

بحار الأنوار

BIHAR AL-ANWAAR

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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باب 65 أنه صلوات الله عليه سبق الناس في الإسلام و الإيمان و البيعة و الصلوات زمانا و رتبة و أنه الصديق و الفاروق و فيه كثير من النصوص و المناقب

CHAPTER 65 – HE^{-asws} PRECEDED THE PEOPLE IN AL-ISLAM, AND THE EMAN, AND THE ALLEGIANCE, AND THE SALAT FOR A TIME, AND RANK, AND HE^{-asws} IS THE TRUTHFUL, AND THE DISTINGUISHER, AND IN IT ARE A LOT OF TEXTS AND THE VIRTUES

1- قب، المناقب لابن شهر آشوب أبو عبد الله المرزباني و أبو نعيم الأصفهاني في كتابيهما فيما نزل من القرآن في علي ع و النطنزي في الخصائص عن الكلبي عن أبي صالح عن ابن عباس و روى أصحابنا عن الباقر ع في قوله تعالى و اتكفوا مع الزكيعين نزلت في رسول الله ص و علي بن أبي طالب ع و هما أول من صلى و ركع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Al Marzbany and Abu Nueym Al Asfahani in their book 'Fi Ma Nazal Min Al Quran Fi Ali^{-asws}', and Al Natanzi in (the book) 'Al Khasaais', from Al Kalby, from Abu Salih, from Ibn Abbas, and our companions have reported it,

‘From Al-Baqir^{-asws} regarding Words of the Exalted: **and perform Ruku with the Ruku performers [2:43]**: ‘It was Revealed regarding Rasool-Allah^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws}, they^{-asws} were both the first ones to pray Salat’¹.

الْمَرْزُبَانِيُّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ نَزَلَتْ فِي عَلِيٍّ خَاصَّةً وَهُوَ أَوْلُ الْمُؤْمِنِينَ وَأَوْلُ مُصَلِّينَ بَعْدَ النَّبِيِّ ص.

Al Marzabani, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding His^{-azwj} Words: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]**, ‘It was Revealed regarding Ali^{-asws} in particular, and he^{-asws} is the first Momin and first one to pray Salat after the Prophet^{-saww}’².

تَفْسِيرُ السُّدِيِّ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ نُثُلَيْ اللَّيْلِ وَنَصْفَهُ وَ ثُلُثَهُ وَ طَائِفَةً مِنَ الَّذِينَ مَعَكَ فَأَوْلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص عَلِيٌّ بِنُ أَبِي طَالِبٍ ع.

Tafseer Al Sudy, from Qatadah, from Ata’a, from Ibn Abbas,

‘Regarding Words of the Exalted: **Surely, your Lord knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it, and (so do) a group of those who are with you [73:20]**, ‘The first one to pray Salat with Rasool-Allah^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}’³.

تَفْسِيرُ الْفُطَّانِ عَنْ وَكَيْعٍ عَنْ سُفْيَانَ عَنِ السُّدِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ يَا أَيُّهَا الْمُدَّثِّرُ بَعْنِي مُحَمَّدًا أَدْنَى مِنْ بَيْتَيْهِ فَمَنْ فَأَنْذِرْ أَيُّ فَصَلٍّ وَ اذْعُ عَلِيٌّ بِنُ أَبِي طَالِبٍ إِلَى الصَّلَاةِ مَعَكَ وَ رَبِّكَ فَكَيِّرْ مِمَّا تَقُولُ عَبْدَةُ الْأَوْثَانِ.

Tafseer Al Qattan, from Wakie, from Sufyan, from Al Sudy, from Abu Salih, from Ibn Abbas,

‘Regarding His^{-azwj} Words: **O you Al-Muddasir! (the covered one) [74:1]**, ‘It means Muhammad^{-saww} covering with his^{-saww} cloth, **Arise, so warn (others) [74:2]** – i.e. pray Salat and call Ali^{-asws} Bin Abu Talib^{-asws} to the Salat with you^{-saww}, **And your Lord, so exclaim His Greatness [74:3]**, from what the idol worshippers are saying’⁴.

تَفْسِيرُ يَعْقُوبَ بْنِ سُفْيَانَ قَالَ حَدَّثَنَا أَبُو بَكْرِ الْحَمِيدِيُّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ ابْنِ أَبِي النَّجَّاحِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي حَبْرٍ يَدْكُرُ فِيهِ كَيْفِيَّةَ بَعْتِهِ النَّبِيِّ ص ثُمَّ قَالَ قَالَ بَيْنَا رَسُولُ اللَّهِ فَائِمٌ يُصَلِّي مَعَ خَدِيجَةَ إِذْ طَلَعَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ مَا هَذَا يَا مُحَمَّدُ قَالَ هَذَا دِينُ اللَّهِ فَأَمِنْ بِهِ وَ صَدَّقَهُ

Tafseer Yaqoub Bin Sufyan, he said, ‘It is narrated to us by Abu Bakr Al Hameydi, from Sufyan Bin Uyayna, from Ibn Abu Al Bajeeh, from Mujahid, from Ibn Abbas,

‘In a Hadeeth mentioned in it the mode of the Sending of the Prophet^{-saww}. Then he said, ‘While Rasool-Allah^{-saww} was standing praying Salat with (Syeda) Khadeeja^{-asws}, when Ali^{-asws}

¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 a

² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 b

³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 c

⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 d

Bin Abu Talib^{-asws} emerged. He^{-asws} said to him^{-saww}: ‘What is this, O Muhammad^{-saww}?’ He^{-saww} said: ‘This is the religion of Allah^{-azwj}, so believe in it and ratify it’.

ثُمَّ كَانَا يُصَلِّيَانِ وَ يَرْكَعَانِ وَ يَسْجُدَانِ فَأَبْصَرَهُمَا أَهْلُ مَكَّةَ فَفَشَا الْحَبْرُ فِيهِمْ أَنَّ مُحَمَّدًا قَدْ جُنَّ فَتَزَلَّ ن وَ الْقَلَمُ وَ مَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ.

Then they^{-asws} were both praying Salat and performing Ruk’u and Sajdah. The people of Makkah saw them^{-asws} and the news spread among them that Muhammad^{-saww} had become insane. So, it was Revealed: **Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2]**.⁵

شَرَفُ النَّبِيِّ عَنِ الْخَزْكَوْشِيِّ قَالَ: وَ جَاءَ جِبْرِئِيلُ بِأَعْلَى مَكَّةَ وَ عَلَّمَهُ الصَّلَاةَ فَانْفَجَرَتْ مِنَ الْوَادِي عَيْنٌ حَتَّى تَوَصَّأَ جِبْرِئِيلُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ تَعَلَّمَ رَسُولُ اللَّهِ ص مِنْهُ الطَّهَارَةَ ثُمَّ أَمَرَ بِهِ عَلِيًّا ع.

(The book) ‘Sharaf Al Nabi^{-saww}’ – From Al Kharkowshi who said,

‘And Jibraeel^{-as} came at the top of Makkah and taught him^{-saww} the Salat, and a spring burst forth from the valley until Jibraeel^{-as} performed Wu’du in front of Rasool-Allah^{-saww} and taught Rasool-Allah^{-azwj} the cleanliness from it. Then he^{-saww} instructed Ali^{-asws} with it’.⁶

تَارِيخ [تَارِيخًا] الطَّبْرِيِّ وَ الْبَلَادُرِيِّ وَ جَامِعِ التِّرْمِذِيِّ وَ إِبَانَةَ الْعُكْبَرِيِّ وَ فِرْدَوْسُ الدِّيْلَمِيِّ وَ أَحَادِيثُ أَبِي بَكْرٍ بْنِ مَالِكٍ وَ فَضَائِلُ الصَّحَابَةِ عَنِ الرَّعْفَرَانِيِّ عَنِ يَزِيدَ بْنِ هَارُونَ عَنِ شُعْبَةَ عَنِ عَمْرٍو بْنِ مُرَّةَ عَنِ أَبِي حَمْرَةَ عَنِ زَيْدِ بْنِ أَرْقَمَ وَ مُسْنَدُ أَحْمَدَ عَنِ عَمْرٍو بْنِ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ قَالَا قَالَ النَّبِيُّ ص أَوَّلَ مَنْ صَلَّى مَعِيَ عَلِيٌّ.

(The books) ‘Tareekh’ of Al Tabari, and Al Balazuri, and ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Ukbari, and ‘Firdows’ of Al Daylami, and Ahadeeth of Abu Bakr Bin Malik, and ‘Fazaail’ of Al Sahaba, from Al Zafrani, from Yazeed Bin Haroun, from Sho’ba, from Amro Bin Murrah, from Abu Hamza, from Zayd Bin Arqam, and Musnad of Ahmad, from Amro Bin Maymoun, from Ibn Abbas who said,

‘The Prophet^{-saww} said: ‘The first one to pray Salat with me^{-saww} was Ali^{-asws}’.⁷

تَارِيخُ النَّسَوِيِّ قَالَ زَيْدُ بْنُ أَرْقَمَ أَوَّلَ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص عَلِيٌّ.

Tareekh of Al Nasawy – Zayd Bin Arqam said, ‘The first one to pray Salat with Rasool-Allah^{-saww} was Ali^{-asws}’.⁸

جَامِعِ التِّرْمِذِيِّ وَ مُسْنَدُ أَبِي يَعْلَى الْمُؤَصِّلِيِّ عَنِ أَنَسٍ وَ تَارِيخُ الطَّبْرِيِّ عَنِ جَابِرٍ قَالَا بُعِثَ النَّبِيُّ ص يَوْمَ الْإِثْنَيْنِ وَ صَلَّى عَلِيٌّ ع يَوْمَ الثَّلَاثَاءِ.

(The book) ‘Jamie’ of Al Tirmizi, and ‘Musnad’ of Abu Ya’la Al Mowsily, from Anas (well known fabricator), and ‘Tareekh’ of Al Tabari, from Jabir who said,

⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 e

⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 f

⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 g

⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 h

‘The Prophet^{-saww} was Sent on the day of Monday and Ali^{-asws} prayed Salat on the day of Tuesday’.⁹

أَبُو يُوسُفَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ أَبُو الْقَاسِمِ عَبْدُ الْعَزِيزِ بْنُ إِسْحَاقَ فِي أَحْبَابِ أَبِي رَافِعٍ مِنْ عِشْرِينَ طَرِيقاً عَنْ أَبِي رَافِعٍ صَلَّى النَّبِيُّ صَ أَوَّلَ يَوْمِ الْإِثْنَيْنِ وَ صَلَّى خَدِيجَةُ آخِرَ يَوْمِ الْإِثْنَيْنِ وَ صَلَّى عَلِيٌّ يَوْمَ الثَّلَاثَاءِ مِنَ الْعَدِ.

Abu Yusuf Al Nasawy in (the book) ‘Al Ma’rifa’, and Abu Al Qasim Abdul Aziz Bin Is’haq in Ahadeeth of Abu Rafie from twenty ways, from Abu Rafie,

‘The Prophet^{-saww} prayed Salat on the day of Monday and Khadeeja^{-asws} prayed at the end of the day of Monday, and Ali^{-asws} prayed Salat on the day of Tuesday from the morning’.¹⁰

أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِ الْعَشْرَةِ وَ فِي الْفَضَائِلِ أَيْضاً وَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ التِّرْمِذِيُّ فِي الْجَامِعِ وَ ابْنُ بَطَّةٍ فِي الْإِبَانَةِ رَوَى عَلِيُّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةِ الْغُرَبِيِّ قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص.

Ahmad Bin Hanbal in (the book) ‘Musnad Al Ashara’, and in (the book) ‘Al Fazaail’ as well, and Al Nasawy in (the book) ‘Al Marifa’, and Al Tirmizi in (the book) ‘Al Jamie’, and Ibn Battah in ‘Al Ibanah’ – It is reported by Ali Bin Al Ja’ad, from Sho’ba, from Salama Bin Kuheyl, from Habbat Al Urny who said,

‘I heard Ali^{-asws} saying: ‘I^{-asws} am the first one to pray Salat with Rasool-Allah^{-saww}’.¹¹

ابْنُ حَنْبَلٍ فِي مُسْنَدِ الْعَشْرَةِ وَ فِي فَضَائِلِ الصَّحَابَةِ أَيْضاً عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةِ الْغُرَبِيِّ فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ عَلِيٌّ عَ اللَّهُمَّ لَا أَعْتَرِفُ أَنَّ عَبْداً مِنْ هَذِهِ الْأُمَّةِ عَبَدَكَ قَبْلِي غَيْرَ نَبِيِّكَ ثَلَاثَ مَرَّاتٍ الْحَبَرِ.

Ibn Hanbal in (the book) ‘Musnad Al Ashara’, and in (the book) ‘Fazaail Al Sahaba’ as well, from Salama Bin Kuheyl, from Habbat Al Urny in a lengthy Hadeeth,

‘Ali^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} do not acknowledge that any servant from this community worshipped You^{-azwj} before me^{-asws} apart from Your^{-azwj} Prophet^{-saww}’ – three times - the Hadeeth’.¹²

وَ فِي مُسْنَدِ أَبِي يَعْلى مَا أَعْلَمُ أَحداً مِنْ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَبَدَ اللَّهَ غَيْرِي الْحَبَرِ.

And in (the book) ‘Musnad’ of Abu Ya’la – ‘I^{-asws} do not know of anyone from this community, after its Prophet^{-saww}, to have worshipped Allah^{-azwj}, apart from me^{-asws}’ – the Hadeeth’.¹³

الْحُسَيْنُ بْنُ عَلِيٍّ عَ فِي قَوْلِهِ تَرَاهُمْ رَجَعاً سَجْداً نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Al-Husayn Bin Ali^{-asws}, regarding His^{-azwj} Words: **You will see them in Ruku and Sajdah [48:29]:** ‘It was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}’.¹⁴

⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 i

¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 j

¹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 k

¹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 l

¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 m

¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 n

وَرَوَى جَمَاعَةٌ أَنَّهُ نَزَلَ فِيهِ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ.

And it is reported by a group – It was Revealed regarding him^{-asws}: **those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**".¹⁵

تَفْسِيرُ الْقَطَّانِ قَالَ ابْنُ مَسْعُودٍ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا أَقُولُ فِي السُّجُودِ فِي الصَّلَاةِ فَتَنَزَّلَ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى قَالَ فَمَا أَقُولُ فِي الرَّكُوعِ فَتَنَزَّلَ فَسَبِّحِ بِاسْمِ رَبِّكَ الْعَظِيمِ

Tafseer Al Qattan – Ibn Masoud said,

‘Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! What should I^{-asws} be saying while performing Sajdah in the Salat?’ So, it was Revealed: **Glorify the Name of your Lord, the Most Exalted [87:1]**. He^{-asws} said: ‘So, what should I^{-asws} be saying during the Ruk’u?’ So, it was Revealed: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**.

فَكَانَ أَوَّلَ مَنْ قَالَ ذَلِكَ وَ أَنَّهُ صَلَّى قَبْلَ النَّاسِ كُلِّهِمْ سَبْعَ سِنِينَ وَ أَشْهُرًا مَعَ النَّبِيِّ ص وَ صَلَّى مَعَ الْمُسْلِمِينَ أَرْبَعَ عَشْرَةَ سَنَةً وَ بَعْدَ النَّبِيِّ ثَلَاثِينَ سَنَةً.

Thus, he^{-asws} was the first one to say that, and he^{-asws} prayed Salat before the people did, all of them, for seven years and (some) months along with Rasool-Allah^{-saww}, and he^{-asws} prayed Salat with the Muslims for fourteen years, and after the Prophet^{-saww}, for thirty years".¹⁶

ابْنُ فَيَازِي فِي شَرْحِ الْأَخْبَارِ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُؤْمَرْ بِذِكْرِ قَبْلِهِ وَ ذَلِكَ قَوْلُ اللَّهِ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ.

Ibn Fayazi in (the book) ‘Sharah Al Akhbar’ – From Abu Ayoub Al Ansari who said,

‘I heard the Prophet^{-saww} saying: ‘The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} Bin Abu Talib^{-asws} for seven years, and that is because (no one) from males had believed before him^{-asws}, and that is the Word of Allah^{-azwj}: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness [40:7]** – for the ones in the earth".¹⁷

وَ فِي رِوَايَةِ زِيَادِ بْنِ الْمُنْذِرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ امِيرِ الْمُؤْمِنِينَ ع لَقَدْ مَكَثَتِ الْمَلَائِكَةُ سَبْعَ سِنِينَ لَا تَسْتَغْفِرُ إِلَّا لِرَسُولِ اللَّهِ ص وَ لِي وَ فِينَا نَزَلَتْ وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا إِلَى قَوْلِهِ الْحَكِيمِ.

And in a report of Ziyad Bin Al Munzir, from Muhammad Bin Ali,

‘From Amir Al-Momineen^{-asws}: ‘The Angels remained for seven year not seeking Forgiveness except for Rasool-Allah^{-saww} and for me^{-asws}, and regarding us^{-asws} was Revealed: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are**

¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 o

¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 p

¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 q

believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! [40:7] – up to His^{-azwj} Words: *the Wise [40:8]*'.¹⁸

وَرَوَى جَمَاعَةٌ عَنْ أَنَسٍ وَ أَبِي أَيُّوبَ وَ رَوَى شَيْرَوَيْهٌ فِي الْفِرْدَوْسِ عَنْ جَابِرٍ قَالُوا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَبْلَ النَّاسِ وَ ذَلِكَ أَنَّهُ كَانَ يُصَلِّي وَ لَا يُصَلِّي مَعَنَا غَيْرُنَا.

And it is reported by a group, from Anas (well-known fabricator), and Abu Ayoub, and it is reported by Sheyrawiya in (the book) 'Al Firdows', from Jabir, they said,

'The Prophet^{-saww} said: 'The Angels had sent Salawaat upon me^{-saww} and upon Ali^{-asws} Bin Abu Talib^{-asws}, for seven years before the people, and that is because he^{-asws} was praying Salat and no one was praying Salat apart from us^{-asws}''.¹⁹

وَ فِي رِوَايَةٍ لَمْ يُصَلِّ فِيهَا غَيْرِي وَ غَيْرُهُ.

And in a report: 'No one prayed during it apart from me^{-saww} and him^{-asws}''.²⁰

وَ فِي رِوَايَةٍ لَمْ يُصَلِّ مَعِي رَجُلٌ غَيْرُهُ.

And in a report, 'No man prayed with me^{-saww} apart from him^{-asws}''.²¹

سَمِعْتُ ابْنَ مَاجَةَ وَ تَفْسِيرُ التَّعَلُّبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا صَلَّى مُسْتَخْفِيًّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ سِنِينَ وَ أَشْهُرًا.

(The book) 'Sunan' of Ibn Maja, and Tafseer of Sa'alby, from Abdullah Bin Abu Rafie, from his father,

'Ali^{-asws} prayed Salat in concealment along with the Prophet^{-saww} for seven years and (some) months'''.²²

تَارِيخُ الطَّبْرِيِّ وَ ابْنُ مَاجَةَ قَالَ عَبَّادُ بْنُ عَبَّادٍ بِنُ عَبْدِ اللَّهِ سَمِعْتُ عَلِيًّا يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ ص وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهُا بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ سِنِينَ.

(The book) 'Tareekh Al-Tabari', and (the book 'Sunan') of Ibn Maja – 'I heard Ali^{-asws} saying: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}, and I^{-asws} am the greatest truthful, and no one will be saying it after me^{-asws} except a fabricating liar. I^{-asws} prayed Salat with Rasool-Allah^{-saww} for seven years (before the people did)''.²³

مُسْنَدِي أَحْمَدَ وَ أَبِي يَعْلَى قَالَ حَبَّةُ الْعُرَيْبِيُّ قَالَ عَلِيٌّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سَبْعًا.

(The books) 'Musnad' of Ahmad and Abu Ya'la, 'Habbat Al Arny said,

¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 s

¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 t

²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 u

²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 v

²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 w

²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 x

‘Ali^{-asws} said: ‘I^{-asws} prayed Salat the people did, by seven (years)’^{.24}

و قد روينا عن الشيرازي ما رواه عن ابن عباس في قوله **و السَّابِعُونَ الْأَوَّلُونَ** نزلت في أمير المؤمنين ع سبق الناس كلهم بالإيمان و صلى القبلتين و بايع البيعتين.

And it has been reported to us by al Shirazi what is reported from Ibn Abbas,

‘Regarding His^{-azwj} Words: **And the foremost, the first ones [9:100]**, ‘It was Revealed regarding Amir Al-Momineen^{-asws}. He^{-asws} preceded the people, all of them, with the Eman, and he^{-asws} prayed to two Qiblahs, and pledged two allegiances’^{.25}

تاريخ الطبري بثلاثة طُرُقٍ و إبانة العكبري من أربعة طُرُقٍ و كتاب المبعث عن محمد بن إسحاق و التاريخ [تاريخ] النسوي و تفسير الثعلبي و كتاب الماوردی و مسند أبي يعلى المؤصلي و يحيى بن معين و كتاب أبي عبد الله محمد بن زياد النيسابوري عن عبد الله بن أحمد بن حنبل بأسانيدهم عن ابن مسعود و علقمة البجلي و إسماعيل بن إياس بن عفيف عن أبيه عن جدّه أن كل واحد منهم قال:

(The book) ‘Tareekh Al Tabari’ – By three ways, and (the book) ‘Ibanah’ of Al Akbari from four ways, and the book ‘Al Mab’as’ – From Muhammad Bin Is’haq, and (the book) ‘Tareekh’ of Al Nasawy, and (the book) ‘Tafseer’ of Al Sa’alby, the book ‘Al Mawardy’, and (the book) ‘Musnad’ of Abu Ya’la Al Mowsily, and Yahya Bin Maeen, and the book of Abu Abdullah Muhammad Bin Ziyad Al Neshapuri, from Abdullah Bin Ahmad Bin Hanval, by their chain from Ibn Masoud, and Alqamah Al Bajali, and Ismail Bin Iyas Bin Afeef, from his father, from his grandfather, each one of them said,

رأى عفيف أخو الأشعث بن قيس الكندي شاباً يصلي ثم جاء غلام فقام عن يمينه ثم جاءت امرأة فقامت خلفهما فقال للعباس هذا أمر عظيم قال ويحك هذا محمد و هذا علي و هذه حديجة إن ابن أخي هذا حدثني أن ربه رب السموات و الأرض أمر بهذا الدين و الله ما على ظهر الأرض على هذا الدين غير هؤلاء الثلاثة.

‘Afeef, brother of Al-Ash’as Bin Qays Al-Kindy, saw a youth, praying Salat. Then a boy came, and he stood on his right. Then a woman came, and she stood behind them both. He said to Al-Abash, ‘This is a mighty matter!’ He said, ‘Woe be unto you! This is Muhammad^{-saww}, and this is Ali^{-asws}, and this is (Syeda) Khadeeja^{-asws}. The cousin of this (Ali^{-asws}) narrated to me that his^{-saww} Lord^{-azwj} is Lord^{-azwj} of the skies and the earth. The matter of this religion, by Allah^{-azwj}, there is no one upon the surface of the earth being upon this religion apart from these three’^{.26}

و في كتاب النسوي أنه كان يقول بعد إسلامه لو كنت أسلمت يؤمئذ كنت ثانياً مع علي بن أبي طالب.

And in the book of Al-Nasawy – ‘He was saying after his becoming a Muslim, ‘If I had become a Muslim on that day, I would have been second with Ali^{-asws} Bin Abu Talib^{-asws}’^{.27}

و في رواية محمد بن إسحاق عن عفيف قال: فلما خرجت من مكة إذا أنا بشاب جميل على فرس فقال يا عفيف ما رأيت في سفرك هذا فقصدت عليه فقال لقد صدقتك العباس و الله إن دينه خير الأديان و إن أمته أفضل الأمم

²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 y

²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z

²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z a

²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z b

And in a report of Muhammad Bin Is'haq, from Afeef who said,

'When I went out from Makkah, I was with a handsome youth upon a horse. He said, 'O Afeef! What did you see in this journey of yours?' I narrated the story to him. He said, 'Al-Abbas has ratified you. By Allah^{-azwj}! His^{-saww} religion is best of the religions, and his^{-saww} community is the superior community'.

فُلْتُ فَلَمَنْ الْأَمْرُ مِنْ بَعْدِهِ قَالَ لِابْنِ عَمِّهِ وَ حَتْنِهِ عَلِيٌّ بِنْتَهُ يَا عَفِيفُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ يَمْتَعُهُ حَقُّهُ.

I said, 'For whom would be the command after him^{-saww}?' He said, 'For the son^{-asws} of his^{-saww} uncle^{-as} and his^{-saww} son-in-law upon his^{-saww} daughter^{-asws}. O Afeef! The woe of all woes is for the one preventing him^{-asws} his^{-asws} right'.²⁸

ابْنُ فَيَازِ فِي شَرْحِ الْأَخْبَارِ عَنْ أَبِي الْجَحَافِ عَنْ رَجُلٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي حَبْرٍ هَجَمَ عَلَى رَسُولِ اللَّهِ ص يُغْنِي أَبَا طَالِبٍ وَ نَحْنُ سَاجِدَانِ قَالَ أ فَعَلْتُمَاهَا ثُمَّ أَحَدٌ بِيَدِي فَقَالَ انظُرْ كَيْفَ تَنْصُرُهُ وَ جَعَلَ يُرَغِّبُنِي فِي ذَلِكَ وَ يَحْضِي عَلَيْهِ الْحَبْرَ.

Ibn Fayyaz in (the book) 'Sharah Al Akhbar' – From Abu Al Jahhaf, from a man,

'Amir Al-Momineen^{-asws} said in a Hadeeth: 'Abu Talib^{-asws} came suddenly to Rasool-Allah^{-saww} while we^{-asws} were performing Sajdah. He^{-as} said: 'So you^{-asws} are both doing it?' Then he^{-as} grabbed my^{-asws} hand and said, 'Look how you^{-asws} can help him^{-saww}', and went on inciting me^{-asws} regarding that, and urging me^{-asws} upon it' – the Hadeeth".²⁹

وَ فِي كِتَابِ الشَّيرَازِيِّ أَنَّ النَّبِيَّ ص لَمَّا نَزَلَ الْوَحْيُ عَلَيْهِ أَتَى الْمَسْجِدَ الْحَرَامَ وَ قَامَ يُصَلِّي فِيهِ فَاجْتَاَزَ بِهِ عَلِيٌّ وَ كَانَ ابْنُ تِسْعِ سِنِينَ فَنَادَاهُ يَا عَلِيُّ إِلَيَّ أَقْبِلْ فَأَقْبَلَ إِلَيْهِ مُلْتَبِيًّا قَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ خَاصَّةً وَ إِلَى الْخَلْقِ عَامَّةً تَعَالَى يَا عَلِيُّ فَقِفْ عَن يَمِينِي وَ صَلِّ مَعِي

And in the book of Al-Shirazi – The Prophet^{-saww}, when the Revelation descended unto him^{-saww}, came to the Sacred Masjid, and he^{-saww} stood to pray Salat in it. Ali^{-asws} passed by him^{-saww}, and he^{-asws} was a boy of nine years. He^{-saww} called out to him^{-asws}: 'O Ali^{-asws}, come to me^{-saww}!' He^{-asws} came to him^{-saww} playfully. He^{-saww} said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} to you^{-asws} in particular, and to the people generally. Come, O Ali^{-asws}, and stand on my^{-saww} right and pray Salat with me^{-saww}'.

فَقَالَ يَا رَسُولَ اللَّهِ حَتَّى أَفْضِي وَ اسْتَأْذِنَ أَبَا طَالِبٍ وَالِدِي قَالَ أَذْهَبُ فَإِنَّهُ سَيَأْذُنُكَ فَانْطَلِقْ يَسْتَأْذِنُ فِي اتِّبَاعِهِ فَقَالَ يَا وَلَدِي تَعْلَمُ أَنَّ مُحَمَّدًا وَ اللَّهُ أَمِينٌ مُنْذُ كَانَ ائْتِضَ وَ اتَّبِعْهُ تَرْتُدُّ وَ تُفْلِحُ وَ تَشْهَدُ

He^{-asws} said: 'O Rasool-Allah^{-saww}! Until (after) I^{-asws} go and seek permission of Abu Talib^{-asws}, my^{-asws} father^{-as}. He^{-saww} said: 'Go, for he^{-as} will be giving you^{-asws} permission'. He^{-asws} went and sought permission in following him^{-saww}. He^{-as} said: 'O my^{-as} son^{-asws}! By Allah^{-azwj}, Muhammad^{-saww} is trustworthy since he^{-saww} existed. Go and follow him^{-saww}, you^{-asws} will be rightly guided, and be successful, and testify'.

