنْ صُوفٍ

Tafseer Al Qummi – 'In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding the Words of Exalted: **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, [18:28]**. This was Revealed regarding Salman Al-Farsi^{-ra}. He^{-ra} had a cloak in which there was his^{-ra} food, and it (was used) as a covering and a robe, and it was a cloak of wool.

فَدَخَلَ عُيَيْنَةُ بْنُ حِصْنٍ عَلَى النَّبِيِّ ص وَ سَلْمَانَ عِنْدَهُ فَتَأَدَّى عُيَيْنَةُ بِرِيحِ كِسَاءِ سَلْمَانَ وَ قَدْ كَانَ عَرَقٌ وَ كَانَ يَوْمٌ شَدِيدُ الْحَرِّ فَعَرِقَ فِي الْكِسَاءِ فَقَالَ يَا رَسُولَ اللَّهِ إِذَا نَحُنْ دَخَلْنَا عَلَيْكَ فَأَخْرِجْ هَذَا وَ اصْرِفْهُ مِنْ عِنْدِكَ فَإِذَا نَحُنْ خَرَجْنَا فَأَدْخِلْ مَنْ شِئْتِ

Ayayna Bin Hasan came up to the Prophet^{-saww}, and Salman^{-ra} was in his^{-saww} presence. The wind blew and the cloak of Salman^{-ra} touched Ayayna, and there was sweat in it, and in those days there was intense heat, and the sweat was in the cloak. He said, 'O Rasool-Allah^{-saww}!

¹⁹¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 11

¹⁹² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 12

When we come over to you^{-saww}, then this one^{-ra} and his^{-ra} party should go out from your^{-saww} presence. When we go out, then let whosoever wants to, come over to you^{-saww}.

فَأَنْزَلَ اللَّهُ وَ لَا تُطِيع مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ هُوَ عَيْيْتُهُ بِنِ حِصْنِ بْنِ حَدَيْفَةَ بْنِ بَدْرِ الْفَزَارِيِّ.

Therefore, Allah^{-azwj} Revealed: **and do not obey one whose heart is heedless from Our Remembrance [18:28]** – and he is Ayayna Bin Hasan Bin Huzeyfa Bin Badr Al-Fazary¹⁹³.

14- فس، تفسير القمي إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ إِلَى قَوْلِهِ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ فَإِنَّمَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ أَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمُقَدَّادِ ع.

Tafseer Al Qummi: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2]** – up to His^{-azwj} Words: **For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]**. It was Revealed regarding Amir Al-Momineen^{-asws}, and Abu Zarr^{-ra}, and Salman^{-ra} and Al Miqdad^{-ra}¹⁹⁴ (Opinion)

15- فس، تفسير القمي لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

Tafseer Al Qummi – Allah^{-azwj} has Turned with the Prophet^{-saww} to the Emigrants and the Helpers, those who followed him^{-saww} in difficult times. (Opinion)

قَالَ الصَّادِقُ ع هَكَذَا نَزَلَتْ وَ هُوَ أَبُو ذَرٍّ وَ أَبُو حَبِئَةَ وَ عَمْرُو بْنُ وَهَبٍ الَّذِينَ تَخَلَّفُوا ثُمَّ لَحِقُوا بِرَسُولِ اللَّهِ ص فِي عَزْوَةِ تَبُوكَ.

Al-Sadiq^{-asws} said: ‘This is how it was Revealed, and it is Abu Zarr^{-ra}, and Abu Khaysama, and Amro Bin Wahab, those who had stayed behind, then they joined up with Rasool-Allah^{-azwj} in the military expedition of Tabuk¹⁹⁵’.

16- فس، تفسير القمي مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أَكْرَهٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَهُوَ عَمَّارٌ بْنُ يَاسِرٍ أَخَذَتْهُ قُرَيْشٌ بِمَكَّةَ يَعَذُّوهُ [فَعَدَّوْهُ] بِالنَّارِ حَتَّى أَعْطَاهُمْ بِلِسَانِهِ مَا أَرَادُوا وَ قَلْبُهُ مُقَرَّرٌ بِالْإِيمَانِ

Tafseer Qummi - **One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, [16:106]**, it is Ammar Bin Yasser^{-ra}. Quraysh seized him^{-ra} at Makkah and tormented him^{-ra} with the fire until he gave them with his tongue what they wanted, and his heart was acknowledging with the Eman’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ ثُمَّ قَالَ فِي عَمَّارٍ ثُمَّ إِنَّ رَبَّنَا لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فَتَنَّا ثُمَّ جَاهَدُوا وَ صَبَرُوا إِنَّ رَبَّنَا مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ.

And Ali Bin Ibrahim said, ‘Then He^{-azwj} Said regarding Ammar: **Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110]**¹⁹⁶’ (Opinion)

¹⁹³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 13

¹⁹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 14

¹⁹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 15

¹⁹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 16

17- فس، تفسیر القمی جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا قَالَ هَذِهِ نَزَلَتْ فِي أَبِي ذَرٍّ وَ الْمِقْدَادِ وَ سَلْمَانَ الْفَارِسِيِّ وَ عَمَّارَ بْنَ يَاسِرٍ جَعَلَ اللَّهُ لَهُمْ جَنَّاتِ الْفِرْدَوْسِ نُزُلًا مَأْوَى وَ مَنْزِلًا الْخَيْرِ.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said regarding His^{-azwj} Words: **Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107].** He^{-asws} said: ‘This was Revealed regarding Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Salman Al-Farsi^{-ra}, and Ammar Bin Yasser^{-ra}. Allah^{-azwj} Made the Gardens of Al-Firdows as a sheltered lodging for them and a residence’¹⁹⁷.

18- ل، الخصال عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ شَرِيكِ عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ فَعَلْنَا يَا رَسُولَ اللَّهِ مَنْ هُمْ سَمِّهِمْ لَنَا فَقَالَ عَلِيُّ مِنْهُمْ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ أَمَرَنِي بِحُبِّهِمْ وَ أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ.

(The book) ‘Al Khisaal’ – ‘Ali Bin Muhammad Bin Al Hassan, from Abdullah Bin Abdul Rahman, from Ismail Bin Musa, from Shareek, from Abu Rabie Al Iyadi, from Ibn Bureyda, from his father,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Commanded me^{-saww} with loving four’. We said, ‘O Rasool-Allah^{-saww}! Who are they? Name them for us’. He^{-saww} said: ‘Ali^{-asws} is from them, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}. He^{-azwj} Commanded me^{-saww} with loving them^{-asws}, and He^{-azwj} Informed me^{-saww} that He^{-azwj} Loves them’¹⁹⁸.

19- ل، الخصال الْأُشْنَانِيُّ عَنْ جَدِّهِ عَنِ إِتْرَاهِيمَ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ شَرِيكِ عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ مِنْ أَصْحَابِي وَ أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ فَلْنَا يَا رَسُولَ اللَّهِ فَمَنْ هُمْ فَعَلْنَا نَحْبُ أَنْ نَكُونَ مِنْهُمْ

(The book) ‘Al Khisaal’ – ‘Ali Ushnany, from his grandfather, from Ibrahim Bin Nasr, from Muhammad Bin Saeed, from Shareek, from Abu Rabie Al Iyadi, from Ibn Bureyda, from his father who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Commanded me^{-saww} with loving four from my^{-saww} companions, and Informed me^{-saww} that He^{-azwj} Loves them’. We said, ‘O Rasool-Allah^{-saww}! Who are they, so we can all love them and become from them?’

فَقَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ ثُمَّ سَكَتَ ثُمَّ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ ثُمَّ سَكَتَ ثُمَّ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ وَ أَبُو ذَرٍّ وَ سَلْمَانَ الْفَارِسِيِّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيِّ.

He^{-saww} said: ‘Indeed! Ali^{-asws} is from them’. Then he^{-saww} was silent, then said: ‘Indeed! Ali^{-asws} is from them’. Then he^{-saww} was silent, then said: ‘Indeed! Ali^{-asws} is from them, and Abu Zarr^{-ra}, and Salman Al-Farsi^{-ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra}’¹⁹⁹.

¹⁹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 17

¹⁹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 18

¹⁹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 19

20- أَقُولُ وَ رَوَى ابْنُ عَبْدِ الْبِرِّ فِي الْإِسْتِيعَابِ عَنِ سُلَيْمَانَ وَ عَبْدِ اللَّهِ ابْنَيْ بُرَيْدَةَ عَنْ أَبِيهِمَا قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى بِحُبِّ أَرْبَعَةٍ مِنْ أَصْحَابِي وَ أَحَبَّ إِلَيَّ أَنَّهُ يُحِبُّهُمْ فَيَقِيلُ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ عَلِيُّ وَ الْمِقْدَادُ وَ سَلْمَانَ وَ أَبُو ذَرٍّ .

I (Majlisi) say, 'And it is reported by Ibn Abdul Birr in (the book) 'Al Istiyaab', from Suleyman and Abdullah two sons of Bureyda, from their father who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted Commanded me^{-saww} to love four from my^{-saww} companions and Informed me^{-saww} that He^{-azwj} Loves them'. It was said, 'O Rasool-Allah^{-saww}! Who are they?' He^{-saww} said: 'Ali^{-asws}, and Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra}'.²⁰⁰

21- ل، الخصال أبي عن سعد بن الأصمهايني عن المنقري عن حفص بن أبي عبد الله ع عن أبيه ع قَالَ قَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ تَحْتَ هَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ ص وَ أَهْلَ بَيْتِهِ ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى نَبْلُغُوا بِنَا السَّعَفَاتِ مِنْ هَجَرَ لَعَلِمْنَا أَنَا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ .

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Al Asfahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ammar Bin Yasser^{-ra} said, 'I^{-ra} fought under this flag with Rasool-Allah^{-saww} and his^{-saww} family for three (days), and this is the fourth. By Allah^{-azwj}! Even if we were to strike (swords) until we reach our limits, we would know that we are upon the truth, and they are upon the falsehood''.²⁰¹

22- ل، الخصال مُحَمَّدُ بْنُ عَمْرِ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الرَّازِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ النَّبِيُّ ص الْجَنَّةُ تَشْتَاتِي إِلَيْكَ يَا عَلِيُّ وَ إِلَى عَمَّارٍ وَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ .

(The book) 'Al Khisaal' – Muhammad Bin Umar Bin Muhammad Bin Salim, from Al Hassan Bin Abdullah Bin Muhammad Al Razy, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'The Prophet^{-saww} said: 'The Paradise is desirous to you^{-asws}, O Ali^{-asws}, and to Ammar^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}'.²⁰²

23- ل، الخصال مُحَمَّدُ بْنُ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ الْبُحَيْرِيِّ عَنْ مُحَمَّدِ بْنِ حَزْبِ الْوَاسِطِيِّ عَنْ زَيْدِ بْنِ هَارُونَ عَنْ أَبِي شَيْبَةَ عَنْ رَجُلٍ مِنْ هَمْدَانَ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع السُّبَّاقُ خَمْسَةٌ فَأَنَا سَابِقُ الْعَرَبِ وَ سَلْمَانَ سَابِقُ فَارِسَ وَ صُهَيْبُ سَابِقُ الرُّومِ وَ بِلَالٌ سَابِقُ الْحَبَشِ وَ حَبَّابٌ سَابِقُ النَّبِطِ .

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Ismail Bin Al Bakhtary, from Muhammad Bin Harb Al Wasity, from Yazeed Bin Haroun, from Abu Shayba, from a man from Hamdan, from his father who said,

'Ali^{-asws} Bin Abu Talib^{-asws} said: 'The preceding ones are five – I^{-asws} am the preceder of the Arabs, and Salman^{-ra} is preceder of Persia, and Suheyb is preceder of the Romans, and Bilal is preceder of the Ethiopians, and Khabbab is preceder of the Nabateans (Coptic's)'.²⁰³

24- ل، الخصال فِي خَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْوَلَايَةُ لِلْمُؤْمِنِينَ الَّذِينَ لَمْ يُعَيَّرُوا وَ لَمْ يُبَدَّلُوا بَعْدَ نَبِيِّهِمْ ص وَاجِبَةٌ مِثْلَ سَلْمَانَ الْفَارِسِيِّ وَ أَبِي ذَرٍّ الْعُقَارِيِّ وَ الْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ وَ عَمَّارِ بْنِ يَاسِرٍ وَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ حَدِيقَةَ بْنِ الْيَمَانَ وَ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ وَ سَهْلِ بْنِ حُنَيْفٍ

²⁰⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 20

²⁰¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 21

²⁰² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 22

²⁰³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 23

وَأَبِي أَيُّوبَ الْأَنْصَارِيِّ وَعَبْدَ اللَّهِ بْنِ الصَّامِتِ وَعُبَادَةَ بْنَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ مَنْ نَحَا نَحْوَهُمْ وَ فَعَلَ
مِثْلَ فِعْلِهِمْ.

(The book) 'Al Khisaal' – 'In a Hadeeth of Al Amsh,

'From Al-Sadiq^{asws} having said: 'The Wilayah is Obligatory for the Momineen, those who did not change or replace after their Prophet^{saww}, like Salman Al-Farsi^{ra}, and Abu Zarr Al-Ghafari^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}, and Ammar Bin Yasser^{ra}, and Jabir bin Abdullah Al-Ansari, and Huzeyfa Bin Al-Yaman, and Abu Al-Haysam Bin Al-Tayham, and Sahl Bin Huneyf, and Abu Ayoub Al-Ansari, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyman Bin Sabit (one with two testimonies), and Abu Saeed Al-Khudry, and the ones who betook to their commitments and did similar to their deeds''²⁰⁴

25- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون من شرائع الدين مثله.

(The book) 'Uyoon Akhbaar Al-Reza^{asws} – 'Among what Al-Reza^{asws} wrote to Al-Mamoun from the Laws of the Religion – similar to it''²⁰⁵

26- ل، الخصال مُحَمَّدُ بْنُ عُمَيْرِ الْبَغْدَادِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ
عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: خُلِقَتِ الْأَرْضُ لِسَبْعَةِ بِيَمٍ يُزْرَعُونَ وَ بِيَمٍ يُمَطَّرُونَ وَ بِيَمٍ يُنْصَرُونَ أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادُ وَ عَمَّارٌ وَ حَدِيثُهُ وَ عَبْدُ اللَّهِ بْنُ
مَسْعُودٍ

(The book) 'Al Khisaal' – 'Muhammad Bin Umeyr Al Baghdadi, from Ahmad Bin Al Hassan Bin Abdul Karim, from Abbad Bin Suheyb, from Isa Bin Abdullah Al Umari, from his father, from his grandfather, from his grandfather,

'From Ali^{asws} having said: 'The earth has been Created for seven. By them they are Graced, and by them they are being rained upon, and by them they are being Helped – Abu Zarr^{ra}, and Salma^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}, and Huzeyfa, and Abdullah Bin Masoud'.

قَالَ عَلِيُّ وَ أَنَا إِمَامُهُمْ وَ هُمُ الَّذِينَ شَهِدُوا الصَّلَاةَ عَلَى فَاطِمَةَ ع.

Ali^{asws} said: 'And I^{asws} and their Imam^{asws}, and they are those who attend the (funeral) Salat upon (Syeda) Fatima^{asws}'²⁰⁶

قال الصدوق رضي الله عنه معنى قوله خلقت الأرض لسبعة نفر ليس يعني من ابتدائها إلى انتهائها و إنما يعني بذلك أن الفائدة في الأرض قدرت في ذلك الوقت لمن شهد الصلاة على فاطمة ع و هذا خلق تقدير لا خلق تكوين.

(Note – Al-Sadouq said, 'The meaning of his^{asws} words: The earth has been Created for seven persons' doesn't mean from its beginning to its end, and rather it means by that that the benefits in the earth are measured out during that time for the ones who attended the (funeral) Salat upon (Syeda) Fatima^{asws}, and this is creation of the Pre-determination not creation of the formation').

²⁰⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 24

²⁰⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 25

²⁰⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 26

27- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ عَلَيَّ وَ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمُقَدَّادِ بْنِ الْأَسْوَدِ.

(The book) 'Uyoon Al-Akhbaar Al-Reza^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} has Commanded me^{-saww} with loving four – Ali^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad Bin Al-Aswad^{-ra}'.²⁰⁷

28- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن علي ع قَالَ قَالَ النَّبِيُّ ص سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ.

(The book) 'Uyoon Akhbaar Al-Reza^{-asws}' – by the chain of Al-Tameemi, from Al-Reza^{-asws}, from Ali^{-asws} having said: 'The Prophet^{-saww} said: 'Salman^{-ra} is from us^{-asws}, the People^{-asws} of the Household''.²⁰⁸

29- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن النبي ص قَالَ: تَقْتُلُ عَمَّارًا الْفَيْعَةَ الْبَاغِيَةَ.

(The book) 'Uyoon Akhbaar Al-Reza^{-asws} – by this chain, from the Prophet^{-saww} having said: 'Ammar^{-ra} would be killed by the rebellious group''.²⁰⁹

30- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن النبي ص قَالَ: عَمَّارٌ عَلَى الْحَقِّ حَتَّى يُقْتَلَ بَيْنَ فِئَتَيْنِ إِحْدَى الْفِئَتَيْنِ عَلَى سَبِيلِي وَ سُنَّتِي وَ الْأَخْرُونَ مَارِقَةٌ مِنَ الدِّينِ خَارِجَةٌ عَنْهُ.

(The book) – 'Uyoon Akhbaar Al-Reza^{-asws} – By this chain from the Prophet^{-saww} having said: 'Ammar^{-ra} is upon the truth until he^{-ra} will be killed between the two groups. One of the two groups would be upon my^{-saww} way and my^{-saww} Sunnah, and the others would be heretics from the Religion, outside from it''.²¹⁰

31- ما، الأمايلي للشيخ الطوسي أبو القاسم بن شبل عن ظفر بن حمدون عن إبراهيم بن إسحاق الأحمري عن ابن مغزوف و ابن عيسى معا عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن مختار عن أبي بصير عن أبي عبد الله ع قَالَ: كَانَ عَلِيٌّ مُحَدِّثًا وَ كَانَ سَلْمَانٌ مُحَدِّثًا

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim bin Is'haq Al Ahmari, from Ibn Marouf, and Ibn Isa both together from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} was a *Muhaddith*, and Salman^{-ra} was a *Muhaddith*'.

قَالَ قُلْتُ فَمَا آيَةُ الْمُحَدِّثِ قَالَ بَأْتِيهِ مَلَكٌ فَيَنْكُثُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ.

He (the narrator) said, 'I said, 'So what is a sign of the *Muhaddith*?' He^{-asws} said: 'An Angel would come to him and casts it into his heart such and such''.²¹¹

²⁰⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 27

²⁰⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 28

²⁰⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 29

²¹⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 30

²¹¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 31

32- فس، تفسير القمي وَ السَّابِقُونَ الْأَوْلَى مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ هُمُ النَّبَاءُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ سَلْمَانُ وَ عَمَّارٌ وَ مَنْ آمَنَ وَ صَدَّقَ وَ تَبَّتْ عَلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

Tafseer Al-Qummi - **And (as for) the foremost, the first ones from the Emigrants and the Helpers, [9:100]** – And they are the captains, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Salman^{-ra}, and Ammar^{-ra}, and ones who believed and ratified and affirmed upon the Wilayah of Amir Al-Momineen^{-asws}.²¹²

33- ما، الأماي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن محمد بن يحيى و أحمد بن إدريس معاً عن علي بن محمد بن علي الأشعري عن محمد بن سالم بن أبي سلمة عن أبيه عن الحسن بن علي الوشاء عن محمد بن يوسف عن منصور بن رزق قال: قلت لأبي عبد الله الصادق ع ما أكثر ما أسمع منك سيدي ذكر سلمان الفارسي فقال لا تفل سلمان الفارسي و لكن قل سلمان المحمدي أ تدري ما أكثر ذكره لك قلت لا

(The book) 'Al Maali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayi, from his father, from Muhammad Bin Yahya, and Ahmad Bin Idrees both together, from Ali Bin Muhammad Bin Ali Al Ash'ari, from Muhammad Bin Salim Bin Abu Salama, from his father, from Al Husayn Bin Ali Al Washa, from Muhammad bin Yusuf, from Mansour Buzurj who said,

'I said to Abu Abdullah Al-Sadiq^{-asws}, 'How frequently I have heard from you^{-saww} my Master^{-asws}, the mention of Salman Al-Farsi^{-ra}'. He^{-asws} said: 'Do not say 'Salman Al-Farsi', but say, 'Salman Al-Muhammadi'. Do you know why I^{-asws} mention him^{-ra} a lot?' I said, 'No'.

قَالَ لِفَلَاثٍ خَلَالَ إِحْدَاهَا إِنْبَارُهُ هَوَى أَمِيرِ الْمُؤْمِنِينَ ع عَلَى هَوَى نَفْسِهِ وَ الثَّانِيَةُ حُبُّهُ الْفُقَرَاءَ وَ احْتِيَاؤُهُ إِيَّاهُمْ عَلَى أَهْلِ الثَّرْوَةِ وَ الْعَدَدِ وَ الثَّلَاثَةُ حُبُّهُ لِعِلْمِهِ وَ الْعُلَمَاءِ إِنَّ سَلْمَانَ كَانَ عَبْدًا صَالِحًا حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ.

He^{-asws} said: 'Due to three traits. One of these is that he^{-ra} preferred the opinion of Amir Al-Momineen^{-asws} over his^{-ra} own opinion, and the second is his^{-ra} love for the poor and his^{-ra} choosing them over the people of wealth and the (large) numbers, and the third is his^{-ra} love for the knowledge and the knowledgeable ones^{-asws}. Surely Salman^{-ra} was a righteous servant, **but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67]**'.²¹³

34- م، تفسير الإمام عليه السلام ج، الإحتجاج بالسناد إلى أبي محمد العنكري قال: قال سلمان لعبد الله بن صوريا عند ما قال جبرئيل عدونا من بين الملائكة إني أشهد أن من كان عدواً لجبرئيل فإنه عدو لميكائيل و إلهما جميعاً عدوان لمن عاداهما سلمان لمن سالمهما

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – The argumentation by the chain to Muhammad Al-Askari^{-asws} having said: 'Salman^{-ra} said to Abdullah Bin Sowriya during what he (Abdullah Bin Sowriya) said, 'Jibraeel^{-as} is our enemy from between the Angels, 'I^{-ra} testify that one who was an enemy to Jibraeel^{-as}, so he is an enemy to Mikaeel^{-as}, and they^{-as} both together are enemies to the ones who are inimical to them, at peace to the ones who are at peace with them^{-as}.