فَأَتَى عَلِيٌّ وَ رَسُولُ اللَّهِ قَائِمٌ يُصَلِّي فِي الْمَسْجِدِ فَقَامَ عَنْ يَمِينِهِ يُصَلِّي مَعَهُ فَاجْتَاَزَ بِهِمَا أَبُو طَالِبٍ وَ هُمَا يُصَلِّيَانِ فَقَالَ يَا مُحَمَّدُ مَا تَصْنَعُ

²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z c

²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z d

Ali^{-asws} came, and Rasool-Allah^{-saww} was standing praying Salat in the Masjid. He^{-asws} stood on his^{-saww} right, praying Salat with him^{-saww}. Abu Talib^{-asws} passed by them^{-asws}, and they^{-asws} were praying Salat. He^{-as} said: ‘O Muhammad^{-saww}! What are you^{-saww} doing?’

قَالَ أَعْبُدُ إِلَهَ السَّمَاوَاتِ وَالْأَرْضِ وَمَعِيَ أَحْيَىٰ عَلَيَّ يَعْبُدُ مَا أَعْبُدُ يَا عَمَّ وَأَنَا أَدْعُوكَ إِلَىٰ عِبَادَةِ اللَّهِ الْوَاحِدِ الْقَهَّارِ فَضَحِكَ أَبُو طَالِبٍ حَتَّىٰ بَدَتْ نَوَاجِدُهُ
وَ أَنْشَأَ يَقُولُ

حَتَّىٰ أُغَيَّبَ فِي التُّرَابِ دَفِينًا

وَ اللَّهُ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ-

الأنبيات.

He^{-saww} said: ‘I^{-saww} am worshipping the God^{-azwj} of the skies and the earth, and with me^{-saww} is my^{-saww} brother^{-asws} Ali^{-asws}, worshipping the One^{-azwj} I^{-saww} worship, and I^{-saww} am calling to the worship of Allah^{-azwj}, the One, the Subduer!’ Abu Talib^{-asws} smiled until his^{-as} front teeth were manifested, and he^{-as} prosed the couplet: ‘By Allah^{-azwj}! They will never (be able to) arrive to you^{-saww}, in their entirety, until I^{-as} disappeared in the soil, buried!’³⁰

تَارِيخُ الطَّبَرِيِّ وَ كِتَابُ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّ النَّبِيَّ ص كَانَ إِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَىٰ شِعَابِ مَكَّةَ وَ خَرَجَ مَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مُسْتَخْفِيًا مِنْ قَوْمِهِ فَيُصَلِّيَانِ الصَّلَاةَ فِيهَا فَإِذَا أَمْسَبَا رَجَعَا فَمَكَثَا كَذَلِكَ زَمَانًا.

(The book) ‘Tareekh’ of Al Tabari, and the book of Muhammad Bin Is’haq,

‘The Prophet^{-saww}, whenever the (time for) the Salat, would go out to the youths of Makkah, and Ali^{-asws} Bin Abu Talib^{-asws} would go out with him^{-saww}, hiding from his^{-saww} people. They^{-asws} would both be praying the Salat during it. And when it was evening, they^{-asws} would return. They^{-asws} remained like that for a time’.³¹

تَمْ رَوَى الثَّعَلِيُّ مَعَهُمَا أَنَّ أَبَا طَالِبٍ رَأَى النَّبِيَّ ص وَ عَلِيًّا يُصَلِّيَانِ فَسَأَلَ عَنْ ذَلِكَ فَأَخْبَرَهُ النَّبِيُّ ص أَنَّ هَذَا دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ وَ دِينُ رُسُلِهِ وَ دِينُ
أَبِينَا إِبْرَاهِيمَ فِي كَلَامٍ لَهُ

Then it is reported by Al Sa’alby, transmitting,

‘Abu Talib^{-asws} saw the Prophet^{-saww} and Ali^{-asws} praying Salat. He^{-as} asked about that. The Prophet^{-saww} informed him^{-as}, that this is the religion of Allah^{-azwj} and religion of His^{-azwj} Angels, and religion of His^{-azwj} Rasool^{-saww}, and religion of our father^{-as} Ibrahim^{-as} – in a speech of his^{-saww}.

فَقَالَ عَلِيُّ يَا أَبَتِ آمَنْتُ بِاللَّهِ وَ بِرُسُولِهِ وَ صَدَّقْتُهُ بِمَا جَاءَ بِهِ وَ صَلَّيْتُ مَعَهُ لِلَّهِ فَقَالَ لَهُ أَمَا إِنَّهُ لَا يَدْعُو إِلَّا إِلَىٰ خَيْرٍ فَالْتَزِمُهُ.

Ali^{-asws} said: ‘O father^{-as}! I^{-asws} believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and ratify him^{-saww} with whatever he^{-saww} has come with, and I^{-asws} have prayed Salat with him^{-saww}, to Allah^{-azwj}’.

³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z e

³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z f

He^{-as} said to him^{-asws}: 'But, he^{-saww} will not call to anything except good, so stick with him^{-saww}'³².

2- ضه، روضة الواعظين قب، المناقب لابن شهر آشوب الصادق ع قال: أَوَّلُ جَمَاعَةٍ كَانَتْ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي وَ أَمِيرُ الْمُؤْمِنِينَ ع مَعَهُ إِذْ مَرَّ أَبُو طَالِبٍ ع بِهِ وَ جَعَفَرٌ مَعَهُ فَقَالَ يَا بُنَيَّ صِلْ جَنَاحَ ابْنِ عَمِّكَ

(The books) 'Rowzat Al Waizeen', (and) 'Al Manaqib' of Ibn Shehr Ashub,

'Al-Sadiq^{-asws} said: 'The first congregation which took place, Rasool-Allah^{-saww} was praying Salat and Amir Al-Momineen^{-asws} was with him^{-saww}, when Abu Talib^{-asws} passed by him^{-saww} and Ja'far^{-as} was with him^{-as}. He^{-as} said: 'O my^{-as} son^{-as}! Connect the wing of the son^{-saww} of your^{-as} uncle^{-as}!'

فَلَمَّا أَحَسَّ بِهِ رَسُولُ اللَّهِ ص تَقَدَّمَهُمَا وَ انْصَرَفَ أَبُو طَالِبٍ مَسْرُوراً وَ هُوَ يَقُولُ

عِنْدَ مُلَمِّ الرِّمَّانِ وَ الْكُرْبِ-	إِنَّ عَلِيًّا وَ جَعْفَرًا ثِقَتِي-
يَخْتَلُهُ مِنْ بَيْتِي ذُو حَسْبٍ-	وَ اللَّهُ لَا أَخْذُلُ النَّبِيَّ وَ لَا-
أَتْرُكُ مَيْتًا أُمَّيَّ إِلَى حَسْبِي-	أَجْعَلُهُمَا عُزَّةَ الْعِدَى وَ إِذَا-
أَخِي لِأُمِّي مِنْ بَيْنِهِمْ وَ أَبِي	لَا تَخْذُلَا وَ انْصُرَا ابْنَ عَمِّكُمَا-

When Rasool-Allah^{-saww} was sensed him^{-as}, he^{-saww} moved ahead of them both, and Abu Talib^{-asws} left cheerful and he^{-as} was saying: 'Surely Ali^{-asws} and Ja'far^{-as} are my^{-saww} trusted ones during the troubles of the time and the distress. By Allah^{-azwj}! Neither will I^{-as} abandon the Prophet^{-saww} nor will anyone of my^{-as} sons^{-as} with the affiliations, abandon him^{-asws}. I^{-as} shall make them^{-as} both exposed to the enemies, and when I^{-as} am left for dead, I^{-as} wish to be sufficed that you^{-as} will both not abandon and will help your^{-as} uncle^{-saww}, my^{-as} brother^{-saww} to my^{-as} mother^{-as} from between them, and I^{-as}'³³.

3- شي، تفسير العياشي عن ابن مسكان عن بعض أصحابه عن أبي جعفر ع قال قال رسول الله ص إن أمتي عرض علي في الميثاق فكان أول من آمن بي علي و هو أول من صدقني حين بعثت و هو الصديق الأكبر و الفاروق يفرق بين الحق و الباطل.

Tafseer Al Ayyashi – From Ibn Muskan, from one of his companions,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community was presented to me^{-saww} during the Covenant, so the first to believe in me^{-saww} was Ali^{-asws}, and he^{-asws} would be the first one to shake my^{-saww} hand when he^{-asws} is Resurrected, and he^{-asws} is the greatest truthful, and the distinguisher distinguishing between the truth and the falsehood''³⁴.

4- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن صالح بن أحمد القيراطي و محمد بن قاسم المحاربي عن محمد بن تسنيم الوراق عن جعفر بن محمد بن حكيم عن إبراهيم بن عبد الحميد عن رقية بن مصقلة بن عبد الله بن خنعة بن حمزة العبدي عن أبيه عن جدّه عبد الله قال: قَدِمْنَا وَفَدَّ

³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 1 z g

³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 2

³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 3

عَبْدُ الْقَيْسِ فِي إِمَارَةِ عُمَرَ بْنِ الْمُطَّابِ فَسَأَلَهُ رَجُلَانِ مِنَّا عَنْ طَلَاقِ الْأُمَّةِ فَقَامَ مَعَهَا وَ قَالَ انْطَلِقَا فَبَجَاءَ إِلَى حَلْفَةٍ فِيهَا أَصْلَعُ فَقَالَ يَا أَصْلَعُ كَمْ طَلَاقُ الْأُمَّةِ قَالَ فَأَشَارَ بِأَصْبَعَيْهِ هَكَذَا يَعْنِي اثْنَتَيْنِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Salih Bin Ahmad Al Qeyraty, and Muhammad Bin Qasim Al Muhariby, from Muhammad Bin Tasneem Al Warraq, from Ja'far Bin Muhammad Bin Hakeem, from Ibrahim Bin Abdul Hameed, from Raqabah Bin Masqalah Bin Abdullah Bin Khowna'a Bin Hamza Al Abdy, from his father, from his grandfather Abdullah who said,

'A delegation of Abdul Qays arrived to us during the emirate of Umar Bin Al-Khattab. Two men from us asked him about the divorce of the community. He stood up with them both and said, 'Let us go to the circle in which is the short-haired one (Ali^{-asws}). He said, 'O short-haired one! How man divorces are there for the community?' He^{-asws} indicated by his^{-asws} fingers like this, meaning two.

قَالَ فَالْتَمَتُ عُمَرَ إِلَى الرَّجُلَيْنِ فَقَالَ طَلَاقُهَا اثْنَتَانِ فَقَالَ لَهُ أَحَدُهُمَا سُبْحَانَ اللَّهِ جِئْنَاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى رَجُلٍ وَ اللَّهُ مَا كَلَّمَكَ فَقَالَ عُمَرُ وَتِلْكَ أَ تَدْرِي مَنْ هَذَا هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ سَمِعْتُ النَّبِيَّ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ وَضِعْنَا فِي كَيْفَةٍ وَ وَضِعَ إِيْمَانُ عَلِيٍّ فِي كَيْفَةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

He (the narrator) said, 'Umar turned towards the two men and said, 'Its divorces are two'. One of them said to him, 'Glory be to Allah^{-azwj}! We came to you, and you are commander of the faithful, and we asked you, but you came to a (another) man. By Allah^{-azwj}! I will not speak to you'. Umar said, 'Woe be unto you! Do you know who this is? This is Ali^{-asws} Bin Abu Talib^{-asws}. I heard the Prophet^{-saww} saying: 'Even if the skies and the earth were to be placed in a hand (of a scale), and the Eman of Ali^{-asws} in (the other) hand, the Eman of Ali^{-asws} would outweigh''.³⁵

5- ج، الإحتجاج بالإسناد إلى أبي مُحَمَّدٍ الْعَسْكَرِيِّ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: كُنْتُ أَوَّلَ النَّاسِ إِسْلَامًا بَعِثَ يَوْمَ الْإِنْتِنِ وَ صَلَّى مَعَهُ يَوْمَ الْفَلَاءِ وَ بَقِيَتْ مَعَهُ أَصْلِي سَبْعَ سِنِينَ حَتَّى دَخَلَ نَقْرٌ فِي الْإِسْلَامِ الْحَبْرِ.

(The book) 'Al-Ihtijaj' – By the chain to Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} was the first of the people in being a Muslim. I^{-asws} shall be Resurrected of the day of Monday, and I^{-asws} prayed with him^{-saww} on the day of Tuesday, and remain praying Salat for seven years until a number entered into Al-Islam' – the Hadeeth''.³⁶

6- ل، الخصال ابنُ بُنْدَارٍ عَنِ مَسْعَدَةَ بِنِ أَسْمَعٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ إِسْرَائِيلَ عَنِ أَبِي إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنِ عَبَادَةَ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ ع قَالَ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ صَلَّى قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

(The book) 'Al Khisaa' of Ibn Bundar, from Mas'adah Bin Asma, from Ibrahim Bin Is'haq, from Abdullah Bin Musa, from Israil, from Abu Is'haq, from Al Minhal Bin Amro, from Ubadah Bin Abdullah,

³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 4

³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 5

'From Ali^{-asws} having said: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww}, and I^{-asws} am the greatest truthful. No one will say it after me^{-asws} except a liar. I^{-asws} prayed Salat before the people did, by seven years".³⁷

7- ل، الخصال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي جَوَابِ الْيَهُودِيِّ الَّذِي سَأَلَ عَمَّا فِيهِ مِنْ خِصَالِ الْأَوْصِيَاءِ يَا أَخَا الْيَهُودِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ امْتَحَنَنِي فِي حَيَاةِ نَبِيِّنَا مُحَمَّدٍ ص فِي سَبْعَةِ مَوَاطِنَ فَوَجَدَنِي فِيهِمْ مِنْ عَبْرٍ تَزَكِيَةٍ لِنَفْسِي بِنِعْمَةِ اللَّهِ لَهُ مُطِيعاً

(The book) 'Al-Khisaal' – Amir Al-Momineen^{-asws} said in answering the Jew who had asked about what qualities of the Prophets^{-as} were there in him^{-asws}: 'O brother Jew! Allah^{-azwj} Mighty and Majestic Tested me^{-asws} during the lifetime of our Prophet^{-saww} Muhammad^{-saww} in seven places, and He^{-azwj} Found me^{-asws} in these to be from without self-pride for myself^{-asws} by the Favour of Allah^{-azwj}, as being obedient to him^{-saww}'.

قَالَ وَ فِيمَ وَ فِيمَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'And in what and in what, O Amir Al-Momineen^{-asws}!'

قَالَ أَمَا أَوْهَنْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ نَبِيَّنَا وَ حَمَلَهُ الرِّسَالَةَ وَ أَنَا أَخَذْتُ أَهْلَ بَيْتِي سِنًا أَحَدُهُمْ فِي بَيْتِهِ وَ أَسْعَى بَيْنَ يَدَيْهِ فِي أَمْرِهِ

He^{-asws} said: 'As for its first, Allah^{-azwj} Mighty and Majestic Revealed to our Prophet^{-saww} and Loaded him^{-saww} with the Message, and I^{-asws} was the youngest of my^{-asws} family members, serving him^{-saww} in his^{-saww} house, and striving in front of him^{-saww} in his^{-saww} affairs.

فَدَعَا صَغِيرَ بَنِي عَبْدِ الْمُطَّلِبِ وَ كَبِيرَهُمْ إِلَى الْإِسْلَامِ وَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهُ رَسُولُ اللَّهِ فَامْتَنَعُوا مِنْ ذَلِكَ وَ أَنْكَرُوهُ عَلَيْهِ وَ هَجَرُوهُ وَ نَابَذُوهُ وَ اعْتَرَلُوهُ وَ اجْتَنَبُوهُ وَ سَائِرُ النَّاسِ مُقْصِبِينَ لَهُ وَ مُخَالِفِينَ عَلَيْهِ قَدْ اسْتَعْظَمُوا مَا أَوْرَدَهُ عَلَيْهِمْ مِمَّا لَمْ يَحْتَمِلْهُ قُلُوبُهُمْ وَ تَذَرُّهُ عُنُقُهُمْ

He^{-saww} called the young ones of the clan of Abdul Muttalib^{-asws} and their elders to the Al-Islam, and the testimony that there is no god except Allah^{-azwj} and he^{-saww} is Rasool^{-saww} of Allah^{-azwj}. But they refused from that and denied it upon him^{-saww}, and fled from him^{-asws}, and rejected him^{-saww}, and isolated him^{-saww}, and shunned him^{-saww}, and the rest of the people were repressive to him^{-asws} and opposing against him^{-saww}. It had been grievous what had been referred to them from what their hearts could not tolerate, and their intellects could not realise.

فَأَجَبْتُ رَسُولَ اللَّهِ وَ حِدِي إِلَى مَا دَعَا إِلَيْهِ مُسْرِعاً مُطِيعاً مُوقِناً لَمْ يَتَخَالَفَنِي فِي ذَلِكَ شَيْءٌ فَمَكَّنْنَا بِذَلِكَ ثَلَاثَ حِجَجٍ وَ مَا عَلَيَّ وَجْهِ الْأَرْضِ خَلْقٌ يُصَلِّي أَوْ يَشْهَدُ لِرَسُولِ اللَّهِ ص بِمَا آتَاهُ اللَّهُ غَيْرِي وَ غَيْرِ ابْنَةِ خُوَيْلِدٍ رَحِمَهَا اللَّهُ وَ قَدْ فَعَلَ

I^{-asws} answered Rasool-Allah^{-saww} alone, to what he^{-saww} had called me^{-asws} to, quickly, obediently, convinced, no doubt having entered me^{-asws} regarding that. We^{-asws} remained with that for three Hajj (years), and there was no creature upon the surface of the earth praying Salat or testifying for Rasool-Allah^{-saww} with what Allah^{-azwj} had Given him^{-saww}, apart from me^{-asws} and the daughter^{-as} of Khuwaylid, may Allah^{-azwj} have Mercy on her^{-as}, and He^{-azwj} has Done so'.

³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 6

ثُمَّ أَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then Amir Al-Momineen^{-asws} faced towards his^{-asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{-asws}!'³⁸

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ النَّبِيُّ ص عَلَيَّ أَوَّلَ مَنْ اتَّبَعَنِي وَهُوَ أَوَّلَ مَنْ يُصَافِحُهُ الْحَقُّ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Ali^{-asws} is the first one to follow me^{-saww}, and he^{-asws} is the first one to shake hands with the truth (a metaphor about the peak of Conferment on the Day of Qiyamah)'.³⁹

9- ما، الأمايلي للشيخ الطوسي أبو عمرو عن ابن عوف عن محمد بن أحمد بن الحسن الططوي عن محمد بن شداد عن محمد بن عبيد الله عن أبي عبد الله عن أبي سحر قال: حججت أنا و سلمان فنزلنا بأبي ذر فكننا عنده ما شاء الله فلما حان منا خفوق قلت يا أبا ذر إني أرى أمورا قد حدثت و إني خائف أن يكون في الناس اختلاف فإن كان ذلك فما تأمرني

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan Al Qatwany, from Muharrad Bin Shaddad, from Muhammad Ubeydullah, from Abu Abdullah, from Abu Sukheyla who said,

'I and Salman Al-Farsi^{-ra} performed Hajj. We lodged with Abu Zarr^{-ra}, and we were with him^{-ra} for as long as Allah^{-azwj} so Desired. When the time of departure came, I said, 'O Abu Zarr^{-ra}! I see matters to have been innovated and I fear that the differing would happen among the people. So, if that were to happen, what are you^{-ra} instructing me?'

قَالَ الرَّمُّ كِتَابَ اللَّهِ وَ عَلِيٍّ بِنِ أَبِي طَالِبٍ وَ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ أَوَّلَ مَنْ آمَنَ بِي وَ أَوَّلَ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{-ra} said, 'Stick to the Book of Allah^{-azwj} and Ali^{-asws} Bin Abu Talib^{-asws}, and I^{-ra} testify that I^{-ra} heard Rasool-Allah^{-saww} saying: 'Ali^{-asws} is the first one to believe in him^{-saww}, and the first one to shake my^{-saww} hand on the Day of Qiyamah, and he^{-asws} is the greatest truthful, and he^{-asws} is the distinguisher, distinguishing between the truth and the falsehood'.⁴⁰

10- شف، كشف اليقين من كتاب الفضائل لعثمان بن أحمد المعروف بابن السمك عن الحسين بن علي بن حماد الرازي عن أبي بلال بن محمد الأشعري عن عيسى بن محمد الفرشي عن سعيد بن جمال عن أبي أسيد الأسيدي عن أبي سحر قال: خرجنا حجاجاً مع سلمان الفارسي فلما انتهينا إلى الرحبة ملئت إلى أبي ذر فقعدنا إليه فبينما هو يحدثنا إذ قال إنه ستكون فتنة فإن أدركتكم فعليكم ما بين كتاب الله عز وجل و علي بن أبي طالب رضوان الله عليه

(The book) 'Kashf Al Yaqeen', from the book 'Al Fazaail' of Usman Bin Ahmad, well known as Ibn Al Sammak, from Al-Husayn, from Abu Hatim Al Razy, from Abu Bilal Bin Muhammad Al Ashary, from Isa Bin Muhammad Al Qureysh, from Saeed Bin Jammal, from Abu Aseyd, from Abu Sukheylan Al Numeyri who said,

³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 7

³⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 8

⁴⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 9

‘We went out to perform Hajj with Salman Al-Farsi^{ra}. When we ended to Al-Rahba, I inclined (went) to Abu Zarr^{ra}. We sat to him^{ra} and he^{ra} was narrating to us, when he^{ra} said, ‘Fitna will be occurring, so if you were to come across it, then upon you is to be with two – Book of Allah^{azwj} Mighty and Majestic, and Ali^{asws} Bin Abu Talib^{asws}, may the Pleasure of Allah^{azwj} be upon him^{asws}.

فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِهِ وَ هُوَ يَقُولُ هَذَا أَوَّلَ مَنْ آمَنَ بِي وَ هُوَ أَوَّلَ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمَةَ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

I^{ra} saw Rasool-Allah^{saww} holding his^{asws} hand and he^{saww} was saying: ‘This is the first one to believe in me^{saww}, and he^{asws} will be the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} is leader of the Momineen, and the wealth is leader of the oppressors, and he^{asws} is the greatest truthful, and he^{asws} is the distinguisher between the truth and the falsehood’⁴¹.

شا، الإرشاد مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ أَبِي النَّجَّاحِ عَنْ أَبِي مُحَمَّدٍ التَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَمْرِو بْنِ عَبْدِ الْعَقَّارِ عَنْ إِبْرَاهِيمَ بْنِ حَسَّانَ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى لَيْبِي هَاشِمٍ عَنْ أَبِي سُحَيْلَةَ مِثْلَهُ وَ فِيهِ خَرَجْتُ أَنَا وَ عَمَّارٌ حَاجِئِينَ.

(The book) ‘Al Irshad’ – Muhammad Bin Al-Husayn Al Muqry, from Muhammad Bin Abu Salj, from Abu Muhammad Al Nowfali, from Muhammad Bin Abdul Hameed, from Amro Bin Abdul Gaffar, from Ibrahim Bin Hassan, from Abu Abdullah, a slave of the clan of Hashim^{as}, from Abu Sukheyla – similar to it, and in it is: ‘I and Ammar^{ra} went out for Hajj’⁴².

11- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ إِسْمَاعِيلَ بْنِ عَامِرٍ عَنْ كَامِلِ بْنِ الْعَلَاءِ عَنْ عَامِرِ بْنِ السَّمِطِ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي صَادِقٍ عَنْ عَلِيٍّ عَنْ سَلْمَانَ قَالَ: إِنَّ أَوَّلَ هَذِهِ الْأُمَّةِ وَرُوداً عَلَى رَسُولِ اللَّهِ ص أَوْهَانًا إِسْلَامًا عَلِيُّ بْنُ أَبِي طَالِبٍ.

‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Al-Husayn, from Ismail Bin Aamir, from Kamil Bin Al A’ala, from Aamir Bin Al Simt, from Salamah Bin Kuheyl, from Abu Sadiq, from Uleym,

‘From Salman^{ra} having said, ‘The first one of this community to arrive to Rasool-Allah^{azwj} is the first to be a Muslim, Ali^{asws} Bin Abu Talib^{asws}’⁴³.

12- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَحْيِ الْجَعْفِيِّ عَنْ جَابِرِ بْنِ الْحُرِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْمُونٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ أَوَّلَ مَنْ آمَنَ بِرَسُولِ اللَّهِ مِنَ الرِّجَالِ عَلِيُّ وَ مِنَ النِّسَاءِ خَدِيجَةُ رَضَوَانُ اللَّهُ عَلَيْهِمَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Muhammad Bin Yahya Al Jufy, from Jabir Bin Al Hurr, from Abdul Rahman Bin Maymoun, from his father who said,

‘I heard Ibn Abbas said, ‘The first one to believe in Rasool-Allah^{azwj}, from the men, is Ali^{asws} Bin Abu Talib^{asws}, and from the women is (Syeda) Khadeeja^{asws}, may Allah^{azwj} be Pleased upon them^{asws}’⁴⁴.

⁴¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 10 a

⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 10 b

⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 11

⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 12

13- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عقدة عن أحمد بن يحيى عن يحيى بن عبد الحميد عن يحيى بن سلمة عن أبيه عن الباقر عن ابن عباس قال قال أبو موسى علي أول من أسلم.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Yahya Bin Abdul Hameed, from Yahya Bin Salama, from his father,

'From Al-Baqir^{-asws}, from Ibn Abbas who said, 'Abu Musa said, 'Ali^{-asws} is the first one to be Muslim'.⁴⁵

أقول قد مر في باب النصوص عن الحسين بن خالد عن الرضا عن آتائه عن النبي صلوات الله عليهم أنه قال: لكل أمة صديق وفاروق وصديق هذه الأمة وفاروقها علي بن أبي طالب ع.

I (Majlisi) am saying, 'It has passed in the chapter of texts, from Al-Husayn Bin Khalid,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'For every community is a truthful and a distinguisher, and the truthful of this community and its distinguisher is Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁶

14- لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن جعفر بن سلمة عن الثقفني عن أحمد بن عمران عن الحسن بن عبد الله عن خالد بن عيسى الأنصاري عن عبد الرحمن بن أبي ليلى رفعه قال: قال رسول الله ص الصديقون ثلاثة حبيب النجار مؤمن آل ياسين الذي يقول أتبعوا المرسلين أتبعوا من لا يستغلكم أجراً وهم مهتدون وخرقيل [حزقيل] مؤمن آل فرعون وعلي بن أبي طالب وهو أفضلهم.

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja'far Bin Salamah, from Al Saqafy, from Ahmad Bin Imran, from Al-Hassan Bin Abdullah, from Khalid Bin Isa Al Ansary, from Abdul Rahman Bin Abu Layli, raising it, said,

'Rasool-Allah^{-saww} said: 'The truthful are three – Habeeb the carpenter, Momin of the people of Yaseen who said, **'O people! Follow the Rasools! [36:20] Follow ones who do not ask you for a recompense, and they are the Guided ones [36:21]**, and Hizkeel, Momin of the people of Pharaoh^{-la}, and Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is their superior'.⁴⁷

15- ما، الأماالي للشيخ الطوسي المنيدي عن أحمد بن محمد بن محمد الصولي عن زكريا بن يحيى الساجي عن إسماعيل بن موسى السدي عن محمد بن سعيد عن فضيل بن مزروع عن أبي سحيلة عن أبي دزر و سلمان رضي الله عنهما قالوا أخذ رسول الله ص بيد علي بن أبي طالب ع فقال هذا أول من آمن بي وأول من يضافحني يوم القيامة وهو الصديق الأكبر وفاروق هذه الأمة ويعسوب المؤمنين.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Al Saqly, from Zakariya Bin Yahya Al Sajy, from Ismail Bin Musa Al Sudy, from Muhammad Bin Saeed, from Fuzeyl Bin Marzouq, from Abu Sukheyla,

'From Abu Zarr^{-ra}, and Salman^{-ra}, may Allah^{-azwj} be Pleased from them^{-asws}, said, 'Rasool-Allah^{-saww} held a hand of Ali^{-asws} Bin Abu Talib^{-asws} and said: 'The first one to believe in me^{-saww} and

⁴⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 13 a

⁴⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 13 b

⁴⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 14

the first one to shake my^{-saww} hand on the Day of Qiyamah, and he^{-asws} is the greatest truthful, and distinguisher of this community, and leader of the Momineen”.⁴⁸

16- شف، كشف اليقين من تفسير الحافظ محمد بن مؤمن الشيرازي بإسناده عن قتادة عن الحسن عن ابن عباس و الذين آمنوا يعني صدقوا بالله أنه واحد علي و حمزة بن عبد المطلب و جعفر الطيار أولئك هم الصديقون قال صديق هذه الأمة أمير المؤمنين و هو الصديق الأكبر و الفاروق الأعظم الحبر.

(The book) ‘Kashf Al Yaqeen’, from Tafseer of Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain from Qatadah, from Hassan, from Ibn Abbas,

‘**And those who believe** – meaning they ratified with Allah^{-azwj} that He^{-azwj} is One – Ali^{-asws}, and Hamza^{-asws} Bin Abdul Muttalib^{-asws}, and Ja’far Al-Tayyar^{-asws}, **they are the truthful [57:19]**. He said, ‘The truthful of this community is Amir Al-Momineen^{-asws}, and he^{-asws} is the greatest truthful, and the mighty distributor’ – the Hadeeth”.⁴⁹

17- شف، كشف اليقين من كتاب الحافظ أحمد بن مزدويه عن محمد بن إبراهيم بن الفضل عن أحمد بن عمرو بن عبد الحارق عن عبد بن يعقوب عن علي بن هاشم عن محمد بن عبد الله بن أبي رافع عن أبي ذر أنه سمع رسول الله ص يقول لعلي أنت أول من يُصافحني يوم القيامة و أنت الصديق الأكبر و أنت الفاروق تفرق بين الحق و الباطل و أنت يعسوب المؤمنين و المال يعسوب الكفرة.

(The book) ‘Kashf Al Yaqeen’, from the book of Al Hafiz – Ahmad Bin Mardaway, from Muhammad Bin Ibrahim Bin Al Fazl, from Ahmad Bin Amro Bin Abdul Khaliq, from Abbad Bin Yaquoub, from Ali Bin Hashim, from Muhammad Bin Abdullah Bin Abu Rafie,

‘From Abu Zarr^{-ra} having heard Rasool-Allah^{-saww} saying to Ali^{-asws}: ‘You^{-asws} will be the first one to shake my^{-saww} hand on the Day of Qiyamah, and you^{-asws} are the greatest truthful, and you^{-asws} are the distinguisher distinguishing between the truth and the falsehood, and you^{-asws} are leader of the Momineen and the wealth is leader of the Kafirs”.⁵⁰

18- شف، كشف اليقين ابن مزدويه عن سليمان بن أحمد عن عبد الله بن داهر عن أبيه عن الأعشى عن عباية الأسدي عن ابن عباس قال: ستكون فتنة فإن أدركها أحد منكم فعليه بحصن كتاب الله و علي بن أبي طالب ع فإني سمعت رسول الله يقول و هو أخذ بيد علي بن أبي طالب هذا أول من آمن بي و أول من يُصافحني يوم القيامة و هو فاروق هذه الأمة يُفرق بين الحق و الباطل و هو يعسوب المؤمنين و المال يعسوب الظلمة و هو الصديق الأكبر و هو باي الذي أوتى منه.

(The book) ‘Kashf Al Yaqeen’ – Ibn Mardawayh, from Suleyman Bin Ahmad, from Abdullah Bin Dahir, from his father, from Al Amsh, from Abaya Al Asady, from Ibn Abbas who said,

‘Fitna will be occurring, so if any one of you were to come across it, then upon him is to be with two things – Book of Allah^{-azwj} and Ali^{-asws} Bin Abu Talib^{-asws}, for I^{-ra} have heard Rasool-Allah^{-saww} saying, and he^{-saww} was holding a hand of Ali^{-asws} Bin Abu Talib^{-asws}: ‘This is the first one to believe in me^{-saww}, and will be the first one to shake my^{-saww} hand on the Day of Qiyamah, and he^{-asws} is the distinguisher of this community, distinguishing between the truth and the falsehood, and he^{-asws} is leader of the Momineen, and the wealth is the leader of the

⁴⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 15

⁴⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 16

⁵⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 17

oppressors, and he^{-asws} is the greatest truthful, and he^{-asws} is my^{-saww} door which I^{-saww} can be accessed from it”⁵¹.

19- شف، كشف اليقين من كتاب عتيق تاريخه سنة ثمان و ثمانين هجرية قال حدثنا عبد الله بن جعفر الزهري عن أبيه عن جعفر بن محمد عن أبيه عن جدّه ع ثم قال ما هذا لفظه و أنا كنت معه يوم قال يأتي تسع نفر من حضرموت فيسلم منهم ستة و لا يسلم منهم ثلاثة فوقع في قلوب كثير من كلامه ما شاء الله أن يقع فقلت أنا صدق الله و رسوله هو كما قلت يا رسول الله

(The book) ‘Kashf Al Yaqeen’, from the book of Ateeq, his history of the year eighty-eight Hijrah, he said, ‘It is narrated to us by Abdullah Bin Ja’far Al Zuhry, from his father,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}. Then he said, what are these wordings, ‘And I (Ali^{-asws}) was with him (Rasool-Allah^{-saww}) on the day nine persons came from Hazramaut (Yemen). Six of them became Muslims and three of them did not become Muslims. There occurred in the hearts, a lot of his^{-saww} speech, whatever Allah^{-azwj} so Desired to occur, so I said, ‘I hereby ratify Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. He^{-azwj} is like what you^{-saww} say, O Rasool-Allah^{-saww}!’

فقال أنت الصديق الأكبر و يعسوب المؤمنين و إمامهم و ترى ما أرى و تعلم ما أعلم و أنت أول المؤمنين إيماناً و كذلك خلقك الله و نزع منك الشك و الضلال فأنت الهادي الثاني و الوزير الصادق

He^{-saww} said: ‘You^{-asws} are the greatest truthful, and leader of the Momineen, and their Imam^{-asws}, and you view what I^{-saww} view, and you^{-asws} know what I^{-saww} know, and you^{-asws} are the first of the Momineen in Eman, and like that Allah^{-azwj} has Created you, and Removed the doubt from you^{-asws}, and the straying, so you^{-asws} are the second guide and the truthful Vizier’.

فلما أصبح رسول الله فعد في مجلسه ذلك و أنا عن يمينه إذ أقبل التسعة رهط من حضرموت حتى دنوا من النبي ص و سلموا فردّ عليهم السلام و قالوا يا محمد اعرض علينا الإسلام فأسلم منهم ستة و لم يسلم الثلاثة فانصرفوا

When it was morning, Rasool-Allah^{-saww} in that gathering of his^{-saww}, and I^{-asws} was on his^{-saww} right, when a group of nine came from Hazramaut (Yemen), until they were near from the Prophet^{-saww}, and they greeted. He^{-saww} responded the greeting unto them, and they said, ‘O Muhammad^{-saww}! Present Al-Islam to us’. Six of them became Muslims, and three did not become Muslims. Then they (converts) left.

فقال النبي ص للثلاثة أما أنت يا فلان فستموت بصاعقة من السماء و أما أنت يا فلان فستضربك أفعى في موضع كذا و كذا و أما أنت يا فلان فإنك تخرج في طلب ماشية و إبل لك فيستقبلك ناس من كذا فيقتلونك

The Prophet^{-saww} said to the three: ‘As for you, O so and so, you will be dying by a thunderbolt from the sky, and as for you, O so and so, you will be struck a snake in such and such a place, and as for you, O so and so, you will be going out in seeking livelihood along with your camel, and some people from such and such would meet you, and they will be killing you’.

فوقع في قلوب الذين أسلموا فرجعوا إلى رسول الله ص فقال لهم ما فعل أصحابكم الثلاثة الذين تولوا عن الإسلام و لم يسلموا

⁵¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 18

Something occurred in the hearts of those who had become Muslims, so they returned to Rasool-Allah^{-saww}. He^{-saww} said to them: ‘What happen to your companions, the three, those who turned around from Al-Islam and did not become Muslims?’

فَقَالُوا وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا جَاوَزُوا بِمَا قُلْتَ وَكُلُّ مَاتَ بِمَا قُلْتَ وَ إِنَّا جِئْنَاكَ لِلْجَدِيدِ الْإِسْلَامِ وَ نَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّكَ الْأَمِينُ عَلَى الْأَحْيَاءِ وَ الْأَمْوَاتِ بَعْدَ هَذَا وَ هَذِهِ.

They said, ‘By the One^{-azwj} Who Sent you^{-saww} with the truth as a Prophet^{-saww}! They did not exceed from what you^{-saww} had said, and each one died with what you^{-saww} had said he would, and we came back to you^{-saww} in order to renew Al-Islam and we testify that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, and you^{-saww} are the trustworthy upon the living and the dead after this, and these (prophecies)’⁵²

20- شف، كشف اليقين من الكتاب المذكور عن أبي إسحاق الهمداني عن عمرو بن ميمون عن ابن مسعود أنه قال: بينما نحن جلوس ذات يوم بناب رسول الله ص نتظر خروجه إبتنا إذ خرج فقمنا له تفعيماً و تعظيماً و فينا علي بن أبي طالب ع فقام فيمن قام فأخذ النبي بيده فقال يا علي إني أحاجك

(The book) ‘Kashf Al Yaqeen’, from the mentioned book, from Abu Is’haq Al Hamdani, from Amro Bin Maymoun, from Ibn Masoud having said,

‘While we were seated one day at the door of Rasool-Allah^{-saww} awaiting his^{-saww} coming out to us, when he^{-saww} did come out. We stood up and revered, and among us was Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} (also) stood up among the ones standing, but the Prophet^{-saww} grabbed his^{-asws} hand and said: ‘O Ali^{-asws}! I^{-saww} give you^{-asws} my^{-saww} arguments’.

فَدَمَعَتْ عَيْنَاهُ وَ قَالَ يَا رَسُولَ اللَّهِ فِيمَ مُحَاجِّي وَ قَدْ تَعَلَّمْتُ أَنِّي لَمْ أُعَاتِيكَ فِي شَيْءٍ قَطُّ

His^{-asws} eyes were filled with tears and he^{-asws} said: ‘O Rasool-Allah^{-saww}! Regarding what are you^{-saww} giving me^{-asws} the arguments, and you^{-asws} have known I^{-asws} have not faulted you^{-saww} regarding anything at all!’

قَالَ أَحَاجُّكَ بِالنُّبُوَّةِ وَ تُحَاجُّ النَّاسَ مِنْ بَعْدِي بِإِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْقِسْمَةِ بِالسُّوْبَةِ وَ إِقَامَةِ الْحُدُودِ

He^{-saww} said: ‘I^{-saww} shall give you^{-asws} arguments for the Prophet-hood, and you^{-asws} argue the people from after me^{-saww}, with establishing the Salat, and giving the Zakat, and enjoining the good and forbidding from the evil, and the fair distribution, and establishing the legal penalties’.

ثُمَّ قَالَ النَّبِيُّ ص هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ صَدَّقَنِي وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ الْأَكْبَرُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ ضِيَاءٌ فِي ظُلْمَةِ الضَّلَالِ.

Then the Prophet^{-saww} said: ‘This is the first one to believe in me^{-saww}, and the first one to ratify me^{-saww}, and he^{-asws} is the greatest truthful, and he^{-asws} is the great differentiator who

⁵² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 19

distinguishes between the truth and the falsehood, and he^{-asws} is leader of the Momineen, and illumination in the darkness of the straying”^{.53}

21- قب، المناقب لابن شهر آشوب علي بن الجعد عن شعبة عن قتادة عن الحسن عن ابن عباس في قوله تعالى و الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ قَالَ صِدِّيقُ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ali Bin Al Ja’ad, from Shu’ba, from Qatadah, from Al-Hassan, from Ibn Abbas,

‘Regarding Words of the Exalted: **And those who believe in Allah and His Rasool, they are the truthful [57:19]**. He said, ‘The truthful of this community is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} is the greatest truthful and the mighty distinguisher’.

ثُمَّ قَالَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ قَالَ ابْنُ عَبَّاسٍ وَ هُمُ عَلِيُّ وَ حَمْرَةَ وَ جَعْفَرٌ فَهُمْ صِدِّيقُونَ وَ هُمُ شُهَدَاءُ الرُّسُلِ عَلَى أُمَّهِمْ إِنَّهُمْ قَدْ بَلَّغُوا الرِّسَالََةَ

Then He^{-azwj} Said: **and the martyrs in the Presence of their Lord**. Ibn Abbas said, ‘And they are Ali^{-asws}, and Hamza^{-asws}, and Ja’far^{-asws}. They^{-as} are the truthful, and they^{-as} are the witnesses of the Rasool^{-saww} upon their^{-as} communities. They had delivered the Message’.

ثُمَّ قَالَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ عَلَى التَّصَدِيقِ بِالنَّبُوَّةِ وَ نُورُهُمْ عَلَى الصِّرَاطِ.

For them would be their Recompense – in the Presence of their Lord^{-azwj} upon the ratification with the Prophet-hood, **and their Light. [57:19]** – upon the Bridge”^{.54}

مَالِكُ بْنُ أَنَسٍ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ يَعْنِي مُحَمَّدًا وَ الصِّدِّيقِينَ يَعْنِي عَلِيًّا وَ كَانَ أَوَّلَ مَنْ صَدَّقَهُ وَ الشُّهَدَاءُ يَعْنِي عَلِيًّا وَ جَعْفَرًا وَ حَمْرَةَ وَ الْحُسَيْنَ ع

Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets [4:69]** – meaning Muhammad^{-saww} - **and the Truthful** – meaning Ali^{-asws}, and he^{-asws} was the one who ratified him^{-saww} - **and the Martyrs [4:69]** – meaning Ali^{-asws}, and Ja’far^{-asws}, and Hamza^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

النَّبِيُّونَ كُلُّهُمْ صِدِّيقُونَ وَ لَيْسَ كُلُّ صِدِّيقٍ نَبِيًّا وَ الصِّدِّيقُونَ كُلُّهُمْ صَالِحُونَ وَ لَيْسَ كُلُّ صَالِحٍ صِدِّيقًا وَ لَا كُلُّ صِدِّيقٍ شَهِيدٌ وَ قَدْ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع صِدِّيقًا شَهِيدًا صَالِحًا فَاسْتَحَقَّ مَا فِي الْآيَتَيْنِ مِنْ وَصْفِ سِوَى النَّبُوَّةِ.

The Prophets^{-as}, all of them^{-as} are truthful, and every truthful isn’t a Prophet^{-as}; and the truthful, all of them are righteous, and every righteous one isn’t a truthful; nor is every truthful a martyr. And Amir Al-Momineen^{-asws} was a truthful, a martyr, a righteous, so he^{-asws} is rightful of what is in the two Verses, from the description, besides the Prophet-hood”^{.55}

⁵³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 20

⁵⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 21 a

⁵⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 21 b

وَ كَانَ أَبُو ذَرٍّ يُجَدِّثُ شَيْئاً فَكَذَّبُوهُ فَقَالَ النَّبِيُّ ص مَا أَظَلَّتِ الْخُضْرَاءُ الْخَبَرَ فَدَخَلَ وَفَتِنَدِي عَلَيَّ ع فَقَالَ ص أَلَا إِنَّ هَذَا الرَّجُلَ الْمُثْمَلُ فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ.

And Abu Zarr^{ra} was narrating something, but they belied him^{ra}. The Prophet^{sawww} said: ‘Neither has the green (sky) shaded...’ – the Hadeeth. At that time, Ali^{asws} entered, so he^{sawww} said: ‘Indeed! This man coming, he^{asws} is the greatest truthful and the mighty distinguisher’.⁵⁶

ابْنُ بَطَّةٍ فِي الْإِبَانَةِ وَ أَحْمَدُ فِي الْمَضَائِلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ وَ شَيْرَوَيْهِ فِي الْفِرْدَوْسِ عَنْ دَاوُدَ بْنِ بِلَالٍ قَالَ النَّبِيُّ ص الصِّدِّيقُونَ ثَلَاثَةٌ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَبِيبُ النَّجَّارِ وَ مُؤْمِنُ آلِ فِرْعَوْنَ يَعْنِي خُرَيْبِلَ [حَرْقِيلًا].

Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) ‘Al Fazaail’, from Abdul Rahman Bin Abu Layli, from his father, and Sheyrawiya in (the book) ‘Al Firdows’, from Dawood Bin Bilal,

‘The Prophet^{sawww} said: ‘The truthful are three – Ali Bin Abu Talib^{asws}, and Habeeb Al-Najjar, and Momin of the people of Pharaoh^{la} – meaning Hizkeel’.⁵⁷

وَ فِي رِوَايَةٍ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ.

And in a report: ‘And Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is their superior’.⁵⁸

وَ ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ مِرَاراً أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ.

And Amir Al-Momineen^{asws} had mentioned repeatedly: ‘I^{asws} am the greatest truthful, and the mighty distinguisher’.⁵⁹

ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّ عَلِيّاً صَدِيقُ هَذِهِ الْأُمَّةِ وَ فَارُوقُهَا وَ مُحَدِّثُهَا وَ إِنَّهُ هَارُوقُهَا وَ يَوْشَعُهَا وَ آصَفُهَا وَ شَمْعُوهُمَا إِنَّهُ بَابُ حِطَّتِهَا وَ سَفِينَةُ نَجَاتِهَا إِنَّهُ طَالُوتُهَا وَ ذُو قُرْنَيْتِهَا.

Ibn Abbas,

‘From the Prophet^{sawww}: ‘Ali^{asws} is the truthful of this community, and its distinguisher, and its narrator, and he^{asws} is its Haroun^{as}, and its Yousha^{as}, and its Aasif^{as}, and its Shamoun^{as}. He^{asws} is the door of Hitta, and the ship of its salvation. He^{asws} is its Talut and one with its reins’.⁶⁰

كَعَبِّ الْحَبْرِ إِنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ سَلَامٍ قَبْلَ أَنْ يُسَلِّمَ يَا مُحَمَّدَ مَا اسْمُ عَلِيٍّ فِيكُمْ قَالَ عِنْدَنَا الصِّدِّيقُ الْأَكْبَرُ

Ka’ab Al-Habr asked Abdullah Bin Salam, before he became a Muslim, ‘O Muhammad^{sawww}! What is the name of Ali^{asws} among you?’ He^{sawww} said: ‘With us, it is ‘The greatest truthful’.

فَقَالَ عَبْدُ اللَّهِ إِنَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنَّا لَنَجِدُ فِي التَّوْرَةِ مُحَمَّدًا نَبِيَّ الرَّحْمَةِ وَ عَلِيٍّ مُقِيمَ الْحُجَّةِ أَنَشَدَ

⁵⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 21 c

⁵⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 21 d

⁵⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 21 e

⁵⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 21 e

⁶⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 21 f

وَهُوَ مُجَلِّي كَرِيهِ

أَوَّلُ مَنْ صَدَّقَ بِهِ-

Abdullah said, 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}. We do find in the Torah, 'Muhammad^{-saww} is the Prophet^{-saww} of mercy and Ali^{-asws} is establisher of the proof'. I prose, 'The first one to ratify him^{-saww}, and he^{-asws} is the remover of his^{-saww} distress'.⁶¹

الْحَسَنُ عَنْ أَبِي لَيْلَى الْعُقَارِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ كَذَلِكَ فَالْزَمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ اسْتَحْرَجَهُ شَيْرَوَيْه فِي الْفِرْدَوْسِ.

Al-Hassan, from Abu Layli Al Ghifari who said,

'Rasool-Allah^{-saww} said: 'Fitna will be occurring after me^{-saww}, so when it is like that, then stick with Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} is the distinguisher between the truth and the falsehood' – it is extracted by Sheyrawiyah in (the book) 'Al-Firdows'.⁶²

22- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ الْوَاعِظِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْجُرْجَانِيِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْمَعْقِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ سَلَيْمَانَ عَنْ إِسْحَاقَ بْنِ بِشْرِ عَنْ خَالِدِ بْنِ الْحَارِثِ عَنْ عَوْفِ بْنِ الْحَسَنِ عَنْ أَبِي لَيْلَى الْعُقَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالْزَمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ أَوَّلُ مَنْ يَرَانِي وَأَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَهُوَ الصِّدِّيقُ الْأَكْبَرُ وَهُوَ الْفَارُوقُ هَذِهِ الْأُمَّةَ يَفْرُقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَهُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَعْسُوبُ الْمُنَافِقِينَ.

(The book) 'Bashaarat Al Mustafa^{-saww}' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Muhammad Al Wa'iz, from Ali Bin Ahmad Al Jarjany, from Muhammad Bin Yaqoub Al Ma'qily, from Ibrahim Bin Suleyman, from Is'haq Bin Bishr, from Khalid Bin Al Haris, from Awf, from Al-Hassan, from Abu Layli Ghifary who said,

'I heard Rasool-Allah^{-saww} saying: 'Fitna will be occurring from after me^{-saww}, so when that happens, then stick to Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} will be the first one to see me^{-saww}, and the first one to shake my^{-saww} hand on the Day of Qiyamah, and he^{-asws} is the greatest truthful, and he^{-asws} is the distinguisher of this community, distinguishing between the truth and the falsehood, and he^{-asws} is leader of the Momineen, and the wealth is leader of the hypocrites'.⁶³

23 قب، المناقب لابن شهر آشوب: كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَبِيحَةٌ عَامَّةٌ وَبَيْعَةٌ خَاصَّةٌ فَالْخَاصَّةُ بَيْعَةُ الْجِنِّ وَ لَمْ يَكُنْ لِلْإِنْسِ فِيهَا نَصِيبٌ وَ بَيْعَةُ الْأَنْصَارِ وَ لَمْ يَكُنْ لِلْمُهَاجِرِينَ فِيهَا نَصِيبٌ وَ بَيْعَةُ الْعَشِيرَةِ ابْتِدَاءً وَ بَيْعَةُ الْعَدِيرِ انْتِهَاءً وَ قَدْ تَفَرَّدَ عَلِيُّ عَ بِهِمَا وَ أَحَدًا بَطْرَفَيْهِمَا

(The book) 'Al-Manaqib of Ibn Shehr Ashub – For the Prophet^{-saww} was a general allegiance and a special allegiance, and he^{-saww} particularised is for the Jinn, and there did not happen to be any share in it for the human beings, and allegiance of the Helpers, and there did not happen to be any share in it for the Emigrants, and allegiance of the clan initially, and allegiance of Al-Ghadeer at the end, and he^{-saww} had individualised Ali^{-asws} with these and taken with its ends.

⁶¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 21 g

⁶² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 21 h

⁶³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 22

وَأَمَّا الْبَيْعَةُ الْعَامَّةُ فَهِيَ بَيْعَةُ الشَّجَرَةِ وَهِيَ سَمْرَةٌ أَوْ أَرَاكٌ عِنْدَ بئرِ الْحُدَيْبِيَّةِ وَ يُقَالُ لَهَا بَيْعَةُ الرِّضْوَانِ لِقَوْلِهِ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ وَ الْمَوْضِعُ [الْمَوْضِعُ] مَجْهُولٌ وَ الشَّجَرَةُ مَفْقُودَةٌ فَيُقَالُ إِنَّمَا بِرَوْحَاءَ فَلَا يُدْرَى أَرْوْحَاءُ مَكَّةَ عِنْدَ الْحَمَامِ أَوْ رَوْحَاءَ فِي طَرِيقِهَا

And as for the general allegiance, it is the allegiance at the tree, and it is (tree of) ‘Samurah’ or ‘Arak’ at the well of Al-Hudaybiyya, and it is called ‘Allegiance of the Pleasure’ due to His^{asws} Words: **Allah was Pleased from the Momineen [48:18]**, and the place was unknown, and the tree is lost, so it was said, ‘It is at Rawha’. It is not known whether it is at Rawha of Makkah at the bathhouse, or Rawha in its road.

وَ قَالُوا الشَّجَرَةُ دَهَبَتْ السُّيُولُ بِهَا وَ قَدْ سَبَقَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّحَابَةَ كُلَّهُمْ فِي هَذِهِ الْبَيْعَةِ أَيْضاً بِأَشْيَاءٍ مِنْهَا أَنَّهُ كَانَ مِنَ السَّابِقِينَ فِيهِ

And they said, ‘The tree, it was swept away by the floods, and Amir Al-Momineen^{asws} had preceded the companions, all of them, in this allegiance as well, by things from it, he^{asws} was from the preceding ones during it’.⁶⁴ (A comment)

ذَكَرَ أَبُو بَكْرٍ الشَّيْبَانِيُّ فِي كِتَابِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّ أَوَّلَ مَنْ قَامَ لِلْبَيْعَةِ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ أَبُو سِنَانٍ عَبْدُ اللَّهِ بْنُ وَهْبٍ الْأَسَدِيُّ ثُمَّ سَلْمَانُ الْفَارِسِيُّ.

It is mentioned by Abu Bakr Al Shirazi in his book, from Jabir Al Ansari,

‘The first one to stand for the allegiance was Amir Al-Momineen^{asws}, then Abu Sinan Abdullah Bin Wahab Al-Asady, then Salman Al-Farsi^{ra}’.⁶⁵

وَ فِي أَحْبَابِ اللَّيْثِ أَنَّ أَوَّلَ مَنْ بَايَعَ عَمَّارٌ بَعْدَ عَلِيٍّ.

And in the Hadeeth of Al-Lays, ‘The first one to pledge allegiance was Ammar^{ra}, meaning after Ali^{asws}’.⁶⁶

وَ رَوَّاهُ جَمِيعاً عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ص عَلَى الْمَوْتِ.

And it is reported by all, from Jabir Al-Ansari having said, ‘We pledged to Rasool-Allah^{saww} upon the death’.⁶⁷

وَ فِي مَعْرِفَةِ النَّسَوِيِّ أَنَّهُ سُئِلَ سَلَمَةُ عَلَى أَمِيٍّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ تَحْتَ الشَّجَرَةِ قَالَ عَلَى الْمَوْتِ.

And in (the book) ‘Ma’arifa’ of Al Nasawy – ‘Salman^{ra} was asked, ‘Upon which thing did you all pledge under the tree?’ He^{ra} said, ‘Upon the death’.⁶⁸

وَ فِي أَحَادِيثِ الْبُصْرِيِّينَ عَنْ أَحْمَدَ قَالَ أَحْمَدُ بْنُ يَسَارٍ إِنَّ أَهْلَ الْحُدَيْبِيَّةِ بَايَعُوا رَسُولَ اللَّهِ ص عَلَى أَنْ لَا يَبْرُؤُوا.

⁶⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 23 a

⁶⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 23 b

⁶⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 23 c

⁶⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 23 d

⁶⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 65 H 23 e

And in Ahadeeth of Al-Basreyn, from Ahmad, 'Ahmad Bin Yasaar said, 'The people of Al-Hudeybiya pledged to Rasool-Allah^{-saww} upon that they would not flee".⁶⁹

وَقَالَ ابْنُ عَبَّاسٍ أَخَذَ النَّبِيُّ ص تَحْتَ شَجَرَةِ السَّمُرَةِ بِيَعْتَهُمْ عَلَى أَنْ لَا يَفِرُّوا.

And Ibn Abbas said, 'The Prophet^{-saww} took their allegiances beneath the tree upon that they would not flee".⁷⁰

وَرَوَى الْحَافِظُ بْنُ مَرْذُوقٍ فِي كِتَابِهِ بِإِسْنَادٍ طَوِيلٍ عَنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَشْهَدُ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنِ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا جَاءَتْ الْأَنْصَارُ تَبَايَعُوا رَسُولَ اللَّهِ ص عَلَى الْعَقْبَةِ قَالَ قُمْ يَا عَلِيُّ

And it is reported by Al Hafiz Bin Mardawayh in his book, by three ways,

'From Al-Husayn Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'I^{-asws} testify that my^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'When the Helpers came to pledge allegiance to Rasool-Allah^{-azwj} at Al-Aqabah, he^{-saww} said: 'Stand, O Ali^{-asws}!'