²¹² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 32

²¹³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 33

فَأَنْزَلَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ مُوَافِقًا لِقَوْلِ سَلْمَانَ رَحْمَةً اللَّهُ عَلَيْهِ فُلٌ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فِي مُظَاهَرَتِهِ لِأَوْلِيَاءِ اللَّهِ عَلَى أَعْدَائِهِ وَ نُزُولِهِ بِفَضَائِلِ عَلِيٍّ وَ لِإِلهِ مِنْ عِنْدِ اللَّهِ فَإِنَّهُ نَزَّلَهُ فَإِنَّ جِبْرِيلَ نَزَلَ هَذَا الْقُرْآنَ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ وَ أَمْرِهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ سَائِرِ كُتُبِ اللَّهِ وَ هُدًى مِنَ الضَّلَالَةِ وَ بُشْرَى لِلْمُؤْمِنِينَ بِبُنُوَّةِ مُحَمَّدٍ وَ وَلايَةِ عَلِيٍّ وَ مَنْ بَعَدَهُ مِنَ الْأَيْمَةِ بِأَهْلِهَا أَوْلِيَاءِ اللَّهِ حَقًّا إِذَا مَاتُوا عَلَى مَوَالِيهِمْ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آهِمَا الطَّيِّبِينَ

So, Allah^{-azwj} the Exalted Revealed during that, in harmony to the words of Salman^{-ra}: **Say: One who was an enemy to Jibraeel [2:97]**, in his^{-ra} demonstration for the friends of Allah^{-azwj} against His^{-azwj} enemies, and His^{-azwj} Revelation with merits of Ali^{-asws} Guardian of Allah^{-azwj} from the Presence of Allah^{-azwj}, **for him Revealing it** - for Jibraeel^{-as} descended with this Quran - **upon your heart by Permission of Allah**, - and instructed him^{-saww} **in Verification to what was before it** - from the rest of the Books of Allah^{-azwj}, **and a Guidance** – from the straying, **and glad tidings for the Momineen [2:97]**, with Prophet-hood of Muhammad^{-saww}, and Wilayah of Ali^{-asws}, and of the ones after him^{-asws} from the Imams^{-asws} that they are the Guardians of Allah^{-azwj} truly, when they died upon their^{-asws} Wilayah for Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانُ إِنَّ اللَّهَ صَدَّقَ قِيلَكَ وَ وَفَّقَ رَأْيَكَ فَإِنَّ جِبْرِيلَ عَنِ اللَّهِ يَقُولُ يَا مُحَمَّدُ سَلْمَانُ وَ الْمِقْدَادُ أَخَوَانِ مُصَافِيَانِ فِي وَدَادِكَ وَ وَدَادِ عَلِيٍّ أَخِيكَ وَ وَصِيَّتِكَ وَ صَفِيَّتِكَ وَ هُمَا فِي أَصْحَابِكَ كَجِبْرِيلَ وَ ميكائيلَ فِي الْمَلَائِكَةِ عَدُوَانِ لِمَنْ أَبْغَضَ أَحَدَهُمَا وَلِيَانِ لِمَنْ وَالَاهُمَا وَ وَالِي مُحَمَّدًا وَ عَلِيًّا عَدُوَانِ لِمَنْ عَادَى مُحَمَّدًا وَ عَلِيًّا وَ أَوْلِيَاءَهُمَا

Then Rasool-Allah^{-saww} said: ‘O Salman^{-ra}! Allah^{-azwj} has Ratified your^{-ra} words and is coincidental with your^{-ra} view, for Jibraeel^{-as} is saying on behalf of Allah^{-azwj}: ‘O Muhammad^{-saww}! Salman^{-ra} and Al-Miqdad^{-ra} are brothers, ratifiers regarding your^{-saww} cordiality and cordiality of Ali^{-asws} your^{-saww} brother^{-asws} and your^{-saww} successor^{-asws} and your^{-saww} true friend, and they^{-ra} both are among your^{-saww} companions, like Jibraeel^{-as} and Mikaeel^{-as} are among the Angels, being inimical to the ones who hat one of them^{-as}, friends to the ones who befriends them^{-as}, and befriends Muhammad^{-saww}, and Ali^{-asws}, inimical to the ones who are inimical to Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} friends.

وَ لَوْ أَحَبَّ أَهْلُ الْأَرْضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا تُحِبُّهُمَا مَلَائِكَةُ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ لِمَحْضِ وَدَائِهِمَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ مَوَالِيهِمَا لِأَوْلِيَائِهِمَا وَ مُعَادَاتِهِمَا لِأَعْدَائِهِمَا لَمَا عَذَّبَ اللَّهُ تَعَالَى أَحَدًا مِنْهُمْ بِعَدَابِ النَّبَةِ.

And if the people of the earth were to love Salman^{-ra} and Al-Miqdad^{-ra} just as the Angels of the skies and the Veils and the Chair and the Throne love them^{-ra} due to their^{-ra} sincere cordiality for Muhammad^{-saww} and Ali^{-asws} and their^{-ra} friendship to their^{-asws} friends, and their^{-ra} enmity to their^{-asws} enemies, Allah^{-azwj} the Exalted would not Punish any one of them with anything at all”²¹⁴.

35- ج، الإحتجاج عَنْ إِسْحَاقَ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع فِي حَدِيثٍ طَوِيلٍ ذَكَرَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع الْعُدْرُ فِي تَرْكِ قِتَالِ مَنْ تَقَدَّمَ عَلَيْهِ قَالَ فَلَمَّا نُزِّي رَسُولُ اللَّهِ ص اسْتَعْلَتْ بِدَفْنِهِ وَ الْقُرَاعُ مِنْ شَأْنِهِ ثُمَّ آلَيْتُ يَمِينًا أَيْ لَا أَرْتَدِي إِلَّا لِلصَّلَاةِ وَ جَمَعَ الْقُرْآنَ فَفَعَلْتُ

(The book) ‘Al-Ihtijaj’ – ‘From Is’haq son of Musa^{-asws}, for his father Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, in a lengthy Hadeeth Amir Al-Momineen^{-asws} mentioning in it the treachery of the ones who neglected the fighting, the ones who arrived to him^{-asws}, he^{-asws}

²¹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 34

said: 'When Rasool-Allah^{-sawww} passed away, I^{-asws} was pre-occupied with burying him^{-asws}, and (when) I^{-asws} was free from his^{-sawww} matters, then I^{-asws} made a vow that I^{-asws} will not wear a robe except for the Salat and have collected the Quran. I did so.

ثُمَّ أَخَذْتُ بِيَدِ فَاطِمَةَ وَ ابْنَيْ الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ ذُرْتُ عَلَى أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ فَنَاشَدْتُهُمْ حَمِيٍّ وَ دَعَوْتُهُمْ إِلَيَّ نُصْرَتِي فَمَا أَجَابَنِي مِنْهُمْ إِلَّا أَرْبَعَةٌ زُهَيْطٌ سَلْمَانُ وَ عَمَّارٌ وَ الْمُقْدَادُ وَ أَبُو ذَرٍّ.

Then I^{-asws} grabbed a hand of (Syeda) Fatima^{-asws} and my^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, then I^{-asws} went around to the people of Badr, and people of the precedence and adjured them of my^{-asws} rights and called them to help me^{-asws}, but no one from them answered me^{-asws} except a group of four – Salman^{-ra}, and Ammar^{-ra}, and Al-Miqdad^{-ra}, and Abu Zarr^{-ra}.²¹⁵

36- ج، الإحتجاج في رواية سليم بن قيس الهلالي عن سلمان قال: لما فرغ أمير المؤمنين ع من تعسيل رسول الله ص و تكفينه أدخلني و أدخل أبا ذرٍّ و المقدَادَ وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا ع فَتَقَدَّمَ ع وَ صَفَّقْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ عَائِشَةُ فِي الْحِجْرَةِ لَا تَعْلَمُ قَدْ أَخَذَ جِبْرِيْلُ بِنَصْرِهَا

(The book) 'Al Ihtijaj' – 'In a report of Suleym Bin Qays Al-Hilali, from Salman^{-ra} having said, 'When Amir Al-Momineen^{-asws} was free from washing Rasool-Allah^{-sawww} and enshrouding him^{-sawww}, he^{-asws} included me^{-asws}, and included Abu Zarr^{-ra}, and Al-Miqdad^{-ra} and (Syeda) Fatima^{-asws} and Hassan^{-asws} and Husayn^{-asws}. So, we went ahead and formed rows behind him^{-asws}, and prayed upon him^{-sawww} and Ayesha was in the room, not knowing, Jibraeel^{-as} had seized her sight.

ثُمَّ قَالَ سَلْمَانُ بَعْدَ ذِكْرِ بِنْتِ أَبِي بَكْرٍ وَ مَا جَزَى فِيهَا فَلَمَّا كَانَ اللَّيْلُ حَمَلَ عَلِيٌّ ع فَاطِمَةَ ع عَلَى جِمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ حَسَنٍ وَ حُسَيْنٍ فَلَمْ يَدْعُ أَحَدًا مِنْ أَهْلِ بَدْرٍ مِنَ الْمُهَاجِرِينَ وَ لَا مِنَ الْأَنْصَارِ إِلَّا أَنَّهُ فِي مَنْزِلِهِ وَ ذَكَرَهُ حَقُّهُ وَ دَعَاهُ إِلَى نُصْرَتِهِ فَمَا اسْتَجَابَ لَهُ مِنْ جَمِيعِهِمْ إِلَّا أَرْبَعَةٌ وَ عِشْرُونَ رَجُلًا

Then Salman^{-ra} said after mentioning the allegiance of Abu Bakr and what flowed regarding it. When it was the night, Ali^{-asws} carried (Syeda) Fatima^{-asws} upon a donkey and grabbed a hand of his^{-asws} two sons^{-asws} Hassan^{-asws} and Husayn^{-asws}. He^{-asws} did not leave anyone from the people of Bader, neither from the Emigrants nor from the Helpers, except he^{-asws} went to him in his house and reminded him of his^{-asws} rights, and called him to help him^{-asws}. But, no one from their entirety answered to him^{-asws} except twenty four men.

فَأَمَرَهُمْ أَنْ يُصْبِحُوا بِكُرَّةٍ مَحْلَقِينَ رُءُوسَهُمْ مَعَ سِلَاحِهِمْ قَدْ بَايَعُوهُ عَلَى الْمَوْتِ فَأَصْبَحَ وَ لَمْ يُؤَافِهِ مِنْهُمْ أَحَدٌ غَيْرَ أَرْبَعَةٍ

He^{-asws} instructed them that in the morning they should come with their weapons, having shaved their heads. They had pledged to him^{-asws} upon the death. It was morning and no one from them did so apart from four'.

قُلْتُ لِسَلْمَانَ مِنَ الْأَرْبَعَةِ قَالَ أَنَا وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ الزُّبَيْرُ بْنُ الْعُوَامِ ثُمَّ أَنَا هُمْ مِنَ اللَّيْلِ فَنَاشَدْتُهُمْ فَقَالُوا نُصْبِحُكَ بِكُرَّةٍ فَمَا مِنْهُمْ أَحَدٌ وَفَى غَيْرِنَا ثُمَّ لَيْلَةَ النَّالِقَةِ فَمَا وَفَى غَيْرِنَا فَلَمَّا رَأَى عَلِيٌّ ع غَدْرَهُمْ وَ قَلَّةَ وَفَائِهِمْ لَرِمَ نَبِيَّهُ وَ أَقْبَلَ عَلَى الْقُرْآنِ يُؤَلِّفُهُ وَ يَجْمَعُهُ.

I said to Salman^{-ra}, 'Who were the four?' He^{-ra} said, 'I^{-ra} and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Al-Zubeyr Bin Al-Awwam. Then he^{-asws} went to them at night and adjured them. They said,

²¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 10 H 35

‘We came early morning and there was no one from them who did so apart from us’. Then on the third night, no one came apart from us three. When Ali^{-asws} saw their betrayal and scarcity of their loyalty, stayed in his^{-asws} house and turned towards the Quran, compiling it and collecting it” .²¹⁶

37- ج، الإحتجاج سُلَيْمِ بْنِ قَيْسٍ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فِيمَا اخْتَجَّ عَلَى مُعَاوِيَةَ قَدْ بَقِيَ مَعَ صَاحِبِنَا الَّذِي هُوَ مِنْ نَبِيِّنَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى مِنْ أَهْلِ بَيْتِهِ سَلْمَانَ وَ أَبُو ذَرٍّ وَ مِقْدَادٌ وَ الرَّبِيعُ ثُمَّ رَجَعَ الرَّبِيعُ وَ تَبَّتْ هَؤُلَاءِ الثَّلَاثَةُ حَتَّى لَقُوا اللَّهَ .

(The book) ‘Al-Ihtijaj’ – Suleym Bin Qays, from Abdullah Bin Ja’far having said, ‘Abdullah Bin Al-Abbas said among what he argued against Muawiya, ‘There had remained with our Master^{-asws}, the one who was from our Prophet^{-saww} at the status of Haroun^{-as} from Musa^{-as}, from his^{-asws} family – Salman^{-ra}, and Abu Zarr^{-ra}, and Miqdad^{-ra}, and Al-Zubeyr. Then Al-Zubeyr returned and these three were steadfast until they met Allah^{-azwj}’.²¹⁷

38- ج، الإحتجاج الأصبغ قال: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ عَ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالَ عَنْ أَبِي أَصْحَابِ رَسُولِ اللَّهِ تَسْأَلُنِي قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَبِي ذَرٍّ الْعِفَّارِيِّ

(The book) ‘Al-Ihtijaj’ – ‘Al-Asbagh said, ‘Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about the companions of Rasool-Allah^{-saww}. He^{-asws} said: ‘About which companions of Rasool-Allah^{-saww} are you asking me^{-asws}?’ He said, ‘O Amir Al-Momineen^{-asws}! Inform me about Abu Zarr Al-Ghafari^{-ra}’.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ الْحَضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ ذَا لَهَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

He^{-asws} said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Neither has the green (sky) shaded, nor has the soil carried one with a more truthful tone than Abu Zarr^{-ra}’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ بَعْ بَعْ سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ وَ مَنْ لَكُمْ يَمْتَلِ لِفَمَانَ الْحَكِيمِ عَلِمَ عَلِمَ الْأَوَّلِ وَ عَلِمَ الْآخِرِ

He said, ‘O Amir Al-Momineen^{-asws}! Inform me about Salman Al-Farsi^{-ra}’. He^{-asws} said: ‘Congratulations! Congratulations! Salman^{-ra} is from us^{-asws} the People^{-asws} of the Household and who is for you as an example of Luqman^{-as} the wise. He^{-ra} knew the knowledge of the former ones and knowledge of the latter ones’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ ذَلِكَ امْرُؤٌ حَرَّمَ اللَّهُ لَحْمَهُ وَ دَمَهُ عَلَى النَّارِ وَ أَنْ تَمَسَّ شَيْئاً مِنْهُمَا

He said, ‘O Amir Al-Momineen^{-asws}! Inform me about Ammar Bin Yasser^{-ra}’. He^{-asws} said: ‘He^{-ra} is a person, Allah^{-azwj} has Prohibited his^{-ra} flesh and his^{-ra} blood unto the Fire and for it to touch anything from these two’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ خُدَيْفَةَ بْنِ الْيَمَانِ قَالَ ذَلِكَ امْرُؤٌ عَلِمَ أَسْمَاءَ الْمُتَنَافِقِينَ إِنْ تَسْأَلُوهُ عَنْ حُدُودِ اللَّهِ يُجِدُوهُ بِهَا عَارِفًا عَالِمًا

²¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 36

²¹⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 37

He said, 'O Amir Al-Momineen^{-asws}! Inform me about Huzeyfa Bin Al-Yamani'. He^{-asws} said: 'That is a person who knew the names of the hypocrites. If you were to ask him about the Legal Punishments of Allah^{-azwj}, you would find him knowing of these, knowledgeable'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ نَفْسِكَ قَالَ كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ انْتَدَيْتُ.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about yourself^{-asws}'. He^{-asws} said: 'Whenever you ask, I^{-asws} shall give you (the answer), and whenever you are silent, I^{-asws} shall initiate'²¹⁸

39- ج، الإحتجاج بالإسناد إلى أبي محمد العسكري ع قال: قَدِمَ جَمَاعَةٌ فَاسْتَأْذَنُوا عَلَى الرِّضَا ع وَ قَالُوا نَحْنُ مِنْ شِيعَةِ عَلِيِّ فَمَنْعَهُمْ أَيَّاماً ثُمَّ لَمَّا دَخَلُوا قَالَ لَهُمْ وَجَّهَكُمْ إِنَّمَا شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْمُقَدَّادُ وَ عَمَّارٌ وَ مُحَمَّدٌ بْنُ أَبِي بَكْرٍ الَّذِينَ لَمْ يُخَالِفُوا شَيْئاً مِنْ أَوَامِرِهِ.

(The book) 'Al-Ihtijaj' – by the chain going up to Muhammad Al-Askari^{-asws} having said: 'A group arrived and sought permission to see Al-Reza^{-asws} and they said, 'We are from his^{-asws} Shias'. He^{-asws} forbid them for days. Then, when they did enter, he^{-asws} said to them: 'Woe be unto you all! But rather the Shias of Amir Al-Momineen^{-asws} are Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Ammar^{-ra}, and Muhammad Bin Abu Bakr, those who did not oppose anything from his^{-asws} orders'²¹⁹

40- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن الحسن المقرئ عن الحسن بن علي بن عبد الله البغدادي عن عيسى بن مهران عن نعيم بن دكين عن موسى بن قيس عن الحسين بن أسباط العبدي قال: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ عِنْدَ تَوَجُّهِهِ إِلَى صَفِينِ اللَّهِ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُزِمِّي بِنَفْسِي مِنْ فَوْقِ هَذَا الْجَبَلِ لَرَمَيْتُ بِهَا وَ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُوقِدَ لِنَفْسِي نَاراً فَأَوْقَعَ فِيهَا لَفَعَلْتُ وَ إِنِّي لَا أَقَاتِلُ أَهْلَ الشَّامِ إِلَّا وَ أَنَا أُرِيدُ بِذَلِكَ وَجْهَكَ وَ أَنَا أُرِيدُ أَنْ لَا تُحِبِّبَنِي وَ أَنَا أُرِيدُ وَجْهَكَ الْكَرِيمَ.

(The book) 'Al Amaali' of the sheykh Al Tusi al Mufeed, from Muhammad Bin Al Hassan al Muqry, from Al Hassan Bin Ali Bin Abdullah Al Baghdadi, from isa bin Mihran, from Nuetm Bin Dukeyn, from Musa Bin Qays, from al Husayn Bin Asbaat Al Abdy who said,

'I heard Ammar Bin Yasser^{-ra} saying during his^{-ra} heading towards (battle of) Siffeen, 'O Allah^{-azwj}! If I knew that there is Pleasure for You^{-azwj} that I^{-ra} throw myself^{-ra} from above this mountain, I^{-ra} throw (Myself) from it, and if I^{-ra} knew that there is Pleasure for You^{-azwj} that I^{-ra} should ignite a fire and fall into it, I^{-ra} would do so, and I^{-ra} am not fighting the people of Syria except and I^{-ra} intend Your^{-azwj} Face by it, and I^{-ra} hope that You^{-azwj} will not disappoint me^{-ra} while I^{-ra} am intending Your^{-azwj} Honourable Face'²²⁰

41- ع، علل الشرائع روي أن سلمان الفارسي كان محدثاً فسئل الصادق ع عن ذلك و قيل له من كان محدثه

(The book) 'Al Illal Al Sharaie' – 'It is reported that Salman Al-Farsi^{-ra} was a Muhaddith (narrator of Hadeeth). So, Al-Sadiq^{-asws} was asked about that and it was said to him^{-asws}, 'Who was narrating to him^{-ra}?'

فَقَالَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّمَا صَارَ مُحَدَّثاً دُونَ غَيْرِهِ بِمَنْ كَانَ مُحَدَّثَانِهِ لِأَنَّ كِلَيْهِمَا كَانَا يُحَدَّثَانِهِ بِمَا لَا يَحْتَمِلُهُ غَيْرُهُ مِنْ مَخْرُوجِ عِلْمِ اللَّهِ وَ مَكْنُونِهِ.

²¹⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 38

²¹⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 39

²²⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 40

He^{-asws} said: ‘Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}. But rather he^{-ra} became a narrator of Hadeeth besides others from the ones they^{-asws} used to narrate to, because they^{-asws} narrated to him^{-ra} with that others could not tolerate from the treasure of Knowledge of Allah^{-azwj} and His^{-azwj} Hidden matters’^{.221}

42- ير، بصائر الدرجات يعقوب بن يزيد و محمد بن عيسى عن زياد القندي عن الفضل بن عيسى الهاشمي قال: دخلت على أبي عبد الله ع أنا و أبي فقال له أ من قول رسول الله ص سلمان رجل منا أهل البيت فقال نعم فقال أي من ولد عبد المطلب

(The book) ‘Basaair Al Darajaat’ – ‘Yaquob Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Al fazl Bin Isa Al Hashimy who said,

‘I and my father entered to see Abu Abdullah^{-asws}. He said to him^{-asws}, ‘Is it from the words of Rasool-Allah^{-saww}: ‘Salman^{-ra} is a man from us^{-asws}, the People^{-asws} of the Household?’ He^{-asws} said: ‘Yes’. He said, ‘I.e., from the sons of Abdul Muttalib^{-asws}?’

فقال منا أهل البيت فقال له أي من ولد أبي طالب فقال منا أهل البيت فقال له إني لا أعرفه فقال فاغرفه يا عيسى فإنه منا أهل البيت

He^{-asws} said: ‘From us^{-asws} the People^{-asws} of the Household’. He said to him^{-asws}, ‘I.e., from the sons of Abu Talib^{-as}?’ He^{-asws} said: ‘From us^{-asws}, the People^{-asws} of the Household’. He said to him^{-asws}, ‘I do not understand it’. He^{-asws} said: ‘Understand it, O Isa, for he^{-ra} is from us^{-asws}, the People^{-asws} of the Household’.

ثم أومأ بيده إلى صدره ثم قال ليس حيث تذهب إن الله خلق طينتنا من عليين و خلق طينة شيعتنا من دون ذلك فهم منا و خلق طينة عدونا من سجين و خلق طينة شيعتهم من دون ذلك و هم منهم و سلمان خير من لقمان.