فَقَالَ عَلِيُّ عَلَى مَا أَبَايَعُهُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى وَ عَلَى أَنْ يَمْتَعُوا رَسُولَ اللَّهِ وَ أَهْلَ بَيْتِهِ وَ ذُرِّيَّتَهُ بِمَا يَمْتَعُونَ مِنْهُ أَنْفُسَهُمْ وَ دَرَارِيَّهُمْ.

Ali^{-asws} said: 'Upon what should I^{-asws} take their allegiances, O Rasool-Allah^{-saww}? He^{-saww} said: 'Upon, that they would obey Allah^{-azwj} and not disobey, and upon that they would defend Rasool-Allah^{-saww} and People^{-asws} of his^{-saww} Household and his^{-saww} offspring, from what they defend themselves and their offspring from".⁷¹

ذَكَرَ أَحْمَدُ فِي الْفَضَائِلِ عَنْ حَبَّةِ الْعُرَيْبِيِّ وَ عَنِ ابْنِ عَبَّاسٍ وَ عَنِ الزُّهْرِيِّ أَنَّ كَاتِبَ الْكِتَابِ يَوْمَ الْحُدَيْبِيَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

It is mentioned by Ahmad in (the book) 'Al Fazaail', from Habbat Urny, and from Ibn Abbas, and from Al Zuhry,

'The scribe of the letter on the day of Al-Hudaybiyya was Ali^{-asws} Bin Abu Talib^{-asws}".⁷²

وَ ذَكَرَ الطَّبْرِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ قَيْسِ النَّخَعِيِّ وَ ذَكَرَ الْقَطَّانُ وَ وَكِيعٌ وَ الثَّوْرِيُّ وَ السُّدِّيُّ وَ مُجَاهِدٌ فِي تَفْسِيرِهِمْ عَنِ ابْنِ عَبَّاسٍ فِي خَبَرٍ طَوِيلٍ أَنَّ النَّبِيَّ ص قَالَ: مَا كَتَبْتَ يَا عَلِيُّ حَرْفًا إِلَّا وَ جَبْرَيْلُ بْنُ مَرْيَمَ يَنْظُرُ إِلَيْكَ وَ يَفْرَحُ وَ يَسْتَبْشِرُ بِكَ.

And Al Tabari mentioned in his history, by his chain, from Al Bara'a Bin Aazib, from Qays Al Nakhaie, and it is mentioned by Al Qattan, and Wakie, and Al Sowry, and Al Sudy, and Mujahid in their Tafseers, from Ibn Abbas in a lengthy Hadeeth,

'The Prophet^{-saww} said: 'You^{-asws} did not write a (single) letter except and Jibraeel^{-as} was looking at you^{-asws} and rejoicing and smiling at you^{-asws}".⁷³

⁶⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 f

⁷⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 g

⁷¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 h

⁷² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 i

⁷³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 j

وَأَمَّا بَيْعَةُ الْعَشِيرَةِ - قَالَ النَّبِيُّ ص بُعِثْتُ إِلَى أَهْلِ بَيْتِي خَاصَّةً وَ إِلَى النَّاسِ عَامَّةً وَ قَدْ كَانَ بَعْدَ مَبْعَثِهِ بِثَلَاثِ سِنِينَ

And as for allegiance of the kindred, the Prophet^{-saww} said: 'I^{-saww} have been Sent to my^{-saww} family in particular, and to the people in general' and it happened three years after His^{-azwj} being Sent.

عَلَى مَا ذَكَرَهُ الطَّرِيقِيُّ فِي تَارِيخِهِ وَ الْحُرُّكُوشِيُّ فِي تَفْسِيرِهِ وَ مُحَمَّدُ بْنُ إِسْحَاقَ فِي كِتَابِهِ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنِ ابْنِ جُبَيْرٍ أَنَّهُ لَمَّا نَزَلَ قَوْلُهُ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ رَسُولُ اللَّهِ ص بَنِي هَاشِمٍ وَ هُمْ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا وَ أَمَرَ عَلِيًّا أَنْ يُنْضِجَ رَجُلًا شَاةً وَ خَبَزَ لَهُمْ صَاعًا مِنْ طَعَامٍ وَ جَاءَ بِعَسِيٍّ مِنْ لَبَنٍ ثُمَّ جَعَلَ يُدْخِلُ إِلَيْهِ عَشْرَةَ عَشْرَةَ حَتَّى شَبِعُوا وَ إِنَّ مِنْهُمْ لَمَنْ يَأْكُلُ الْجُدْعَةَ وَ يَشْرَبُ الْفَرْقَ.

Upon what is mentioned by Tabari in his history, and Al Kharowshi in his Tafseer, and Muhammad Bin Is'haq in his book, from Abu Malik, from Ibn Abbas, and from Ibn Jubeyr,

'When His^{-azwj} Words were Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{-saww} gathered the Clan of Hashim^{-as}, and on that day they were forty men, and he^{-saww} instructed Ali^{-asws} to cook a leg of lamb and bread for them, being four handfuls of food, and he^{-asws} came with a jug of milk. Then they came entering to it, ten by ten, until they were satiated, and although from them were ones who could eat a (whole) shoulder of lamb and drink a jug".⁷⁴

وَ فِي رِوَايَةِ مُقَاتِلٍ عَنِ الصَّحَّاحِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: وَ قَدْ رَأَيْتُمْ هَذِهِ الْآيَةَ مَا رَأَيْتُمْ.

And in a report of Muqatil, from Al-Zahhak, from Ibn Abbas having said, 'And you have seen these signs what you have seen".⁷⁵

وَ فِي رِوَايَةِ الْبَرَاءِ بْنِ عَازِبٍ وَ ابْنِ عَبَّاسٍ أَنَّهُ بَدَرَهُمْ أَبُو هَبٍ فَقَالَ هَذَا مَا سَحَرَكُم بِهِ الرَّجُلُ ثُمَّ قَالَ لَهُمُ النَّبِيُّ ص إِنِّي بُعِثْتُ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ الْأَحْمَرِ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِلَّا أَنْ تَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

And in a report of Al Bara'a Bin Aazib and Ibn Abbas,

'Abu Lahab^{-la} rushed them saying, 'This is what the man^{-saww} has bewitched you all with'. The Prophet^{-saww} said to them: 'I^{-saww} have been Sent to the black and the white and the red. Allah^{-azwj} has Commanded me^{-saww} to warn my^{-saww} near of kin, and I^{-saww} cannot control anything for you all from Allah^{-azwj} except that you should be saying, 'There is no god except Allah^{-azwj}'.

فَقَالَ أَبُو هَبٍ أَ هَذَا دَعَوْتَنَا ثُمَّ تَفَرَّقُوا عَنْهُ فَتَرَلَّتْ تَبَّتْ يَدَا أَبِي هَبٍ وَ تَبَّ

Abu Lahab^{-la} said, 'Is it for this you^{-saww} have called us?' Then they dispersed from him^{-saww}. It was Revealed: **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**.

ثُمَّ دَعَاهُمْ دَفْعَةً ثَانِيَةً وَ أَطْعَمَهُمْ وَ سَقَاهُمْ ثُمَّ قَالَ لَهُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَطِيعُونِي تَكُونُوا مُلُوكَ الْأَرْضِ وَ حُكَّامَهَا وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا جَعَلَ لَهُ وَصِيًّا أَحَاً وَ وَزِيرًا فَأَيُّكُمْ يَكُونُ أَحِي وَ وَزِيرِي وَ وَصِيِّي وَ وَارِثِي وَ قَاضِي دِينِي.

⁷⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 k

⁷⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 l

Then he^{-saww} called them for a second time and fed them and quenched them. Then he^{-saww} said to them: ‘O clan of Abdul Muttalib^{-asws}! Obey me^{-saww}, you will become kings of the earth, and their rulers, and Allah^{-azwj} did not Send any Prophet^{-as} except He^{-azwj} Made a successor^{-as} to be for him^{-as}, a brother, a Vizier. Which one of you would happen to be my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and payer of my^{-saww} debts.

و فِي رِوَايَةِ الطَّبْرِيِّ عَنِ ابْنِ جُبَيْرٍ وَ ابْنِ عَبَّاسٍ فَأَيُّكُمْ يُؤَارِزُنِي عَلَى هَذَا الْأَمْرِ عَلَى أَنْ يَكُونَ أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَأَحْجَمَ الْقَوْمُ.

And in a report of Al Tabari, from Ibn Jubeyr, and Ibn Abbas,

‘Which one of you would support me^{-saww} upon this matter, upon that he would be my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you all?’ The people recoiled”.⁷⁶

و فِي رِوَايَةِ أَبِي بَكْرٍ الشَّيْبَانِيِّ عَنْ مُقَاتِلِ بْنِ الصَّخَّالِكِ عَنْ ابْنِ عَبَّاسٍ وَ فِي مُسْنَدِ الْعَشْرَةِ وَ فَضَائِلِ الصَّحَابَةِ عَنْ أَحْمَدَ بِإِسْنَادِهِ عَنْ رَبِيعَةَ بِنِ نَاجِدٍ عَنْ عَلِيٍّ ع فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ صَاحِبِي فَلَمْ يَثْمُ إِلَيْهِ أَحَدٌ وَ كَانَ عَلِيٌّ أَصْغَرَ الْقَوْمِ يَثُولُ أَنَا فَقَالَ فِي الثَّالِثَةِ أَجَلٌ وَ ضَرَبَ بِيَدِهِ عَلَى يَدِ [يَدَيْ] أَمِيرِ الْمُؤْمِنِينَ.

And in a report of Abu Bakr Al Shirazi, from Muqatil, from Al Zahhak, from Ibn Abbas, and in (the book) ‘Musnad Al Ashra’, and (the book) ‘Fazaail Al Sahaba’, from Ahmad by his chain, from Rabie Bin Nahid,

‘From Ali^{-asws}: (He^{-saww} said): ‘Which one of you would pledge to me^{-saww} upon that he would be my^{-saww} brother, and my^{-saww} companion?’ But no one stood up to him^{-saww}, and Ali^{-asws} was the youngest of the people, saying, ‘I^{-asws} will!’ He^{-saww} said during the third: ‘Yes!’, and he^{-saww} struck his^{-as} hand upon the hand of Amir Al-Momineen^{-asws}’.⁷⁷

و فِي تَفْسِيرِ الْمُتْرُكُوشِيِّ عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ جُبَيْرٍ وَ أَبِي مَالِكٍ وَ فِي تَفْسِيرِ التَّعَلُّبِيِّ عَنِ الزَّبْرِاءِ بْنِ عَازِبٍ فَقَالَ عَلِيٌّ ع وَ هُوَ أَصْغَرُ الْقَوْمِ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ أَنْتَ فَلِلَّذَلِكَ كَانَ وَصِيَّهُ قَالُوا فَقَامَ الْقَوْمُ وَ هُمْ يَقُولُونَ لِأَبِي طَالِبٍ أَطِعْ ابْنَكَ فَقَدْ أَمَرَ عَلَيْكَ.

And in the Tafseer of Kharkowsy – From Ibn Abbas, and Ibn Jubeyr, and Abu Malik, and in Tafseer of Sa’alby, from Al Bara’a Bin Aazib,

‘Ali^{-asws} said, and he^{-asws} was youngest of the people: ‘I^{-asws} will, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘(It is) you^{-asws}!’ So, for that, he^{-asws} was his^{-saww} successor^{-asws}. The people stood up and they were saying to Abu Talib^{-asws}, ‘Obey your^{-as} son^{-asws}, for he^{-asws} had been made a governor over you^{-as}’.⁷⁸

وَ مِنْ تَارِيخِ الطَّبْرِيِّ فَأَحْجَمَ الْقَوْمُ فَقَالَ عَلِيٌّ أَنَا يَا نَبِيَّ اللَّهِ أَكُونُ وَ زِيرِكَ عَلَيْهِ فَأَخَذَ بِرَقَبَتِي ثُمَّ قَالَ هَذَا أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَ أَطِيعُوا

And from the book ‘Tareekh’ of Tabari – The people recoiled. Ali^{-asws} said: ‘I^{-asws} will, O Prophet^{-saww} of Allah^{-azwj}! I^{-asws} will become your^{-saww} Vizier upon it’. He^{-saww} grabbed my^{-asws} neck, then said: ‘This is my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you, therefore listen to him^{-asws} and obey!’

⁷⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 m

⁷⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 n

⁷⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 o

قَالَ فَقَامَ الْقَوْمُ يَضْحَكُونَ فَيَقُولُونَ لِأَبِي طَالِبٍ قَدْ أَمَرَ أَنْ تَسْمَعَ لِإِنِّكَ وَ تُطِيعَ.

He (the historian) said, 'The people stood up laughing (mocking), and they were saying to Abu Talib^{-asws}, 'He^{-saww} has ordered that you^{-as} listen to your^{-as} son^{-asws} and obey!'⁷⁹

و فِي رِوَايَةِ الْحَارِثِ بْنِ نَوْفَلٍ وَ أَبِي رَافِعٍ وَ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنْ عَلِيٍّ ع قُفِلْتُ أَنَا يَا رَسُولَ اللَّهِ قَالَ أَنْتَ وَ أَدْنَانِي إِلَيْهِ وَ تَقَلُّ فِي فِيَّ فَعَامُوا يَتَضَحَكُونَ وَ يَقُولُونَ بِئْسَ مَا حَبَا ابْنَ عَمِّهِ إِذِ اتَّبَعَهُ وَ صَدَّقَهُ.

And in a report of Al Haris Bin Nowfal, and Abu Rafie, and Abbad Bin Abdullah Al Asady,

'From Ali^{-asws}: 'I^{-asws} said: 'I^{-asws} will, O Rasool-Allah^{-saww}!' He^{-saww} said: 'You^{-asws}!', and he^{-saww} drew me^{-asws} closer to him^{-saww} and applied saliva in my^{-asws} mouth. They stood up laughing (mocking) and saying, 'Evil is how he^{-saww} loves the son^{-asws} of his^{-saww} uncle, when he^{-asws} follows him^{-saww} and ratifies him^{-saww}'⁸⁰

تَارِيخِ الطَّبْرِيِّ عَنْ رَبِيعَةَ بِنِ نَاجِدٍ أَنَّ رَجُلًا قَالَ لِعَلِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَ وَرِثْتَ ابْنَ عَمِّكَ دُونَ عَمِّكَ

(The book) 'Tareekh' of Al Tabari – From Rabie Bin Najid,

'A man said to Ali^{-asws}, 'O Amir Al-Momineen^{-asws}! Due to what you^{-asws} inherited the son^{-saww} of your^{-asws} uncle^{-as}, instead of your^{-asws} uncle (inheriting him^{-saww})?'

فَقَالَ ع بَعْدَ كَلَامٍ ذَكَرَ فِيهِ حَدِيثَ الدَّعْوَةِ فَلَمْ يَقُمْ إِلَيْهِ وَ كُنْتُ مِنْ أَصْغَرِ الْقَوْمِ قَالَ فَقَالَ اجْلِسْ ثُمَّ قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ أَقَوْمٌ إِلَيْهِ فَيَقُولُ لِي اجْلِسْ حَتَّى كَانَ فِي الثَّلَاثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي قَالَ فَبَدَّلَكَ وَرِثْتَ ابْنَ عَمِّي دُونَ عَمِّي.

He^{-asws} said after a speech, mentioning in it the Hadeeth of the invitation: 'But no one stood up to him^{-saww}, and I^{-asws} was from the youngest of the people. He^{-saww} said: 'Be seated!' Then he^{-saww} said that thrice, during all that I^{-asws} was standing to him^{-saww}, and he^{-saww} was saying to me^{-asws}: 'Be seated!', until it was during the third, he^{-asws} struck his^{-saww} hand upon my^{-asws} hand. Therefore, due to that, I^{-asws} inherited the son^{-saww} of my^{-asws} uncle^{-as}, instead of my^{-asws} uncle (inheriting him^{-saww})'⁸¹

و فِي حَدِيثِ أَبِي رَافِعٍ أَنَّهُ قَالَ قَالَ أَبُو بَكْرٍ لِلْعَبَّاسِ أَنْشُدْكَ اللَّهُ تَعَلَّمَ أَنَّ رَسُولَ اللَّهِ ص جَمَعَكُمْ وَ قَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّهُ لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا جَعَلَ لَهُ مِنْ أَهْلِهِ وَزَيْرًا وَ أَخَا وَ وَصِيًّا وَ خَلِيفَةً فِي أَهْلِهِ فَمَنْ يَثْمُ مِنْكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ وَزِيرِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِي فَبَايَعَهُ عَلِيٌّ عَلَى مَا شَرَطَ لَهُ.

And in a Hadeeth of Abu Rafie,

'Abu Bakr said to Al-Abbas, 'I adjure you of Allah^{-azwj}! Do you know that Rasool-Allah^{-saww} gathered you all and said: 'O Clan of Abdul Muttalib^{-asws}! Allah^{-azwj} did not Send any Prophet^{-as} except He^{-azwj} Made to be for him^{-as}, from his^{-as} family, a Vizier, and a brother, and a successor, and a caliph among his^{-as} family? So, who from you will stand up to pledge allegiance to me^{-saww} upon that he would be my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww}

⁷⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 p

⁸⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 q

⁸¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 r

inheritor, and my^{-saww} successor, and my^{-saww} caliph among my^{-saww} family? So, Ali^{-asws} pledge upon what had been stipulated to him^{-asws}?⁸²

24- فر، تفسیر فرات بن إبراهيم الحسینی بن محمد بن مُصعبِ البجليّ مُعْتَمِناً عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ أُنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ دَعَانِي رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُنذِرَ عَشِيرَتِي الْأَقْرَبِينَ فَصَفْتُ بِذَلِكَ ذَرْعاً وَ عَرَفْتُ أَنِّي مَتَى أَبَادْتُهُمْ بِهَذَا الْأَمْرِ أَرَى مِنْهُمْ مَا أَكْرَهُ

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Muhammad Bin Mus'ab Al Bajaly, transmitting,

‘From Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘When this Verse was Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{-saww} called me^{-asws} and said: ‘O Ali^{-asws}! Allah^{-azwj} has Commanded me^{-saww} to warn my^{-saww} near of kind, so prepare a meal of a forearm (of a sheep) and drink, when I^{-saww} begin the matter with them. I^{-saww} see from them what I^{-saww} dislike.

فَصَمْتُ حَتَّى جَاءَنِي جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ إِنْ لَا تَفْعَلْ مَا نُوِّمُ بِهِ يُعَذِّبُكَ رَبُّكَ فَاصْنَعْ لَنَا صَاعاً مِنْ طَعَامٍ وَ اجْعَلْ عَلَيْهِ رَجُلٍ شَاةٍ وَ امْلَأْ لَنَا عَسّاً مِنْ لَبَنٍ وَ اجْمَعْ لِي بَنِي عَبْدِ الْمُطَّلِبِ حَتَّى أُغْلِمَهُمْ وَ أَبْلِغَهُمْ مَا أَمَرْتُ بِهِ

I^{-saww} was silent until Jibraeel^{-as} came to me^{-saww} and said: ‘O Muhammad^{-saww}! You^{-saww}, if you^{-saww} do not do what you^{-saww} have been Commanded with, your^{-saww} Lord^{-azwj} will Punish you^{-saww}’. So, prepare found handfuls of food and make a leg of a sheep to be upon it, and fill up a jug of milk for us, and gather the Clan of Abdul Muttalib^{-asws} for me^{-saww} until I^{-saww} let them know and deliver to them what I^{-saww} have been Commanded with’.

فَفَعَلْتُ مَا أَمَرَنِي بِهِ ثُمَّ دَعَوْتُهُمْ لَهُ وَ هُمْ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا يَرِيدُونَ أَوْ يَنْفُصُونَ فِيهِمْ أَعْمَامُهُ أَبُو طَالِبٍ وَ حَمْزَةُ وَ الْعَبَّاسُ وَ أَبُو هَبٍ فَلَمَّا اجْتَمَعُوا إِلَيْهِ دَعَا بِالطَّعَامِ الَّتِي صَنَعْتُ لَهُمْ فَجِئْنَا بِهِ فَلَمَّا وَضَعْتُهُ تَنَاوَلَ رَسُولُ اللَّهِ جَذْرَةَ لَحْمٍ فَشَقَّهَا بِأَسْنَانِهِ ثُمَّ أَلْقَاهَا فِي نَوَاحِي الصَّخْفَةِ ثُمَّ قَالَ خُذُوا بِسْمِ اللَّهِ

I^{-asws} did what he^{-saww} had instructed me^{-asws} with, then I^{-asws} invited them to him^{-saww}, and on that day they were forty men, more or less, among them being their uncle^{-as} Abu Talib^{-asws}, and Hamza^{-asws}, and Al-Abbas, and Abu Lahab^{-la}. When they had gathered to him^{-saww}, he^{-saww} called for the meal which had been prepared for them and it was brought to us. When it was placed, Rasool-Allah^{-saww} took a morsel of meat and tore it with his^{-saww} teeth, then cast it in a corner of the tray, then said: ‘Take, in the Name of Allah^{-azwj}!’

فَأَكَلَ الْقَوْمُ حَتَّى مَا لَهُمْ بَشِيءٌ مِنْ حَاجَةٍ وَ لَا أَرَى إِلَّا مَوَاضِعَ أَيْدِيهِمْ وَ أَيْمُ الَّذِي نَفْسُ عَلِيِّ بِيَدِهِ إِنْ كَانَ الرَّجُلُ الْوَاحِدُ مِنْهُمْ لَيَأْكُلُ مِثْلَ مَا قَدَّمْتُ لِمَجْمَعِهِمْ

The people ate until there was no need for them of anything and I^{-asws} could not see except the place of their hands, and I^{-asws} swear the One^{-azwj} in Whose Hand is my^{-asws} soul, even though one man from them could have eaten the like of what had been advanced to all of them.

ثُمَّ قَالَ اسْتَقِ الْقَوْمَ فَجِئْتُهُمْ بِذَلِكَ الْعَسِ فَشَرِبُوا مِنْهُ حَتَّى رَوُّوا جَمِيعاً وَ أَيْمُ اللَّهِ إِنْ كَانَ الرَّجُلُ الْوَاحِدُ مِنْهُمْ يَشْرَبُ مِثْلَهُ

⁸² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 s

Then he^{-saww} said: 'Quench the people!' So, I^{-asws} came with that jug, and they drank from it until they were all saturated, and I^{-asws} swear by Allah^{-azwj}, and even though one man from them could have drunk the like of it.

فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُكَلِّمَهُمْ بَدَرَهُمْ أَبُو هَبِّبٍ إِلَى الْكَلَامِ فَقَالَ لَهْدًا مَا سَحَرْتُمْ صَاحِبِكُمْ فَتَفَرَّقَ الْقَوْمُ وَ لَمْ يُكَلِّمَهُمُ النَّبِيُّ ص فَقَالَ الْعَدَا يَا عَلِيُّ إِنَّ هَذَا الرَّجُلَ قَدْ سَبَّحَنِي إِلَى مَا سَمِعْتَ فَتَفَرَّقَ الْقَوْمُ قَبْلَ أَنْ أُكَلِّمَهُمْ فَأَعِدَّ لَنَا مِنَ الطَّعَامِ مِثْلَ مَا صَنَعْتَ ثُمَّ اجْمَعُهُمْ لِي

When Rasool-Allah^{-saww} wanted to speak to them, Abu Lahab^{-la} rushed them to the speech. He^{-la} said, 'It is the limit of what your companion^{-saww} has bewitched you!' The people dispersed and the Prophet^{-saww} could not speak to them. He^{-saww} said the next morning: 'O Ali^{-asws}! This man^{-la} had preceded me^{-saww} to what you^{-asws} heard, and the people dispersed before I^{-saww} could speak to them. So, prepare for us the meal like what you^{-asws} had prepared, then gather them to me^{-saww}'.

فَفَعَلْتُ ثُمَّ جَمَعْتُهُمْ لَهُ ثُمَّ دَعَا بِالطَّعَامِ فَفَرَّغْتُهُ لَهُمْ فَفَعَلَ كَمَا فَعَلَ بِالْأَمْسِ وَ أَكَلُوا حَتَّى مَا لَهُمْ بِشَيْءٍ مِنْ حَاجَةٍ ثُمَّ قَالَ اسْقِهِمْ فَأَتَيْتُهُمْ بِذَلِكَ الْعَسِ فَشَرِبُوا حَتَّى رَوُّوا مِنْهُ جَمِيعًا ثُمَّ تَكَلَّمَ رَسُولُ اللَّهِ ص

I^{-asws} did so, then gathered them to him^{-saww}. Then he^{-saww} called for the meal and drew it closer to them. He^{-saww} did like what he^{-saww} had done the day before, and they ate until there was no need for them for anything. Then he^{-saww} said: 'Quench them!' So, I^{-asws} followed them up with that jug, and they drank until there were saturated from it. Then Rasool-Allah^{-saww} spoke.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي وَ اللَّهُ مَا أَعْلَمُ شَابًا فِي الْعَرَبِ جَاءَ قَوْمَهُ بِأَفْضَلٍ مِمَّا جِئْتُمْ بِهِ إِنِّي قَدْ جِئْتُكُمْ بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ وَ قَدْ أَمَرَنِي اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ أَدْعُوَكُمْ فَأَيُّكُمْ يُؤَارِئُنِي عَلَى أَمْرِي عَلَى أَنْ يَكُونَ أَحِي وَ وَصِيي وَ خَلِيفَتِي فِيكُمْ فَأَخْجَمُ الْقَوْمَ عَنْهَا جَمِيعًا

He^{-saww} said: 'O Clan of Abdul Muttalib^{-asws}! By Allah^{-azwj}, I^{-saww} do not know of any youth from the Arabs who had come to his people with anything superior to what I^{-saww} have come to you all with. I^{-saww} have come to you with news of the world and the Hereafter; and Allah^{-azwj} Blessed and Exalted has Commanded me^{-saww} to call you all. So, which one of you would support me^{-saww} upon my^{-saww} matter, upon that he would be my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you all?' The people recoiled from it, all of them.

قَالَ قُلْتُ وَ إِنِّي لَأَحَدُهُمْ سِنًا وَ أَرْضُهُمْ عَيْنًا وَ أَغْظَمُهُمْ بَطْنًا وَ أَحْمَشُهُمْ سَاقًا قُلْتُ أَنَا يَا نَبِيَّ اللَّهِ أَحُونُ وَ زِيرِكُ عَلَيْهِ فَأَحَدَ بِرَبَّتِي ثُمَّ قَالَ هَذَا أَحِي وَ وَصِيي وَ خَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَ أَطِيعُوا

He^{-asws} said: 'I^{-asws} said, and I^{-asws} was youngest of them in age, and warmest of them in eyes, and largest of them in wisdom, and thinnest of them in legs, I^{-asws} said: 'I^{-asws} will, O Prophet^{-saww} of Allah^{-azwj}! I^{-asws} shall be your^{-saww} Vizier upon it'. He^{-saww} grabbed my^{-asws} neck, then said: 'This is my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you, therefore listen to him^{-asws} and obey!'

فَقَامَ الْقَوْمُ يَضْحَكُونَ وَ يَقُولُونَ لِأَبِي طَالِبٍ قَدْ أَمَرَكَ أَنْ تَسْمَعَ لِعَلِيٍّ وَ تُطِيعَ.

The people stood up laughing and saying to Abu Talib^{-asws}, ‘He^{-saww} has ordered you^{-as} to listen to Ali^{-asws} and obey!’⁸³

25- فر، تفسير فرات بن إبراهيم أبو القاسم العلوي مُعْتَمَداً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ السَّابِقُونَ السَّابِقُونَ أَوْلِيكَ الْمُقَرَّبُونَ قَالَ سَابِقُ هَذِهِ الْأُمَّةِ أَمِيرُ الْمُؤْمِنِينَ.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting,

‘From Ibn Abbas regarding His^{-azwj} Words: **And the foremost are the foremost [56:10]**, he said, ‘The foremost of this community is Amir Al-Momineen^{-asws}’.⁸⁴

26- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مُعْتَمَداً عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى ثَلَاثَةٌ مِنَ الْأَوْلِيَيْنِ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ قَالَ ثَلَاثَةٌ مِنَ الْأَوْلِيَيْنِ ابْنُ آدَمَ الْمُقْتُولُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ حَبِيبُ النَّجَّارِ مُؤْمِنُ آلِ يَاسِينَ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **A group from the former ones [56:39] And a group from the latter ones [56:40]**. He^{-asws} said: ‘A group from the former ones – the killed son of Adam^{-as}, and the Momin of people of Pharaoh^{-la}, and Habeeb the carpenter, and Momin of the people of Yaseen; and a group from the latter ones is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}’.⁸⁵

27- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عِيْسَى اللَّيْهَقَانُ مُعْتَمَداً عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُهُ تَعَالَى رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ قَالَ هُمْ ثَلَاثَةٌ نَفَرٍ مُؤْمِنُ آلِ فِرْعَوْنَ وَ حَبِيبُ النَّجَّارِ صَاحِبُ مَدِينَةِ الْأَنْطَاكِيَّةِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa al Dahqan, transmitting,

‘From Ibn Abbas who said regarding Words of the Exalted: **‘Our Lord! Forgive us and our brethren who preceded us with the Eman, [59:10]**, he said, ‘They are three persons – Momin of people of Pharaoh^{-la}, and Habeeb the carpenter, governor of the city of Antioch, and Ali^{-asws} Bin Abu Talib^{-asws}’.⁸⁶

28- ماء، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُفْدَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ هَذَا كِتَابُ جَدِّي عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ فَقَرَأْتُ فِيهِ أَخْبَرَنِي عَلِيُّ بْنُ مُوسَى أَبُو الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا أَوَّلُ مَنْ أَسْلَمَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ubeydullah Bin Ali who said, ‘This is a book of my grandfather Ubeydullah Bin Ali, and I read in it,

‘I was informed by Ali^{-asws} Bin Musa Abu Al-Hassan^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Ja’far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Ali^{-asws} is the first one to be a Muslim’.⁸⁷

⁸³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 24

⁸⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 25

⁸⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 26

⁸⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 27

⁸⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 28

29- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد العزيز عن علي بن محمد بن سليمان عن أبيه عن محمد بن عون بن عبد الله بن الحارث عن أبيه عن ابن عباس في هذه الآية و له أسلم من في السماوات و الأرض طوعاً و كرهاً قال أسلمت الملائكة في السماوات و المؤمنون في الأرض طوعاً أوهم و سابعهم من هذه الأمة علي بن أبي طالب ع و لكل أمة سابق كرهاً.

(The book) 'Al Amaali' of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdul Aziz, from Ali Bin Muhammad Bin Suleyman, from his father, from Muhammad Bin Awn Bin Abdullah Bin Al Haris, from his father,

'From Ibn Abbas regarding this Verse, **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**. He said, 'The Angels submitted in the skies, and the Momineen (did so) in the earth willingly, and from this community, Ali^{-asws} Bin Abu Talib^{-asws} preceded them, and for every community there is a preceding one.

و أسلم المنافقون كرهاً و كان علي بن أبي طالب ع أول الأمة إسلاماً و أوهم من رسول الله للمشركين قتالاً و قاتل من بعده المنافقين و من أسلم كرهاً.

And the hypocrites submitting unwillingly, and Ali^{-asws} Bin Abu Talib^{-asws} was the first of the community in being a Muslim, and its first from Rasool-Allah^{-saww} to battle the Polytheists, and he^{-asws} fought the hypocrites from after him^{-saww} and the ones who had submitted unwillingly".⁸⁸

30- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن علي بن نعمان عن ابن مسكان عن عبد الرحيم الفصير عن أبي جعفر ع قال قال رسول الله ص إن أمتي عرضت علي عند الميثاق و كان أول من آمن بي و صدقتني علي ع و كان أول من آمن بي و صدقتني حين بعثت فهو الصديق الأكبر.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Numan, from Ibn Muskan, from Abdul Raheem,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community was presented unto me^{-saww} during the Covenant, and the first one to believe in me^{-saww} and ratify me^{-saww} was Ali^{-asws}, and he^{-asws} was the first one to believe in me^{-saww}, and ratify me^{-saww} when I^{-saww} was Sent. Thus he^{-asws} is the greatest truthful (ratifier)".⁸⁹

31- شا، الإرشاد أبو حفص عمر بن محمد الصيرفي عن محمد بن أبي النجج عن أحمد بن القاسم عن سهل بن صالح عن عباد بن عبد الصمد عن أنس بن مالك قال قال رسول الله ص صلت الملائكة علي و علي علي سبع سنين و ذلك أنه لم يرفع إلى السماء شهادة أن لا إله إلا الله و أبي محمد رسول الله إلا مي و من علي.

(The book) 'Al Irshad' – Abu Hafs Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Abu Al Salj, from Ahmad Bin Al Qasim, from Sahl Bin Salih, from Abbad Bin Abul Samad, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'The Angels sent Salawaat upon me^{-asws} and upon Ali^{-asws} Bin Abu Talib^{-asws} for seven years, and that is because the testimony that there is no god except Allah^{-azwj}

⁸⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 29

⁸⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 30

and that I^{-saww} Muhammad^{-saww} am Rasool^{-saww} of Allah^{-azwj}, had not been raised to the sky except from me^{-saww} and from Ali^{-asws}”⁹⁰

32- شأ، الإرشاد بالإسناد عن أحمد بن القاسم عن إسحاق عن نوح بن قيس عن سليمان بن علي الهاشمي قال سمعت معاذة العدوية تقول سمعت علي بن أبي طالب ع يقول على منبر البصرة أنا الصديق الأكبر أمنت قبل أن يؤمن أبو بكر وأسلمت قبل أن يسلم.

(The book) ‘Al Irshad’ – By the chain from Ahmad Bin Al Qasim, from Is’haq, from Nuh Bin Qays, from Suleyman Bin Ali Al Hashimi who said, ‘I heard Muazah Al Adawiya saying,

‘I heard Ali^{-asws} Bin Abu Talib^{-asws} saying upon the pulpit of Al-Basra: ‘I^{-asws} am the greatest truthful. I believed before Abu Bakr believed, and I became a Muslims before he became a Muslim’⁹¹

33- شف، كشف اليقين أحمد بن مازويه من كتابه عن أحمد بن محمد بن عاصم عن عمران بن عبد الرحيم عن عبد السلام بن صالح عن علي بن هاشم بن البريد عن محمد بن عبد الله بن عبيد الله بن أبي رافع عن أبيه عن جده عن أبي دَرِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ النَّبِيَّ يَقُولُ لِعَلِيٍّ ع أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ أَنْتَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ أَنْتَ الصِّدِّيقُ الْكَبِيرُ وَ أَنْتَ الْفَارُوقُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ أَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمَةَ.

(The book) ‘Kashaf Al Yaqeen’ – Ahmad Bin Mardawayh from his book, from Ahmad Bin Muhammad Bin Aasim, from Imran Bin Abdul Raheem, from Abdul Salam Bin Salih, from Ali Bin Hashim Bin Bareed, from Muhammad Bin Abdullah Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather,

‘From Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased from him^{-ra}, said, ‘I heard the Prophet^{-saww} saying to Ali^{-asws}: ‘You^{-asws} are the first one to believe in me^{-saww} and ratify me^{-saww}, and you^{-asws} will be the first one to shake my^{-saww} hand on the Day of Qiyamah, and you^{-asws} are the greatest truthful, and you^{-asws} are the distinguisher who distinguishes between the truth and the falsehood, and you^{-asws} are leader of the Momineen and the wealth is leader of the oppressors’⁹²

34- شف، كشف اليقين من كتاب المناقب لمحمد بن يوسف الفراء عن محمد بن علي المقرئ عن الحسين بن الحسن عن علي بن هاشم مثله و فيه و المال يعسوب الكفار.

(The book) ‘Kashf Al Yaqeen’, from the book ‘Al Manaqib’ of Muhammad Bin Yusuf Al Fara’a, from Muhammad Bin Ali Al Muqry, from Al-Husayn Bin Al-Hassan Bin Ali Bin Hashim – similar to it, and in it: ‘And the wealth is leader of the Kafirs’⁹³

شف، كشف اليقين من كتاب عتيق في المناقب عن الحكم بن سليمان عن علي بن هاشم مثله و فيه المال يعسوب الكافرين.

(The book ‘Kashaf Al Yaqeen’, from the book of Ateeq in ‘Al Manaqeeb’, from Al Hakam Bin Suleyman, from Ali Bin Hashim – similar to it, and in it is, ‘The wealth is leader of the Kafirs’⁹⁴

⁹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 31

⁹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 32

⁹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 33

⁹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 34 a

⁹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 34 b

35- قب، المناقب لابن شهر آشوب: استفاضت الرواية أن أول من أسلم علي ثم خديجة ثم جعفر ثم زيد ثم أبو ذر ثم عمرو بن عبسة السلمي ثم خالد بن سعيد بن العاص ثم سمية أم عمار ثم عبيدة بن الحارث ثم حمزة ثم خباب بن الأرت ثم سلمان ثم المقداد ثم عمار ثم عبد الله بن مسعود في جماعة

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'The reports are excessive that the first one to become a Muslim was Ali^{-asws}, then (Syeda) Khadeeja^{-asws}, then Ja'far^{-asws}, then Zayd, then Abu Zarr^{-ra}, then Amro Bin Anbasa Al-Salamy, then Khalid Bin Saeed Bin Al-Aas, then Sumayya mother of Ammar, the Ubeyda Bin Al-Haris, then Hamza^{-asws}, then Khabbab Bin Al-Ars, then Salman^{-ra}, then Al-Miqdad^{-ra}, then Ammar^{-ra}, the Abdullah Bin Masoud among that group.

ثم أبو بكر و عثمان و طلحة و الزبير و سعد بن أبي وقاص و عبد الرحمن بن عوف و سعيد بن زيد و صهيب و بلال تاريخ الطبري إن عمر أسلم بعد خمسة و أربعين رجلا و إحدى و عشرين امرأة

Then Abu Bakr, and Usman, and Talha, an Al-Zubeyr, and Sa'ad Bin Abu Waqas, and Abdul Rahman Bin Awf, and Saeed Bin Zayd, and Saheyb, and Bilal. In the history of Al-Tabari, Umar became Muslim after forty-five men and twenty-one women".⁹⁵ (This is not a Hadith)

أنساب الصحابة عن الطبري التاريخي و المعارف عن القتيبي إن أول من أسلم خديجة ثم علي ثم زيد ثم أبو بكر.

The list of the companions from the history of Al-Tabari, and Al-Ma'arif, from Al-Qataby, 'The first one to be Muslims was Khadeeja^{-asws}, then Ali^{-asws}, then Zayd, then Abu Bakr.⁹⁶ (This is not a Hadith)

روى أبو ذرعة الدمشقي و أبو إسحاق الثعلبي في كتابيهما أنه قال أبو بكر يا أسفى على ساعة تقدمني فيها علي بن أبي طالب ع فلو سبقته لكان لي سابقة الإسلام.

It is reported by Abu Zar'a and Abu Is'haq Al-Sa'alby in their books, 'Abu Bakr said, 'O my regret upon the time in which Ali Bin Abu Talib^{-asws} preceded me. Had I preceded him^{-asws}, it would have been a precedence for me to Al-Islam (to pride)".⁹⁷ (This is not a Hadith)

تاريخ الطبري فتادة عن سالم بن أبي الجعد عن محمد بن سعد بن أبي وقاص قال: قلت لأبي أكان أبو بكر أولكم إسلاماً فقال لا و لقد أسلم قبله أكثر من خمسين رجلاً و لكن كان أفضلنا إسلاماً.

Tareekh of Al Tabari – Qatada, from Salim Bin Abu Al Ja'ad, from Muhammad Bin Sa'ad Bin Abu Waqas who said,

'I said to my father, 'Wasn't Abu Bakr the first of you all to Islam?' He said, 'No, and more than fifty Muslims had become Muslims before him, but he as our superior in Islam".⁹⁸ (This is not a Hadith)

⁹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 a

⁹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 b

⁹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 c

⁹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 d

وَقَالَ عَثْمَانُ لِأَمِيرِ الْمُؤْمِنِينَ عِ إِنَّكَ إِنْ تَرَبَّصْتَ بِي فَقَدْ تَرَبَّصْتَ بِمَنْ هُوَ خَيْرٌ مِنِّي وَ مِنْكَ قَالَ وَ مَنْ هُوَ خَيْرٌ مِنِّي قَالَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَ كَذَبْتَ أَنَا خَيْرٌ مِنكَ وَ مِنْهُمَا عَبَدْتُ اللَّهَ قَبْلَكُمْ وَ عَبَدْتُهُ بَعْدَكُمْ.

And Usman said to Amir Al-Momineen^{-asws}, ‘You^{-asws}, if you^{-asws} are waiting for me, so you had waited for the ones who were better than me and you^{-asws}’. He^{-asws} said: ‘And who is better than me^{-asws}?’ He said, ‘Abu Bakr and Umar’. He^{-asws} said: ‘You are lying! I^{-asws} am better than you and them both. I^{-asws} worshipped Allah^{-azwj} before you all and will worship Him^{-azwj} after you’.⁹⁹

فَأَمَّا شِعْرُ حَسَّانَ بِأَنَّ أَبَا بَكْرٍ أَوَّلُ مَنْ أَسْلَمَ فَهُوَ شَاعِرٌ وَ عِنَادُهُ لِعَلِيِّ ظَاهِرٌ وَ أَمَّا رِوَايَةُ أَبِي هُرَيْرَةَ فَهُوَ مِنَ الْخَازِلِيِّينَ وَ قَدْ ضَرَبَهُ عُمَرُ بِالذَّرَّةِ لِكَثْرَةِ رِوَايَتِهِ وَ قَالَ إِنَّهُ كَذُوبٌ وَ أَمَّا رِوَايَةُ إِبْرَاهِيمَ النَّحْعِيِّ فَإِنَّهُ نَاصِبِيٌّ جِدًّا تَخَلَّفَ عَنِ الْحُسَيْنِ ع وَ حَرَجَ مَعَ ابْنِ الْأَشْعَثِ فِي جَيْشِ عُيَيْدِ اللَّهِ بْنِ زِيَادٍ إِلَى خُرَّاسَانَ وَ كَانَ يَقُولُ لَا خَيْرَ إِلَّا فِي النَّبِيِّ الصُّلْبِ وَ أَمَّا الرِّوَايَاتُ فِي أَنَّ عَلِيًّا أَوَّلَ النَّاسِ إِسْلَامًا فَقَدْ صُنِّفَ فِيهِ كُتُبٌ مِنْهَا

As for the poem of Hasaan (Bin Sabit) that Abu Bakr is the first one to be Muslim, so he is a poet and his enmity towards Ali^{-asws} is apparent. And as for the report of Abu Hureyra, he is from the abandoners (of Ali^{-asws}), and Umar had hit him with the whip due to the frequency of his reports and had said that he is lying. And as for the report of Ibrahim Al-Nakhaie, so he is a Nasibi (Hostile one), severely opposed about Al-Husayn^{-asws}, and he had gone out with Ibn Al-Ash’as in an army of Ubeydullah Bin Ziyad to Khorasan, and he was saying, ‘There is no good except in the solid Nabeez (drink). And as for the reports regarding that Ali^{-asws} is first in Islam, so books have been written regarding it, from it’.¹⁰⁰ (This is not a Hadith)

مَا رَوَاهُ السُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ السَّابِقُونَ السَّابِقُونَ أَوْلِيَّكَ الْمُؤْمِنُونَ فَقَالَ سَابِقِي هَذِهِ الْأُمَّةِ عَلِيٌّ بِنُ أَبِي طَالِبٍ.

What is reported by Al Sudy, from Ibn Malik, from Ibn Abbas,

‘Regarding His^{-azwj} Words: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**. He said, ‘The preceding one of this community is Ali^{-asws} Bin Abu Talib^{-asws}’.¹⁰¹

مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع سَبَقَ وَ اللَّهُ كُلَّ أَهْلِ الْإِيمَانِ إِلَى الْإِيمَانِ ثُمَّ قَالَ وَ السَّابِقُونَ كَذَلِكَ يَسْبِقُ الْعِبَادَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ.

Malik Bin Anas, from Abu Salih, from Ibn Abbas,

‘It was Revealed regarding Amir Al-Momineen^{-asws}. By Allah^{-azwj}! He^{-asws} preceded every people of Eman to the Eman’. Then he said, ‘And the foremost are like that. He^{-asws} will be foremost of the servants on the Day of Qiyamah to the Paradise’.¹⁰²

⁹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 e

¹⁰⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 f

¹⁰¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 g

¹⁰² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 h

كِتَابُ أَبِي بَكْرٍ الشَّيرَازِيِّ مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيِّ بْنِ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَ السَّابِقُونَ الْأَوَّلُونَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع سَبَقَ النَّاسَ كُلَّهُمْ بِالْإِيمَانِ وَ صَلَّى إِلَى الْقِبْلَتَيْنِ وَ بَايَعَ الْبَيْعَتَيْنِ بَيْعَةَ بَدْرٍ وَ بَيْعَةَ الرِّضْوَانِ وَ هَاجَرَ الْهَجْرَتَيْنِ مَعَ جَعْفَرٍ مِنْ مَكَّةَ إِلَى الْحَبَشَةِ وَ مِنَ الْحَبَشَةِ إِلَى الْمَدِينَةِ.

The book of Abu Bakr Al Shirazi – Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas who said,

‘And the foremost, the first ones [9:100], was Revealed regarding Amir Al-Momineen^{-asws}. He^{-asws} preceded the people, all of them, with the Eman, and he^{-asws} prayed Salat to two Qiblahs, and pledged two allegiances – allegiance of Badr and allegiance of the Pleasure (Hudaybiyya), and he^{-asws} emigrated two emigrations – with Ja’far^{-as} from Makkah to Ethiopia, and from Ethiopia to Al-Medina’.

و روي عن جماعة من المفسرين: أنها نزلت في علي ع: و قد ذكر في خمسة عشر كتابا فيما نزل في أمير المؤمنين بل في أكثر التفاسير: أنه ما أنزل الله تعالى في القرآن آية يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا و علي أميرها لأنه أول الناس إسلاما

And it has been reported from a group of the interpreters that it was Revealed regarding Ali^{-asws}. And it has been mentioned in fifteen books regarding what has been Revealed regarding Amir Al-Momineen^{-asws}, but in most Tafseers, ‘Allah^{-azwj} the Exalted has not Revealed in the Quran any Verse as: ‘O you those who believe!’, except and Ali^{-asws} is their commander’, because he^{-asws} is first of the people to be Muslim’.¹⁰³

النَّطَنْزِيُّ فِي الْخَصَائِصِ الْعُلَوِيَّةِ بِالإِسْنَادِ عَنْ إِبرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ الْمَأْمُونِ عَنِ الرَّشِيدِ عَنِ الْمُهَدَّبِيِّ عَنِ الْمَنْصُورِ عَنِ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا وَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا.

Al Natanzy in (the book) ‘Al Khasaaais Al Alawiya’ – By the chain from Ibrahim Bin Ismail, from Al Mamoun, from Al Rasheed, from Al Mahdy, from Al Mansour, from his grandfather, from Ibn Abbas who said,

‘I heard Umar Bin Al-Khattab saying, ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! You^{-asws} are first of the Muslims in Islam, and the first of the Momineen in Eman’.¹⁰⁴

أَبُو يُوسُفَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ التَّارِيخِ رَوَى السُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي.

Abu Yusuf Al Nasawy in (the books) ‘Al Ma’arifa’, and ‘Al Tareekh’ – It is reported by Al Sudy, from Abu Malik, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘Ali^{-asws} is the first one to believe in me^{-saww} and ratify me^{-saww}’.¹⁰⁵

أَبُو نُعَيْمٍ فِي حَلِيَّةِ الْأَوْلِيَاءِ وَ النَّطَنْزِيُّ فِي الْخَصَائِصِ بِالإِسْنَادِ عَنِ الْخُدْرِيِّ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع وَ ضَرَبَ يَدَهُ بَيْنَ كَتِفَيْهِ يَا عَلِيُّ سَبْعَ خِصَالٍ لَا يُحَاجُّكَ فِيهِنَّ أَحَدٌ يَوْمَ الْقِيَامَةِ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ بِاللَّهِ إِيمَانًا وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ وَ أَرْأَفُهُمْ بِالرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ وَ أَعْلَمُهُمْ بِالْقَضِيَّةِ وَ أَعْظَمُهُمْ مَرِيَّةً يَوْمَ الْقِيَامَةِ.

Abu Nueym in (the book) ‘Al Hilyat Al Awliya’, and Al Natanzy in (the book) ‘Al Khasaaais’, by the chain from Al Khudri,

¹⁰³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 i

¹⁰⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 j

¹⁰⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 k

‘The Prophet^{-saww} said to Ali^{-asws} and struck his^{-saww} hand between his^{-asws} shoulders: ‘O Ali^{-asws}! There are seven qualities you^{-asws} cannot be argued with by anyone regarding these on the Day of Qiyamah. You^{-asws} are first of the believers in Allah^{-azwj} in Eman, and most loyal of them with the Pact of Allah^{-azwj}, and straightest of them with the Command of Allah^{-azwj}, and kindest of them with the citizens, and fairest of them with the distribution, and most learned of them with the judging, and mightiest of them in privileges on the Day of Qiyamah’’.¹⁰⁶

أَرْبَعِينَ الْخَطِيبِ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَ فَضَائِلُ أَحْمَدَ وَ كَشْفُ الثَّغَلِيِّ بِإِسْنَادِهِمْ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ قَالَ النَّبِيُّ ص إِنَّ سُبْحَانَ الْأُمَّةِ ثَلَاثَةٌ لَمْ يَكْفُرُوا طَرْفَةَ عَيْنٍ عَلَيَّ بِنِ أَبِي طَالِبٍ وَ صَاحِبِ يَاسِينَ وَ مُؤْمِنِ آلِ فِرْعَوْنَ فَهُمْ الصِّدِّيقُونَ وَ عَلَيٌّ أَفْضَلُهُمْ.

(The book) ‘Al Arbaeen’ of Al Khateeb, by his chain from Mujahid, from Ibn Abbas, and (the book) ‘Fazaail’ of Ahmad, and (the book) ‘Kashaf’ of Sa’alby, by their chains to Abdul Rahman Bin Abu Layli, from his father who both said,

‘The Prophet^{-saww} said: ‘The preceding ones of the community are three, not having committed Kufr for the blink of an eye – Ali^{-asws} Bin Abu Talib^{-asws}, and companion of Yaseen, and Momin of people of Pharaoh^{-la}. They are the truthful and Ali^{-asws} is their superior’’.¹⁰⁷

فِرْدَوْسُ الدَّلِيمِيِّ قَالَ أَبُو بَكْرٍ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ هُمَا مِنْ هَذِهِ الْأُمَّةِ.

(The book) ‘Firdows’ of Al-Daylami – Abu Bakr said, ‘Rasool-Allah^{-saww} said: ‘**A group from the former ones [56:39] And a group from the latter ones [56:40]** are both from this community’’.¹⁰⁸

مُحَمَّدُ بْنُ فُرَاتٍ عَنِ الصَّادِقِ ع فِي هَذِهِ آيَةِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ابْنُ آدَمَ الْمُقْتُولُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ قَلِيلٌ مِنَ الْآخِرِينَ عَلَيٌّ بِنِ أَبِي طَالِبٍ.

Muhammad Bin Furaat,

‘From Al-Sadiq^{-asws} regarding this Verse: **A group from the former ones [56:39]** : ‘The killed son of Adam^{-as}, and Momin of people of Pharaoh^{-la}, **And a group from the latter ones [56:40]** – Ali^{-asws} Bin Abu Talib^{-asws}’’.¹⁰⁹

شَرَفُ النَّبِيِّ عَنِ الْحَزْكَوَشِيِّ أَنَّهُ أَخَذَ النَّبِيُّ ص بِيَدِ عَلِيٍّ ع فَقَالَ أَلَا إِنَّ هَذَا أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هَذَا الصِّدِّيقُ الْأَكْبَرُ وَ هَذَا فَارُوقُ هَذِهِ الْأُمَّةِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هَذَا يَعْسُوبُ الْمُسْلِمِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمِينَ.

(The book) ‘Sharaf Al-Nabi^{-saww}’ – From Al-Kharkowshi - ‘The Prophet^{-saww} held a hand of Ali^{-asws} and said: ‘Indeed! This will be the first one to shake my^{-saww} hand on the Day of Qiyamah, and this is the greatest truthful, and this is the distinguisher of this community distinguishing between the truth and the falsehood, and this is leader of the Muslims and wealth is leader of the unjust ones!’’¹¹⁰

¹⁰⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 l

¹⁰⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 m

¹⁰⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 n

¹⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 o

¹¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 p

جامع الترمذی و إبانة العکبری و تاريخي [تاريخاً] الخطيب و الطبري أنه قال زيد بن أرقم و عليم الكندي أول من أسلم علي بن أبي طالب.

(The books) 'Jamie' of Al Tirmizi, and 'Ibanah' of Al Akbari, and 'Tareekh' of Al Khateed and Al Tabari – Zayd Bin Arqam and Uleyam Al Kindi said, 'The first one to be Muslim is Ali^{-asws} Bin Abu Talib^{-asws}'.¹¹¹

محمد بن سعد في كتاب الطبقات و أحمد في المسند قال ابن عباس أول من أسلم بعد خديجة علي.

Muhammad Bin Sa'ad in the book 'Al Tabaqaat', and Ahmad in 'Al Musnad' – Ibn Abbas said, 'The first one to be Muslim after (Syeda) Khadeeja^{-asws} was Ali^{-asws}'.¹¹²

تاريخ الطبري و أربعين الخوارزمي قال محمد بن إسحاق: أول ذكر آمن برسول الله ص و صلى معه و صدقه بما جاء من عند الله علي.

(The books) 'Tareekh' of Al Tabari, and 'Arbaeen' of Al Khawarizmi – Muhammad Bin Is'haq said, 'The first male to believe in Rasool-Allah^{-sawww}, and pray Salat with him^{-sawww}, and ratify him^{-sawww} with what he^{-sawww} had come with from the Presence of Allah^{-azwj}, was Ali^{-asws}'.¹¹³

مروان و عبد الرحمن التميمي قالوا مكث الإسلام سبع سنين ليس فيه إلا ثلاثة رسول الله و خديجة و علي.

Marwan and Abdul Rahman Al Tameemi both said, 'Al-Islam remained for seven years, there wasn't anyone in it except three – Rasool-Allah^{-sawww}, and (Syeda) Khadeeja^{-asws} and Ali^{-asws}'.¹¹⁴

فضائل الصحابة عن العکبري و أحمد بن حنبل قال عبادة بن عبد الله قال علي أسلمت قبل الناس بسبع سنين.

(The book) 'Fazaail Al Sahaba' – From Al-Akbari, and Ahmad Bin Hanbal, 'Abbad Bin Abdullah said, 'Ali^{-asws} said: 'I^{-asws} became Muslim before the people did by seven years'.¹¹⁵

كتاب ابن مردويه الأصفهاني و المظفر السمعاني و أمالي سهل بن عبد الله المروزي عن أبي ذر و أنس و اللفظ لأبي ذر أنه قال النبي ص إن الملائكة صلت علي و علي علي سبع سنين قبل أن يسلم بشر.

The book of Ibn Mardawayh Al Asfahani, and Al Muzaffar Al Sam'any, and 'Amaali' of Sahl Bin Abdullah Al Marouzy, from Abu Zarr^{-ra}, and Anas (well-known fabricator), and the wordings are of Abu Zarr^{-ra}, 'The Prophet^{-sawww} said: 'The Angels sent Salawaat upon me^{-asws} and upon Ali^{-asws} for seven years before any mortal had become a Muslim'.¹¹⁶

تاريخ بغداد و الرسالة القوامية و مسند الموصلي و خصائص النطنزي أنه قال حبة العري قال علي ع بعث النبي ص يوم الإثنين و أسلمت يوم الثلاثاء.