Then he^{-asws} gestured by his^{-asws} hand to his^{-asws} chest, then said: ‘It isn’t where you are going (with it). Allah^{-azwj} Created our^{-asws} clay from Illiyen, and Created clay of our^{-asws} Shias from below that. So, they are from us^{-asws}. And He^{-saww} Created our^{-asws} enemies from Sijjeen, and Created clay of their adherents from below that, and they are from them; and Salman^{-ra} is better than Luqman^{-as}’^{.222}

43- شف، كشف اليقين أحمد بن مزدويه عن أحمد بن محمد الحياطي عن الحضير بن أبان عن أبي هديبة إبراهيم عن أنس بن مالك قال قال رسول الله ص الجنة مشتاقاة إلى أربعة من أممي فهبت أن أسأله من هم فأنتيت أبا بكر فقلت له إن النبي ص قال إن الجنة تشتاق إلى أربعة من أممي فأسأله من هم فقال أخاف أن لا أكون منهم فبعتني به بنو تميم

(The book) ‘Kash Al Yaqeen’ – ‘Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Al Khayat, from al Khazr Bin Aban, from Abu Hadiya Ibrahim, from Anas Bin Malik (famous fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘The Paradise is desirous to four from my^{-saww} community’. So, I loved to ask him^{-saww} who they were. Then Abu Bakr came, so I said to him that the Prophet^{-saww} said: ‘The Paradise is desirous to four from my^{-saww} community’, go and ask him^{-saww} who they are’. He said, ‘I fear I may not be from them, and the clan of Tameem would reproach me with it’.

²²¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 41

²²² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 42

فَأْتَيْتُ عُمَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ أَخَافُ أَنْ لَا أَكُونَ مِنْهُمْ
فَيُعَيِّرَنِي بِهِ بَنُو أُمَيَّةَ

I went to Umar and said to him similar to that. He said, 'I fear that I may not be from them and the clan of Aday would reproach me with it'. I went to Usman and said to him similar to that. He said: I fear that I may not be from them and the clan of Umarra would reproach me with it'.

فَأْتَيْتُ عَلِيًّا وَهُوَ فِي نَاضِحٍ لَهُ فَقُلْتُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْجَنَّةَ مُشْتَاةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي فَاسْأَلُهُ مَنْ هُمْ فَقَالَ وَاللَّهِ لَأَسْأَلَنَّكَ فَإِنْ كُنْتُ مِنْهُمْ لَأَحْمَدَنَّ
اللَّهَ عَزَّ وَجَلَّ وَإِنْ لَمْ أَكُنْ مِنْهُمْ لَأَسْأَلَنَّ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ وَأُوَدُّهُمْ

I went to Ali^{-asws} and he^{-asws} was in a camel watering place of his^{-asws} and said, 'The Prophet^{-saww} said: 'The Paradise is desirous to four from my^{-saww} community. Ask him^{-saww} who they are. By Allah^{-azwj}! I will not ask him^{-saww}, so if you^{-asws} are from them, I shall praise Allah^{-azwj} Mighty and Majestic, and if you^{-asws} are not from them, I shall ask Allah^{-azwj} to Make me to be from them and I would be cordial with them'.

فَجَاءَ وَجِئْتُ مَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأْسُهُ فِي حَجَرٍ دَحِيَّةٍ الْكَلْبِيِّ فَلَمَّا رَأَاهُ دَحِيَّةٌ قَامَ إِلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ وَقَالَ خُذْ بِرَأْسِ ابْنِ عَمِّكَ يَا
أَمِيرَ الْمُؤْمِنِينَ فَأَنْتَ أَحَقُّ بِهِ فَاسْتَيْقِظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأْسُهُ فِي حَجَرٍ عَلِيٍّ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا جِئْتَنِي إِلَّا فِي حَاجَةٍ

He^{-asws} went and I^{-asws} went with him^{-asws} to the Prophet^{-saww}. We entered to see the Prophet^{-saww} and his^{-saww} head was in a lap of Dahiyat Al-Kalby. When Dahiya saw him^{-asws}, he stood up to him^{-asws} and greeted unto him^{-asws} and said: 'Take the head of the son^{-saww} of your^{-asws} uncle^{-as}, O Amir Al-Momineen^{-asws}, from you^{-asws} are more deserving with it'. 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^{-asws} have not come to us except regarding a need'.

قَالَ يَا بِي وَ أُمِّي يَا رَسُولَ اللَّهِ دَخَلْتُ وَرَأْسُكَ فِي حَجَرٍ دَحِيَّةٍ الْكَلْبِيِّ فَقَامَ إِلَيَّ وَسَلَّمَ عَلَيَّ وَسَلَّمَ وَقَالَ خُذْ بِرَأْسِ ابْنِ عَمِّكَ إِنَّكَ أَحَقُّ بِهِ مِنِّي يَا أَمِيرَ
الْمُؤْمِنِينَ

He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed for you^{-saww}), O Rasool-Allah^{-saww}! I^{-asws} entered and your^{-saww} head was in the lap of Dahiyat Al-Kalby. He stood up to me^{-asws} and greeted unto me^{-asws} and said, 'Take the head of the son^{-saww} of your^{-asws} uncle^{-as} to you^{-asws}, for you^{-asws} are more rightful with it than me, O Amir Al-Momineen^{-asws}'.

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَلْ عَرَفْتَهُ فَقَالَ هُوَ دَحِيَّةُ الْكَلْبِيِّ فَقَالَ لَهُ ذَلِكَ جَبْرَيْلُ فَقَالَ لَهُ يَا بِي وَ أُمِّي يَا رَسُولَ اللَّهِ أَعْلَمْتَنِي أَنَسُ أَنْتَ كُنْتُ مِنَ الْجَنَّةِ مُشْتَاةٌ إِلَى
أَرْبَعَةٍ مِنْ أُمَّتِي فَمَنْ هُمْ

The Prophet^{-saww} said to him^{-asws}: 'Do you^{-asws} recognise him?' He^{-asws} said: 'He is Dahiyat Al-Kalby'. He^{-saww} said to him^{-asws}: 'That is Jibraeel^{-as}'. He^{-asws} said to him^{-saww}, 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed for you^{-saww}), O Rasool-Allah^{-saww}! Anas told me^{-asws} that you^{-saww} said: 'The Paradise is desirous to four from my^{-saww} community, so who are they?'

فَأَوْمَأَ إِلَيْهِ يَبْدُو فَقَالَ أَنْتَ وَاللَّهِ أَوْلَهُمْ أَنْتَ وَاللَّهِ أَوْلَهُمْ أَنْتَ وَاللَّهِ أَوْلَهُمْ ثَلَاثًا فَقَالَ لَهُ يَا بِي وَ أُمِّي فَمَنْ الثَّلَاثَةُ فَقَالَ لَهُ الْمِفْدَادُ وَ سَلْمَانَ وَ أَبُو ذَرٍّ.

He^{-saww} gestured by his^{-saww} towards him^{-asws} and said: ‘You^{-asws}, by Allah^{-azwj}, are their first. By Allah^{-azwj}, their first one is you^{-asws}. By Allah^{-azwj}, their first one is you^{-asws}’. He^{-asws} said: ‘May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed for you^{-saww}), so who are the (other) three?’ He^{-saww} said to him^{-asws}: ‘Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra}’.²²³

44- سر، السرائر موسى بن بكر عن المفضل قال: عرضت على أبي عبد الله ع أصحاب الردة فكل ما سميت إنساناً قال اعزب حتى قلت خديفة قال اعزب قلت ابن مسعود قال اعزب ثم قال إن كنت إنما تريد الذين لم يدخلهم شيء فعليتك هؤلاء الثلاثة أبو ذر و سلمان و المقداد.

‘(The book) ‘Al-Saraair’ of Musa Bin Bakr, from Al-Mufazzal who said, ‘I presented to Abu Abdullah^{-asws} the apostate companions, and every time I named a person, he^{-asws} said: ‘Hesitant’, to the extent I said, ‘Huzeifa’. He^{-asws} said: ‘Hesitant’. I said, ‘Ibn Masoud’. He^{-asws} said: ‘Hesitant’. Then he^{-asws} said: ‘But rather, if you are intending those whom nothing (of doubt) entered into them, then upon you are these three – Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra}’.²²⁴

45- شي، تفسير العياشي حنان بن سدير عن أبيه عن أبي جعفر ع قال: كان الناس أهل ردّة بعد النبي ص إلا ثلاثة فقلت و من الثلاثة قال المقداد و أبو ذر و سلمان الفارسي ثم عرف أناس بعد يسير

Tafseer Al Ayyashi – Hanan Bin Sadeyr,

‘From Abu Ja’far^{-asws} having said: ‘The people were the people of apostasy after the Prophet^{-saww} except three’. I said, ‘And who are the three?’ He^{-asws} said: ‘Al-Miqdad^{-ra}, and Abu Zarr^{-ra}, and Salman Al-Farsi^{-ra}, then some people realised after a little while.

فقال هؤلاء الذين دارت عليهم الرحي و أبوا أن يبايعوا حتى جاءوا بأمر المؤمنين ع مكرهاً فبايع و ذلك قول الله و ما محمد إلا رسول قد خلت من قبله الرسل أ فإن مات أو قتل انقلبتم على أعقابكم و من ينقلب على عقبيه فلن يضر الله شيئاً و سيجزي الله الشاكرين.

He^{-asws} said: ‘They are those the mill turned upon them, and they refused to pledge allegiance (to Abu Bakr) until they came with Amir Al-Momineen^{-asws} forcibly and pledge allegiances, and that is the Word of Allah^{-azwj}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]**’.²²⁵

46- شي، تفسير العياشي الفضيل بن يسار عن أبي جعفر ع قال: إن رسول الله ص لما فُضّ صار الناس كلهم أهل جاهلية إلا أربعة علي و المقداد و سلمان و أبو ذر

Tafseer Al Ayyashi – Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘When Rasool-Allah^{-saww} passed away, the people, all of them became the people of pre-Islamic period of ignorance except four – Ali^{-asws}, and Al-Miqdad^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra}’.

²²³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 43

²²⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 44

²²⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 45

فَقُلْتُ فَعَمَّارٌ فَقَالَ إِنَّ كُنْتُ تُرِيدُ الَّذِينَ لَمْ يَدْخُلْهُمْ شَيْءٌ فَهَؤُلَاءِ الثَّلَاثَةُ.

I said, 'So (what about) Ammar^{-ra}? He^{-asws} said: 'If you are intending those whom nothing (of the doubt) entered them, so it is these three'²²⁶.

47- شي، تفسير العياشي عن أبي جميلة عن بعض أصحابه عن أحدهما ع قال إن رسول الله ص قال: إن الله أوحى إلي أن أحب أربعاً علياً و أباً ذريراً و سلماناً و المقداداً

Tafseer Al Ayyashi – 'From Abu Jameela, from one of his companions,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Revealed to me^{-saww} that I^{-saww} should love four – Ali^{-asws}, and Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra}'.

فَقُلْتُ أَلَا فَمَا كَانَ مِنَ كَثَرَةِ النَّاسِ أَمَا كَانَ أَحَدٌ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ بَلَى ثَلَاثَةٌ قُلْتُ هَذِهِ الْآيَاتُ الَّتِي أَنْزَلْتَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا وَ قَوْلُهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ أَمَا كَانَ أَحَدٌ يَسْأَلُ فِيمَ نَزَلَتْ فَقَالَ مِنْ تَمَّ أَتَاهُمْ لَمْ يَكُونُوا يَسْأَلُونَ.

I (the narrator) said, 'So what about most of the people, was there no one who recognised this matter?' He^{-asws} said: 'Yes, three'. I said, 'This Verse which was Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]**, and His^{-azwj} Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, wasn't there anyone who asked regarding whom these were Revealed?' He^{-asws} said: 'From then onwards, they did not ask'²²⁷.

48- م، تفسير الإمام عليه السلام أصبح رسول الله ص يوماً و قد غصَّ بجلسه بأهله فقال أَيْكُمْ الْيَوْمَ نَفَعَ بِجَاهِهِ أَخَاهُ الْمُؤْمِنَ فَقَالَ عَلِيٌّ ع أَنَا قَالَ صَنَعْتَ مَا دَا قَالَ مَرَّتُ بِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ لَزِمْتَهُ بَعْضُ الْيَهُودِ فِي ثَلَاثِينَ دِرْهَمًا كَانَتْ لَهُ عَلَيْهِ فَقَالَ عَمَّارٌ يَا أَخَا رَسُولِ اللَّهِ ص يَا لِمَنْ لَمْ يَأْتِ بِإِلَّا أَدَائِي وَ إِذْ لِي لِمَحَبَّتِي لَكُمْ أَهْلَ الْبَيْتِ فَخَلَصْنِي مِنْهُ بِجَاهِك

Tafseer Imam (Hassan Al-Askari^{-asws}): 'One day in the morning Rasool-Allah^{-saww} came and his^{-saww} gathering was full with its people. He^{-saww} said: 'Which one of you today benefitted by his virtue, his Momin brother?' Ali^{-asws} said: 'I^{-asws} did'. He^{-saww} said: 'What is that which you^{-asws} did?' He^{-asws} said: 'I^{-asws} passed by Ammar Bin Yasser^{-ra} and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. Ammar said, 'O brother^{-asws} of Rasool-Allah^{-saww}! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you^{-asws}, the People^{-asws} of the Household. Therefore finish me off from him^{-asws} by your^{-asws} virtue'.

فَأَرَدْتُ أَنْ أَكَلِّمَ لَهُ الْيَهُودِيَّ فَقَالَ يَا أَخَا رَسُولِ اللَّهِ أَنَا أَجْلُكَ فِي قَلْبِي وَ عَيْنِي مِنْ أَنْ أَبْذُلَكَ هَذَا الْكَافِرَ وَ لَكِنْ اشْفَعْ لِي إِلَى مَنْ لَا يَرُدُّكَ عَنْ طَلِبَةِ فَلَوْ أَرَدْتُ جَمِيعَ جَوَانِبِ الْعَالَمِ أَنْ يُصَيِّرَهَا كَأَطْرَافِ السُّفْرَةِ لَفَعَلَ فَمَا سَأَلُهُ أَنْ يُعِينَنِي عَلَى أَدَاءِ دَيْنِهِ وَ يُغْنِيَنِي عَنِ الْإِسْتِدَانَةِ

I^{-asws} intended to speak to the Jew for him, and he (Ammar) said, 'O brother^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are more majestic in my heart and my eyes than that I should exert you^{-asws} for this Kafir, but intercede for me to the One Who^{-azwj} would not Return you^{-asws} from

²²⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 46

²²⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 47

your^{-asws} seeking; and if you^{-asws} were to intend the entire sides of the world to become like the sides of the yellow (gold), He^{-azwj} would Do so. So ask Him^{-azwj} to Assist me upon the paying off of my debts, and make me needless from the borrowing’.

فَقُلْتُ اللَّهُمَّ افْعَلْ ذَلِكَ بِهٖ ثُمَّ قُلْتُ لَهُ اضْرِبْ إِلَى مَا بَيْنَ يَدَيْكَ مِنْ شَيْءٍ حَجَرٍ أَوْ مَدْرٍ فَإِنَّ اللَّهَ يُغَيِّرُهُ لَكَ ذَهَبًا إِبْرِيْرًا فَضْرَبَ يَدَهُ فَتَنَاولَ حَجْرًا فِيْهِ اْمَنَانٌ فَتَحَوَّلَ فِي يَدِهِ ذَهَبًا

I^{-asws} said: ‘O Allah^{-azwj}! Do that for him!’ Then I^{-asws} said to him: ‘Strike with your hand upon whatever is in front of you, from anything from a stone or mud, so Allah^{-azwj} would Transform it for you as pure gold’. So he struck his hand and grabbed a stone which was ‘Amnaan’ (Two Rats – 812gms.), and it transformed into his hand as gold.

ثُمَّ اَقْبَلَ عَلَى الْيَهُودِيِّ فَقَالَ وَ كَمْ دَيْنُكَ قَالَ ثَلَاثُوْنَ دِرْهَمًا قَالَ فَكَمْ قِيْمَتُهَا مِنَ الذَّهَبِ قَالَ ثَلَاثَةُ دِنَانِيْرٍ

Then he turned towards the Jews and he said, ‘And how much is your debt?’ He said, ‘Thirty Dirhams’. So he said, ‘How much is its value in gold?’ He said, ‘Three Dinars’.

فَقَالَ عَمَّارُ اللَّهُمَّ بِجَاهِ مَنْ بِجَاهِهِ قَلْبَتْ هَذَا الْحَجَرُ لِيَنْ لِي هَذَا الذَّهَبَ لِأَفْصِلَ قَدْرَ حَقِّيْهِ فَأَلَانَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ فَفَصَلَ ثَلَاثَةَ مَنَاقِيْلٍ وَ اَعْطَاهُ

Ammar said, ‘O Allah^{-azwj}! By the virtue of the one^{-asws} by whose virtue, You^{-azwj} Transformed this rock into gold, Soften this gold for me so I can break a (piece of the) measurement of his right’. Allah^{-azwj} Mighty and Majestic Softened it for him, and he broke of this three *Misqals* (6.2 gms x 3) and gave it to him.

ثُمَّ جَعَلَ يَنْظُرُ إِلَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي سَمِعْتُكَ تَقُوْلُ كَلًّا إِنَّ الْإِنْسَانَ لِيَطْغَى أَنْ رَآهُ اسْتَغْنَى وَ لَا أُرِيدُ غِنَى يُطْعِمِي اللَّهُمَّ فَأَعِدْ هَذَا الذَّهَبَ حَجْرًا بِجَاهِ مَنْ بِجَاهِهِ جَعَلْتَهُ ذَهَبًا بَعْدَ أَنْ كَانَ حَجْرًا فَعَادَ حَجْرًا فَرَمَاهُ مِنْ يَدِهِ وَ قَالَ حَسْبِي مِنَ الدُّنْيَا وَ الْآخِرَةِ مُوَالِي لَكَ يَا اَخَا رَسُوْلِ اللَّهِ

Then he went on looking at him, and he said, ‘O Allah^{-azwj}! I heard You^{-azwj} Saying: **Never! The human being transgresses [96:6] If he sees himself as needless [96:6]**, and I do not want riches making me transgress. O Allah^{-azwj}! Return this gold as a rock, by the virtue of the one^{-asws} whom You^{-azwj} Made it to be as gold after it having been a rock’. So it returned to be as a rock, and he threw it from his hand and said, ‘It suffices me from the world and the Hereafter, my friendship for you^{-asws} – O brother^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ رَسُوْلُ اللَّهِ ص فَتَعَجَّبَتْ مَلَائِكَةُ السَّمَاوَاتِ مِنْ قِيْلِهِ وَ عَجَّتْ إِلَى اللَّهِ تَعَالَى بِالثَّنَاءِ عَلَيْهِ فَصَلَّوْا تُ اللَّهِ مِنْ فَوْقِ عَرْشِهِ تَنَوَّلَى عَلَيْهِ

Rasool-Allah^{-saww} said: ‘The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah^{-azwj} the Exalted with the praise upon him. So Allah^{-azwj} Sent *Salawat* from above His^{-azwj} Throne to come upon him.

فَأَبَشِرْ يَا أَبَا الْيُفْطَانَ فَإِنَّكَ أَحُو عَلِيٍّ فِي دِيَانَتِهِ وَ مِنْ أَفْضَلِ أَهْلِ وَاٰلَتِهِ وَ مِنَ الْمُقْتُوْلِيْنَ فِي حُبِّيْهِ تَفْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ وَ آخِرُ زَادِكَ مِنَ الدُّنْيَا صَاعٌ مِنْ لَبَنٍ وَ يَلْحَقُ رُوْحُكَ بِرُوْحِ مُحَمَّدٍ وَ آلِهِ الْفَاضِلِيْنَ فَأَنْتَ مِنْ خِيَارِ شِيْعَتِيْ.

He^{-saww} said: ‘Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali^{-asws} in his^{-asws} Religion, and from the meritorious ones of his^{-asws} *Wilayah*, and from the ones to be killed in his^{-asws} love. The rebellious group would kill you, and the last of your provision from the world

would be a Sa'a of milk, and your soul would join with the souls of Muhammad^{-saww} and his^{-saww} superior Progeny^{-asws}, for you are from the best of my^{-saww} Shias".²²⁸

49- م، تفسير الإمام عليه السلام إِنَّ الْمُسْلِمِينَ لَمَّا أَصَابَهُمْ يَوْمَ أُحُدٍ مِنَ الْمُحَنِّ مَا أَصَابَهُمْ لَقِيَ قَوْمٌ مِنَ الْيَهُودِ بَعْدَهُ بِأَيِّمِ عَمَّارِ بْنِ يَاسِرٍ وَ حَدِيثُهُ
بْنِ الْيَمَانِ فَقَالُوا هُمَا أَمْ تَرَيَا مَا أَصَابَكُمْ يَوْمَ أُحُدٍ إِنَّمَا يَجْرُبُ كَأَحَدِ طُلَّابِ مُلْكِ الدُّنْيَا خَزَنَةُ سِجَالٍ تَارَةً لَهُ وَ تَارَةً عَلَيْهِ فَارْجِعُوا عَنْ دِينِهِ

Tafseer Imam (Hassan Al-Askari^{-asws}) – ‘And that is, when the Muslims were hit by the adversity on the Day of (the battle of) Ohad what hit them, a group of the Jews met up after a few days, with Ammar Bin Yasser^{-ra}, and Huzeyfa Bin Al-Yaman^{-ra}, and they said to them^{-ra}, ‘Did you two not see what hit you on the Day of Ohad? But rather, he^{-saww} went to war just like someone (else) does seeking the kingdom of the world. His^{-saww} war was undecided (no winner). So, sometimes it is for him^{-saww} and sometimes against him^{-saww}, therefore return from his^{-saww} Religion’.

فَأَمَّا حَدِيثُهُ فَقَالَ لَعَنَكُمُ اللَّهُ لَا أَفَاعِدُكُمْ وَ لَا أَسْمَعُ مَقَالَتِكُمْ أَخَافُ عَلَى نَفْسِي وَ دِينِي فَأَفِرُّ بِمَا مِنْكُمْ وَ قَامَ عَنْهُمْ يَسْعَى

As for Huzeyfa^{-ra}, he^{-ra} said, ‘May Allah^{-azwj} Curse you! I^{-ra} will neither sit with you nor listen to your speech. I^{-ra} fear upon myself and my Religion, and I^{-ra} flee from you due to these two’. And he^{-ra} arose from them hurriedly.

وَ أَمَّا عَمَّارُ بْنُ يَاسِرٍ فَلَمْ يَنْصُرْ عَنْهُمْ وَ لَكِنْ قَالَ لَهُمْ مَعَايِرَ الْيَهُودِ إِنَّ مُحَمَّدًا وَعَدَّ أَصْحَابَهُ الظَّفَرَ يَوْمَ بَدْرٍ إِنْ يَصْبِرُوا فَصَبَرُوا وَ ظَفَرُوا وَ وَعَدَهُمُ الظَّفَرَ يَوْمَ
أُحُدٍ أَيْضًا إِنْ صَبَرُوا فَفَتَنُوا وَ خَالَفُوا فَلِذَلِكَ أَصَابَهُمْ مَا أَصَابَهُمْ وَ لَوْ أَنَّهُمْ أَطَاعُوا فَصَبَرُوا وَ لَمْ يُخَالَفُوا غَلَبُوا

And as for Ammar Bin Yasser^{-ra}, so he^{-ra} did not arise from them, but he^{-ra} said to them, ‘Community of Jews! Muhammad^{-saww} promised his^{-saww} companions victory on the Day of Badr if they were patient. So they were patient and they were victorious. And he^{-saww} promised them the victory on the Day of Ohad as well, if they were patient. But, they failed and opposed, therefore, due to that it hit them what hit them. And had they obeyed and been patient and not opposed, they would have overcome’.

فَقَالَتْ لَهُ الْيَهُودُ يَا عَمَّارُ وَ إِذَا أَطَعْتَ أَنْتَ غَلَبَ مُحَمَّدٌ سَادَاتِ قُرَيْشٍ مَعَ دِقَّةِ سَاقَيْكَ فَقَالَ نَعَمْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَاعَثَهُ بِالْحَقِّ نَبِيًّا لَقَدْ وَعَدَنِي
مُحَمَّدٌ مِنَ الْفَضْلِ وَ الْحِكْمَةِ مَا عَرَفْتَنِيهِ مِنْ نُبُوَّتِهِ وَ فَهَمَّتَنِيهِ مِنْ فَضْلِ أَحِبِّهِ وَ وَصِيَّتِهِ وَ خَيْرٍ مَنْ يَخْلُقُهُ بَعْدَهُ وَ التَّسْلِيمِ لِدُرَّتِيهِ الطَّيِّبِينَ الْمُتَّجِبِينَ

So the Jew said to him^{-ra}, ‘O Ammar^{-ra}! And if you were to obey, would Muhammad^{-saww} overcome the chiefs of Quraysh, with those thin legs of yours?’ Ammar^{-ra} said, ‘Yes. By Allah^{-azwj}, Who, there is no god except Him, Sending Muhammad^{-saww} with the Truth! Muhammad^{-saww} has enumerated to me^{-ra} from the merits and the wisdom what he^{-saww} made me^{-ra} to recognise from his^{-saww} Prophet-hood, and made me^{-ra} to understand from the merits of his^{-saww} brother^{-asws}, and his^{-saww} successor^{-asws}, and his^{-saww} elite, and the best one to replace him^{-saww} from after him^{-saww}, and the submission to his^{-asws} offspring, the goodly, the Chosen ones^{-asws}’.

وَأَمَرَنِي بِالذُّعَاءِ بِهَمِّ عِنْدَ شِدَائِدِي وَ مُهِمَّاتِي وَ وَعَدَنِي أَنَّهُ لَا يَأْمُرُنِي بِشَيْءٍ فَأَعْتَمَدْتُ فِيهِ طَاعَتَهُ إِلَّا بَلَّغْتُهُ حَتَّى لَوْ أَمَرَنِي بِحِطِّ السَّمَاءِ إِلَى الْأَرْضِ أَوْ رَفْعِ الْأَرْضِ إِلَى السَّمَاوَاتِ لَفَوَى عَلَيْهِ رَبِّي بِسَاقِي هَاتَيْنِ الدَّقِيقَتَيْنِ

And he^{-saww} has instructed me with the supplication by them^{-asws} during my^{-ra} difficulties, and my^{-ra} worries, and my^{-ra} needs. And he^{-saww} promised me^{-ra} that he^{-saww} would not instruct me^{-ra} with anything –I^{-ra} would believe in it, being in his^{-saww} obedience - except that I^{-ra} would accomplish it, even if he^{-saww} were to order me^{-ra} to drop the sky to the earth, or raise the earths to the skies, my^{-ra} Lord^{-azwj} would strengthen my^{-ra} body with these two thin legs of mine’.

فَقَالَتِ الْيَهُودُ كَلَّا وَ اللَّهُ يَا عَمَّارُ مُحَمَّدٌ أَقَلُّ عِنْدَ اللَّهِ مِنْ ذَلِكَ وَ أَنْتَ أَوْضَعُ عِنْدَ اللَّهِ وَ عِنْدَ مُحَمَّدٍ مِنْ ذَلِكَ وَ كَانَ فِيهَا أَرْبَعُونَ مُنَافِقًا

The Jew said, ‘Never! By Allah^{-azwj}, O Ammar^{-ra}! Muhammad^{-saww} is less in the Presence of Allah^{-azwj} than that, and you^{-ra} are more humble in the Presence of Allah^{-azwj} and the presence of Muhammad^{-saww} than that. No, and you are not even (able to lift) a rock wherein were forty hypocrites’.

فَقَامَ عَمَّارٌ عَنْهُمْ وَ قَالَ لَقَدْ أَبْلَغْتُكُمْ حُجَّةَ رَبِّي وَ نَصَحْتُ لَكُمْ وَ لَكِنَّكُمْ لِلنَّبِيِّحَةِ كَارِهُونَ

Ammar^{-ra} stood up from him and said, ‘I^{-ra} have delivered to you the proof of my^{-ra} Lord^{-azwj} and advised to you, but, you are averse to the advice’.

وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ يَا عَمَّارُ قَدْ وَصَلْتُ إِلَيْ خَيْرِكُمْ أَمَا حَدِيثُكَ فَرَّ بِدِينِهِ مِنَ الشَّيْطَانِ وَ أَوْلِيَائِهِ فَهُوَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ

And he^{-ra} came over to Rasool-Allah^{-saww}. So Rasool-Allah^{-saww} said to him^{-ra}: ‘O Ammar! The news of both of you^{-ra} has been transmitted to me^{-saww}. As for Huzeyfa^{-ra}, so he fled with his^{-ra} Religion, from the Satan^{-la} and his^{-la} friends, therefore he^{-ra} is from the righteous servants of Allah^{-azwj}.’

وَ أَمَّا أَنْتَ يَا عَمَّارُ فَإِنَّكَ قَدْ نَاضَلْتَ عَنْ دِينِ اللَّهِ وَ نَصَحْتَ لِمُحَمَّدٍ رَسُولِ اللَّهِ فَأَنْتَ مِنَ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ الْفَاضِلِينَ

And as for you^{-ra}, O Ammar^{-ra}! So you^{-ra} have defended on behalf of the Religion of Allah^{-azwj}, and advised for Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, therefore you are from the fighters in the Way of Allah^{-azwj}, the meritorious ones’.

فَبَيْنَمَا رَسُولُ اللَّهِ ص وَ عَمَّارٌ يَتَحَادَثَانِ إِذَا حَضَرَتِ الْيَهُودُ الَّذِينَ كَانُوا كَلَّمُوهُ فَقَالُوا يَا مُحَمَّدُ هَا صَاحِبُكَ يَزْعُمُ أَنَّهُ إِنْ أَمَرْتَهُ بِحِطِّ السَّمَاءِ إِلَى الْأَرْضِ أَوْ رَفْعِ الْأَرْضِ إِلَى السَّمَاءِ فَأَعْتَمَدَ طَاعَتَكَ وَ عَزَمَ عَلَى الْإِيْتِمَارِ لَكَ لِأَعَانَةِ اللَّهِ عَلَيْهِ وَ نَحْنُ نَقْتَصِرُ مِنْكَ وَ مِنْهُ عَلَى مَا هُوَ دُونَ هَذَا

While Rasool-Allah^{-saww} and Ammar^{-ra} were discussing, the Jews came over, those who had spoken to him^{-ra}, and they said, ‘O Muhammad^{-saww}! This companion of yours^{-saww} is claiming that you^{-saww} were to instruct him^{-ra} to raise the earth to the sky, or drop the sky to the earth, and he believes, being in your^{-saww} obedience, and determines upon the submission to you^{-saww} – Allah^{-azwj} would Assist him upon it. And we are reducing from you^{-saww} and from him^{-ra} upon what he is below this.

إِنْ كُنْتَ نَبِيًّا فَقَدْ قَبِلْنَا أَنْ يَحْمِلَ عَمَّارٌ مَعَ دِفَّةِ سَاقِيهِ هَذَا الْحَجَرَ وَكَانَ الْحَجَرُ مَطْرُوحاً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص بِظَاهِرِ الْمَدِينَةِ يَجْتَمِعُ عَلَيْهِ مِائَتَا رَجُلٍ لِيَحْرِكُوهُ فَلَمْ يَبْدُرُوا فَقَالُوا لَهُ يَا مُحَمَّدُ إِنْ رَامَ احْتِمَالَهُ لَمْ يُحْرِكْهُ وَ لَوْ حَمَلَ فِي ذَلِكَ عَلَى نَفْسِهِ لَأَنْكَسَرَتْ سَاقَاهُ وَ تَهَدَّمَ جِسْمُهُ

If you^{-saww} were a Prophet^{-saww}, then it would convince us if Ammar^{-ra} would carry with the thin legs of his, this rock'. And the rock was standing there in front of the Prophet^{-saww} at the back part of Al-Medina. Two hundred men had gathered upon it, in order to move it, but they were not able to. So they said to him^{-saww}, 'O Muhammad^{-saww}! If he^{-ra} wishes to carry it, he^{-ra} would not be able to (even) move it, and if he^{-ra} were to carry that upon him, it would break his^{-ra} legs, and his^{-ra} body would be crushed'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَحْتَقِرُوا سَاقِيَهُ فَإِنَّهَا أَثْقَلُ فِي مِيزَانِ حَسَنَاتِهِ مِنْ ثَوْرٍ وَ ثَبِيرٍ وَ حِزَاءٍ وَ أَبِي قُبَيْسٍ بَلْ مِنَ الْأَرْضِ كُلِّهَا وَ مَا عَلَيْهَا وَ إِنَّ اللَّهَ قَدْ خَفَّفَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مَا هُوَ أَثْقَلُ مِنْ هَذِهِ الصَّخْرَةِ خَفَّفَ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةِ مِنَ الْمَلَائِكَةِ بَعْدَ أَنْ كَانَ لَا يُطِيقُهُ مَعَهُمُ الْعَدَدُ الْكَثِيرُ وَ الْجَمُّ الْعَفِيرُ

Rasool-Allah^{-saww} said: 'Do not belittle his^{-ra} legs, for they would be heavier in the scale of his^{-ra} good deeds than (the mountains of) Sowr, and Sabeyr, and Hira'a, and Abu Qubays, but (heavier) than the earth, all of it and whatever is upon it. And it is so that Allah^{-azwj} had Lightened, due to the *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, what is heavier than this rock. He^{-azwj} Lightened the Throne upon the shoulders of eight from His^{-azwj} Angels – after it could not be endured by a large number, and the multitude (of the Angels)'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ اعْتَقِدْ طَاعَتِي وَ قُلِ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَوِّنِي لِيَسْهَلَ اللَّهُ عَلَيْكَ مَا أَمَرَكَ بِهِ كَمَا سَهَّلَ عَلَى كَالِبِ بْنِ يُوْحَنَّا عُبُورَ الْبَحْرِ عَلَى مِثْلِ الْمَاءِ وَ هُوَ عَلَى فَرْسِهِ يَرْكُضُ عَلَيْهِ بِسُؤَالِهِ اللَّهُ تَعَالَى بِجَاهِنَا أَهْلَ الْبَيْتِ

Then Rasool-Allah^{-saww} said: 'O Ammar! Believe in my^{-saww} obedience, and say, 'O Allah^{-azwj}! By the virtue of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, Strengthen me^{-ra}!' in order to Allah^{-azwj} for to Ease for you what I^{-saww} instructed you^{-ra} with – just as He^{-azwj} Eased upon Kalb Bin Youhanna to cross the sea – upon the surface of the water, and he was upon his horse – galloping over it due to his asking Allah^{-azwj} by our^{-saww} virtue, the People^{-asws} of the Household'.

فَقَالَتْهَا عَمَّارٌ وَ اعْتَقَدَهَا فَحَمَلَ الصَّخْرَةَ فَوْقَ رَأْسِهِ وَ قَالَ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا هِيَ أَحْفُ فِي يَدِي مِنْ خِلَالَةِ أُمْسِكُهَا

بِهَا

Ammar^{-ra} said it, and believed it, and he^{-ra} carried the rock above his^{-ra} head, and said, 'By my^{-ra} father and my^{-ra} mother (being sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! By the One^{-azwj} Who Sent you^{-saww} with the Truth as a Prophet^{-saww} – it is lighter in my hands than a particle (of dust)!'.

فَقَالَ رَسُولُ اللَّهِ ص حَلِّقْ بِهَا فِي الْهَوَاءِ فَسَتَبْلُغُ بِهَا قُلَّةَ ذَلِكَ الْجَبَلِ وَ أَشَارَ بِيَدِهِ إِلَى جَبَلٍ بَعِيدٍ عَلَى قَدَرٍ فَرَسَخٍ فَرَمَى بِهَا عَمَّارٌ وَ تَحَلَّقَتْ فِي الْهَوَاءِ حَتَّى انْحَطَّتْ عَلَى ذِرْوَةِ ذَلِكَ الْجَبَلِ

Rasool-Allah^{-saww} said: 'Circle around the Jews with it, and deliver it to the peak of that mountain' – and he^{-saww} gestured towards a remote mountain upon a measurement of a

Farsakh (about 3 miles) – and Ammar^{-ra} threw it, and it flew in the air until it settled upon the peak of that mountain.

فَمَقَالَ رَسُولُ اللَّهِ ص لِیَهُودِ أَوْ رَأَيْتُمْ قَالُوا بَلَىٰ

Then Rasool-Allah^{-saww} said to the Jews: ‘And did you all see that?’ They said, ‘Yes’.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ فُمْ إِلَى ذُرْوَةِ الْجَبَلِ فَتَجِدْ هُنَاكَ صَخْرَةً أَضْعَافَ مَا كَانَتْ فَاحْتَمِلْهَا وَ أَعِدْهَا إِلَى حَضْرَتِي

Rasool-Allah^{-saww} said: ‘O Ammar^{-ra}! Arise to go to the peak of the mountain, for you would find over there a rock, double (the size) it was. Carry it and return it to my^{-saww} presence’.

فَحَطَا عَمَّارٌ حُطْوَةً فَطُوِبَتْ لَهُ الْأَرْضُ وَ وَضَعَ قَدَمِيهِ فِي الْحُطْوَةِ الثَّانِيَةِ عَلَى ذُرْوَةِ الْجَبَلِ وَ تَنَاوَلَ الصَّخْرَةَ الْمُضَاعَفَةَ وَ عَادَ إِلَى رَسُولِ اللَّهِ ص بِالْحُطْوَةِ الثَّالِثَةِ

Ammar^{-ra} took a step and the ground folded for him, and placed his^{-ra} foot in the second step upon the peak of the mountain, and grabbed the rock, the double (in size) and returned to Rasool-Allah^{-saww} with the third step.

فَمَقَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ اضْرِبْ بِهَا الْأَرْضَ ضَرْبَةً شَدِيدَةً فَتَهَابَتِ الْيَهُودُ وَ خَافُوا فَضْرَبَ بِهَا عَمَّارٌ عَلَى الْأَرْضِ فَتَفَتَّتَتْ حَتَّى صَارَتْ كَالْهَبَاءِ الْمُنْتَوِرِ وَ تَلَاشَتْ

Then Rasool-Allah^{-saww} said to Ammar^{-ra}: ‘Strike the ground with it by an intense striking!’ So the Jews fled and were afraid, and Ammar^{-ra} struck the ground with it, and it disintegrated until it became like floating dust and faded away.

فَقَالَ رَسُولُ اللَّهِ ص آمِنُوا أَيُّهَا الْيَهُودُ فَقَدْ شَاهَدْتُمْ آيَاتِ اللَّهِ فَأَمَنْ بَعْضُهُمْ وَ عَلَبَ الشَّقَاءُ عَلَى بَعْضِهِمْ

Rasool-Allah^{-saww} said: ‘Believe, O you Jews, for you have witnessed the Signs of Allah^{-azwj}!’ Some of them believed, but wretchedness overcame upon some.

فَمَقَالَ رَسُولُ اللَّهِ ص أ تَدْرُونَ مَعَاشِرَ الْمُسْلِمِينَ مَا مَثَلُ هَذِهِ الصَّخْرَةِ فَقَالُوا لَا يَا رَسُولَ اللَّهِ

Then Rasool-Allah^{-saww} said: ‘Are you knowing, community of Jews, what resembles this rock?’ They said, ‘No, O Rasool-Allah^{-saww}!’

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ رِجَالًا مِنْ شِيعَتِنَا تَكُونُ هُمْ دُنُوبٌ وَ حَطَايَا أَعْظَمُ مِنْ جِبَالِ الْأَرْضِ وَ الْأَرْضِ كُلِّهَا وَ السَّمَاءِ أَضْعَافًا كَثِيرَةً فَمَا هُوَ إِلَّا أَنْ يَتُوبَ وَ يُجِدِّدَ عَلَى نَفْسِهِ وَلَا يَتَنَا أَهْلَ الْبَيْتِ إِلَّا كَانَ قَدْ ضَرَبَ بِدُنُوبِهِ الْأَرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ

Rasool-Allah^{-saww} said: ‘By the One^{-azwj} Who Send me^{-saww} with the Truth as a Prophet^{-saww} – if a man from our^{-saww} Shias happens to have sins for him and mistakes – greater than a mountain of the earth, and from the whole of the earth – and the sky by a large multiple, so he would not be except if he were to repent, and renew upon himself our^{-saww} Wilayah of the People^{-asws} of the Household, except his sins would be struck upon the ground more severely than the striking by Ammar^{-ra} of this rock with the ground.

وَ إِنَّ رَجُلًا يَكُونُ لَهُ طَاعَاتٌ كَالسَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْجِبَالِ وَ الْبِحَارِ فَمَا هُوَ إِلَّا أَنْ يَكْفُرَ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ حَتَّى يَكُونَ ضَرْبَ بِهَا الْأَرْضِ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ لِهَدْيِهِ الصَّخْرَةَ بِالْأَرْضِ وَ تَتَلَاشَى وَ تَتَفَتَّتُ كَتَفَتَّتِ هَذِهِ الصَّخْرَةَ فَيَرُدُّ الْأَخْرَةَ وَ لَا يَجِدُ حَسَنَةً وَ ذُنُوبُهُ أضعافُ الْجِبَالِ وَ الْأَرْضِ وَ السَّمَاءِ فَيَشَدُّ حِسَابُهُ وَ يَدُومُ عَذَابُهُ

And if a man happens to have (acts of) obedience for him like the skies and the earths, and the mountains, and the oceans, so he would not be except, if he were to do *Kufr* with our^{-saww} Wilayah of the People^{-asws} of the Household, until these would be struck upon the ground more severely than the striking by Ammar^{-ra} for this rock upon the ground, and these would fade away and disintegrate like the disintegration of this rock. So he would return to the Hereafter and he would not find a (single) good deed, and his sins would be doubled the mountains, and the earth, and the sky. Thus, his Reckoning would be severe and his Punishment perpetual (everlasting)'.
 قَالَ فَلَمَّا رَأَى عَمَّارٌ بِنَفْسِهِ تِلْكَ الْقُوَّةَ الَّتِي جَلَدَ بِهَا عَلَى الْأَرْضِ تِلْكَ الصَّخْرَةَ فَتَفَتَّتَتْ أَخَذَتْهُ أَرْجِيئَةٌ وَ قَالَ أ تَأْذُنُ لِي يَا رَسُولَ اللَّهِ أَجَادِلُ بِهَا هَؤُلَاءِ الْيَهُودَ فَأَقْتُلُهُمْ أَجْمَعِينَ بِمَا أُعْطِيْتُهُ مِنْ هَذِهِ الْقُوَّةِ

He (Imam Hassan Al-Askari^{-asws}) said: 'When Ammar^{-ra} saw with himself that strength by which he flogged that rock upon the ground so it crumbled, and a sense of pride seized him^{-ra} and he^{-ra} said, 'Do you^{-saww} permit me^{-ra}, O Rasool-Allah^{-saww}, that I^{-ra} flog these Jews and kill them all with what I^{-ra} have been Given from this strength?'

فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ إِنَّ اللَّهَ يَقُولُ فَاعْمُوا وَ اصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ بَعْدَايَهُ وَ يَأْتِيَ بِفَتْحِ مَكَّةَ وَ سَائِرِ مَا وَعَدَهُ.

Rasool-Allah^{-saww} said: 'O Ammar^{-ra}! Allah^{-azwj} the Exalted is saying: '**But, be pardoning and overlooking, until Allah Comes with His Command. [2:109]** – with His^{-azwj} Punishment, and Comes with the Conquest of Makkah and the rest of whatever He^{-azwj} has Promised''²²⁹

50- م، تفسير الإمام عليه السلام وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ اتِّبَاعًا مَرْضَاتِ اللَّهِ وَ اللَّهُ رُوْفٌ بِالْعِبَادِ

Tafseer Imam (Hassan Al-Askari^{-asws} - **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].**

قَالَ الْإِمَامُ ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ يَبِيعُهَا اتِّبَاعًا مَرْضَاتِ اللَّهِ فَيَعْمَلُ بِطَاعَةِ اللَّهِ وَ يَأْمُرُ النَّاسَ بِهَا وَ يَصْبِرُ عَلَى مَا يَلْحَقُهُ مِنَ الْأَذَى فِيهَا فَيَكُونُ كَمَنْ بَاعَ نَفْسَهُ وَ سَلَّمَهَا بِرِضَى اللَّهِ عِوَضًا مِنْهَا فَلَا يُبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَحْتَصِلَ لَهَا رِضَى رَبِّهَا وَ اللَّهُ رُوْفٌ بِالْعِبَادِ كُلِّهِمْ

The Imam^{-asws} said: 'The Imam (Hassan Al-Askari^{-asws}) said: '**And from the people there is one who sells his self** - he^{-asws} is selling it, **seeking Pleasure of Allah** – Mighty and Majestic. So he^{-asws} works in the obedience of Allah^{-azwj}, and he^{-asws} instructs the people with it (as well), and he^{-asws} is patient upon what he^{-asws} faces from the harm during it. Thus, he^{-asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah^{-azwj} instead of himself, therefore he^{-asws} does not care what happens with it after having achieved the Pleasure of its Lord^{-azwj}, **and Allah is Affectionate with the servants [2:207]** – all of them.