(The books) 'Tareekh Baghdad', and 'Al Risalah' of Al Qiwamiya, and 'Musnad' of Al Mowsily, and 'Khasaais' of Al Natanzy – Habbat al Urny said, 'Ali^{-asws} said: 'The Prophet^{-sawww} was Sent on the day Monday, and I^{-asws} became Muslim on the day of Tuesday'.¹¹⁷

¹¹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 q

¹¹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 r

¹¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 s

¹¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 t

¹¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 u

¹¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 v

¹¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 w

تَارِيخِ الطَّبَرِيِّ وَ تَفْسِيرِ التَّلْغِييِّ أَنَّهُ قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَ أَبُو حَازِمِ الْمَدِينِيُّ وَ مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيُّ وَ قَتَادَةُ وَ مُجَاهِدٌ وَ ابْنُ عَبَّاسٍ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ زَيْدُ بْنُ أَرْقَمٍ وَ عَمْرُو بْنُ مَرْثَةَ وَ شُعْبَةُ بْنُ الْحَجَّاجِ عَلِيٌّ أَوَّلُ مَنْ أَسْلَمَ.

(The books) ‘Tareekh’ of Al Tabari, and Tafseer of Al Sa’alby – Muhammad Bin Al Munkadir, and Rabie Bin Abu Abdul Rahman, and Abu Jazim Al Madany, and Muhammad Bin Al Saib Al Kalby, and Qatadah, and Mujahid, and Ibn Abbas, and Jabir Bin Abdullah, and Zayd Bin Arqam, and Amro Bin Murrah, and Sho’ba Bin Al Hajjaj, ‘Ali^{-asws} is the first one to be Muslim”.¹¹⁸

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع

صَدَّقْتُهُ وَ جَمِيعِ النَّاسِ فِي مُهْمٍ - مِنَ الصَّلَاةِ وَ الْإِشْرَاكِ وَ النَّكَدِ-

And Amir Al-Momineen^{-asws} said (prosed): ‘I^{-asws} ratified him^{-saww} while entirety of the people were immersed in the straying, and the association (Shirk), and the little good’.¹¹⁹

قَوْلُهُ ص إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ لَوْ كَانَ لَكُنْتُهُ.

His^{-saww} words: ‘Except, surely there will be no Prophet^{-as} after me^{-saww}, and if there had been, you^{-asws} would have been him’.¹²⁰

تَفْسِيرُ قَتَادَةَ وَ كِتَابُ الشَّيْخِ الرَّازِيِّ رَوَى ابْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَ اللَّهُ مَا مِنْ عَبْدٍ آمَنَ بِاللَّهِ إِلَّا وَ قَدْ عَبَدَ الصَّنَمَ فَقَالَ وَ هُوَ الْعُفُورُ لِمَنْ تَابَ مِنْ عِبَادَةِ الْأَصْنَامِ إِلَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ آمَنَ بِاللَّهِ مِنْ غَيْرِ أَنْ يَكُونَ عَبْدَ صَنَمًا

Tafseer of Qatadah and the book of Al Shirazi – It is reported by Ibn Jubeyr, from Ibn Abbas who said,

‘By Allah^{-azwj}! There is no servant who believed in Allah^{-azwj} except and he had worshipped the idol, and He^{-azwj} is the Forgiving to the one from His^{-azwj} worshipping the idols and repents, except Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} believed in Allah^{-azwj} from without having worshipped any idol.

فَذَلِكَ قَوْلُهُ وَ هُوَ الْعُفُورُ الْوُدُودُ يَعْنِي الْمَجْبَبَ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِذْ آمَنَ بِهِ مِنْ غَيْرِ شِرْكَ.

That is His^{-azwj} Word: **And He is the Forgiving, the Loving [85:14]** – meaning Loving to Ali^{-asws} Bin Abu Talib^{-asws} when he^{-asws} believed in Him^{-azwj} from without having committed Shirk’.¹²¹

سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ الَّذِينَ آمَنُوا يَا مُحَمَّدُ الَّذِينَ صَدَّقُوا بِالتَّوْحِيدِ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أَيْ وَ لَمْ يَخْلُطُوا نَظِيرَهَا لَمْ تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ يَعْنِي الشِّرْكَ لِقَوْلِهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Sufyan Al Sowri, from Mansour, from Mujahid, from Ibn Abbas,

‘Regarding His^{-azwj} Words: **Those who are believing** – O Muhammad^{-saww}! Those who are ratifying you^{-asws} with the Tawheed (Oneness), he^{-asws} is Amir Al-Momineen^{-asws}, **and are not**

¹¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 x

¹¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 y

¹²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z

¹²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z a

mixing their Eman with injustice. [6:82] – i.e., and they are not mixing with its peer, **Why are you clothing the Truth with the falsehood [3:71]** – meaning the Shirk, due to His^{-azwj} Words: **surely, the association (Shirk) is a gross injustice [31:13]**’.

قَالَ ابْنُ عَبَّاسٍ وَاللَّهِ مَا مِنْ أَحَدٍ إِلَّا أَسْلَمَ بَعْدَ شِرْكِهِ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ أَوْلِيكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ يَعْنِي عَلِيًّا.

Ibn Abbas said, ‘By Allah^{-azwj}! There is no one except he became Muslim after having committed Shirk, apart from Amir Al-Momineen^{-asws}, **They, for them is the security, and they are the Guided ones’ [6:82]** – meaning Ali^{-asws}’.¹²²

الْكَافِي أَبُو بصيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَكْثَرًا قَالَ إِنَّ النَّاسَ لَمَّا كَذَّبُوا رَسُولَ اللَّهِ صَ هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِحَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ يَقُولُهُ قَتُولٌ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ثُمَّ بَدَأَ لَهُ فَرَحَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ صَ وَ ذَكَّرَ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ.

(The book) ‘Al Kafi’ – Abu Baseer,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} they^{-asws} both said: ‘When the people belied Rasool-Allah^{-saww}, Allah^{-azwj} Blessed and Exalted Decided to Destroy the people of the earth except for Ali^{-asws} and no one else, by His^{-azwj} Statement: **So turn away from them, for you are not with a blame [51:54]**. Then Changed (His^{-azwj} Decision) for them, so He^{-azwj} was Merciful to the Momineen. Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**’.¹²³

وَ قَدْ رَوَى الْمُخَالِفُ وَ الْمُؤَلِّفُ عَنْ طُرُقٍ مُخْتَلِفَةٍ مِنْهَا عَنْ أَبِي صَبْرَةَ وَ مَصْفُوقَةَ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ الْحَطَّابِ عَنِ النَّبِيِّ صَ قَالَ: لَوْ وُزِنَ إِيمَانُ عَلِيٍّ بِإِيمَانِ أُمَّتِي وَ فِي رِوَايَةٍ وَ إِيمَانُ أُمَّتِي لَرَجَحَ إِيمَانُ عَلِيٍّ عَلَى إِيمَانِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

And it has been reported by the adversaries and the compilers, from different ways, from it is from Abu Sabrah and Maslaqa Bin Abdullah, from Umar Bin Al Khattab,

‘From the Prophet^{-saww} having said: ‘If the Eman of Ali^{-asws} was to be weight (against) the Eman of my^{-saww} community’, and in a report, ‘And the Eman of my^{-saww} community, the Eman of Ali^{-asws} would outweigh upon the Eman of my^{-saww} community up to the Day of Qiyamah’.¹²⁴

وَ سَمِعَ أَبُو رَجَاءٍ الْعُطَارِدِيُّ قَوْمًا يَسُبُّونَ عَلِيًّا فَقَالَ: مَهْلًا وَ يَلِكُمْ أَ تَسُبُّونَ أَحَا رَسُولِ اللَّهِ صَ وَ ابْنَ عَمِّهِ وَ أَوَّلَ مَنْ صَدَّقَهُ وَ آمَنَ بِهِ وَ اللَّهُ لَمُعَامٌ عَلَيٍّ مَعَ رَسُولِ اللَّهِ صَ سَاعَةً مِنْ نَهَارٍ خَيْرٌ مِنْ أَعْمَارِكُمْ بِأَجْمَعِهَا.

And Abu Raja’a heard a group reviling Ali^{-asws}, so he said, ‘Shh, no! Woe be unto you all! Are you reviling the brother^{-asws} of Rasool-Allah^{-saww} and son^{-asws} of his^{-saww} uncle^{-as}, and the first one to ratify him^{-asws} and believe in him^{-saww}? By Allah^{-azwj}! The staying of Ali^{-asws} with Rasool-Allah^{-saww} for an hour of a day is better than all your ages altogether’.¹²⁵

¹²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z b

¹²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z c

¹²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z d

¹²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z e

الشَّيرَازِيُّ فِي كِتَابِ النُّزُولِ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا نَزَلَتْ فِي عَلِيٍّ عَ صَدَقَ وَ هُوَ أَوَّلُ النَّاسِ يَرْسُولِ اللَّهِ صَ الْحَبْرَ.

Al Shirazi in the book 'Al Nuzoul' – From Malik Bin Anas, from Humeyd, from Anas Bin Malik (well-known fabricator),

'Regarding Words of the Exalted: "Those who believe!" were Revealed regarding Ali^{-asws}. He^{-asws} ratified and he^{-asws} was first of the people with Rasool-Allah^{-saww} – the Hadeeth"¹²⁶.

الْوَاحِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ فِي قَوْلِهِ أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ نَزَلَتْ فِي حَمْرَةَ وَ عَلِيٍّ قَوْلًا لِلْقَابِسِيَّةِ قُلُوبُهُمْ أَبُو هَبٍ وَ أَوْلَادُهُ.

Al-Wahidy in (the book) 'Asbaab Al-Nuzool Al-Quran' – regarding His^{-azwj} Words: **So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord.** – was Revealed regarding Hamza^{-asws} and Ali^{-asws}, **Therefore woe be (unto them) for the harshness in their hearts [39:22]** – Abu Lahab^{-la} and his^{-la} children"¹²⁷.

الْبَاقِرُ عَ فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ عَلِيٌّ بِنُ أَبِي طَالِبٍ.

Al Baqir^{-asws} regarding His^{-azwj} Words: **O you who believe! Do not be taking the Kafirs as friends from besides the Momineen; [4:144]** – Ali^{-asws} Bin Abu Talib^{-asws}"¹²⁸.

وَ عَنْهُ عَ فِي قَوْلِهِ الَّذِينَ يَطُّنُونَ أَنَّهُمْ مُلَافُوا رَبِّهِمْ وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ نَزَلَتْ فِي عَلِيٍّ وَ عَثْمَانَ بْنِ مَطْعُونٍ وَ عَمَّارٍ وَ أَصْحَابٍ لَهُمْ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ نَزَلَتْ فِي عَلِيٍّ وَ هُوَ أَوَّلُ مُؤْمِنٍ وَ أَوَّلُ مُصَلِّ.

And from him^{-asws} regarding His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]**, were Revealed regarding Ali^{-asws}, and Usman Bin-Mazoun, and Ammar^{-ra}, and companions of theirs: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; [2:82]**, were Revealed regarding Ali^{-asws}, and he^{-asws} is the first Momin and the first one to pray Salat"¹²⁹.

رَوَاهُ الْفَلَكَيُّ فِي إِبَانَةِ مَا فِي التَّنْزِيلِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنْهُ عَ فِي قَوْلِهِ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَ الْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ نَزَلَتْ فِي عَلِيٍّ لِأَنَّهُ أَوَّلُ مَنْ سَمِعَ وَ الْمَيِّتُ الْوَلِيدُ بِنُ عَثْبَةَ.

It is reported by Al Falky in (the book) 'Ibanah Ma Fi Al Tanzeel' – From Al Kalby, from Abu Salih, from Ibn Abbas,

'From him^{-asws} regarding His^{-azwj} Words: **But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]** was Revealed regarding Ali^{-asws}, because he^{-asws} is the first one to listen, and the 'dead' (is a reference to) Al-Waleed Bin Uqbah"¹³⁰.

¹²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z f

¹²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z g

¹²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z h

¹²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z i

¹³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z j

وَعَنْهُ ع فِي قَوْلِهِ إِذَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ إِنَّ الْمَعْنَى بِالآيَةِ أَمِيرُ الْمُؤْمِنِينَ ع.

And from him^{-asws} regarding His^{-azwj} Words: **But rather, the word of the Momineen when they are invited to Allah [24:51]** – The meaning with the Verse is Amir Al-Momineen^{-asws}.¹³¹

السَّيْرَانِيُّ فِي نُزُولِ الْقُرْآنِ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَ الْوَاجِدِيِّ فِي الْأَسْبَابِ وَ التُّرُولِ وَ فِي الْوَسِيطِ أَيْضاً عَنِ ابْنِ أَبِي لَيْلَى عَنْ حَكَمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ وَ الْحَطِيبِ فِي تَارِيخِهِ عَنْ نُوحِ بْنِ حَلْفٍ وَ ابْنِ بَطَّةٍ فِي الْإِبَانَةِ وَ أَحْمَدُ فِي الْفَضَائِلِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ

Al Shirazi in (the book) ‘Nuzool Al Quran’, from Ata’a, from Ibn Abbas, and Al Wahidi in (the book) ‘Al Asbaab Wa Al Nuzool’, and in (the book) ‘Al Waseet’ as well, from Ibn Abu Layli, from Hakam, from Saeed Bin Jubeyr, from Ibn Abbas, and Al Khateeb in his book ‘Tareekh’, from Nuh Bin Khalaf, and Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) Al Fazaail, from Al Kalby, from Abu Salih, from Ibn Abbas;

وَ النَّطْنَزِيُّ فِي الْخُصَائِصِ عَنْ أَنَسٍ وَ الْقَشِيرِيُّ فِي تَفْسِيرِهِ وَ الرَّجَّاحُ فِي مَعَانِيهِ وَ التُّعَلُّبِيُّ فِي تَفْسِيرِهِ وَ أَبُو نُعَيْمٍ فِيْمَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ وَ عَنِ ابْنِ هُبَيْرَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ أَبِي الْعَالِيَةِ عَنْ عِكْرِمَةَ وَ عَنْ أَبِي عُبَيْدَةَ عَنْ يُونُسَ

And Al Natanzy in (the book) ‘Al Khasaais’, from Anas (well-known fabricator), and Al Qusheyri in his Tafseer, and Al Zajjaj in his (book) ‘Ma’any’, and Al Sa’alby’ in his Tafseer, and Abu Nueym in (the book) Fi Ma Nazal Min Al Quran Fi Ali^{-asws}, from Al Kalby, from Abu Salih, and from Ibn Lahiya, from Amro Bin Dinar, from Abu Al Aaliya, from Ikrimah, and from Abu Ubeyda, from Yunus;

عَنْ أَبِي عَمْرٍو عَنْ مُجَاهِدٍ كُلِّهِمْ عَنْ ابْنِ عَبَّاسٍ وَ قَدْ رَوَى صَاحِبُ الْأَعْيَانِ وَ صَاحِبُ تَاجِ الرَّاجِمِ عَنِ ابْنِ جُبَيْرٍ وَ ابْنِ عَبَّاسٍ وَ قَتَادَةَ وَ رُوِيَ

From Abu Amro, from Mujahid, all of them from Ibn Abbas, and it has been reported by the author of (the book) ‘Al Aghany’, and author of (the book) ‘Taj Al Tarajim’, from Ibn Jubeyr, and Ibn Abbas, and Qatadah, and it is reported,

عَنِ الْبَاقِرِ ع وَ اللَّفْظُ لَهُ أَنَّهُ قَالَ الْوَلِيدُ بْنُ عُقْبَةَ لِعَلِيِّ ع أَنَا أَحَدُ مِنْكَ سِنَانًا وَ أَبْسَطُ لِسَانًا وَ أَفْلَأُ حَشَوًا لِلْكَيْبِيَةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ كَمَا قُلْتِ يَا فَاسِقُ وَ فِي رَوَايَاتٍ كَثِيرَةٍ اسْكُتَ فِيمَا أَنْتَ فَاسِقٌ

‘From Al-Baqir^{-asws} and the wordings of his^{-asws}: ‘Al-Waleed Bin Uqba said to Ali^{-asws}, ‘I am sharper than you^{-asws} of blades (swords), and more eloquent of tongue, and more filling for the battalion’. Amir Al-Momineen^{-asws} said: ‘It isn’t like what you are saying, of mischief-maker!’ And in a lot of reports: ‘Be quiet, for rather you are a mischief-maker’.

فَنَزَلَتْ الْآيَاتُ أَفَمَنْ كَانَ مُؤْمِنًا عَلِيٌّ بْنُ أَبِي طَالِبٍ كَمَنْ كَانَ فَاسِقًا الْوَلِيدُ لَا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ الْآيَةُ أَنْزَلَتْ فِي عَلِيٍّ وَ أَمَّا الَّذِينَ فَسَقُوا أَنْزَلَتْ فِي الْوَلِيدِ.

The Verses were Revealed: **Is the one who was a Momin – Ali^{-asws} Bin Abu Talib^{-asws} - like the one who was a transgressor? – Al-Waleed: They are not equal! [32:18] As for those who believe and do righteous deeds, [32:19] - the Verse was Revealed regarding Ali^{-asws} - And as for those who transgress, [32:20] – was Revealed regarding Al-Waleed’’¹³²**

¹³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z k

¹³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z l

تَفْسِيرُ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ وَ وَكَيْعِ بْنِ الْجَرَّاحِ وَ عَطَاءِ الْخُرَّاسَانِيِّ أَنَّهُ قَالَ ابْنُ عَبَّاسٍ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا صَدَقُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا يَعْنِي لَمْ يَشْكُوكُوا فِي إِيمَانِهِمْ نَزَلَتْ فِي عَلِيٍّ وَ جَعْفَرٍ وَ حَمْزَةَ وَ جَاهَدُوا الْأَعْدَاءَ فِي سَبِيلِ اللَّهِ فِي طَاعَتِهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أُولَئِكَ هُمُ الصَّادِقُونَ فِي إِيمَانِهِمْ فَشَهِدَ اللَّهُ لَهُمْ بِالصِّدْقِ وَ الْوَفَاءِ.

Tafseer Yusuf Bin Musa Al Qattan and Wakie Bin Al Jarrah, and Ata'a Al Khurasany having said, 'Ibn Abbas said,

'But rather, the Momineen are those who believe in – ratify - Allah and His Rasool, then they do not doubt, - meaning they do not doubt their Eman. It was Revealed regarding Ali^{-asws}, and Ja'far^{-asws}, and Hamza^{-asws} - and they strive – against the enemies - with their wealth and their selves in the Way of Allah – in his^{-asws} obedience - Those, they are the truthful [49:15] – in their Eman. So, Allah^{-azwj} Testified for them with the truthfulness and the loyalty'.¹³³

قَالَ الصَّحَّاحُ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ذَهَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِشَرْفِهَا.

Al Zahhak said, 'Ibn Abbas said,

'Regarding His^{-azwj} Words: those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. [49:15], 'Ali^{-asws} Bin Abu Talib^{-asws} went with its nobility'.¹³⁴

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّ رَجُلَيْنِ كَانَا مُتَوَاحِشَيْنِ فَمَاتَ أَحَدُهُمَا قَبْلَ صَاحِبِهِ فَصَلَّى عَلَيْهِ النَّبِيُّ ص ثُمَّ مَاتَ الْآخَرُ فَمَثَلَ النَّاسُ بَيْنَهُمَا فَقَالَ ع فَأَيْنَ صَلَاةُ هَذَا مِنْ صَلَاتِهِ وَ صِيَامُهُ بَعْدَ صِيَامِهِ لَمَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And it is reported from the Prophet^{-saww}. Two men had established brotherhood, and one of them died before his companion. The Prophet^{-saww} prayed Salat upon him. Then the other one died. The people made a resemblance between the two. He^{-asws} said: 'Where can be the Salat of his from his Salat and his Fasts, and after his Fasting due to what was between them two were like what is between the sky and the earth'.¹³⁵

36- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ص أَخْبَرْنَا بِأَفْضَلِ مَنَاقِبِكَ

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} was asked, 'Inform us with the most superior of your^{-asws} virtues'.

قَالَ نَعَمْ كُنْتُ أَنَا وَ عَبَّاسٌ وَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ فِي الْمَسْجِدِ الْحَرَامِ قَالَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَعْطَانِي رَسُولُ اللَّهِ الْحِزَانَةَ يَعْنِي مَفَاتِيحَ الْكَعْبَةِ وَ قَالَ الْعَبَّاسُ أَعْطَانِي رَسُولُ اللَّهِ ص السِّقَايَةَ وَ هِيَ زَمْزَمُ وَ لَمْ يُؤَزِّكْ شَيْئاً يَا عَلِيُّ

He^{-asws} said: 'Yes. I^{-asws} and Abbas and Usman Bin Abu Shayba were in the Sacred Masjid. Usman Bin Abu Shayba said, 'Rasool-Allah^{-saww} had given me the treasure, meaning keys of

¹³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z m

¹³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z n

¹³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z o

the Kabah'. And Al-Abbas said, 'Rasool-Allah^{-saww} has given me the quenching (the pilgrims), and it is Zamzam, and he^{-saww} did not give you^{-asws} anything, O Ali^{-asws}!'

قَالَ فَأَنْزَلَ اللَّهُ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَا آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

He (Abu Abdullah^{-asws}) said: 'So, 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]**'.¹³⁶

37- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا فِي قَوْلِ اللَّهِ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ جَعْفَرَ وَ الْعَبَّاسِ وَ شَيْبَةَ إِيَّاهُمْ فَحَرُّوا فِي السِّقَايَةِ وَ أَنْزَلَ اللَّهُ أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ إِلَى قَوْلِهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

Tafseer Al Ayyashi – From Abu Baseer,

'From one of the two (5th or 6th Imam^{-asws}) regarding Words of Allah^{-azwj}: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19]**. He^{-asws} said: 'It was Revealed regarding Ali^{-asws}, and Hamza^{-asws}, and Ja'far^{-asws}, and Al-Abbas, and Shayba. They had prided regarding the quenching (of the pilgrims), and Allah^{-azwj} Revealed: **Are you considering the quencher of the pilgrims – up to His^{-azwj} Words: and the Last Day [9:19]** – the Verse.

فَكَانَ عَلِيٌّ وَ حَمْزَةُ وَ جَعْفَرُ وَ الْعَبَّاسُ عَ الَّذِينَ آمَنُوا بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

Ali^{-asws}, and Hamza^{-asws}, and Ja'far^{-asws}, and Al-Abbas are the ones who believed in Allah^{-azwj} and the Last Day, and they fought in the Way of Allah^{-azwj}, **They are not equal in the Presence of Allah; [9:19]**'.¹³⁷

38- ضه، روضة الواعظين قَالَ عَيْسَى بْنُ سَوَادٍ بْنِ الْجُعْدِ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَ زَبِيْعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَ أَبُو حَازِمٍ وَ الْكَلْبِيُّ قَالُوا عَلِيٌّ أَوْلُ مَنْ أَسْلَمَ.

(The book) 'Rowzat Al Waizeen' – Isa Bin Sawad Bin Al Ja'ad said, 'It is narrated to me by Muhammad Bin Al Munkadir, and Ravie Bin Abu Abdul Rehman, and Abu Hazim Al Kalby who said,

'Ali^{-asws} is the first one to be Muslim''.¹³⁸

قَالَ الْكَلْبِيُّ وَ هُوَ ابْنُ تِسْعِ سِنِينَ. وَ قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ كَانَ أَوْلُ ذَكَرٍ آمَنَ بِرَسُولِ اللَّهِ مَعَهُ وَ صَدَّقَهُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ يَوْمَئِذٍ ابْنُ عَشْرِ سِنِينَ وَ كَذَلِكَ قَالَ مُجَاهِدٌ.

And Al-Kalby said, 'And he^{-asws} was nine years old'. And Muhammad Bin Is'haq said, 'The first male to believe in Rasool-Allah^{-saww} with him^{-saww}, and ratify him^{-saww} with whatever he^{-saww}

¹³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 36

¹³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 37

¹³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 38 a

had come with from the Presence of Allah^{-azwj}, is Ali^{-asws} Bin Abu Talib^{-asws}, and on that day he^{-asws} was a boy of ten years old'. And Mujahid (also) said like that".¹³⁹

وَقَالَ جَابِرٌ بُعِثَ النَّبِيُّ ص يَوْمَ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ ع يَوْمَ الثَّلَاثَاءِ.

And Jabir said, 'The Prophet^{-saww} was Sent on the day of Monday, and Ali^{-asws} prayed Salat on the day of Tuesday".¹⁴⁰

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ وَ كَانَ مِمَّا أَنْعَمَ اللَّهُ تَعَالَى بِهِ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ فِي حَجْرِ رَسُولِ اللَّهِ ص قَبْلَ الْإِسْلَامِ فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدِ بْنِ جُبَيْرٍ قَالَ كَانَ مِنْ نِعْمَةِ اللَّهِ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مَا صَنَعَ اللَّهُ لَهُ وَ أَرَادَهُ بِهِ مِنَ الْخَيْرِ أَنَّ فُرُشًا أَصَابَتْهُمْ أُرْمَةٌ شَدِيدَةٌ وَ كَانَ أَبُو طَالِبٍ ذَا عِيَالٍ كَثِيرٍ

Muhammad Bin Is'haq – And it was from what Allah^{-azwj} the Exalted had Conferred with upon Ali^{-asws} Bin Abu Talib^{-asws} that he was in a chamber of Rasool-Allah^{-saww} before Al-Islam, and Abdullah Bin Abu Najeer narrated to me from Mujahid Bin Jubeyr who said, 'It was from the Favour of Allah^{-azwj} upon Ali^{-asws} Bin Abu Talib^{-asws}, and What Allah^{-azwj} had Done for him^{-asws}, and Wanted the good to be for him^{-asws}, is that Qureysh had been afflicted with severe drought, and Abu Talib^{-asws} was with many dependants.

فَقَالَ رَسُولُ اللَّهِ ص لِلْعَبَّاسِ عَمِّهِ وَ كَانَ مِنْ أَسْرَتِي يَا هَاشِمِ يَا عَبَّاسُ إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ وَ قَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأُرْمَةِ فَانْطَلِقْ بِنَا فَلْنُخَفِّفْ عَنْهُ مِنْ عِيَالِهِ آخِذٌ مِنْ بَيْتِهِ رَجُلًا وَ تَأْخُذُ أَنْتَ رَجُلًا فَتُخَفِّفُهُمَا عَنْهُ

Rasool-Allah^{-saww} said to his^{-saww} uncle Al-Abbas, and he was from the oldest of the Clan of Hashim^{-as}: 'O Abbas! Your brother^{-as} Abu Talib^{-asws} has many dependants, and the people are afflicted from this drought with what you can see, so let us go and lighten from his^{-as} dependants. I^{-saww} shall take a man from his^{-as} sons and you take a man, so we can suffice them on his^{-as} behalf'.

قَالَ الْعَبَّاسُ نَعَمْ فَانْطَلِقَا حَتَّى آتِيَا أَبَا طَالِبٍ فَقَالَا إِنَّا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ مِنْ عِيَالِكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ فَقَالَ لُهُمَا أَبُو طَالِبٍ إِنْ تَرَكْتُمَا لِي عَقِيلاً فَاصْنَعَا مَا شِئْتُمَا

Al-Abbas said, 'Yes'. They went until they came to Abu Talib^{-asws} and they said, 'We intend to lighten from you^{-as} (some burden) of your^{-as} dependants until it is removed from the people what (predicament) they are in'. Abu Talib^{-asws} said to them: 'If you could leave Aqeel to be for me^{-as}, then you can do whatever you so desire to'.

فَأَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا وَ صَمَّهُ إِلَيْهِ وَ أَخَذَ عَبَّاسٌ جَعْفَرًا فَصَمَّهُ إِلَيْهِ فَلَمْ يَزَلْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَعَ رَسُولِ اللَّهِ ص حَتَّى بَعَثَهُ نَبِيًّا وَ اتَّبَعَهُ عَلِيُّ فَأَمَرَ بِهِ وَ صَدَّقَهُ وَ لَمْ يَزَلْ جَعْفَرٌ عِنْدَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَ اسْتَعْتَى عَنْهُ.