²²⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 49

أَمَّا الطَّالِبُونَ لِرِضَاةِ فَيُبَلِّغُهُمْ أَقْصَى أَمَانِيهِمْ وَ يَزِيدُهُمْ عَلَيْهَا مَا لَمْ تَبْلُغْهُ أَمَانُهُمْ وَ أَمَّا الْفَاجِرُونَ فِي دِينِهِ فَيَتَأَنَّهُ وَ يَرْفُقُ بِهِمْ وَ يَدْعُوهُمْ إِلَى طَاعَتِهِ وَ لَا يَمْنَعُ مَنْ عَلِمَ أَنَّهُ سَيُتُوبُ عَنْ ذُنُوبِهِ التَّوْبَةَ الْمَوْجِبَةَ لَهُ عَظِيمَ كَرَامَتِهِ

As for the seekers of His^{-azwj} Pleasure, so He^{-azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral ones in His^{-azwj} Religion, so He^{-azwj} is Patient with them and is Kind with them, and Invites them to His^{-azwj} obedience, and does not Cut off from the Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His^{-azwj} great Prestige”.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هُوَ لَا عِزَّاءَ خِيَارٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص عَدَّجَهُمْ أَهْلُ مَكَّةَ لِيَفْتِنُوهُمْ عَنْ دِينِهِمْ مِنْهُمْ بِلَالٌ وَ صُهَيْبٌ وَ حَبَّابٌ وَ عَمَّارٌ بْنُ يَاسِرٍ وَ أَبَوَاهُ فَأَتَمَّا بِلَالٌ اشْتَرَاهُ أَبُو بَكْرٍ بْنُ أَبِي قُحَافَةَ بِعَبْدَيْنِ لَهُ أَسْوَدَيْنِ وَ رَجَعَ إِلَى النَّبِيِّ ص فَكَانَ تَعْظِيمُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَضْعَافَ تَعْظِيمِهِ لِأَبِي بَكْرٍ

And they were from the best of the companions of Rasool-Allah^{-saww}, being hurt by the people of Makkah in order to try them about their Religion – among them were Bilal^{-ra}, and Suheyb, and Khabbab, and Ammar Bin Yasser^{-ra} and his^{-ra} parents. As for Bilal^{-ra}, Abu Bakr Bin Abu Quhafa had bought him^{-ra} by (in exchange of) two black slaves of his, and he^{-ra} returned to the Prophet^{-saww}. And it was so that his^{-ra} reverence to Ali^{-asws} Bin Abu Talib^{-asws} was a multiple of his^{-ra} reverence to Abu Bakr.

فَقَالَ الْمُفْسِدُونَ يَا بِلَالُ كَفَرْتَ بِالتَّعْمَةِ وَ نَقَضْتَ تَرْتِيبَ الْفَضْلِ أَبُو بَكْرٍ مَوْلَاكَ الَّذِي اشْتَرَاكَ وَ أَعْتَمَكَ وَ أَنْقَذَكَ مِنَ الْعَذَابِ وَ رَدَّ عَلَيْكَ نَفْسَكَ وَ كَسَبَكَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ يَفْعَلْ بِكَ شَيْئاً مِنْ هَذَا وَ أَنْتَ تُؤَقِّرُ أَبَا الْحَسَنِ عَلِيّاً بِمَا لَا تُؤَقِّرُ أَبَا بَكْرٍ إِنَّ هَذَا كُفْرٌ بِالتَّعْمَةِ وَ جَهْلٌ بِالتَّرْتِيبِ

So the corrupters said, ‘O Bilal^{-ra}! You are doing *Kufr* of the Bounty, and you are breaking the sequence of the preference. Abu Bakr is your^{-ra} master who bought you^{-ra} and freed you^{-ra}, and saved you^{-ra} from the punishment, and gave yourself (dignity to you) and your^{-ra} earnings, whereas Ali^{-asws} Bin Abu Talib^{-asws} did not do anything from these with you^{-ra}, and you^{-ra} are revering Abu Al-Hassan Ali^{-asws} with what you^{-ra} are not revering Abu Bakr with. This is *Kufr* of the Bounty and ignoring the sequential order!’

فَقَالَ بِلَالٌ أَيْلَازْمِي أَنْ أُوقِرَ أَبَا بَكْرٍ فَوْقَ تَوْقِيرِي لِرَسُولِ اللَّهِ ص قَالُوا مَعَادَ اللَّهِ

Bilal^{-ra} said, ‘Are you imposing upon me^{-ra} that I should revere Abu Bakr above my reverence for Rasool-Allah^{-saww}?’ They said, ‘Allah^{-azwj} Forbid!’

قَالَ قَدْ خَالَفَ قَوْلُكُمْ هَذَا قَوْلَكُمْ الْأَوَّلَ إِنْ كَانَ لَا يَجُوزُ لِي أَنْ أُفْضَلَ عَلِيّاً عَلَى أَبِي بَكْرٍ لِأَنَّ أَبَا بَكْرٍ أَعْتَمَنِي فَكَذَلِكَ لَا يَجُوزُ لِي أَنْ أُفْضَلَ رَسُولَ اللَّهِ عَلَى أَبِي بَكْرٍ لِأَنَّ أَبَا بَكْرٍ أَعْتَمَنِي

He^{-ra} said, ‘These words of yours have opposed these former words of yours. If it was not allowed that I^{-ra} prefer Ali^{-asws} over Abu Bakr because Abu Bakr freed me, similar to that it would not be allowed that I^{-ra} prefer Rasool-Allah^{-saww} over Abu Bakr, because Abu Bakr freed me^{-ra}’.

قَالُوا لَا سَوَاءَ إِنَّ رَسُولَ اللَّهِ أَفْضَلُ خَلْقِ اللَّهِ قَالَ بِلَالٌ وَ لَا سَوَاءَ أَيْضاً أَبُو بَكْرٍ وَ عَلِيُّ إِنَّ عَلِيّاً نَفْسُ أَفْضَلِ خَلْقِ اللَّهِ فَهُوَ أَيْضاً أَفْضَلُ خَلْقِ اللَّهِ بَعْدَ نَبِيِّهِ وَ أَحَبُّ الْخَلْقِ إِلَى اللَّهِ تَعَالَى لِأَنَّ كَلِمَةَ الطَّيِّبِ مَعَ رَسُولِ اللَّهِ ص الَّذِي دَعَا اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ هُوَ أَشْبَهُ خَلْقِ اللَّهِ بِرَسُولِهِ لِمَا جَعَلَهُ أَحَبَّ فِي دِينِ اللَّهِ

They said, 'It is not the same. Rasool-Allah^{-sawww} is the most superior of the creatures of Allah^{-azwj}'. Bilal^{-ra} said, 'And they are not the same as well, Abu Bakr and Ali^{-asws}. Ali^{-asws}, he^{-asws} is a soul of the most superior of the creatures of Allah^{-azwj}, and he^{-asws} as well is the most superior of the creatures of Allah^{-azwj} after His^{-azwj} Prophet^{-sawww} and the most beloved of the creatures to Allah^{-azwj} the Exalted – for his^{-asws} eating the bird with Rasool-Allah^{-sawww} which he^{-sawww} supplicated: 'O Allah^{-azwj}! Come to me^{-sawww} with the most Beloved of the creatures to You^{-azwj}!', and he^{-asws} is the most resembling of the creatures of Allah^{-azwj} with Rasool-Allah^{-sawww} due to him^{-asws} having been made to be his^{-sawww} brother in the Religion of Allah^{-azwj}.

وَأَبُو بَكْرٍ لَا يَلْتَمِسُ مِنِّي مَا تَلْتَمِسُونَ لِأَنَّهُ يَعْرِفُ مِنْ فَضْلِ عَلِيٍّ مَا يَجْهَلُونَ أَيَّ يَعْرِفُ أَنَّ حَقَّ عَلِيٍّ أَكْبَرُ مِنْ حَقِّهِ لِأَنَّهُ أَنْقَذَنِي مِنْ رِقِّ الْعَذَابِ الَّذِي لَوْ دَامَ عَلَيٌّ وَ صَبَرْتُ عَلَيْهِ لَصِرْتُ إِلَى جَنَاتِ عَدْنٍ وَ عَلِيٌّ أَنْقَذَنِي مِنْ رِقِّ عَذَابِ الْأَبَدِ وَ أَوْجَبَ لِي بِمَوْلَاتِي لَهُ وَ تَفْضِيلِي إِيَّاهُ نَعِيمَ الْأَبَدِ

And Abu Bakr (himself) does not seek from me^{-ra} what you are seeking, because he knows from the merits of Ali^{-asws} what you are ignorant of – i.e. he knows that the right of Ali^{-asws} is greater than his own right, because he^{-asws} saved me^{-ra} from the yoke of Punishment – which, if it had been perpetuated upon me^{-ra} and I^{-ra} had been patient upon it – I^{-ra} would have come to be to the Gardens of Eden, and Ali^{-asws} would have saved me^{-ra} from the yoke of eternal Punishment, and it would have been obligated for me^{-ra} due to my Wilayah for him^{-asws} and my^{-ra} preferring him^{-asws}, eternal Bliss'.

وَ أَمَّا صُهَيْبٌ فَقَالَ أَنَا شَيْخٌ كَبِيرٌ لَا يَضُرُّكُمْ كُنْتُ مَعَكُمْ أَوْ عَلَيْنَا فَخُذُوا مَالِي وَ دَعُونِي وَ دِينِي فَأَخَذُوا مَالَهُ وَ تَرَكَهُ

He^{-asws} said: 'And as for Suheyb, so he said, 'I am an old man. It does not harm me whether I was with you or against you. So take my wealth and leave me and my Religion'. They took his wealth and left him.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا صُهَيْبُ كَمْ كَانَ مَالُكَ الَّذِي سَلَّمْتَهُ قَالَ سَبْعَةَ آلَافٍ قَالَ طَابَتْ نَفْسُكَ بِتَسْلِيمِهِ قَالَ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَوْ كَانَتْ الدُّنْيَا كُلُّهَا ذَهَبًا حَمْرًا لَجَعَلْتُهَا عِوَضًا عَنْ نَظَرَةٍ أَنْظُرَهَا إِلَيْكَ وَ نَظَرَةٍ أَنْظُرَهَا إِلَى أَحِيكَ وَ وَصِيكَ عَلَيٍّ بْنِ أَبِي طَالِبٍ ع

Rasool-Allah^{-sawww} said to him, when he came over to him^{-sawww}: 'O Suheyb! How much was your wealth which you submitted?' He said, 'Seven thousand'. He^{-sawww} said: 'Feel good with yourself for submitting it'. He said, 'O Rasool-Allah^{-sawww}! By the One^{-azwj} Who Sent you^{-sawww} with the Truth as a Prophet^{-sawww} – even if the world, all of it was red gold, I would have made it to be instead of one look I look at you^{-sawww}, and one look I look are your^{-sawww} brother^{-asws} and your^{-sawww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقَالَ رَسُولُ اللَّهِ ص يَا صُهَيْبُ قَدْ أَعْجَزْتَ حُرَّانَ الْجِنَانِ عَنْ إِحْصَاءِ مَا لَكَ فِيهَا بِمَالِكَ هَذَا وَ اعْتِقَادِكَ فَلَا تُحْصِيهَا إِلَّا خَالِقُهَا

Rasool-Allah^{-sawww} said: 'O Suheyb! The treasures of the Gardens are frustrated from counting what is for you therein due to this wealth of yourself and your belief. So none can count it except its Creator'.

وَ أَمَّا حَبَابُ بْنُ الْأَزْرَتِ فَكَانُوا قَدْ قَبِلُوهُ بِعَيْنِهِ وَ غُلِّ قَدَعَا اللَّهُ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ أَيْمَانِهِ فَحَوَّلَ اللَّهُ الْقَبِيذَ فَرَسًا رَكِبَهُ وَ حَوَّلَ الْغُلَّ سَبْفًا بِحَمَائِلٍ يُقَلِّدُهُ فَخَرَجَ عَنْهُمْ مِنْ أَعْمَالِهِمْ

And as for Khabbab Bin Al-Arat, so they had shackled him with (iron) handcuffs and collar. He supplicated to Allah^{-azwj} the Exalted by Muhammad^{-saww} and Ali^{-asws}, and their^{-asws} goodly Progeny^{-asws}, and Allah^{-azwj} the Exalted Transformed the handcuffs into a riding horse, and Transformed the collar into a collared sword, so he came out from them, from their deeds.

فَلَمَّا رَأَوْا مَا ظَهَرَ عَلَيْهِ مِنْ آيَاتِ مُحَمَّدٍ لَمْ يَجْسُرُوا أَحَدٌ أَنْ يَقْرَبَهُ وَ جَرَدَ سَيْفَهُ وَ قَالَ مَنْ شَاءَ فَلْيَقْرُبْ فَإِنِّي سَأَلْتُهُ بِمُحَمَّدٍ وَ عَلِيِّ صَلَّى اللَّهُ عَلَيْهِمَا أَنْ لَا أُصِيبَ بِسَيْفِي أَبَا قُبَيْسٍ إِلَّا قَدَدْتُهُ نَصْفَيْنِ فَضَلًّا عَنْكُمْ فَتَرَكُوهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص

When they saw what had appeared upon him from the Signs of Muhammad^{-saww}, no one had the audacity to come near him. And he unsheathed his sword and said, 'Whoever desires to, so let him come closer, for I have asked Him^{-azwj} by Muhammad^{-saww} and Ali^{-asws} that (even mount) Abu Qubays would not be hit by my sword except it would split into two halves, excess from you all'. So they left him, and he came over to Rasool-Allah^{-saww}.

وَ أَمَّا يَاسِرٌ وَ أُمُّ عَمَّارٍ فَفُتِيلًا فِي دِينِ اللَّهِ وَ صَبْرًا

And as for Yasser (father of Ammar^{-ra}) and mother of Ammar^{-ra}, so they were both killed, while being patient.

وَ أَمَّا عَمَّارٌ فَكَانَ أَبُو جَهْلٍ يُعَذِّبُهُ فَصَبَّقَ اللَّهُ عَلَيْهِ خَاتَمَهُ فِي إِصْبَعِهِ حَتَّى أَصْرَعَهُ وَ أَذَلَّهُ وَ ثَقُلَ عَلَيْهِ [وَ] فَمِصَّهُ حَتَّى صَارَ أَثْقَلَ مِنْ بَدَنَاتِ حَدِيدٍ قَالَ لِعَمَّارٍ خَلِّصْنِي بِمَا أَنَا فِيهِ فَمَا هُوَ إِلَّا مِنْ عَمَلِ صَاحِبِكَ

And as for Ammar^{-ra}, Abu Jahl^{-la} used to torment him^{-ra}, so Allah^{-azwj} Constricted his^{-la} ring in his^{-la} finger until he^{-la} was humiliated and disgraced, and his^{-la} was heavy upon him^{-la} until it came to be heavier than an iron coat of mail. So he^{-la} said to Ammar^{-ra}, 'Finish me^{-la} off from what I^{-la} am in, for it is not except from a deed of your^{-ra} master^{-saww}'.

فَخَلَعَ خَاتَمَهُ مِنْ إِصْبَعِهِ وَ قَمِصَهُ مِنْ بَدَنِهِ وَ قَالَ الْبُسْنُ وَ لَا أَرَاكَ بِمَكَّةَ بَيْبَهَا عَلَيَّ فَأَنْصَرَفَ إِلَى مُحَمَّدٍ

So his^{-la} ring freed from his^{-la} finger and (so did) his^{-la} shirt from his^{-la} body, and he^{-la} said, 'Wear it, and I^{-la} should not see you^{-ra} in Makkah constricting these upon me^{-la}, and leave to go to Muhammad^{-saww}'.

فَقِيلَ لِعَمَّارٍ مَا نَالَ حَبَابٌ نَجَا بِتِلْكَ الْآيَةِ وَ أَبَوَاكَ أُسْلِمَا لِلْعَذَابِ حَتَّى قُبِيلَا قَالَ عَمَّارٌ ذَاكَ حُكْمٌ مَنْ أَنْقَذَ إِبْرَاهِيمَ مِنَ النَّارِ وَ امْتَحَنَ بِالْقَتْلِ بَحْيًى وَ زَكْرِيَّا

It was said to Ammar^{-ra}, 'What is the matter Khabbab was rescued with that Sign and your^{-ra} father submitted to the punishment until he was killed?' Ammar^{-ra} said, 'That is a Decision of the One^{-azwj} Who Saved Ibrahim^{-as} from the fire, and Tested Yahya^{-as} Bin Zakariyya^{-as} with the killing'.

قَالَ رَسُولُ اللَّهِ ص أَنْتَ مِنْ كِبَارِ الْفُقَهَاءِ يَا عَمَّارُ فَقَالَ عَمَّارٌ حَسْبِي يَا رَسُولَ اللَّهِ مِنَ الْعِلْمِ مَعْرِفَتِي بِأَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ وَ أَنَّ أَخَاكَ عَلِيًّا وَ صَيْبَكَ وَ خَلِيفَتَكَ وَ خَيْرٌ مِنْ تَحْلِفُهُ بَعْدَكَ وَ أَنَّ الْقَوْلَ الْحَقُّ قَوْلُكَ وَ قَوْلُهُ وَ الْفِعْلُ الْحَقُّ فِعْلُكَ وَ فِعْلُهُ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مَا وَفَّقَنِي لِمَوْلَاتِكُمَا وَ مُعَادَاةِ أَعْدَائِكُمَا إِلَّا وَ قَدْ أَرَادَ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

Rasool-Allah^{-sawww} said: ‘You^{-ra} are from the great jurists (Fuqaha) O Ammar^{-ra}! So Ammar^{-ra} said, ‘It suffices me^{-ra}, O Rasool-Allah^{-sawww}, from the knowledge – my^{-ra} recognition that you^{-sawww} are a Rasool^{-sawww} of the Lord^{-azwj} of the worlds, and Chief of the creatures in their entirety, and that your^{-sawww} brother Ali^{-asws} is your^{-sawww} successor and your^{-sawww} Caliph, and the best on to replace you^{-sawww} after you^{-sawww}, and that the word of truth is your^{-sawww} word and his^{-asws} word, and the right deed is your^{-sawww} deed and his^{-asws} deed, and that Allah^{-azwj} Mighty and Majestic did not Incline me^{-ra} to both your^{-asws} Wilayah and the enmity to your^{-asws} enemies, except and He^{-azwj} has Intended to Make me^{-ra} to be with you^{-asws} both, in the world and the Hereafter’.

قَالَ رَسُولُ اللَّهِ ص هُوَ كَمَا قُلْتَ يَا عَمَّارُ إِنَّ اللَّهَ تَعَالَى يُؤَيِّدُ بِكَ الدِّينَ وَيَقْطَعُ بِكَ مَعَاذِيرَ الْغَافِلِينَ وَيُوضِحُ بِكَ عَنْ عِبَادِ الْمُعَانِدِينَ إِذَا قَتَلْتِكَ الْفِتْنَةُ الْبَاغِيَّةَ عَلَى الْمُحِقِّينَ

Rasool-Allah^{-sawww} said: ‘It is as you say it to be, O Ammar^{-ra}! Allah^{-azwj} would be Aiding the Religion by you^{-ra} and Cutting off the excuses of the heedless ones by you^{-ra}, and Clarifying the enmity of the enemies by you^{-ra} – when a rebellious group would be killing you against the rightful ones’.

ثُمَّ قَالَ لَهُ يَا عَمَّارُ بِالْعِلْمِ نِلْتَ مَا نِلْتَ مِنْ هَذَا الْفَضْلِ فَازْدِدْ مِنْهُ تَزِدُّ فَضْلاً فَإِنَّ الْعَبْدَ إِذَا حَرَجَ فِي طَلَبِ الْعِلْمِ نَادَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْ فَوْقِ الْعَرْشِ مَرْحَباً يَا عَبْدِي أ تَدْرِي أَيُّ مَنْزِلَةٍ تَطْلُبُ وَ أَيَّةَ دَرَجَةٍ تَرْوُمُ تُضَاهِي مَلَائِكَتِي الْمُقَرَّبِينَ لِتَكُونَ هُمْ قَرِيناً لِأَبْلِعْنَاكَ مُرَادَكَ وَ لِأَوْصِلْنَاكَ بِحَاجَتِكَ.

Then he^{-sawww} said to him^{-ra}: ‘O Ammar^{-ra}! With the knowledge you achieved what you^{-ra} have achieved from these merits, therefore increase from it the increased merits, for the servant, when he goes out seeking the knowledge – Allah^{-azwj} Mighty and Majestic Calls out to him from above the Throne: “Congratulations, O My^{-azwj} servant! Do you know which status you are seeking, and which level you are wishing for? It resembles (that of) My^{-azwj} Angels of Proximity in order to be a pairing for them. I^{-azwj} shall Make you reach your goal and will Help you to fulfil your needs”.²³⁰

51- جاء المجلس للمفيد ابن فلولويه عن أبيه عن محمد بن يحيى و أحمد بن إدريس معاً عن علي بن محمد الأشعري عن الحسين بن نصر بن مزاحم عن أبيه عن عمرو بن شمر عن جابر عن أبي جعفر ع قال سمعت جابر بن عبد الله بن حزام الأنصاري يقول لو نشر سلمان و أبو ذر رحمهما الله هؤلاء الذين ينتحلون مودتكم أهل البيت لقالوا هؤلاء كذابون و لو رأى هؤلاء أوليك لقالوا مجانين.

(The book) ‘Al Majaalis’ of Al Mufeed – Ibn Aqwlawiya, from his father, from Muhammad Bin Yahya Bin Idrees both together, from Ali Bin Muhammad Al Ashary, from Al Husayn Bin Nasr Bin Muzahim, from his father, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘I^{-asws} heard Jabir Bin Abdullah Bin Hizam Al-Ansary saying, ‘If Salman^{-ra} and Abu Zarr^{-ra} were to be Resurrected (today) to these ones who are arrogating your^{-asws} cordiality of the People^{-asws} of the Household, they^{-ra} would both say, ‘They are liars!’, and if these were to see those two, they would said, ‘Two madmen’”.²³¹

52- روضة الواعظين قال رسول الله ص يا علي إن الجنة تشتاق إليك و إلى عمار و سلمان و أبي ذر و المفدادر.

²³⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 10 H 50

²³¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 10 H 51

(The book) 'Rowzat Al-Waizeen – 'Rasool-Allah^{-sawww} said: 'O Ali^{-asws}! The Paradise is desirous to you^{-asws}, and to Ammar^{-ra}, and Salman^{-ra}, and Abu Zarr^{-ra} and Al-Miqdad^{-ra}'.

وَقَالَ أَبُو عَبْدِ اللَّهِ عَ الْإِيمَانَ عَشْرَ دَرَجَاتٍ فَأَلْمِقْدَادُ فِي الثَّامِنَةِ وَ أَبُو ذَرٍّ فِي التَّاسِعَةِ وَ سَلْمَانَ فِي الْعَاشِرَةِ.

And Abu Abdullah^{-asws} said: 'The Eman has ten levels. Al-Miqdad^{-ra} is in the eight, and Abu Zarr^{-ra} in the ninth, and Salman^{-ra} in the tenth (highest)'.

وَقَالَ ابْنُ عَبَّاسٍ رَأَيْتُ سَلْمَانَ الْفَارِسِيَّ رَحِمَهُ اللَّهُ فِي مَنَامِي فَعُلْتُ لَهُ سَلْمَانَ فَقَالَ سَلْمَانَ فَعُلْتُ أ لَسْتُ مَوْلَى النَّبِيِّ ص قَالَ بَلَى وَ إِذَا عَلَيْهِ تَاجٌ مِنْ يَاقُوتٍ وَ عَلَيْهِ حُلِيٌّ وَ حُلٌّ فَعُلْتُ يَا سَلْمَانَ هَذِهِ مَنَزِلَةٌ حَسَنَةٌ أَعْطَاكَهَا اللَّهُ عَزَّ وَ جَلَّ فَقَالَ نَعَمْ

And Ibn Abbas said, 'I saw Salman Al-Farsi^{-ra} in my dream, and I said to him^{-ra}, 'Salman^{-ra}? He^{-ra} said, 'Salman^{-ra}'. I said, 'Aren't you a slave of the Prophet^{-sawww}? He^{-ra} said, 'Yes', and there was a crown of rubies upon him^{-ra}, and upon him^{-ra} was a garment and ornaments'. I said, 'O Salman^{-ra}! This is an excellent status Allah^{-azwj} Mighty and Majestic has Given you'. He^{-ra} said, 'Yes'.

فَعُلْتُ فَمَاذَا رَأَيْتَ فِي الْجَنَّةِ أَفْضَلَ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ فَقَالَ لَيْسَ فِي الْجَنَّةِ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ شَيْءٌ هُوَ أَفْضَلُ مِنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْإِقْبَادِ بِهِ.

I said, 'So how come I see you^{-ra} in the Paradise as superior after the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}? He^{-ra} said, 'In the Paradise, after the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} anything superior than love for Ali Bin Abu Talib^{-asws} and the following him^{-asws}'.

قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ لِأَشْوَقُ إِلَى سَلْمَانَ مِنْ سَلْمَانَ إِلَى الْجَنَّةِ وَ إِنَّ الْجَنَّةَ لِأَعَشَقُ لِسَلْمَانَ مِنْ سَلْمَانَ لِلْجَنَّةِ.

Rasool-Allah^{-sawww} said: 'The Paradise is more yearning to Salman^{-ra} than Salman^{-ra} is to the Paradise, and the Paradise more desirous to Salman^{-ra} than Salman^{-ra} is for the Paradise'.

قَالَ النَّبِيُّ عَ جَاءَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ غَيْرُهُمْ بَعْدَ ذَلِكَ إِلَى عَلِيِّ عَ فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ وَ اللَّهُ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ تُبَايِعُكَ فَوَ اللَّهُ لَنَمُوتَنَّ قُدَّامَكَ

Al-Baqir^{-asws} said: 'The Emigrants and the Helpers and others came after that to Ali^{-asws} and they said to him^{-asws}, 'By Allah^{-azwj}, you^{-asws} are the Emir of the Momineen, and by Allah^{-azwj} you^{-asws} are most rightful of the people and their foremost with the Prophet^{-sawww}. Give your^{-asws} hand, we will pledge allegiance to you^{-asws}. By Allah^{-azwj}! We will die at your^{-asws} feet'.

فَقَالَ عَلِيُّ عَ إِنْ كُنْتُمْ صَادِقِينَ فَأَعِدُوا عَلِيَّ عَ غَدًا مُحَلَّقِينَ فَحَلَّقَ عَلِيُّ عَ وَ حَلَّقَ سَلْمَانَ وَ حَلَّقَ مِقْدَادًا وَ حَلَّقَ أَبُو ذَرٍّ وَ لَمْ يَحْلُقْ غَيْرُهُمْ ثُمَّ انْصَرَفُوا فَجَاءُوا مَرَّةً أُخْرَى بَعْدَ ذَلِكَ فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ تُبَايِعُكَ وَ حَلَّفُوا

Ali^{-asws} said: 'If you are truthful then come to me^{-asws} tomorrow with shaved heads'. Ali^{-asws} shaved his^{-asws} head and Salman^{-ra} shaved, and Miqdad^{-ra} shaved, and Abu Zarr^{-ra} shaved, and others did not shave. Then they left. Then, they came to him^{-asws} another time after that and said to him^{-asws}, 'By Allah^{-azwj}! You^{-asws} are Emir of the Momineen^{-asws} and you^{-asws} are the most

rightful of the people and their foremost with the Prophet^{-saww}. Give your^{-asws} hand, we will pledge allegiance to you^{-asws}'. And they took oath.

فَقَالَ إِنَّ كُنْتُمْ صَادِقِينَ فَأَعِدُوا عَلَيَّ مُحَلِّقِينَ فَمَا خَلَقَ إِلَّا هَؤُلَاءِ الثَّلَاثَةَ

He^{-asws} said: 'If you are truthful then come to me^{-asws} tomorrow shaved of head'. But no one shaved except these three'.

فُلْتُ فَمَا كَانَ مِنْهُمْ عَمَّارٌ قَالَ لَا فُلْتُ فَعَمَّارٌ مِنْ أَهْلِ النَّارِ فَقَالَ إِنَّ عَمَّاراً قَدْ قَاتَلَ مَعَ عَلِيِّ ع.

I said, 'Ammar^{-ra} was not among them?' He^{-asws} said: 'No'. I said, 'So Ammar^{-ra} is from the people of the Fire?' He^{-asws} said: 'Ammar^{-ra} had fought alongside Ali^{-asws}'.

قَالَ أَبُو الْحَسَنِ مُوسَى ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ حَوَارِي مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ الَّذِينَ لَمْ يَنْفُضُوا الْعَهْدَ وَ مَضَوْا عَلَيْهِ فَيَقُومُ سَلْمَانُ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ

Abu Al-Hassan Musa^{-asws} said, 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the disciples of Muhammad^{-saww} Bin Abdullah^{-as}, Rasool^{-saww} of Allah^{-azwj}, those who did not break the Covenant and continued upon it?' So, Salman^{-ra}, and Al-Miqdad^{-ra}, and Abu Zarr^{-ra} will stand.

ثُمَّ يُنَادِي أَيْنَ حَوَارِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيٍّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ ص فَيَقُومُ عَمْرُو بْنُ الْحَمِقِ الْخَزَاعِيُّ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ مَيْمَنُ بْنُ يَحْيَى التَّمَّازِيُّ مَوْلَى بَنِي أَسَدٍ وَ أُوَيْسُ الْقَرْنِيُّ.

Then he will call out: 'Where are the disciples of Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Muhammad^{-saww} Bin Abdullah^{-as}, Rasool^{-saww} of Allah^{-azwj}?' So, Amro Bin Al-Hamqi Al-Khuzai, and Muhammad Bin Abu Bakr, and Meesam Bin Yahya Al-Tammar salve of clan of Asad, and Uweys Al-Qarny will stand''.

وَ قِيلَ لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِي عَمَّارٍ قَالَ رَحِمَ اللَّهُ عَمَّاراً ثَلَاثًا قَاتَلَ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَ قُتِلَ شَهِيداً

And it was said to Abu Ja'far^{-asws}, 'What are you^{-asws} saying regarding Ammar^{-ra}?' He^{-asws} said: 'May Allah^{-azwj} have Mercy on Ammar^{-ra} (thrice). He^{-ra} fought alongside Amir Al-Momineen^{-asws} and died a martyr'.

قَالَ الرَّاوي فَقُلْتُ فِي نَفْسِي مَا يَكُونُ مَنْزِلَةٌ أَعْظَمَ مِنْ هَذِهِ الْمَنْزِلَةِ فَالْتَفَتَ إِلَيَّ وَ قَالَ لَعَلَّكَ تَقُولُ مِثْلَ الثَّلَاثَةِ هَيْهَاتَ هَيْهَاتَ

The reporter said, 'I said within myself, 'A status cannot happen to be greater than this status''. He^{-asws} turned towards me and said: 'Perhaps you are saying like the three (Salman^{-ra}, Abu Zarr^{-ra} and Al Miqdad^{-ra})? Far be it! Far be it!'.

قَالَ فُلْتُ وَ مَا عَلِمُهُ أَنَّهُ يُقْتَلُ فِي ذَلِكَ الْيَوْمِ قَالَ إِنَّهُ لَمَّا رَأَى الْحُزْبَ لَا يَزِدَادُ إِلَّا شِدَّةً وَ الْقَتْلَ لَا يَزِيدُ إِلَّا كَثْرَةً تَرَكَ الصَّفَّ وَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ هُوَ قَالَ ازْجِعْ إِلَى صِقِّكَ فَقَالَ لَهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُ ازْجِعْ إِلَى صِقِّكَ فَلَمَّا كَانَ فِي الثَّلَاثَةِ

He (the reporter) said, 'I said, 'And what made him^{-ra} know that he^{-ra} would be killed during that day?' He^{-asws} said: 'When he^{-ra} saw the war not increasing except the difficulties, and the

fighting not increasing except more (soldiers) leaving the rows, he^{-ra} came to Amir Al-Momineen^{-asws} and said, 'O Amir Al-Momineen^{-asws}! (This is) it, (this is) it!' He^{-asws} said: 'Return to your^{-ra} row'. He^{-ra} said that to him^{-asws} three times, (during) all that he^{-asws} said: 'Return to your^{-ra} row'.

قَالَ لَهُ نَعَمْ فَرَجَعَ إِلَى صَفِّهِ وَهُوَ يَقُولُ

مُحَمَّدًا وَحِزْبَهُ

الْيَوْمَ أَلْفَى الْأَجِيَّةَ

He^{-asws} said to him^{-ra}: 'Yes'. So he^{-ra} returned to his^{-ra} row and was saying (in prose), 'Today I^{-ra} shall meet the beloved Muhammad^{-sawww} and his^{-sawww} party'.

وَرُوي أَنَّهُ أَتَى عَمَّارٌ يَوْمَئِذٍ بِلَبَنٍ فَصَحَّحَكَ ثُمَّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص آخِرُ شَرَابٍ تَشْرَبُهُ مِنَ الدُّنْيَا مَذْقَةٌ مِنْ لَبَنٍ.

And it is reported that on that day Ammar^{-ra} was brought milk and he^{-ra} laughed, then said, 'Rasool-Allah^{-sawww} said to me^{-ra}: 'The last drink you^{-ra} will drink from the world would be a taste of milk'.

قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ تَشْتَاتِي إِلَى ثَلَاثَةِ قَالَ عَلِيٌّ ع فَمَنْ هَؤُلَاءِ الثَّلَاثَةِ قَالَ أَنْتَ مِنْهُمْ وَأَنْتَ أَوْلَهُمْ وَسَلْمَانُ الْفَارِسِيُّ فَإِنَّهُ قَلِيلُ الْكِبَرِ وَهُوَ لَكَ نَاصِحٌ فَأَتَيْتَهُ لِنَفْسِكَ وَعَمَّارُ بْنُ يَاسِرٍ يَشْهَدُ مَعَكَ مَشَاهِدَ غَيْرِ وَاحِدَةٍ لَيْسَ مِنْهَا إِلَّا وَهُوَ كَثِيرٌ خَيْرُهُ صَبِيٌّ نُورُهُ عَظِيمٌ أَجْرُهُ.

Rasool-Allah^{-sawww} said: 'The Paradise is desirous to three'. Ali^{-asws} said: 'So, who are these three?' He^{-sawww} said: 'You^{-asws} are from them, and you^{-asws} are their first one, and Salman Al-Farsi^{-ra}, for he^{-ra} is of little arrogance and he^{-ra} is an adviser to you^{-asws} so take him^{-ra} for yourself^{-asws}, and Ammar Bin Yasser^{-ra}. He^{-ra} attended with you^{-asws} other than one battle. He^{-ra} isn't from it except and he^{-ra} is with a lot of good, his^{-ra} light is illuminating, great is his^{-ra} Recompense'.

قَالَ الصَّادِقُ ع مَا مِنْ أَهْلِ بَيْتٍ إِلَّا وَ مِنْهُمْ نَجِيبٌ وَأَنْجَبُ النَّجَبَاءِ مِنْ أَهْلِ بَيْتِ سَوْءٍ مُحَمَّدُ بْنُ أَبِي بَكْرٍ.

Al-Sadiq^{-asws} said: 'There none from a family members except and from them is a nobleman, and the noblest of the noblemen is from an evil family, Muhammad Bin Abu Bakr'.

قَالَ رَسُولُ اللَّهِ ص حَدِيثُهُ بِنُ الْيَمَانِ مِنْ أَصْفِيَاءِ الرَّحْمَنِ وَأَبْصَرْتُمْ بِالْحَلَالِ وَالْحَرَامِ وَعَمَّارُ بْنُ يَاسِرٍ مِنَ السَّابِقِينَ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ مِنَ الْمُجْتَهِدِينَ وَ لِكُلِّ شَيْءٍ فَارِسٌ وَ فَارِسُ الْقُرْآنِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ.

Rasool-Allah^{-sawww} said: 'Huzeyfa Bin Al-Yaman is from the sincere ones of the beneficent, and your most insightful with the Permissible(s) and the Prohibitions; and Ammar Bin Yasser^{-ra} is from the preceding ones; and Al-Miqdad Bin Al-Aswad^{-ra} is from the striving ones (Mujtahideen), and for everything is a knight, and a knight of the Quran is Abdullah Bin Abbas'.

وَقَالَ رَسُولُ اللَّهِ ص مَا أَظَلَّتِ الْخَضِرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ ذَا هُجَّةٍ أَصْدَقُ مِنْ أَبِي ذَرٍّ يَعْيشُ وَحَدَهُ وَ يَمُوتُ وَحَدَهُ وَ يُبْعَثُ وَحَدَهُ وَ يَدْخُلُ الْجَنَّةَ وَحَدَهُ.

And Rasool-Allah^{-saww} said: ‘The greenery (of the sky) had not shaded, not has the soil (of the earth) carried one will a tone more truthful than of Abu Zarr^{-ra}. He^{-ra} lived along, and will be Resurrected alone, and will enter the Paradise alone’.

وَقَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى زُهْدِ عَيْسَى ابْنِ مَرْيَمَ ع فَلْيَنْظُرْ إِلَى أَبِي ذَرٍّ.

And Rasool-Allah^{-saww} said: ‘One who intends to look at ascetism of Isa Ibn Maryam^{-as}, then let him look at Abu Zarr^{-ra}’.²³²

53- كا، الكافي أحمد بن إدريس عن عمران بن موسى عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله ع قال: ذكبت التقيئة يوماً عند علي بن الحسين ع فقال والله لو علم أبو ذر ما في قلب سلمان لقتله ولقد آخى رسول الله بينهما

Al Kafi – Ahmad Bin Idrees, from Imran Bin Musa, from Haroun Bin Muslim, from Mas’ada bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘One day the Taqiyyah (dissimulation) was mentioned in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: ‘By Allah^{-azwj}! If Abu Zarr^{-ra} knew what is in the heart of Salman^{-ra}, he^{-ra} would have killed him^{-ra}, and (although) Rasool-Allah^{-saww} had established brother-hood between the two.

فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنَّ عِلْمَ الْعُلَمَاءِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

So, what are your thought with the rest of the people? The knowledge of the scholars^{-asws} is difficult, becoming more difficult, none can bear it except a Messenger Prophet^{-as}, or an Angel of Proximity, or a Momin servant whose heart Allah^{-azwj} has Tested for the Eman’.

فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ أَمْرٌ مِنَّا أَهْلَ الْبَيْتِ فَلِذَلِكَ نَسَبْتُهُ إِلَى الْعُلَمَاءِ.

He^{-asws} said: ‘And rather, Salman^{-ra} became from the scholars because he^{-ra} is a person from us^{-asws}, the People^{-asws} of the Household, therefore due to that we^{-asws} attribute him^{-ra} to the scholars’.²³³

54- كا، الكافي العدة عن سهل عن محمد بن أورمة عن النضر عن يحيى بن أبي خالد القمطي عن حمران بن أعين قال: قلت لأبي جعفر ع جعلت فداك ما أفلتنا لو اجتمعنا على شاة ما أفينبأها فقال ألا أحدثك بأعجب من ذلك المهاجرون والأنصار ذهبوا إلا وأشار بيده ثلاثة

Al Kafi – The number, from Sahl, from Muhammad bin Awrama, from Al nazar, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

‘I said to Abu Ja’far^{-asws}, ‘May I be sacrificed for you^{-asws}! We would not have said it had we been united upon one thing what would have finished it’. He^{-asws} said: ‘Shall I^{-asws} narrate to you with stranger than that? The Emigrants and the Helpers went away except’, and he^{-asws} indicate ‘three’ with his^{-asws} hand.

قَالَ حُرْمَانُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ قَالَ رَجِمَ اللَّهُ عَمَّاراً أَبَا الْبَيْضَانَ بَايَعَ وَ قُتِلَ شَهِيداً

²³² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 52

²³³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 53

Humran said, 'I said, 'May I be sacrificed for you^{-asws}! What is the state of Ammar^{-ra}? He^{-asws} said: 'May Allah^{-azwj} have Mercy on Ammar^{-ra}, Abu Al-Yqazan. He^{-ra} pledged allegiance and was killed as a martyr'.

فَقُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلُ مِنَ الشَّهَادَةِ فَنَظَرْتُ إِلَيْهِ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيَّهَاتَ.

I said within myself, 'There is nothing superior than the martyrdom'. He^{-asws} looked at me and said: 'Perhaps you see him^{-ra} to be like the three (Salman^{-ra}, Abu Zarr^{-ra} and Al-Miqdad^{-ra})? Far be it! Far be it!'.²³⁴

55- كا، الكافي العدة عن سهل عن منصور بن العباس عن سليمان المسترق عن صالح الأحول قال سمعت أبا عبد الله ع يقول آخى رسول الله ص بين سلمان و أبي ذر و اشتراط على أبي ذر ألا يعصي سلمان.

Al Kafi – The number, from Sahl, from Mansour Bin Al Abbas, from Suleyman Al Mustaraq, from Salih Al Ahowl who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} established brother-hood between Salman^{-ra} and Abu Zarr^{-ra}, and stipulated upon Abu Zarr^{-ra} not to disobey Salman^{-ra}'.²³⁵

56- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري موعناً عن أبي عبد الله ع في قوله تعالى إلا الذين آمنوا و عملوا الصالحات فلهم أجر غير ممنون قال هم المؤمنون سلمان الفارسي و مقداد بن الأسود و عمارة و أبو ذر رضي الله عنهم و أمير المؤمنين علي بن أبي طالب ع لهم أجر غير ممنون.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6]**. He^{-asws} said: 'They are the Momineen – Salman Al-Farsi^{-ra}, and Miqdad Bin Al-Aswad^{-ra}, and Ammar^{-ra}, and Abu Zarr^{-ra}, and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, for them would be a Recompense without any restrictions'.²³⁶

57- فر، تفسير فرات بن إبراهيم عبيد بن كثير موعناً عن أمير المؤمنين ع قال خلقت الأرض لسبعة بهم يرزقون و بهم يخطرون و بهم ينظرون و هم عبد الله بن مسعود و أبو ذر و عمارة و سلمان الفارسي و مقداد بن الأسود و حذيفة و أنا إمامهم السابع

Tafseer Furaat Bin Ibrahim – 'Ubeyd Bin Kaseer transmitting,

'From Amir Al-Momineen^{-asws} having said: 'The earth has been Created for seven. By them they are being Graced, and by them they are being rained upon, and by them they are being Helped, and they are – Abdullah Bin Masoud, and Abu Zarr^{-ra}, and Ammar^{-ra}, and Salman^{-ra}, and Miqdad Bin Al-Aswad^{-ra}, and Huzeyfa^{-ra}, and I^{-asws}, their Imam^{-asws}, the seventh.

قال الله تعالى و أما بنعمة ربك فحدث هؤلاء الذين صلوا على فاطمة الزهراء ع.

²³⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 54

²³⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 55

²³⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 56

Allah^{-azwj} the Exalted Said: **And as for the Favour of your Lord, so do announce (it) [93:11].** They are those who prayed (the funeral) Salat upon (Syeda) Fatima Al-Zahra^{-asws}.²³⁷

58- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ الْجُمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ سَكَتَ ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ سَكَتَ

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Husayn Al Momin, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Commanded me^{-saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'. Then he^{-saww} was silent, then said: 'Allah^{-azwj} has Commanded me^{-saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}', then he^{-saww} was silent.

ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرِّ الْعَفَّارِيِّ وَ سَلْمَانَ الْفَارِسِيِّ.

Then he^{-saww} said: 'Allah^{-azwj} has Commanded me^{-saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Miqdad Bin Al-Aswad^{-ra}, and Abu Zarr Al-Ghafari^{-ra}, and Salman Al-Farsi^{-ra}'.²³⁸

59- ختص، الإختصاص أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ سَلْمَانَ عَلِمَ الْإِسْمَ الْأَعْظَمَ.

(The book) 'Al Ikhtisas' – 'Ahmad Bin Muhammad Bin Yahya, from his father, from Ibn Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Salman^{-ra} knew the Magnificent Names (of Allah^{-azwj})'.²³⁹

60- ختص، الإختصاص أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ عَمْرٍو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ عَيْسَى بْنِ حَمْرَةَ قَالَ: فَلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْحَدِيثَ الَّذِي جَاءَ فِي الْأَرْبَعَةِ قَالَ وَ مَا هُوَ فَلْتُ الْأَرْبَعَةَ الَّتِي اسْتَأْثَقْتُ إِلَيْهِمْ الْجَنَّةَ قَالَ نَعَمْ مِنْهُمْ سَلْمَانٌ وَ أَبُو ذَرِّ وَ الْمِقْدَادُ وَ عَمَّارٌ

(The book) 'Al Ikhtisas' – 'Ahmad Bin Muhammad Bin Yahya, from Ahmad Bin Idrees, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdadi, from Amro Bin Saeed Al Madainy, from Isa bin Hamza who said,

'I said to Abu Abdullah^{-asws}, 'The Hadeeth which has come regarding the four'. He^{-asws} said: 'And what is it?' I said, 'The four to whom the Paradise is desirous'. He^{-asws} said: 'Yes, from them is Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra} and Ammar^{-ra}'.

²³⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 57

²³⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 58

²³⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 59

فَلَمَّا فَأَيُّهُمْ أَفْضَلُ قَالَ سَلْمَانُ ثُمَّ أَطْرَقَ ثُمَّ قَالَ عَلِمَ سَلْمَانُ عَلِمًا لَوْ عَلِمَهُ أَبُو ذَرٍّ كَفَرَ.

We said, 'So, which of them is the superior?' He^{-asws} said: 'Salman^{-ra}'. Then he^{-asws} lowered his^{asws} head, then said: 'Salman^{-ra} learnt a knowledge, if Abu Zarr^{-ra} had known it, he^{-ra} would have disbelieved"²⁴⁰.

61- ختص، الإختصاص مُحَمَّدُ بْنُ الْمُحَسِّنِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ أَحِبَّ أَرْبَعَةً عَلِيًّا وَ أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمُقَدَّادَ مُخْتَصَرًا.