Rasool-Allah^{-saww} took Ali^{-asws} and hugged him^{-asws} to him^{-saww}, and Abbas took Ja'far^{-as} and hugged him^{-as} to him. So, Ali^{-asws} Bin Abu Talib^{-asws} did not cease to be with Rasool-Allah^{-saww} until he^{-saww} was Sent as a Prophet^{-saww} and Ali^{-asws} followed him^{-saww}. He^{-asws} believed him^{-saww},

¹³⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 38 b

¹⁴⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 38 c

and ratified him^{-saww}, and Ja'far^{-as} did not cease to be with Al-Abbas until he^{-as} became a Muslim and was needless from him".¹⁴¹

كشفت، كشف الغمة أبو المؤيد بإسناده عن محمد بن إسحاق مثله ثم قال و القصة مشهورة.

(The book) 'Kashf Al Ghumma' O Abu Al Muwayyid, by his chain from Muhammad Bin Is'haq – similar to it, then he said, 'And the story is well-known'.¹⁴²

39- ضه، روضة الواعظين عن أبي الحسن علي بن عبد الله بن أبي سيف المدائني قال: كتب معاوية إلى أمير المؤمنين علي بن أبي طالب ع يا أبا الحسن إن لي فضائل كثيرة كان أبي سيداً في الجاهلية و صرت ملكاً في الإسلام و أنا صهر رسول الله و خال المؤمنين و كاتب الوحي

(The book) 'Rowzat Al Waizeen' – From Abu Al Hassan Ali Bin Abdullah Bin Abu Sayf Al Madainy who said,

'Muawiya wrote to Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, 'O Abu Al-Hassan^{-asws}! There are a lot of merits for me. My father was a chief during the pre-Islamic period, and I became a king during Al-Islam, and I am an in-law of Rasool-Allah^{-saww}, and a maternal uncle of the Momineen, and a scribe of the Revelation'.

فلما قرأ أمير المؤمنين ع كتابه قال أ بالفضائل يفتخر علي ابن اكلية الأكلية يا غلام اكتب

When Amir Al-Momineen^{-asws} read his letter, he^{-asws} said: 'Is it by the merits that the son of the liver-eater (Hinda) priding upon me^{-asws}? O boy, write!'

و أملت عليه علي ع

محمّد النبي أخي و صهري
و جعفر الذي يضحى و يمسي-
و بنت محمد سكي و عرسي-
و سبطاً أحمد ولداي منها-
و حمزة سيد الشهداء عمي-
يطير مع الملائكة ابن أُمي-
مشوب لحمها بدمي و لحمي-
فمن منكم له سهم كسهمي

And Ali^{-asws} dictated to him (a poem): 'Muhammad^{-saww} the Prophet^{-saww} is my^{-asws} father-in-law, and Hamza^{-asws} chief of the martyrs is my^{-asws} uncle^{-as}, and Ja'far^{-as} the one who, morning and evening, is flying with the Angels, is son^{-as} of my^{-asws} uncle^{-as}, and daughter^{-asws} of Muhammad^{-saww} is my^{-asws} co-dweller and my^{-asws} bride, her^{-asws} flesh is blended with my^{-asws} blood and my^{-asws} flesh, and two grandsons^{-asws} of Ahmad^{-saww} are my^{-asws} two sons^{-asws} from her^{-asws}. So, who is there from you having a share like my^{-asws} share?

سبقتكم إلى الإسلام طراً-
و أوجب لي ولابته عليكم-
فويل ثم ويل ثم ويل
غلاماً ما بلغت أوان خلعي-
رسول الله يوم غدیر خم
لمن يلقي الإله غدا بظلمي.

¹⁴¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 38 d

¹⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 38 e

I^{-asws} have preceded you all to Al-Islam wholly as a boy, not even having reached the time of my^{-asws} adulthood, and his^{-saww} Wilayah was obligated for me^{-asws} upon you all by Rasool-Allah^{-saww} on the day of Ghadeer Khumm. So, woe, then woe, then woe be for the one meeting his God tomorrow having been unjust to me^{-asws}.

فَلَمَّا قَرَأَهُ مُعَاوِيَةُ قَالَ مَرِّفُهُ يَا غُلَامُ لَا يَقْرَأَهُ أَهْلُ الشَّامِ فَيَمِيلُونَ نَحْوَ ابْنِ أَبِي طَالِبٍ.

When Muawiya read it, he said, 'Tear it up, O boy! The People of Syria should not read it, for they would be inclining towards the son^{-asws} of Abu Talib^{-asws}'.¹⁴³

أَقُولُ رَوَى صَاحِبُ الدِّيَوَانِ تِلْكَ الْأَبْيَاتِ وَ زَادَ بَعْدَهَا

وَأَوْصَانِي النَّبِيُّ عَلَى اخْتِيَارٍ
وَأَمَّا مَنْ شَاءَ فَلْيُؤْمِنْ بِحَدِّهَا
أَنَا الْبَطْلُ الَّذِي لَمْ يُنْكِرُوهُ
لَأُمَّتِهِ رَضِيَ مِنْكُمْ بِحُكْمِي
وَإِلَّا فَلْيَمُتْ كَمَدَامٍ بِعَمٍ
لِيَوْمِ كَرِيحَةٍ وَ لِيَوْمِ سَلَمٍ.

I (Majlisi) am saying, 'It is reported by the author of 'Al-Diwaan', these couplets, and there is an addition after it: 'And the Prophet^{-saww} bequeathed to me^{-asws} upon the Trials of his^{-saww} community, being pleased from you with my^{-asws} judgments. Indeed! One who so desires, let him believe in this, or else let him die battered with sorrow. I^{-asws} am the hero who they cannot deny, for a day of abhorrence and for a day of peace'.¹⁴⁴

40- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ ابْنِ الْمُعَازِلِيِّ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ قَالَ سَبَقَ يُوشَعُ بْنُ نُونٍ إِلَى مُوسَى وَ سَبَقَ صَاحِبُ آلِ يَاسِينَ إِلَى عِيسَى وَ سَبَقَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص وَ هُوَ أَفْضَلُهُمْ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Ibn Al Maghazili, from Ibn Abbas,

'Regarding Words of the Exalted: **And the foremost are the foremost [56:10]**. He said, 'Yoshua Bin Noun preceded to Musa^{-asws}, and the companion of people of Yaseen preceded to Isa^{-as}, and Ali^{-asws} Bin Abu Talib^{-asws} preceded to Muhammad^{-saww} Bin Abdullah^{-as}, and he^{-asws} is their superior'.¹⁴⁵

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عُمَرَ بْنِ عَبَادَةَ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهُا بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ وَ لَقَدْ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And from (the book) 'Musnad' of Ahmad Bin Hanbal, from Umar Bin Ubadah, from Abdullah who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww}, and I^{-asws} am the greatest truthful. No one will say it after me^{-asws} except a fabricating liar, and I^{-asws} had prayed Salat before the people by seven years'.¹⁴⁶

¹⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 39 a

¹⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 39 b

¹⁴⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 a

¹⁴⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 b

Rasool-Allah^{-sawww} said: 'This is the first of the people in Eman, and will be first of the people to meet me^{-sawww} on the Day of Qiyamah, and last of the people with a pact for me at the time of death'.¹⁵⁰

وَعَنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَظَرَ عَلِيٌّ ع فِي وُجُوهِ النَّاسِ فَقَالَ إِنِّي لِأَخُو رَسُولِ اللَّهِ وَ وَزِيرُهُ وَ لَقَدْ عَلِمْتُمْ أَيُّ أَوْلَاكُمْ إِيْمَانًا بِاللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ ثُمَّ دَخَلْتُمْ بَعْدِي فِي الْإِسْلَامِ رَسُولًا رَسُولًا وَ إِنِّي لِأَبْنُ عَمِّ رَسُولِ اللَّهِ ص وَ أَخُوهُ وَ شَرِيكُهُ فِي نَسَبِهِ وَ أَبُو وُلْدِهِ وَ زَوْجُ سَيِّدَةِ وُلْدِهِ وَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

And from him, from Ibn Abbas who said,

'Ali^{-asws} looked at the faces of the people and said: 'I^{-asws} am the brother^{-asws} of Rasool-Allah^{-sawww} and his^{-sawww} Vizier, and you have known that I^{-asws} your first one of Eman with Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-sawww}. Then you entered into Al-Islam after me^{-asws}, slowly, gently, and I^{-asws} am the son^{-asws} of an uncle^{-as} of Rasool-Allah^{-sawww}, and his^{-sawww} brother^{-asws}, and his^{-sawww} associate in his^{-sawww} lineage, and father^{-asws} of his^{-sawww} (grand) sons^{-asws}, and husband of chieftess of his^{-sawww} children and chieftess of women of the worlds.

وَ لَقَدْ عَرَفْتُمْ أَنَّا مَا خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص مَخْرَجًا قَطُّ إِلَّا رَجَعْنَا وَ أَنَا أَحَبُّكُمْ إِلَيْهِ وَ أَوْثَقُكُمْ فِي نَفْسِهِ وَ أَشَدُّكُمْ نَكَايَةً لِلْعَدُوِّ وَ أَثَرًا فِي الْعَدُوِّ وَ لَقَدْ رَأَيْتُمْ بَعَثْتَهُ إِيَّايَ بِبِرَاءَةٍ وَ وَقَفْتُمْ لِي يَوْمَ غَدِيرِ حُمٍّ وَ قِيَامَهُ إِيَّايَ مَعَهُ وَ رَفَعْتُمْ بِيَدِي

And you have known that we did not go out with Rasool-Allah^{-sawww} in any journey except we returned and I^{-asws} was the most beloved to him^{-sawww}, and most trusting within himself^{-sawww}, and the most severe of punishing to his^{-sawww} enemies, and impact among the enemies; and you have seen his^{-sawww} sending me^{-asws} with (Surah) Bara'at and his^{-sawww} standing for me^{-asws} during the day of Ghadeer Khumm, and his^{-sawww} making me^{-asws} standing with him^{-sawww} and raising my^{-asws} hand.

وَ لَقَدْ أَخَى بَيْنَ الْمُسْلِمِينَ فَمَا اخْتَارَ لِنَفْسِهِ أَحَدًا غَيْرِي وَ لَقَدْ قَالَ لِي أَنْتَ أَخِي وَ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَقَدْ أَخْرَجَ النَّاسَ مِنَ الْمَسْجِدِ وَ تَرَكَنِي وَ لَقَدْ قَالَ أَنْتَ مِنِّي بِمَثَلِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And he^{-sawww} had established brotherhood between the Muslims, so he^{-as} did not choose anyone for himself^{-sawww}, and he^{-sawww} had said to me^{-asws}: 'You^{-asws} are my^{-sawww} brother^{-asws} and I^{-sawww} am your^{-asws} brother^{-sawww} in the world and the Hereafter; and he^{-sawww} had expelled the people from the Masjid and left me^{-asws}, and he^{-sawww} had said: 'You^{-asws} are from me^{-sawww} at the status of Haroun^{-as} from Musa^{-as} except surely there is no Prophet^{-sawww} after me^{-sawww}'.¹⁵¹

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لِعَلِيٍّ ع أَرْبَعُ خِصَالٍ لَيْسَ لِأَحَدٍ مِنَ النَّاسِ غَيْرُهُ وَ هُوَ أَوَّلُ عَرَبِيٍّ وَ عَجَمِيٍّ صَلَّى مَعَ رَسُولِ اللَّهِ ص وَ هُوَ الَّذِي كَانَ لِوَأُوهُ مَعَهُ فِي كُلِّ رَحْفٍ وَ هُوَ الَّذِي صَبَرَ مَعَهُ يَوْمَ الْمُهْرَاسِ وَ هُوَ الَّذِي غَسَلَهُ وَ أَدْخَلَهُ قَبْرَهُ ص.

And from him, from Ibn Abbas having said for Ali^{-asws}, 'There are four qualities which aren't for anyone from the people apart from him^{-asws}. He^{-asws} is the first of the Arabs and non-Arabs; he^{-asws} prayed Salat with Rasool-Allah^{-sawww}; and he^{-asws} is the one, his^{-sawww} flag was with him^{-asws} during every (army) march; and he^{-asws} is the one who was patient with him^{-sawww} on the

¹⁵⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 f

¹⁵¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 g

day of Al-Mihras (battle of Ohad); and he^{-asws} is the one who washed him^{-saww} and entered him^{-saww} into his^{-saww} grave".¹⁵²

وَقُلْتُ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: اللَّهُمَّ إِنِّي لَا أَعْرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذِهِ الْأُمَّةِ عَبَدَكَ قَبْلِي غَيْرَ نَبِيِّكَ ثَلَاثَ مَرَّاتٍ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سَبْعًا.

And it is copied from (the book) 'Musnad' of Ahmad Bin Hanbal,

'From Ali^{-asws} having said: 'O Allah^{-azwj}! I^{-asws} do not know of any servant of Yours^{-azwj} from this community having worshipped You^{-azwj} apart from Your^{-azwj} Prophet^{-saww} – three times. 'I^{-asws} had prayed Salat before the people prayed, by seven (years)'.¹⁵³

وَمِنْهُ عَنْ حَبِيبَةَ الْعَرَبِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص.

And from him, from Habbat Al Urny who said,

'I heard Ali^{-asws} saying: 'I^{-asws} am the first one to pray Salat with Rasool-Allah^{-saww}'.¹⁵⁴

وَمِنْ مُسْنَدِ أَحْمَدَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلَى ابْنِ عَبَّاسٍ إِذَا أَتَاهُ تِسْعَةُ رَهْطٍ قَالُوا يَا ابْنَ عَبَّاسٍ إِنَّمَا أَنْ تَقُومَ مَعَنَا وَ إِنَّمَا أَنْ تَخْلُوتَنَا يَا هَذَا فَقَالَ ابْنُ عَبَّاسٍ بَلْ أَقُومُ مَعَكُمْ قَالَ وَ هُوَ يَوْمَئِذٍ صَاحِبٌ لَمْ يَغْمَ

And from the book 'Musnad' of Ahmad, from Amro Bin Maymoun who said,

'I was seated to Ibn Abbas when a group of nine came and they said, 'O Ibn Abbas! Either you stand with us or these (people) leave vacate for us'. Ibn Abbas said, 'But, I shall be standing with you'. And on that day, he was healthy, not having gone blind.

قَالَ فَأَبْتَدَوْا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا فَجَاءَ يَنْفُضُ ثَوْبَهُ وَ هُوَ يَقُولُ أَفٍّ وَ نَفٍّ وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ وَقَعُوا فِي رَجُلٍ قَالَ لَهُ النَّبِيُّ ص لَأَبْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللَّهُ أَبَدًا يُحِبُّ اللَّهَ وَ رَسُولَهُ

He (the narrator) said, 'They initiated him and narrated, and we do not know what they said. He came shaking his clothes and he was saying, 'Uff and Tuff! They have fallen regarding a man having ten (merits) for him^{-asws}, and they have fallen regarding a man the Prophet^{-saww} had said for him^{-asws}: 'I^{-saww} shall be sending a man Allah^{-azwj} will not Let to be disgraced, ever. He loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.

قَالَ فَاسْتَشْرَفَ لَهَا مِنْ اسْتَشْرَفَ قَالَ أَيْنَ عَلِيٍّ قَالُوا هُوَ فِي الرَّحْلِ يَطْحَنُ قَالَ وَ مَا كَانَ أَحَدُكُمْ يَطْحَنُ

He (Ibn Abbas) said, 'So, there overlooked for it the ones who overlooked. He^{-saww} said: 'Where is Ali^{-asws}? They said, 'He^{-asws} is among the riding animals, grinding (flour)'. He^{-saww} said: 'And one of you could not grind?'

¹⁵² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 h

¹⁵³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 i

¹⁵⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 j

قَالَ فَجَاءَ وَهُوَ أَرْمَدٌ لَا يَكَادُ أَنْ يُبْصِرَ قَالَ فَنَفَثَ فِي عَيْنَيْهِ ثُمَّ هَزَّ الرِّايَةَ ثَلَاثًا فَأَعْطَاهَا إِيَّاهُ فَجَاءَ بِصَفِيَّةَ بِنْتِ حُنَيْ

He (Ibn Abbas) said, 'He^{-asws} came and he^{-asws} had sore eyes, could hardly see. He^{-saww} applied his^{-saww} saliva in his^{-asws} eyes, then shook the flag thrice and gave it to him^{-asws}. He^{-asws} came with Safiyya Bin Huyay (as captive).'

قَالَ ثُمَّ بَعَثَ فَلَانًا بِسُورَةِ التَّوْبَةِ فَبَعَثَ عَلِيًّا خَلْفَهُ فَأَخَذَهَا مِنْهُ قَالَ لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ هُوَ مِنِّي وَ أَنَا مِنْهُ

He (Ibn Abbas) said, 'Then he sent so and so (Abu Bakr) with Surah Tawbah, then he^{-saww} sent Ali^{-asws} behind him, and he^{-asws} took it from him. He^{-saww} said: 'No one shall go with it except a man who is from me^{-saww} and I^{-saww} am from him^{-asws}'.

قَالَ وَ قَالَ لِيَنِّي عَمِّهِ أَيُّكُمْ يُؤَلِّيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ وَ عَلِيٌّ جَالِسٌ مَعَهُمْ فَأَبْذَأَ فَقَالَ عَلِيٌّ ع أَنَا أُؤَلِّيكَ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ فَتَرَكَهُ

He (Ibn Abbas) said, 'And he^{-saww} said to the Clan of his^{-saww} uncle (Hashim^{-as}): 'Which one of you will be my^{-saww} 'Wali' (guardian) in the world and the Hereafter?' And Ali^{-asws} was seated with them. They refused, so Ali^{-asws} said: 'I^{-asws} shall be your^{-saww} guardian in the world and the Hereafter'. He^{-saww} neglected him^{-asws}.

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ فَقَالَ أَيُّكُمْ يُؤَلِّيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ فَأَبْذَأَ قَالَ فَقَالَ عَلِيٌّ ع أَنَا أُؤَلِّيكَ فِي الدُّنْيَا وَ الْآخِرَةِ فَأَنْتَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ

Then he^{-saww} faced towards a man from them and said: 'Which one of you would be my^{-saww} guardian in the world and the Hereafter?' They refused. Ali^{-asws} said: 'I^{-asws} will be your^{-saww} guardian in the world and the Hereafter'. He^{-saww} said: 'You^{-asws} are my^{-saww} guardian in the world and the Hereafter'.

قَالَ وَ كَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ حَدِيحَةَ

He (Ibn Abbas) said, 'And he^{-asws} was the first one from the people to be a Muslim after (Syeda) Khadeeja^{-asws}'.

قَالَ وَ أَخَذَ رَسُولُ اللَّهِ ص ثَوْبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَ فَاطِمَةَ وَ حَسَنٍ وَ حُسَيْنٍ ص فَقَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا

He (Ibn Abbas) said, 'And Rasool-Allah^{-saww} took his^{-saww} cloth and placed it upon Ali^{-asws}, and Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws}, and he^{-saww} said: **'But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]'**.

قَالَ وَ شَرَى عَلِيٌّ نَفْسَهُ لَيْسَ ثَوْبَ النَّبِيِّ ص ثُمَّ نَامَ مَكَانَهُ قَالَ وَ كَانَ الْمُشْرِكُونَ يَزْمُونَ رَسُولَ اللَّهِ فَجَاءَ أَبُو بَكْرٍ وَ عَلِيٌّ نَائِمٌ وَ أَبُو بَكْرٍ يَحْسَبُ أَنَّهُ نِيٌّ اللَّهُ قَالَ فَقَالَ لَهُ عَلِيٌّ إِنَّ نَبِيَّ اللَّهِ قَدْ انْطَلَقَ نَحْوَ بَيْتِ مَيْمُونٍ فَأَذْرِكُهُ فَأَنْطَلَقَ أَبُو بَكْرٍ فَدَخَلَ مَعَهُ الْغَارَ

He (Ibn Abbas) said, 'And Ali^{-asws} sold his^{-asws} self by wearing the cloth of the Prophet^{-saww}, then slept in his^{-saww} place. And on that day the Polytheists were aiming for Rasool-Allah^{-saww}. Abu Bakr came and Ali^{-asws} was sleeping, and Abu Bakr reckoned that he^{-asws} was with the Prophet^{-saww} of Allah^{-azwj}. Ali^{-asws} said to him: 'The Prophet^{-saww} of Allah^{-azwj} has gone towards the well

of Maymoun, so catch up with him^{-sawww}. So, Abu Bakr went and entered the cave with him^{-sawww}.

قَالَ وَ جُعِلَ عَلَيَّ يُرْمَى بِالْحِجَارَةِ كَمَا كَانَ يُرْمَى رَسُولُ اللَّهِ ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ فِي الثَّوْبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ ثُمَّ كَشَفَ عَنْ رَأْسِهِ فَقَالُوا
إِنَّكَ لَلْفَيْمِ كَانَ صَاحِبُكَ نَزْمِيهِ لَا يَتَضَوَّرُ وَ أَنْتَ تَتَضَوَّرُ وَ قَدْ اسْتَنْكَرْنَا ذَلِكَ

He (Ibn Abbas) said, 'And Ali^{-asws} went on to be pelted with the stone like what Rasool-Allah^{-sawww} had been pelted, and he^{-asws} was writhing in pain, having covered his^{-asws} head in the cloth, not bringing it out until morning. Then he^{-asws} uncovered from his^{-asws} head. They said, 'You^{-asws} are in pain. Your^{-asws} companion^{-sawww}, we used to pelt him^{-sawww}, he^{-sawww} was not writhing, and you^{-asws} are writhing, and we have disliked that'.

قَالَ وَ خَرَجَ النَّاسُ فِي عَزَاةِ تَبُوكَ قَالَ فَقَالَ لَهُ عَلِيُّ ع أَخْرُجْ مَعَكَ فَقَالَ لَهُ نَبِيُّ اللَّهِ لَا فَبَكَى عَلِيُّ ع فَقَالَ لَهُ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ
مُوسَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيِّ لَا يَنْبَغِي أَنْ أَذْهَبَ إِلَّا وَ أَنْتَ خَلِيفَتِي

He (Ibn Abbas) said, 'And the people went out in the military expedition of Tabuk. Ali^{-asws} said to him^{-sawww}, 'I^{-asws} shall go out with you^{-sawww}'. The Prophet^{-sawww} of Allah^{-azwj} said to him^{-asws}: 'No'. Ali^{-asws} wept'. He^{-sawww} said to him^{-asws}: 'Are you^{-asws} not pleased that you^{-asws} happen to be from me^{-sawww} at the status of Haroun^{-as} from Musa^{-as} except you^{-asws} aren't a Prophet^{-as}, nor is it appropriate that I^{-sawww} should go away except and you^{-asws} should be my^{-sawww} caliph'.

قَالَ وَ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ وَلِيِّي فِي كُلِّ مُؤْمِنٍ مِنْ بَعْدِي

He (Ibn Abbas) said, 'And Rasool-Allah^{-sawww} said to him^{-asws}: 'You^{-asws} are my^{-sawww} guardian regarding every Momin from after me^{-sawww}'.

قَالَ وَ سَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ ع قَالَ فَبَدَّخُلُ الْمَسْجِدِ جُنُبًا وَ هُوَ طَرِيفُهُ لَيْسَ لَهُ طَرِيفٌ غَيْرُهُ

He (Ibn Abbas) said, 'And he^{-sawww} closed the doors of the Masjid apart from the door of Ali^{-asws}. So, he^{-asws} could have entered the Masjid with under Junab (conditions of men have), and it was in his^{-asws} way, there was not any way for him^{-asws} apart from it.

قَالَ وَ قَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ مَوْلَاهُ عَلِيٌّ

He (Ibn Abbas) said, 'And he^{-sawww} said: 'One whose Master I^{-sawww} was, so Ali^{-asws} is his Master'.

قَالَ وَ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ عَنْ أَصْحَابِ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ هَلْ حَدَّثْنَا أَحَدٌ أَنَّهُ سَخَطَ عَلَيْهِمْ بَعْدُ.

He (Ibn Abbas) said, 'And Allah^{-azwj} Mighty and Majestic has Informed us that He^{-azwj} had been Pleased from them, from the companions of the tree (Al-Hudaybiyya), and He^{-azwj} Knew what was in their hearts. Has anyone narrated that He^{-azwj} was Wrathful upon them afterwards?'¹⁵⁵

وَ مِنَ الْمُسْتَنْدِ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ ص بَعْدَ خَدِيجَةَ عَلِيُّ ع وَ قَالَ مَرَّةً أَسَلَمَ.

¹⁵⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 k

And from (the book) 'Al-Musnad', from Ibn Abbas having said, 'The first one to pray Salat with the Prophet^{-saww}, after (Syeda) Khadeeja^{-asws}, was Ali^{-asws}'. And he said, 'Once he^{-asws} had become Muslim'¹⁵⁶.

قَالَ أَبُو الْمُؤَيَّدِ وَعَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السَّبِقُ ثَلَاثَةٌ فَالسَّبِقُ إِلَى مُوسَى يُوشَعُ بْنُ نُونٍ وَ السَّبِقُ إِلَى عِيسَى صَاحِبِ يَسَ وَ السَّبِقُ إِلَى مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Abu Al Muwayyid said, 'And from Ibn Abbas,

'Rasool-Allah^{-saww} said: 'The preceding ones are three. The one preceding to Musa^{-as} was Yoshua Bin Noun^{-as}, and the one preceding to Isa^{-as} was companion of Yaseen, and the one preceding to Muhammad^{-saww}, was Ali^{-asws} Bin Abu Talib^{-asws}'¹⁵⁷.

وَمِنَ الْمَنَاقِبِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ أَوَّلَ شَيْءٍ عَلِمْتُهُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص قَدِمْتُ مَكَّةَ فِي عُمُومَةٍ لِي فَأَرْشَدُونَا إِلَى الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَأَتَيْنَاهُ إِلَيْهِ وَ هُوَ جَالِسٌ إِلَى مَنْ تَمَّ فَجَلَسْنَا إِلَيْهِ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ أَقْبَلَ رَجُلٌ مِنْ بَابِ الصَّفَا

And from (the book) 'Al Manaqib' – from Abdullah Bin Masoud who said,

'The first thing I learn from the matter of Rasool-Allah^{-saww}, I arrived at Makkah among uncles of mine. We were guided to Al-Abbas son of Abdul Muttalib^{-asws}. We ended up to him and he was seated to the ones he was. Then we sat to him. While we were in his presence when a man came from the door of Al-Safa.

تَعْلُوهُ حُمْرَةٌ وَ لَهُ وَفْرَةٌ جَعْدَةٌ إِلَى أَنْصَافِ أُذُنَيْهِ أَقْفَى الْأَنْفِ بَرَأُ النَّيَايَا أَدْعَجُ الْعَيْنَيْنِ كَثُ اللَّحْيَةِ دَقِيقُ الْمَسْرِيَةِ شُنُّنُ الْكَفَّيْنِ حَسَنُ الْوَجْهِ مَعَهُ مُرَاهِقٌ أَوْ مُحْتَلِمٌ تَقْفُوهُ امْرَأَةٌ قَدْ سَتَرَتْ حَاسِنَهَا حَتَّى قَصَدُوا نَحْوَ الْحَجَرِ

His complexion was reddish, and for him were curly hair up to the middle of his ears, curved nose, bright faced, dark black eyes, bushy beard, thin line of hair on his chest, thick palms, handsome face. There was a boy with him, or adolescent. A woman was standing, having veiled her beauty until they aimed towards the (Black) stone.

فَاسْتَلَمَهُ ثُمَّ اسْتَلَمَهُ الْغُلَامُ ثُمَّ اسْتَلَمَتْهُ الْمَرْأَةُ ثُمَّ طَافَ بِالْبَيْتِ سَبْعًا وَ الْغُلَامُ وَ الْمَرْأَةُ يَطُوفَانِ مَعَهُ

He kissed it, then the boy kissed it, then the woman kissed it. Then he performed Tawaaf of the House (Kabah) seven (circuits), and the boy and the woman were performing Tawaaf along with him.