(The book) 'Al Ikhtisas' – 'Muhammad Bin Al Muhassin, from Sa'ad, from Muhammad Bin Ismail Bin Isa, from Ibn Abu Najran, from Al Mufazzal Bin Salih, from Muhammad bin Marwan, from a man,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Revealed to me^{-saww} to love four – Ali^{-asws}, and Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra} (abridged version)"²⁴¹.

62- ختص، الإختصاص الصَّدُوقُ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ أَبِي أَحْمَدَ الْأَزْدِيِّ عَنِ أَبَانَ الْأَحْمَرِ عَنِ أَبَانَ بْنِ تَعْلِبِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ وَ قُلْتُ مَا تَقُولُ فِيهِ

(The book) 'Al Ikhtisas' – 'Al Sadouq, from Ibn Al Mutawakkil, from Al himeyri, from Ahmad bin Muhammad, from his father, from Abu Ahmad Al Azdy, from Aban Al Ahmar, from Aban Bin Taghlab, from Ibn Tareyf, from Ibn Nubata who said,

'I asked Amir Al-Momineen^{-asws} about Salman Al-Farsi^{-ra} and said, 'What are you^{-asws} saying regarding him^{-ra}?'

فَقَالَ مَا أَقُولُ فِي رَجُلٍ خُلِقَ مِنْ طِينَا [طِينَتِنَا] وَ رُوْحُهُ مَقْرُونَةٌ بِرُوْحِنَا حَصَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنَ الْعُلُومِ بِأَوَّلِهَا وَ آخِرِهَا وَ ظَاهِرِهَا وَ بَاطِنِهَا وَ سِرِّهَا وَ عَلَانِيَتِهَا وَ لَقَدْ حَضَرْتُ رَسُولَ اللَّهِ ص وَ سَلْمَانَ بَيْنَ يَدَيْهِ فَدَخَلَ أَعْرَابِيٌّ فَتَحَاهُ عَنْ مَكَانِهِ وَ جَلَسَ فِيهِ

He^{-asws} said: 'What shall I^{-asws} say regarding a man Created from our^{-asws} clay, and his^{-ra} soul is paired with our^{-asws} souls. Allah^{-azwj} Blessed and Exalted Specialised him^{-ra} from the knowledge with its beginning, and its end, and its apparent, and its esoteric, and its secretive, and its publicised; and Rasool-Allah^{-saww} was present and Salman^{-ra} was in front of him^{-saww}, and a Bedouin entered. He moved him^{-ra} aside from his^{-ra} placed and sat in it.

فَعَضِبَ رَسُولُ اللَّهِ ص حَتَّى دَرَّ الْعَرُوقُ بَيْنَ عَيْنَيْهِ وَ احْمَرَّتَا عَيْنَاهُ ثُمَّ قَالَ يَا أَعْرَابِيُّ أ تَنْتَجِي رَجُلًا يُحِبُّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي السَّمَاءِ وَ يُحِبُّهُ رَسُولُهُ فِي الْأَرْضِ يَا أَعْرَابِيُّ أ تَنْتَجِي رَجُلًا مَا حَضَرَنِي جِبْرَائِيلُ إِلَّا أَمَرَنِي عَنْ رَبِّي عَزَّ وَ جَلَّ أَنْ أَقْرَأَهُ السَّلَامَ

Rasool-Allah^{-saww} was angered until the sweat flowed between his^{-saww} eyes and his^{-saww} eyes reddened, then he^{-saww} said: 'O Bedouin! Are you moving aside a man love by Allah^{-azwj} Blessed and Exalted in the sky and by His^{-azwj} Rasool^{-saww} in the earth? Are you moving aside a man, Jibraeel^{-as} did not come to me^{-saww} except he^{-as} ordered me^{-saww} on behalf of my^{-saww} Lord^{-azwj} Mighty and Majestic to convey him^{-ra} the greetings?

²⁴⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 60

²⁴¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 61

يَا أَعْرَابِي إِنَّ سَلْمَانَ مِنِّي مَنْ جَفَاهُ فَقَدْ جَفَانِي وَمَنْ آدَاهُ فَقَدْ آدَانِي وَمَنْ بَاعَدَهُ فَقَدْ بَاعَدَنِي وَمَنْ قَرَّبَهُ فَقَدْ قَرَّبَنِي

O Bedouin! Salman^{-ra} is from me^{-saww}, one who abandons him^{-ra} has abandoned me^{-saww}, and one who hurts him^{-ra} so he has hurt me^{-saww}, and one who distances him^{-ra} so he has distanced me^{-saww}, and one who draws him^{-ra} near has drawn me^{-saww} near.

يَا أَعْرَابِي لَا تَغْلَطَنَّ فِي سَلْمَانَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ أَمَرَنِي أَنْ أُطْلِعُهُ عَلَى عِلْمِ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَفَضْلِ الْخِطَابِ

O Bedouin! Do not be mistaken regarding Salman^{-ra}, for Allah^{-azwj} Blessed and Exalted has Commanded me^{-saww} to notify him^{-ra} upon the knowledge of the deaths and the afflictions, and the lineages, and decisive address’.

قَالَ فَقَالَ الْأَعْرَابِيُّ يَا رَسُولَ اللَّهِ مَا ظَنَنْتُ أَنْ يَتَلَعَّ مِنْ فِعْلِ سَلْمَانَ مَا ذَكَرْتَ أَلَيْسَ كَانَ مَجُوسِيًّا ثُمَّ أَسْلَمَ

He (the narrator) said, ‘The Bedouin said, ‘O Rasool-Allah^{-saww}! I did not think that it would reach from the deeds of Salman^{-ra} what you^{-saww} mentioned. Wasn’t he^{-ra} a Zoroastrian (fire-worshipper), then became a Muslim?’

فَقَالَ النَّبِيُّ ص يَا أَعْرَابِي أُحَاطِبُكَ عَنْ رَبِّي وَتُقَاوِلُنِي إِنَّ سَلْمَانَ مَا كَانَ مَجُوسِيًّا وَ لَكِنَّهُ كَانَ مُطَهَّرًا لِلشِّرْكِ مُبْطِنًا لِلْإِيمَانِ

The Prophet^{-saww} said: ‘O Bedouin! I^{-saww} addressed you from my^{-saww} Lord^{-azwj} and you are saying to me^{-saww} that Salman^{-ra} was a Zoroastrian, but he^{-ra} was manifest of the Shirk, hiding the Eman.

يَا أَعْرَابِي أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

O Bedouin! Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].**

أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا يَا أَعْرَابِي خُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ وَلَا تَجْحَدُوا فَتَكُونُوا مِنَ الْمُعَذِّبِينَ وَ سَلِّمُوا لِرَسُولِ اللَّهِ قَوْلَهُ تَكُونُوا مِنَ الْآمِنِينَ.

Have you not hear Allah^{-azwj} Mighty and Majestic Saying: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].** O Bedouin, **therefore take what I Give you and be from the grateful ones!” [7:144]**, and do not fight it for you will become from the punished ones, and submit to Rasool^{-saww} of Allah^{-azwj} of his^{-saww} words, you will become from the secured ones”²⁴².

63- حَتَّى، الإختصاص الصَّدُوقُ عَنْ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ أَبِي نُجْرَانَ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ الْبَاقِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ سَلْمَانَ الْفَارِسِيِّ فَقَالَ ص سَلْمَانُ بَحْرُ الْعِلْمِ لَا يُفَدَّرُ عَلَى نَزْحِهِ سَلْمَانُ مَخْضُوصٌ بِالْعِلْمِ الْأَوَّلِ وَالْآخِرِ أَبْغَضَ اللَّهُ مَنْ أَبْغَضَ سَلْمَانَ وَ أَحَبَّ مَنْ أَحَبَّهُ

²⁴² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 62

(The book) 'Al Ikhtisas' – Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Najran, form Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'I^{-asws} heard Jabir Bin Abdullah Al-Ansari saying, 'I asked Rasool-Allah^{-saww} about Salman Al-Farsi^{-ra}. He^{-saww} said: 'Salman^{-ra} is an ocean of knowledge not possible to be displaced. Salman^{-ra} is specialised with the knowledge, the first and the last. Allah^{-azwj} Hates the one who hates Salman^{-ra} and Loves the one who loves him^{-ra}'.

قُلْتُ فَمَا تَقُولُ فِي أَبِي ذَرٍّ قَالَ وَ ذَلِكَ مِنَّا أْبَعَضَ اللَّهُ مِنْ أْبَعَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{-saww} saying regarding Abu Zarr^{-ra}?' He^{-saww} said: 'And that one is from us^{-asws}. Allah^{-azwj} Hates one who hates him^{-ra} and Loves the one who loves him^{-ra}'.

قُلْتُ فَمَا تَقُولُ فِي الْمِقْدَادِ قَالَ وَ ذَلِكَ مِنَّا أْبَعَضَ اللَّهُ مِنْ أْبَعَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{-saww} saying regarding Al-Miqdad^{-ra}?' He^{-saww} said: 'And that one is from us^{-asws}. Allah^{-azwj} Hates the one who hates him^{-ra} and Loves the one who loves him^{-ra}'.

قُلْتُ فَمَا تَقُولُ فِي عَمَّارٍ قَالَ وَ ذَلِكَ مِنَّا أْبَعَضَ اللَّهُ مِنْ أْبَعَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{-saww} saying regarding Ammar^{-ra}?' He^{-saww} said: 'And that one is from us^{-asws}. Allah^{-azwj} Hates the one who hates him^{-ra} and Loves the ones who loves him^{-ra}'.

قَالَ جَابِرٌ فَحَرَجْتُ لِأُبَشِّرَهُمْ فَلَمَّا وَائْتُ قَالَ إِيَّيَّيْ يَا جَابِرُ إِيَّيَّيْ يَا جَابِرُ وَ أَنْتَ مِنَّا أْبَعَضَ اللَّهُ مِنْ أْبَعَضَكَ وَ أَحَبَّ مِنْ أَحَبَّكَ

Jabir said, 'I went out to give them the good news, (but) when I turned around he^{-saww} said to me: 'To me^{-saww}, O Jabir, to me^{-saww}! And you are from us^{-asws}. Allah^{-azwj} Hates the one who hates you and Loves the one who loves you'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ ذَلِكَ نَفْسِي قُلْتُ فَمَا تَقُولُ فِي الْحَسَنِ وَ الْحُسَيْنِ قَالَ هُمَا رُوحِي وَ فَاطِمَةُ أُمُّهُمَا ابْنَتِي يَسُوءُونِي مَا سَاءَهَا وَ يَسُرُّونِي مَا سَرَّهَا

He (Jabir) said, 'I said, 'O Rasool-Allah^{-saww}! So, what are you^{-saww} saying regarding Ali^{-asws} Bin Abu Talib^{-asws}?' He^{-saww} said: 'That is my^{-saww} self (Nafs)'. I said, 'So what are you^{-saww} saying regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}?' He^{-saww} said: 'They^{-asws} are my soul and (Syeda) Fatima^{-asws}, their^{-asws} mother^{-asws} is my^{-saww} daughter^{-asws}. It saddens me^{-saww} what saddens her^{-asws}, and it cheers me^{-saww} what cheers her^{-asws}'.

أَشْهَدُ اللَّهُ أَنِّي حَرَبٌ لِمَنْ حَارَبَكُمْ سَلَامٌ لِمَنْ سَأَلَهُمْ يَا جَابِرُ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَيَسْتَجِيبَ لَكَ فَادْعُهُ بِأَسْمَائِهِمْ فَإِنَّهَا أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

I^{-saww} testify that I^{-saww} am a war to the ones who are at war to them^{-asws} and at peace to the ones who are at peace to them^{-asws}. O Jabir! Whenever you want to supplicate to Allah^{-azwj}

and for it to be Answered for you, then supplicate to Him^{-azwj} with their^{-asws} names, for these names are beloved to Allah^{-azwj} Mighty and Majestic".²⁴³

64- **ختص، الإختصاص** بَلَعْنَا أَنَّ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ دَخَلَ مَجْلِسَ رَسُولِ اللَّهِ ص ذَاتَ يَوْمٍ فَعَظَّمُوهُ وَ قَدَّمُوهُ وَ صَدَّرُوهُ إِجْلَالًا لِحَقِّهِ وَ إِعْظَامًا لِشَيْبَتِهِ وَ اِخْتِصَاصِهِ بِالْمُصْطَفَى وَ آلِهِ

(The book) 'Al-Ikhtisaas' – 'It has reached us that one day Salman Al-Farsi^{-ra} entered a gathering of Rasool-Allah^{-saww}, and they revered him^{-ra}, and placed him^{-ra} forward, and gave him^{-ra} the middle seat in honour to his^{-ra} right, and magnification of his^{-ra} adherence and his^{-ra} specialisation with Al-Mustafa^{-saww} and his^{-saww} family^{-asws}.

فَدَخَلَ عُمَرُ فَنَظَرَ إِلَيْهِ فَقَالَ مَنْ هَذَا الْعَجَمِيُّ الْمُنْتَصِرُ فِيمَا بَيْنَ الْعَرَبِ فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَخَطَبَ فَقَالَ إِنَّ النَّاسَ مِنْ آدَمَ إِلَى يَوْمِنَا هَذَا مِثْلُ أَسْنَانِ الْمُشْطِ لَا فَضْلَ لِلْعَرَبِيِّ عَلَى الْعَجَمِيِّ وَ لَا لِلْأَحْمَرِ عَلَى الْأَسْوَدِ إِلَّا بِالتَّقْوَى سَلْمَانُ بَحْرٌ لَا يُنْزَفُ وَ كَنْزٌ لَا يُنْقَدُ سَلْمَانُ مِنَّا أَهْلَ الْبَيْتِ سَلْسَلٌ يَمْنَحُ الْحِكْمَةَ وَ يُؤْتِي الرِّهَانَ.

Then Umar entered. He looked at him^{-ra} and said, 'Who is this non-Arab presiding in what is between the Arabs?' So, Rasool-Allah^{-saww} ascended the pulpit and addressed. He^{-saww} said: 'Surely, the people are from Adam^{-as} up to this day of ours like the teeth of the comb. There is no merit for the Arabian over the non-Arab, nor for the red over the black except with the piety. Salman^{-ra} is an ocean that cannot be displaced, and a treasure which cannot deplete. Salman^{-ra} is from us^{-asws} the People^{-asws} of the Household, a spring of fresh water Conferred the wisdom and Given the demonstration (of proof)".²⁴⁴

65- **ختص، الإختصاص** جَرَى دِكْرُ سَلْمَانَ وَ دِكْرُ جَعْفَرِ الطَّيَّارِ بَيْنَ يَدَيْ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ هُوَ مُتَكَبِّرٌ فَفَضَّلَ بَعْضُهُمْ جَعْفَرًا عَلَيْهِ وَ هُنَاكَ أَبُو بَصِيرٍ فَقَالَ بَعْضُهُمْ إِنَّ سَلْمَانَ كَانَ مَجُوسِيًّا ثُمَّ أَسْلَمَ

(The book) 'Al-Ikhtisaas' – The mention of Salman^{-ra} flowed, and mention of Ja'far Al-Tayyar^{-asws} in front of Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} was reclining. One of them merited Ja'far^{-asws} and over there was Abu Baseer. One of them said, 'Salman^{-ra} was a Zoroastrian (fire worshipper), then became a Muslim'.

فَأَسْتَوَى أَبُو عَبْدِ اللَّهِ ع جَالِسًا مُعْضَبًا وَ قَالَ يَا بَا بَصِيرٍ جَعَلَهُ اللَّهُ عَلَوِيًّا بَعْدَ أَنْ كَانَ مَجُوسِيًّا وَ قُرَشِيًّا بَعْدَ أَنْ كَانَ فَارِسِيًّا فَصَلَّوْا اللَّهُ عَلَى سَلْمَانَ وَ إِنَّ لَجَعْفَرٍ شَأْنًا عِنْدَ اللَّهِ يَطِيرُ مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ أَوْ كَلَامٌ يُشْبِهُهُ.

Abu Abdullah^{-asws} sat upright angrily and said: 'O Abu Baseer! Allah^{-azwj} Made him^{-ra} to be an Alwid after having been a Zoroastrian, and Qureyshite after having been a Persian, so may the Salawat of Allah^{-azwj} be upon Salman^{-ra}. For Ja'far^{-asws} there is a glory in the Presence of Allah^{-azwj}. He^{-asws} flies with the Angels in the Paradise', of phrases resembling it".²⁴⁵

66- **فس، تفسير القمي** قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ نَزَلَتْ فِي أَبِي ذَرٍّ وَ سَلْمَانَ وَ مِقْدَادٍ وَ عَمَّارٍ لَمْ يَنْفُضُوا الْعَهْدَ وَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ أَيْ تَبَتُّوا عَلَى الْوَلَايَةِ الَّتِي أَنْزَلَهَا اللَّهُ وَ هُوَ الْحَقُّ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ مِنْ رَبِّهِمْ كَفَرَتْ عَنْهُمْ سَيِّمَاتِهِمْ وَ أَصْلَحَ بِهِمْ.

²⁴³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 63

²⁴⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 64

²⁴⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 65

Tafseer Al Qummi – Ali Bin Ibrahim said regarding the Words of the Exalted: **And those who believe and do righteous deeds, [47:2]** – It was Revealed regarding Abu Zarr^{-ra}, and Salman^{-ra}, and Miqdad^{-ra} and Ammar^{-ra}, they did not break the covenant, **and believe in what is Revealed unto Muhammad**, - i.e. affirmed upon the Wilayah which Allah^{-azwj} Revealed, **and it is the Truth** – meaning Amir Al Momineen^{-asws}, **from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]**”.²⁴⁶ (Opinion)

67- كَش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنِ الْحَسَنِ بْنِ خُرَّزَادَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنِ الْحُسَيْنِ بْنِ صُهَيْبٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: دُكِرَ عِنْدَهُ سَلْمَانُ الْفَارِسِيُّ قَالَ فَقَالَ أَبُو جَعْفَرٍ ع مَهْ لَا تَقُولُوا سَلْمَانَ الْفَارِسِيَّ وَ لَكِنْ قُولُوا سَلْمَانَ الْمُحَمَّدِيَّ ذَلِكَ رَجُلٌ مِنَّا أَهْلُ الْبَيْتِ.

(The book) ‘Rijaal Al Kashy’ – Jibraeel Bin Ahmad, from Al Hassan Bin Khurrazad, from Muhammad Bin Ali and Ali Bin Asbat, from Al Hakam Bin Miskeen, from Al Husayn Bin Suheyb,

‘From Abu Ja’far^{-asws} having said: ‘Salman Al Farsi^{-ra} was mentioned in his^{-asws} presence, so Abu Ja’far^{-asws} said: ‘Shh! Do not say ‘Salman Al-Farsi’, but say ‘Salman Al-Muhammadi’; that is a man from us^{-asws} the People^{-asws} of the Household’”.²⁴⁷

68- كَش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنِ ابْنِ خُرَّزَادَ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع مُحَدِّثًا وَ كَانَ سَلْمَانُ مُحَدِّثًا.

(The book) ‘Rijaal Al Kashy’ – Jibraeel, from Ibn Khurrazad, from Al Hassan Bin Fazzal, from Sa’alba Bin Maymun, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} was a *Muhaddith*, and Salman^{-ra} was a *Muhaddith*’”.²⁴⁸

69- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ أَحْمَدَ بْنِ مَنصُورٍ عَنِ أَحْمَدَ بْنِ الْفَضْلِ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ سَلْمَانُ مِنَ الْمُتَوَسِّمِينَ.

(The book) ‘Rijaal Al Kashy’ – Muhammad Bin Masoud, from Ahmad Bin Mansour, from Ahmad Bin Al Fazl, from Muhammad bin Ziyad, from Hammad bin Usman, from Abdul Rahman Bin Ayn who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Salman^{-ra} was from the ‘distinguishers’ (Verse 15:75)’”.²⁴⁹

70- كَش، رجال الكشي طَاهِرُ بْنُ عَيْسَى الْوَرَّاقُ عَنِ جَعْفَرِ بْنِ أَحْمَدَ السَّمَرَقَنْدِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ شُجَاعٍ عَنِ أَحْمَدَ بْنِ حَمَّادِ الْمَرْوَزِيِّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: فِي الْخَبَرِ الَّذِي رُوِيَ فِيهِ أَنَّ سَلْمَانَ كَانَ مُحَدِّثًا قَالَ إِنَّهُ كَانَ مُحَدِّثًا عَنِ إِمَامِهِ لَا عَن رَبِّهِ لِأَنَّهُ لَا يُحَدِّثُ عَنِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا الْحُجَّةَ.

(The book) ‘Rijaal Al Kashy’ – Tahir Bin Isa Al Warraq, from Ja’far Bin Ahmad Al Samarqandy, from Ali Bin Muhammad Bin Shuja’a, from Ahmad Bin Hammad Al Marouzy,

²⁴⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 66

²⁴⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 67

²⁴⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 68

²⁴⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 69

'From Al-Sadiq^{-asws} in a Hadeeth in which it is reported that Salman^{-ra} was a Muhaddith. He^{-asws} said: 'He^{-ra} was a Muhaddith from his^{-ra} Imam^{-asws}, from his^{-ra} Lord^{-azwj}, because none narrate from Allah^{-azwj} Mighty and Majestic except Al-Hujjat (the Imam^{-asws})'.²⁵⁰

71- كَش، رجال الكشي بِحَدِّ إِسْنَادِ عَنِ ابْنِ شُجَاعٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَزِيمَةَ بْنِ رَبِيعَةَ يَرْفَعُهُ قَالَ: حَطَبَ سَلْمَانَ إِلَى عَمَرَ فَرَدَّهُ ثُمَّ نَدِمَ فَعَادَ إِلَيْهِ فَقَالَ إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَ ذَهَبَتْ حَيَّةُ الْجَاهِلِيَّةِ مِنْ قَلْبِكَ أَمْ هِيَ كَمَا هِيَ.

(The book) 'Rijaal Al Kashy' – By this chain, from Ibn Shuja'a, from Ibn Yazeed, from Ibn Abu Umeyr, from Hazeema bin Rabie, raising it, said,

'Salman^{-ra} addressed to Umar, and he repelled him^{-ra}. Then he regretted. Then he^{-ra} returned to him and said, 'But rather I^{-ra} wanted to know whether the prejudice of the pre-Islamic period has gone from your heart or it is just as it is'.²⁵¹

72- كَش، رجال الكشي حَمَدُوهُ مِنْ نُصَيْرٍ عَنِ الْيَقْطِينِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ وَاللَّهِ عَلَيَّ عَ مُحَمَّدًا وَ كَانَ سَلْمَانُ مُحَدِّثًا فَلْتُ اشْرَحْ لِي قَالَ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا يَنْفِرُ فِي أذُنَيْهِ يَقُولُ كَيْتَ وَ كَيْتَ.

(The book) 'Rijaal Al Kashy' – Hamdawiya Bin Nuseyr, from Al Yaqteeny, from Yunus Bin Abdul Rahman, and Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'By Allah^{-azwj}! Ali^{-asws} was a Muhaddith, and Salman^{-ra} was a Muhaddith'. I said, 'Expand that for me'. He^{-asws} said: 'Allah^{-azwj} sends an Angel to him^{-asws} and it resonates in his^{-asws} ears saying such and such'.²⁵²

73- كَش، رجال الكشي جَبْرَيْلُ بْنُ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ حَمَّادِ عَنِ حَرْبِ بْنِ الْفَضْلِ بْنِ يَسَارٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي تَرَوِي مَا تَرَوِي النَّاسُ أَنْ عَلَيًّا ع قَالَ فِي سَلْمَانَ أَدْرَكَ عِلْمَ الْأَوَّلِ وَ عِلْمَ الْآخِرِ فَلْتُ نَعَمْ قَالَ فَهَلْ تَدْرِي مَا عَنِي قَالَ فَلْتُ يَغْنِي عِلْمَ نَبِيِّ إِسْرَائِيلَ وَ عِلْمَ النَّبِيِّ ص

(The book) 'Rijaal Al Kashy' – Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Hammad, from Hareez, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'Are you reporting what the people are reporting that Ali^{-asws} said regarding Salman^{-ra} that he^{-as} realised the first knowledge and the last knowledge?' I said, 'Yes'. He^{-asws} said: 'So, do you know what it means?' I said, 'It means knowledge of the children of Israel and knowledge of the Prophet^{-saww}'.

قَالَ فَقَالَ لَيْسَ هَكَذَا وَ لَكِنَّ عِلْمَ النَّبِيِّ ص وَ عِلْمَ عَلِيِّ ع وَ أَمْرَ النَّبِيِّ ص وَ أَمْرَ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

He (the narrator) said, 'He^{-asws} said: 'It isn't like that, but knowledge of the Prophet^{-saww} and knowledge of Ali^{-asws}, and the orders of the Prophet^{-saww} and orders of Ali^{-asws}'.²⁵³

²⁵⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 70

²⁵¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 71

²⁵² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 72

²⁵³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 73

74- كَش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحَسَنِ بْنِ مَنْصُورٍ قَالَ: قُلْتُ لِلصَّادِقِ ع أَكَانَ سَلْمَانَ مُحَدَّثًا قَالَ نَعَمْ قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكٌ كَرِيمٌ قُلْتُ فَإِذَا كَانَ سَلْمَانُ كَذَا فَصَاحِبُهُ أَيُّ شَيْءٍ هُوَ قَالَ أَقْبَلُ عَلَى شَأْنِكَ.

(The book) 'Rijaal Al Kashy' O Nasr Bin Al Sabbah, from Is'haq Bin Muhammad al Nasry, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Sinan, from Al Hassan Bin Mansour who said,

'I said to Al-Sadiq^{-asws}, 'Was Salman^{-ra} a Muhaddith?' He^{-asws} said: 'Yes'. I said, 'Who narrated to him^{-ra}'. He^{-asws} said, 'An honourable Angel'. I said, 'So when Salman^{-ra} was such, then his^{-ra} companion, which thing is he?' He^{-asws} said, 'Go back to your occupation''.²⁵⁴

75- ل، الخصال ابنُ الوليدِ عن أحمدَ بنِ إدريسَ عن محمدِ بنِ أحمدَ عن أبي عبد الله الرّازي عن ابنِ أبي عثمَانَ عن محمدِ بنِ حمادٍ عن عبد العزيز القراطيسي قال: قال لي أبو عبد الله ع إنَّ الإيمانَ عشرُ درجاتٍ بمنزلةِ السلمِ يُصعدُ منه مرقةً بعدَ مرقةٍ فلا يقولُ صاحبُ الواحدِ لصاحبِ الاثنَينِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرَةِ وَ لَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيَسْقِطَكَ الَّذِي هُوَ فَوْقَكَ

(The book) 'Al Khisaa' – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad bin Ahmad, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Muhammad bin Hammad, from Abdul Aziz Al Qaratisy who said,

'Abu Abdullah^{-asws} said to me: 'The Eman has ten levels at the status of the ladder, one can climb on it rung after rung, so the one on the first should not say to the one on the second, 'You aren't upon anything', until he gets to the tenth (rung), nor should you put down one who is below you, for the one who is above you will put you down.

فَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلُ مِنْكَ فَارْفَعْهُ إِلَيْكَ بِرِفْقٍ وَ لَا تُحْمِلْ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرُهُ فَإِنَّهُ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جِزْءُهُ وَ كَانَ الْمِقْدَادُ فِي الثَّامِنَةِ وَ أَبُو ذَرٍّ فِي التَّاسِعَةِ وَ سَلْمَانُ فِي الْعَاشِرَةِ.

When you see one who is lower than you, then raise him to you with kindness, and do not load upon him what he cannot bear, for you will break him, for the one who breaks a Momin, upon him would be his compulsion; and Al-Miqdad^{-ra} was in the second (level), and Abu Zarr^{-ra} was in the ninth (level) and Salman^{-ra} was in the tenth''.²⁵⁵

76- كَش، رجال الكشي حمَدُ بْنُ نُصَيْرٍ وَ إِبْرَاهِيمُ ابْنَا نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَثْمَانَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ النَّاسُ أَهْلَ رِدْوَةٍ بَعْدَ النَّبِيِّ ص سَنَةً إِلَّا ثَلَاثَةً قُلْتُ وَ مَنْ الثَّلَاثَةُ فَقَالَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ

(The book) 'Rijaal Al Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr, from Muhammad Bin Usman, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{-asws} having said: 'The people of the apostasy after the Prophet^{-saww} in conduct except three'. I said, 'And who are the three?' He^{-asws} said: 'Al-Miqdad Bin Al-Aswad^{-ra}, and Abu Zarr Al-Ghafari^{-ra} and Salman Al-Farsi^{-ra}.

²⁵⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 74

²⁵⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 75

ثُمَّ عَرَفَ النَّاسُ بَعْدَ يَسِيرٍ وَ قَالَ هَؤُلَاءِ الَّذِينَ دَارَتْ عَلَيْهِمُ الرَّحَى وَ أَبْوَأُ أَنْ يُبَايَعُوا حَتَّى جَاءُوا بِأَمِيرِ الْمُؤْمِنِينَ ع مَكْرَهًا فَبَايَعُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ الْآيَةَ.

Then the people realised after a little while and said, ‘They^{-ra} are those upon whom the mill turned, and they^{-ra} refused to pledge allegiance (to Abu Bakr) until they (first) came to Amir Al-Momineen^{-asws} and pledge allegiance by coercion, and that is the Word of Allah^{-azwj} Mighty and Majestic: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144] – the Verse**’.²⁵⁶

77- كَشَّ، رَجَالُ الْكَشِيِّ جَبْرِئِيلُ بْنُ أَحْمَدَ عَنِ الْحَسَنِ بْنِ خُرَّزَادٍ عَنِ ابْنِ فَضَّالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ عَ عَنْ أَبِيهِ عَنِ جَدِّهِ عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ قَالَ: ضَاقَتِ الْأَرْضُ بِسَبْعَةِ يَوْمٍ يُزْرَقُونَ وَ يَوْمٍ يُنْصَرُونَ وَ يَوْمٍ يُمَطَّرُونَ مِنْهُمْ سَلْمَانَ الْفَارِسِيِّ وَ الْمِقْدَادَ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ حَدِيثُهُ رَحْمَةُ اللَّهِ عَلَيْهِمْ وَ كَانَ عَلِيٌّ عَ يَقُولُ وَ أَنَا إِمَامُهُمْ وَ هُمُ الَّذِينَ صَلَّوْا عَلَيَّ فَاطِمَةَ عَ.

(The book) ‘Al Rijaal Al Kashy’ – Jibraeel Bin Ahmad, from Al Hassa Bin Khurrazad, from Ibn Fazzal, from Sa’alba Bin Maymun, from Zurara,

‘From Abu Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘The earth was straitened by seven, by then they are sustained, and by them they are Helped, and by them they are being rained upon. From them are Salman Al-Farsi^{-ra}, and Al-Miqdad^{-ra}, and Abu Zarr^{-ra}, and Ammar^{-ra}, and Huzeifa^{-ra}; and Ali^{-asws} had said, ‘And I^{-asws} am their^{-ra} Imam^{-asws}, and they^{-ra} are those who prayed (funeral) Salat upon (Syeda) Fatima^{-asws}’.²⁵⁷

78- كَشَّ، رَجَالُ الْكَشِيِّ مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنِ أَنَابِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَ قَالَ فَلَمْ يَزَلْ يَسْأَلُهُ حَتَّى قَالَ لَهُ فَهَلْكَ النَّاسُ إِذَا قَالَ إِي وَ اللَّهُ يَا ابْنَ أَعْيَنَ هَلْكَ النَّاسُ أَجْمَعُونَ قُلْتُ مَنْ فِي الْمَشْرِقِ وَ مَنْ فِي الْمَغْرِبِ

(The book) ‘Rijaal Al Kashy’ – Muhammad Bin Masoud, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Aamir, and Ja’far Bin Muhammad Bin Hakeem, from Aban Bin Usman, from Al Haris Al Nazry who said,

‘I heard Abdul Malik Bin Ayn asking Abu Abdullah^{-asws}, and he did not cease asking him^{-asws} until he^{-asws} said to him: ‘The people are destroyed!’ Then he^{-asws} said: ‘Yes, by Allah^{-azwj}, O Ibn Ayn, the people are destroyed, altogether’. I said, ‘Ones in the east and ones in the west?’

قَالَ فَقَالَ إِنَّمَا فُتِحَتْ عَلَيَّ الصَّلَالُ إِي وَ اللَّهُ هَلَكُوا إِلَّا ثَلَاثَةً ثُمَّ لَحِقَ أَبُو سَاسَانَ وَ عَمَّارٌ وَ شَتِيرَةٌ وَ أَبُو عَمْرَةَ فَصَارُوا سَبْعَةً.

He (the narrator) said, ‘He^{-asws} said: ‘(The door) was opened to the straying. Yes, by Allah^{-azwj}, they were destroyed except three. Then they were joined by Abu Sasan, and Ammar, and Shuteyra, and Abu Amra, so they became seven’.²⁵⁸

²⁵⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 76

²⁵⁷ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 77

²⁵⁸ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 78

79- كَش، رجال الكشي عَلِيُّ بْنِ مُحَمَّدٍ الْقُتَيْبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ أَبِي الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي حَزْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ع يَقُولُ لَمَّا مَرُّوا بِأَمِيرِ الْمُؤْمِنِينَ ع فِي رَقَبَتِهِ حَبْلٌ إِلَى زُرَيْقٍ صَرَبَتْ أَبُو ذَرٍّ يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ لَيْتَ السُّيُوفَ عَادَتْ بِأَيْدِينَا ثَانِيَةً وَ قَالَ مِقْدَادٌ لَوْ شَاءَ لَدَعَا عَلَيْهِ رَبُّهُ عَزَّ وَ جَلَّ وَ قَالَ سَلْمَانَ مَوْلَايَ أَعْلَمُ بِمَا هُوَ فِيهِ.

(The book) 'Rijaal Al Kashy' - Ali Bin Muhammad Al Quteybi, from Ja'far Bin Muhammad Al Razy, from Abu Al Husayn, from Amro Bin Usman, from a man, from Abu Hamza who said,

'I heard Abu Ja'far^{-asws} saying: 'When they tied a rope in the neck of Amir Al-Momineen^{-asws} and took him to Zureyq, Abu Zarr^{-ra} hit his^{-ra} hand upon the other, then said, 'Alas! If only the sword would return in our hands for a second time'. And Miqdad^{-ra} said, 'If he^{-asws} could supplicate to his^{-asws} Lord^{-azwj} against him'. Salman^{-ra} said, 'My^{-ra} Master^{-asws} is more knowing with what (situation) he^{-asws} is in''²⁵⁹

80- كَش، رجال الكشي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع ارْتَدَّ النَّاسُ إِلَّا ثَلَاثَةً أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيْنَ أَبُو سَاسَانَ وَ أَبُو عَمْرَةَ الْأَنْصَارِيُّ.

(The book) 'Rijaal Al Kashy' – Muhammad Bin Ismail, from al Fazl Bin hazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, 'The people reneged except three – Abu Zarr^{-ra}, and Salman^{-ra}, and Al-Miqdad^{-ra}'. He^{-asws} said: 'So where are Abu Sasan, and Abu Mara Al-Ansari?'²⁶⁰

81- كَش، رجال الكشي رَوَى جَعْفَرُ عَلَّامٌ عَبْدَ اللَّهِ بْنَ بُكَيرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ هَيْكٍ عَنِ النَّصِيبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا سَلْمَانَ اذْهَبْ إِلَى فَاطِمَةَ ع فَقُلْ لَهَا تَنَحُّفُكَ بِتَحْفَةٍ مِنْ تُحْفِ الْجَنَّةِ فَذَهَبَ إِلَيْهَا سَلْمَانٌ إِذَا بَيْنَ يَدَيْهَا ثَلَاثُ سِلَالٍ

(The book) 'Rijaal Al Kashy' – It is reported by Ja'far a slave of Abdullah Bin Bukeyr, from Abdullah Bin Muhammad Bin Naheek, from Al Naseebi,

'Abdu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'O Salman^{-ra}! Go to (Syeda) Fatima^{-asws} and tell her^{-asws} to gift to you^{-ra} a gift from the gifts of the Paradise'. Salman^{-ra} went to her^{-asws}, and there in front of her^{-asws} were three storage baskets. He^{-ra} said to her^{-asws}, 'O daughter^{-asws} of Rasool-Allah^{-saww}! Gift to me^{-ra}'.

فَقَالَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ أَتُحْفِنِي فَقَالَتْ هَذِهِ ثَلَاثُ سِلَالٍ جَاءَتْنِي بِهَا ثَلَاثُ وَصَائِفَ فَسَأَلْتُهُنَّ عَنْ أَسْمَائِهِنَّ فَقَالَتْ وَاحِدَةٌ أَنَا سَلْمَى لِسَلْمَانَ وَ قَالَتْ الْأُخْرَى أَنَا ذَرَّةٌ لِأَبِي ذَرٍّ وَ قَالَتْ الْأُخْرَى أَنَا مَقْدُودَةٌ لِمِقْدَادَ

She^{-asws} said: 'These are three baskets, three maids came with these to me^{-asws}, so I^{-asws} asked their names. One said, 'I am Salma for Salman^{-ra}', and the other said, 'I am Zarrah for Abu Zarr^{-ra}', and the other ones said, 'I am Maqduda for Miqdad^{-ra}'.

قَالَ سَلْمَانٌ ثُمَّ قَبَضْتُ فَنَاولْتَنِي فَمَا مَرَزْتُ بِمَالٍ إِلَّا مُلِئُوا طِيبًا لِرِجْلِهَا.

²⁵⁹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 79

²⁶⁰ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 80

Salman^{-ra} said, 'Then I^{-ra} grabbed (one basket), and she^{-asws} gave it to me^{-ra}. I^{-ra} did not pass by any assembly except they were filled with aromatic perfume'.²⁶¹

82- كَش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ سَكَتَ ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرِّ الْعَفْغَارِيِّ وَ سَلْمَانَ الْفَارِسِيِّ.

(The book) 'Rijaal Al Kashy – Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Ibn Abu Najran, from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Commanded me^{-saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'. Then he^{-saww} was silent, then said: 'Allah^{-azwj} Commanded me^{-saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Miqdad Bin Al-Aswad^{-ra}, and Abu Zarr Al-Ghafari^{-ra}, and Salman Al-Farsi^{-ra}'.²⁶²

83- ختص، الإختصاص أحمدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِسَلْمَانَ يَا سَلْمَانُ لَوْ عَرَضَ عَلَيْكَ عَلَى مِقْدَادٍ لَوْ عَرَضَ صَبْرَكَ عَلَى سَلْمَانَ لَكَفَّرَ.

(The book) 'Al Ikhtisas' – Ahmad Bin Muhammad Bin Yahya, from his father, from Sa'ad, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam Al Jabaly, from Al Batainy. From Abu Baseer,

'From Abu Abdullah^{-asws}, 'Rasool-Allah^{-saww} said to Salman^{-ra}: 'O Salman^{-ra}! If your^{-ra} knowledge were to be presented to Miqdad^{-ra} he^{-ra} would disbelieve'. O Miqdad^{-ra}! If your^{-ra} patience were to be presented to Salman^{-ra}, he^{-ra} would disbelieve'.²⁶³

84- كِتَابٌ صَفِيحٌ، لَبِصْرُ بْنُ مُزَاهِمٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُفٌ بِالْعِبَادِ قَالَ نَزَلَتْ فِي رَجُلٍ وَ هُوَ صُهَيْبُ بْنُ سِنَانَ مَوْلَى عَبْدِ اللَّهِ بْنِ جَدْعَانَ أَخَذَهُ الْمُشْرِكُونَ فِي رَهْطٍ مِنَ الْمُسْلِمِينَ فِيهِمْ خَيْرٌ مَوْلَى الْقُرَيْشِ لِبْنِي الْحَضْرَمِيِّ وَ حَبَّابُ بْنُ الْأَرْتِ مَوْلَى ثَابِتِ ابْنِ أُمِّ أَمَّارٍ وَ بِلَالٌ مَوْلَى أَبِي بَكْرٍ وَ عَائِشٌ مَوْلَى حُوَيْطِبِ بْنِ عَبْدِ الْعُزَّى وَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبُو عَمَّارٍ وَ سُمَيْئَةُ أُمُّ عَمَّارٍ

Kitab Siffen of Nasr Bin Muzahim – From Muhammad Bin Marwan, from Al Kalby, from Abu Salih,

'From Ibn Abbas regarding the Words of Allah^{-azwj} Mighty and Majestic: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].** He said, 'It was Revealed regarding a man, and he is Suheyb Bin Sinan slave of Abdullah Bin Juz'an. The Polytheists seized him among a group of the Muslims, among them was Khayrun a slave of Quraysh of the clan of A-Hazrami, and Khabbab Bin Al-Arat, salve of Sabit cousin of Ammar and Bilal slave of Abu bakr, and Ayyash salve of Huweytib Bin Abdul Uzza, and Ammar Bin Yasser^{-ra}, and Abu Ammar, and Sumayya mother of Ammar^{-ra}.

فَقَتِلَ أَبُو عَمَّارٍ وَ أُمُّ عَمَّارٍ وَ هُمَا أَوَّلُ قَبِيلَيْنِ قُتِلَا مِنَ الْمُسْلِمِينَ وَ عُذِبَ الْأَخْرُونَ بَعْدَ مَا خَرَجَ رَسُولُ اللَّهِ ص مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَرَادُوهُمْ عَلَى الْكُفْرِ

²⁶¹ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 81

²⁶² Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 82

²⁶³ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 10 H 83

Father of Ammar^{ra} and mother of Ammar^{ra} were killed and they were the first ones to be killed from the Muslims, and the others were tormented after Rasool-Allah^{saww} went out from Makkah to Al-Medina, and they intended them upon the Kufr.

فَأَمَّا صُهَيْبٌ فَكَانَ شَيْخًا كَبِيرًا ذَا مَتَاعٍ فَقَالَ لِلْمُشْرِكِينَ هَلْ لَكُمْ إِلَىٰ خَيْرٍ فَقَالُوا مَا هُوَ قَالَ أَنَا شَيْخٌ كَبِيرٌ ضَعِيفٌ لَا يَضُرُّكُمْ مِنْكُمْ كُنْتُ أَوْ مِنْ عَدُوِّكُمْ وَ قَدْ تَكَلَّمْتُ بِكَلَامٍ أَكْرَهُ أَنْ أَنْزَلَ عَنْهُ فَهَلْ لَكُمْ أَنْ تَأْخُذُوا مَالِي وَ تَذَرُونِي وَ دِينِي فَفَعَلُوا فَنَزَلَتْ هَذِهِ الْآيَةُ

As for Suheyb, he was an aged old man with chattels. He said to the Polytheists, 'Is it for you to be good?' They said, 'What is it?' He said, 'I am an aged old man, weak. I have not harmed anyone of you, or from your enemies, and you have spoken with a speech I dislike coming down from it. It is for you if you were to take my wealth and leave me and my Religion?' So, this Verse was Revealed.

فَلَقِيَهُ أَبُو بَكْرٍ حِينَ دَخَلَ الْمَدِينَةَ فَقَالَ رِيحَ النَّبِيِّ يَا صُهَيْبُ أَوْ قَالَ وَ بَيْعُكَ لَا يَخْسِرُ وَ قَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ فَفَرِحَ بِهَا

Abu Bakr met him when he entered Al-Medina. He said, 'You had a profitable sale, O Suheyb!', or said, 'And your sale did not incur a loss', and recited this Verse to him. He was happy with it.

وَ أَمَّا بِلَالٌ وَ حَبَابٌ وَ عَائِشٌ وَ عَمَّارٌ وَ أَصْحَابُهُمْ فَعُدُّوا حَتَّىٰ قَالُوا بَعْضَ مَا أَرَادَ الْمُشْرِكُونَ ثُمَّ أُرْسِلُوا فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ وَ الَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبِيِّنَّ فِي الدُّنْيَا حَسَنَةً وَ لَآجِرٍ الْآجِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ.

And as for Bilal and Khabab and Ayash and Ammar^{ra} and their companions, they were tormented until they said part of what the Polytheists wanted. They went, and regarding them this Verse was Revealed: **And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41]**²⁶⁴ (Opinion)

85- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ خُوَيْطٍ عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَخَذَ فِي بِنَاءِ الْمَسْجِدِ قَالَ ابْنُوا لِي عَرِيشًا كَعَرِيشِ مُوسَىٰ وَ جَعَلَ يُنَاوِلُ اللَّبْنَ وَ هُوَ يَقُولُ اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرٌ الْآجِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَ الْمُهَاجِرَةِ وَ جَعَلَ يَتَنَاوَلُ مِنْ عَمَّارِ بْنِ يَاسِرٍ وَ يَقُولُ وَ يُحَاكُ يَا ابْنَ سُمَيَّةَ تَفْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ.

And from him, from Ayoub Bin Khowt, from Al Hassan,

'When Rasool-Allah^{saww} undertook the construction of the Masjid, he^{saww} said: 'Build for me^{saww} a pole like the pole of Musa^{as}', and went on to take the bricks and he^{saww} was saying: 'O Allah^{azwj}! There is no good except food of the Hereafter, so Forgive the Helpers and the Emigrants', and he^{saww} went on taking from Ammar Bin Yasser^{ra} and saying: 'Woe be unto you, O son of Sumayya! The rebellious group will kill you^{ra}'.²⁶⁵

²⁶⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 84

²⁶⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 85