فَقُلْنَا يَا أَبَا الْفَضْلِ إِنَّ هَذَا الدِّينَ لَمْ نَكُنْ نَعْرِفُهُ فِيكُمْ أَوْ شَيْءٌ حَدَثَ

We said, 'O Abu Al-Fazl! This is the religion we do not happen to recognise it to be among you all, or is it something new?'

¹⁵⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 I

¹⁵⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 m

قَالَ هَذَا ابْنُ أُخِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَالْغُلَامُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْمَرْأَةُ امْرَأَتُهُ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ يَعْبُدُ اللَّهَ تَعَالَى بِهَذَا الدِّينِ إِلَّا هَؤُلَاءِ الثَّلَاثَةُ.

He said, 'This is the son^{-saww} of my brother^{-as}, Muhammad^{-saww} son^{-saww} of Abdullah^{-as}, and the boy is Ali^{-asws} Bin Abu Talib^{-asws}, and the woman^{-as} is his^{-saww} wife^{-as}, Khadeeja^{-asws} daughter^{-as} of Khuwaylid. There is no one upon the surface of the earth worshipping Allah^{-azwj} the Exalted with this religion except them three".¹⁵⁸

وَمِثْلُهُ عَنْ عَفِيفِ الْكِنْدِيِّ قَالَ: كُنْتُ امْرَأً تَاجِرًا فَقَدِمْتُ الْحَجَّ فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَبْتِنَاعٍ مِنْهُ بَعْضَ التِّجَارَةِ وَكَانَ امْرَأً تَاجِرًا فَوَّ اللَّهُ إِلَيَّ لِعِنْدِهِ بِي إِذْ خَرَجَ رَجُلٌ مِنْ حَبَاءٍ قَرِيبٍ مِنْهُ فَتَنَظَّرَ إِلَى الشَّمْسِ فَلَمَّا رَأَاهَا قَدَّمَ مَالَتِ فَأَمَّ بِصَلَاتِي

And similar to is from Afeef Al Kindi who said,

'I was a businessman, and I arrived for the Hajj. I went to al Abbas son of Abdul Muttalib^{-asws} to sell to him part of the merchandise, and he was a businessman. By Allah^{-azwj}! I was in his presence at Mina when a man went out from a tent nearby from him. He looked at the sun. When he saw it to face inclined, he stood to pray Salat.

قَالَ ثُمَّ خَرَجَتِ امْرَأَةٌ مِنَ الْحَبَاءِ الَّتِي خَرَجَ ذَلِكَ الرَّجُلُ مِنْهُ فَقَامَتْ خَلْفَهُ فَصَلَّتْ ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهِقَ الْخُلْمَ مِنْ ذَلِكَ الْحَبَاءِ فَقَامَ مَعَهُ فَصَلَّى

He (the narrator) said, 'Then a woman came out from the tent which that man had come out from. She stood behind him and prayed Salat. Then a boy came out when he had approached puberty from that tent. He stood with him praying Salat.

قَالَ فَقُلْتُ لِلْعَبَّاسِ مَنْ هَذَا يَا عَبَّاسُ قَالَ هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أُخِي قَالَ فَقُلْتُ مَنْ هَذِهِ الْمَرْأَةُ قَالَ امْرَأَتُهُ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ قَالَ فَقُلْتُ مَنْ هَذَا الْفَتَى قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّي ع

He (the narrator) said, 'I said to Al-Abbas, 'Who is this, O Abbas?' He said, 'This is Muhammad^{-saww} Bin Abdullah^{-as} Bin Abdul Muttalib^{-asws}, son^{-saww} of my brother^{-as}'. I said, 'Who is this woman?' He said, 'His^{-saww} wife^{-as} Khadeeja^{-asws}, daughter of Khuwaylid'. I said, 'Who is this youth?' He said, 'Ali^{-asws} Bin Abu Talib^{-asws}, son^{-asws} of his^{-saww} uncle^{-as}'.

قَالَ فَقُلْتُ لَهُ مَا هَذَا الَّذِي يَصْنَعُ قَالَ يُصَلِّي وَهُوَ يَزْعُمُ أَنَّهُ نَبِيٌّ وَ لَمْ يَسْبِعُهُ عَلَى أَمْرِهِ إِلَّا امْرَأَتُهُ وَ ابْنُ عَمِّي هَذَا الْفَتَى وَ هُوَ يَزْعُمُ أَنَّهُ سَتُنْفَخُ عَلَيْهِ كُنُوزُ كِسْرَى وَ قَيْصَرَ

He (the narrator) said, 'I said, 'What is this which he^{-saww} is doing?' He said, 'He^{-saww} is praying Salat, and he^{-saww} claims he^{-saww} is a Prophet^{-saww}, and no one is following him^{-as} upon his^{-saww} matter except his^{-saww} wife and son^{-asws} of his^{-saww} uncle^{-as}, this youth, and he^{-saww} claims there will be opened up for him^{-saww}, treasures of Chosroe and Caesar'.

وَ كَانَ عَفِيفٌ وَ هُوَ ابْنُ عَمِّ الْأَشْعَثِ بْنِ قَيْسٍ يَقُولُ بَعْدَ ذَلِكَ وَ قَدْ أَسْلَمَ وَ حَسَنَ إِسْلَامَهُ لَوْ كَانَ اللَّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذٍ فَأَكُونُ ثَانِيًا مَعَ عَلِيٍّ ع.

¹⁵⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 n

And Afeef (the narrator) was saying, and he was a son of an uncle of Al Ash'as Bin Qays, saying after that, and he had become a Muslim and his Islam was good, 'If only Allah^{-azwj} had Graced me Al-Islam on that day, I would have been second with Ali^{-asws}'¹⁵⁹.

و قد رواه بطوله أحمد بن حنبل في مسنده نقلته من الذي اختاره و جمعه عز الدين المحدث و تمامه من الخصائص بعد قوله: ثم استقبل الركن و رفع يديه فكبر و قام الغلام و رفع يديه و كبر و رفعت المرأة يديها و كبرت و ركع و ركعا و سجد و سجدا و قنت و قنتا فأرأينا شيئا لم نعرفه أ و شيء حدث بمكة فأنكرنا ذلك و أقبلنا على العباس فقلنا يا أبا الفضل الحديث بتمامه.

And it has been reported in its length by Ahmad Ban Hanbal in his (book) 'Musnad', copied from the one who chose it and it was collected by the honour of the religion, the narrator, and its complete (version) is from (the book) 'Al Khasaais' –

'After his words, 'Then he faced towards the corner (of the Kabah) and raised his hands and exclaimed Takbeer, and the boy stood and raised his hands and exclaimed Takbeer, and the woman raised her hands and exclaimed Takbeer, and performed Ruk'u, and Ruk'u, and Sajdah, and Sajdah, and Qunoot, and Qunoot. We had seen something we did not understand or something new in Makkah. So, we disliked that, and we faced towards Al-Abbas and we said, 'O Abu Al Fazl!' – the Hadeeth in its complete (form)'¹⁶⁰.

41- كشف، كشف الغمة من مناقب الخوارزمي عن زيد بن أرقم قال: أول من صلى مع النبي ص علي بن أبي طالب ع.

(The book) 'Kashaf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, from Zayd Bin Arqam who said,

'The first one to pray Salat with the Prophet^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}'¹⁶¹.

و منه عن أبي رافع قال: صلى النبي ص أول يوم الإثنين و صلّت خديجة آخر يوم الإثنين و صلى علي يوم الثلاثاء من العِد و صلى مستخفياً قبل أن يُصلي مع النبي ص سبع سنين و أشهراً.

And from him, from Abu Rafie who said,

'The Prophet^{-saww} prayed Salat and beginning of the day of Monday, and (Syeda) Khadeeja^{-asws} prayed Salat at the end of the day of Tuesday, and Ali^{-asws} prayed on the day of Wednesday from the morning, and he^{-asws} had prayed in concealment before he^{-asws} prayed with the Prophet^{-saww} (openly) for seven months and (some) months'¹⁶².

قال الخوارزمي هذا الحديث إن صح فتأويله صلى مع النبي ص قبل جماعة تأخر إسلامهم لا أنه صلى سبع سنين قبل عبد الرحمن بن عوف و عثمان و سعد بن أبي وقاص و طلحة و الزبير فإن المدة بين إسلام هؤلاء و إسلام علي ع لا تمتد إلى هذه الغاية عند أصحاب السير و التواريخ كلهم.

Al-Khawarizmi said, 'This Hadeeth, its correct interpretation is that he^{-asws} prayed Salat with the Prophet^{-saww} before a group whose being Muslim was delayed, not that he^{-asws} prayed for seven years before Abdul Rahman Bin Awf, and Usman, and Sa'ad Bin Abu Waqas, and Talha,

¹⁵⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 o

¹⁶⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 40 p

¹⁶¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 a

¹⁶² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 b

and Al-Zubeyr, for the period between the Islam of theirs and Islam of Ali^{-asws} cannot be extended to this peak with the companions of the Seerah and the histories, all of them”.¹⁶³

وَبِحَدِّ إِسْنَادٍ عَنْ عُزْوَةَ قَالَ: أَسْلَمَ عَلِيُّ ع وَهُوَ ابْنُ ثَمَانَ سِنِينَ.

And by this chain from Urwah who said, ‘Ali^{-asws} became a Muslim and he^{-asws} was a boy of eight years’.¹⁶⁴

عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع إِنَّكَ أَوَّلُ الْمُؤْمِنِينَ مَعِيَ إِيمَانًا وَ أَعْلَمُهُمْ بِآيَاتِ اللَّهِ وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَرَأْفَهُمْ بِالرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرِيَّةً.

From Umar, ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘You^{-asws} are the first of the Momineen with me^{-saww} in Eman, and most learned of them with the Verses of Allah^{-azwj}, and most fulfilling of them with the Pact of Allah^{-azwj}, and kindest of them with the citizens, and fairest of them in distribution, and of the most magnificent rank in the Presence of Allah^{-azwj}’.¹⁶⁵

وَمَا أَخْرَجَهُ الْمَذْكُورُ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ مِنْ حَدِيثِ مَعْقِلِ بْنِ يَسَارٍ أَنَّ النَّبِيَّ ص قَالَ لِفَاطِمَةَ ع أَلَا تَرْضَيْنِ أَيْ زَوْجَتِكَ أَقْدَمَ أُمَّتِي سَلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَعْظَمَهُمْ حِلْمًا.

And from the (above) mentioned extracted it from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from a Hadeeth of Ma’qil Bin Yasaar,

‘The Prophet^{-saww} said to (Syeda) Fatima^{-asws}: ‘Are you not pleased and I^{-saww} had got you^{-asws} to the most advanced of my^{-saww} community in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom’.¹⁶⁶

وَ مِنْ تَفْسِيرِ التَّعَلِّيِّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ قَالَ التَّعَلِّيُّ قَدْ اتَّفَقَتِ الْعُلَمَاءُ أَنَّ أَوَّلَ مَنْ آمَنَ بَعْدَ حَبِيْبَةٍ مِنْ الدُّكُوْرِ يَرْسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ ع

And from Tafseer Al-Sa’alby in the interpretation of Words of the Exalted: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**. Al-Sa’alby said, ‘The scholars are agreed upon that the first one from the males to believe after Khadeeja^{-asws}, in Rasool-Allah^{-saww}, was Ali^{-asws} Bin Abu Talib^{-asws}. (This is not a Hadith)

وَ هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ زَيْدِ بْنِ أَرْقَمٍ وَ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَ رَبِيعَةَ الرَّأْيِيِّ وَ أَبِي الْجَارُودِ وَ الْمُزَنِّيِّ وَ قَالَ الْكَلْبِيُّ أَسْلَمَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع إِلَى رَسُولِ اللَّهِ وَ هُوَ ابْنُ تِسْعِ سِنِينَ.

And it is the word of Ibn Abbas, and Jabir Bin Abdullah Al-Ansari, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Al-Jaroud, and Al-Muzny, and Al-Kalby

¹⁶³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 c

¹⁶⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 d

¹⁶⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 e

¹⁶⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 f

said, ‘Amir Al-Momineen^{-asws} became a Muslim to Rasool-Allah^{-saww} and he^{-asws} was a boy of nine years’¹⁶⁷.

وَمِنَ الْخَصَائِصِ لِلنَّظَرِيِّ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَزَلَتْ عَلَيَّ النَّبِيُّ يَوْمَ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ مَعِيَ يَوْمَ الثَّلَاثَاءِ.

And from (the book) ‘Al Khasaais’ of Al Natanzy,

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Prophet-hood was Revealed unto me^{-saww} on the day of Monday, and Ali^{-asws} prayed Salat with me^{-saww} on the day of Tuesday’¹⁶⁸.

وَمِنَ الْخَصَائِصِ فِي قَوْلِهِ وَ ارْتَعُوا مَعَ الرَّكَعِينَ قَالَ إِنَّمَا نَزَلَتْ فِي النَّبِيِّ وَ عَلَيَّ خَاصَّةً لِأَنَّهَا أَوَّلُ مَنْ صَلَّى وَ رَكَعَ.

And from ‘Al-Khasaais’ – Regarding His^{-azwj} Words: **and perform Ruku with the Ruku performers [2:43]**. He said, ‘But rather it was Revealed regarding the Prophet^{-saww} and Ali^{-asws} in particular, because they^{-asws} both were the first ones to pray Salat and perform Ruk’u’¹⁶⁹.

وَمِنْ كِتَابِ الْخَصَائِصِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ وَ هُوَ يَقُولُ كُنُفُوا عَنْ ذِكْرِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي عَلِيٍّ ثَلَاثَ خِصَالٍ وَدِدْتُ أَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ فَوَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

And from the book ‘Al Khasaais’ –

From Al-Abbas son of Abdul Muttalib^{-asws} who said, ‘I heard Umar Bin Al-Khattab, and he was saying, ‘Stop from mentioning (badly) Ali^{-asws} Bin Abu Talib^{-asws}, for I have heard Rasool-Allah^{-saww} saying three qualities regarding Ali^{-asws}, I would love it if even one of these were to be for me, it would have been more beloved to me that whatever the sun emerges upon.

كُنْتُ أَنَا وَ أَبُو بَكْرٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِذْ ضَرَبَ النَّبِيُّ ص عَلَى كَتِفِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا وَ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا وَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى كَذَبَ يَا عَلِيُّ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ.

I, and Abu Bakr, and Ubeyda Bin Al-Jarrah, and several companions of Rasool-Allah^{-saww} were present when the Prophet^{-saww} struck upon a shoulder of Ali^{-asws} Bin Abu Talib^{-asws} and said: ‘O Ali^{-asws}! You^{-asws} are the first of the Muslims in Islam, and you^{-asws} are the first of the Momineen in Eman, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} and Musa^{-as}. He is lying, O Ali^{-asws}, one who claims that he loves me^{-saww} and he hates you^{-asws}’¹⁷⁰.

وَمِنْ تَفْسِيرِ ابْنِ الْجَاهِمِ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمُ الْآيَةَ قَالَ قَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ هَلْ نَقْدِرُ أَنْ نَزُورَكَ فِي الْجَنَّةِ كُلَّمَا أَرَدْنَا قَالَ يَا عَلِيُّ إِنَّ لِكُلِّ نَبِيٍّ رَفِيقًا أَوَّلُ مَنْ أَسْلَمَ مِنْ أُمَّتِهِ

And from Tafseer of Ibn Al Jahaam –

‘And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours [4:69] – the Verse. He said, ‘Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! Would we be

¹⁶⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 g

¹⁶⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 h

¹⁶⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 i

¹⁷⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 j

able to visit you^{-saww} in the Paradise whenever we want?’ He^{-saww} said: ‘O Ali^{-asws}! For every Prophet^{-as} there is a friend, the first one from his^{-as} community to submit’.

فَنَزَلَتْ هَذِهِ آيَةٌ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا فَقَالَ لَهُ إِنَّ اللَّهَ قَدْ أَنْزَلَ بَيَانَ مَا سَأَلْتَ فَجَعَلَكَ رَفِيقِي لِأَنَّكَ أَوَّلُ مَنْ أَسْلَمَ وَأَنْتَ الصِّدِّيقُ الْأَكْبَرُ.

So, it was Revealed: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. Rasool-Allah^{-saww} called Ali^{-asws} and he^{-saww} said to him^{-asws}: ‘Allah^{-azwj} has Revealed the explanation of what you^{-asws} have asked. He^{-azwj} has Made you^{-asws} to be my^{-saww} friend, because you^{-asws} are the first one to be a Muslim, and you^{-asws} are the greatest truthful’.¹⁷¹

وَمِنْ كِتَابِ الْمُسْتَشْرِدِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ بَعْدِي أَوْلَهَا إِسْلَامًا عَلِيٌّ بِنُ أَبِي طَالِبٍ ع.

And from the book ‘Al-Mustarshid’, from Salman Al-Farsi^{-ra} having said, ‘Rasool-Allah^{-saww} said: ‘The best of this community after me^{-saww}, is its first one to be Muslim, Ali^{-asws} Bin Abu Talib^{-asws}’.¹⁷²

42- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ مَنْصُورِ بْنِ رَبِيعِ بْنِ خِرَاشٍ قَالَ قَالَ عَلِيٌّ اجْتَمَعَتْ قُرَيْشٌ إِلَى النَّبِيِّ ص وَفِيهِمْ سُهَيْلُ بْنُ عَمْرٍو فَقَالُوا يَا مُحَمَّدُ أَرِقَاؤُنَا نَزَلُوا بِكَ فَارْزُدْهُمْ عَلَيْنَا

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi, from Mansour Bin Rabie Bin Kharash who said,

‘Ali^{-asws} said: ‘Qureysh gathered to the Prophet^{-saww}, and among them was Suheyl Bin Amro. They said, ‘O Muhammad^{-saww}! Our slaves have joined up with you^{-saww}, so return them to us’.

فَعَضِبَ النَّبِيُّ ص حَتَّى رُئِيَ الْعَضْبُ فِي وَجْهِهِ ثُمَّ قَالَ لَتَنْتَهُنَّ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيُبَعَثَنَّ اللَّهُ عَلَيْكُمْ رَجُلًا مِنْكُمْ امْتَنَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ

The Prophet^{-saww} was angered to the extent that the anger was seen in his^{-saww} face, then he^{-saww} said: ‘O community of Qureysh! Either you will desist or else Allah^{-azwj} will Send a man from you, Allah^{-azwj} has Tested his heart for the Eman. He will strike your necks upon the religion!’

قِيلَ يَا رَسُولَ اللَّهِ أَبُو بَكْرٍ قَالَ لَا فَقِيلَ عُمَرُ قَالَ لَا لَكِنَّهُ خَاصِصُ التَّغْلِ الَّذِي فِي الْحَبْرَةِ

It was said, ‘O Rasool-Allah^{-saww}! Abu Bakr?’ He^{-saww} said: ‘No’. It was said, ‘Umar?’ He^{-saww} said: ‘No, but the repairer of the slipper in the room’.

قَالَ فَاسْتَقَطَعَ النَّاسُ ذَلِكَ مِنْ عَلِيٍّ ع فَقَالَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ مُتَعَدِّدًا يَلِجُ النَّارَ.

¹⁷¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 k

¹⁷² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 41 l

He (The narrator) said, 'The people cut that off from Ali^{-asws}. But I have heard Rasool-Allah^{-saww} saying: 'Do not belie upon me^{-saww}, for the one who lies upon me^{-saww} deliberately would reach the Fire''.¹⁷³

وَمِنْهُ قَالَ عَلِيُّ ع قَالَ لِي رَسُولُ اللَّهِ ص يَوْمَ فَتَحْتُ خَيْبَرَ لَوْ لَا أَنَّ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى بْنِ مَرْيَمَ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ عَلَى مَلَاٍ مِنَ الْمُسْلِمِينَ إِلَّا أَخَذُوا مِنْ تُرَابِ رِجْلَيْكَ وَ فَضَّلَ طَهْرَكَ يَسْتَشْفُونَ بِهِ

And from him,

'Ali^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws} on the day I^{-asws} conquered Khyber: 'Had it not been that a group from my^{-saww} community might be saying what the Christians have said regarding Isa^{-as} Bin Maryam^{-as}, I^{-saww} say regarding you^{-asws} today such words, you^{-asws} would not pass by any gathering of the Muslims except they would take the dust from your^{-asws} feet and remnants of your (water of) your^{-asws} cleansing (Wud'u) to be healed by it.

وَ لَكِنَّ حَسْبَكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتَبِي وَ أَرْتُكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ تُؤَدِّي دِينِي وَ تُقَاتِلُ عَلَيَّ سُنِّي وَ أَنْتَ فِي الْآخِرَةِ أَقْرَبُ النَّاسِ مِنِّي وَ إِنَّكَ عَدَاً عَلَى الْخَوْضِ خَلِيفَتِي تَدُودُ عَنْهُ الْمُنَافِقِينَ

But it should suffice you^{-asws} that you^{-asws} happen to be from me^{-saww} and I^{-saww} from you^{-asws}. You^{-asws} will inherit me^{-saww} and I^{-saww} shall inherit you^{-asws}, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except surely there is no Prophet^{-as} after me^{-saww}; and you^{-asws} shall pay off my^{-saww} debts, and fight upon my^{-saww} Sunnah, and in the Hereafter you^{-asws} will be closest of the people from me^{-saww}, and tomorrow you^{-asws} will be at the Fountain as my^{-saww} caliph, impeding the hypocrites from it;

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ عَلَيَّ الْخَوْضَ وَ أَنْتَ أَوَّلُ دَاخِلِ الْجَنَّةِ مِنْ أُمَّتِي وَ إِنَّ شِبَعَتَكَ عَلَى مَنَابِرٍ مِنْ نُورٍ رَوَاهُ مَرْوِيونَ [مَرْوِيينَ] مُبَيَّضَةً وَجُوهُهُمْ حَوْلِي أَشْفَعُ لَهُمْ فَيَكُونُونَ عَدَاً فِي الْجَنَّةِ جِيرَانِي وَ إِنَّ عَدُوَّكَ عَدَاً ظِمَاءً مُظْمَئُونَ مُسَوَّدَةً وَجُوهُهُمْ مُفْحَمُونَ

And you^{-asws} will be the first one to return to me^{-saww} at the Fountain, and you^{-asws} will be the first one from my^{-saww} community to enter the Paradise, and your^{-asws} Shias will be upon pulpits of Noor, saturated, remaining saturated, brightened of faces around me^{-saww}. I^{-saww} shall intercede for them and tomorrow they will happen to be in the Paradise as my^{-saww} neighbours, while your^{-asws} enemies tomorrow would be thirsty, remaining thirsty, darkened of faces, muted.

حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ سِرُّكَ سِرِّي وَ عَلَانِيَتُكَ عَلَانِيَتِي وَ سِرِّيَّةُ صَدْرِكَ كَسِرِّيَّةِ صَدْرِي وَ أَنْتَ بَابُ عِلْمِي وَ إِنَّ وُلْدَكَ وُلْدِي وَ حُكْمَكَ حَكْمِي وَ دَمَكَ دَمِي

Your^{-asws} war is my^{-saww} war, and your^{-asws} peace is my^{-saww} peace, and your^{-asws} secret is my^{-saww} secret, and your^{-asws} announcement is my^{-saww} announcement, and secrets of your^{-asws} chest are secrets of my^{-saww} chest; and you^{-asws} are the door of my^{-saww} knowledge, and your^{-asws} children are my^{-saww} children, and your^{-asws} flesh is my^{-saww} flesh, and your^{-asws} blood is my^{-saww} blood.

¹⁷³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 a

وَ إِنَّ الْحَقَّ مَعَكَ وَ الْحَقُّ عَلَى لِسَانِكَ وَ فِي قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ وَ الْإِيمَانُ مُخَالِطُ لَحْمِكَ وَ دَمِكَ كَمَا خَالَطَ لَحْمِي وَ دَمِي

And the truth is with you^{-asws} and the truth is upon your^{-asws} tongue, and in your heart, and between your^{-asws} eyes, and the Eman is mingled in your^{-asws} flesh and your^{-asws} blood like what my^{-saww} flesh and my^{-saww} blood is mingled.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُبَشِّرَكَ أَنَّكَ وَ عِيْرَتُكَ فِي الْجَنَّةِ وَ أَنَّ عَدُوَّكَ فِي النَّارِ لَا يَرِدُ عَلَيَّ الْخَوْضَ مُبْعِضٌ لَكَ وَ لَا يَغِيبُ عَنْهُ مِحْبٌ لَكَ

And Allah^{-azwj} Mighty and Majestic Commanded me^{-saww} to give you^{-asws} the glad tidings that you^{-asws} and your^{-asws} family would be in the Paradise, and that your^{-asws} enemies would be in the Fire. He will not return to me^{-saww} at the Fountain, a hater of yours^{-asws}, nor will he be absent from it, one loving you^{-asws}.

قَالَ قَالَ عَلِيٌّ عَ فَخَرْتُ لِلَّهِ سُبْحَانَهُ وَ تَعَالَى سَاجِدًا وَ حَمِدُهُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنَ الْإِسْلَامِ وَ الْقُرْآنِ وَ حَبِيبِي إِلَى خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ.

He (the narrator) said, 'Ali^{-asws} said: 'So, I^{-asws} fell to Allah^{-azwj} performing Sajdah to Him^{-asws}, Glorious and Exalted, praising Him^{-azwj} in the Sajdah upon what He^{-azwj} had Favoured upon me^{-asws}, from the Al-Islam, and the Quran, and Him^{-azwj} having Made me^{-asws} to be beloved to last of the Prophets^{-as}, and chief of the Messengers''¹⁷⁴

وَ مِنْهُ قَالَ بَلَغَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنَّ قَوْمًا تَنَقَّصُوا عَلِيَّ بْنَ أَبِي طَالِبٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ ذَكَرَ عَلِيًّا وَ فَضْلَهُ وَ سَابِقَتَهُ

And from him, he said,

'It reached (the caliph) Umar Bin Abdul Aziz that a group were derogating Ali^{-asws} Bin Abu Talib^{-asws}. He ascended the pulpit, praised Allah^{-azwj} and extolled upon Him^{-azwj}, and sent Salawaat upon the Prophet^{-saww}, and mentioned Ali^{-asws} and his^{-asws} merits and his^{-asws} precedence.

ثُمَّ قَالَ حَدَّثَنِي عِرَاكُ بْنُ مَالِكِ الْعِفَارِيِّ عَنْ أُمِّ سَلَمَةَ قَالَتْ بَيْنَا رَسُولُ اللَّهِ ص وَ بَيْنَا رَسُولُ اللَّهِ ص ضَاحِكًا فَلَمَّا سُرِّي عَنْهُ قُلْتُ يَا أَبَا أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ

Then he said, 'It is narrated to me by Irak Bin Malik Al-Ghifari, from Umm Salama^{-ra} who said, 'While Rasool-Allah^{-saww} was in my^{-ra} presence when Jibraeel^{-as} came to him^{-saww}, whispering to him^{-saww}. Rasool-Allah^{-saww} smiled, laughing. When it declined from him^{-saww}, I^{-ra} said, 'May my^{-ra} father and my^{-ra} mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! What made you^{-saww} laugh?'

فَقَالَ أَحَبْرِي جِبْرَائِيلُ أَنَّهُ مَرَّ بِعَلِيٍّ ع وَ هُوَ يَرْعَى ذُودًا لَهُ وَ هُوَ نَائِمٌ قَدْ أُبْدِيَ بَعْضُ جَسَدِهِ قَالَ فَرَدَدْتُ عَلَيْهِ نُوبَهُ فَوَجَدْتُ بَرْدَ إِيْمَانِهِ قَدْ وَصَلَ إِلَى قَلْبِي.

He^{-saww} said: 'Jibraeel^{-as} informed me^{-saww} that he^{-as} had passed by Ali^{-asws} and he^{-asws} was tending a camel of his^{-asws}, and he^{-asws} had fallen asleep, and part of his^{-asws} body had been

¹⁷⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 b

manifested. He^{-as} said: 'So I^{-as} return his^{-asws} cloth upon him^{-asws} and I^{-as} found the coolness of his^{-asws} Eman to have connected to my^{-as} heart'.¹⁷⁵

وَمِنْهُ عَنِ فَخْرِ خَوَارِزْمِ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عُمَرَ الرَّحْشَرِيِّ عَنْ رَجَالِهِ قَالَ: جَاءَ رَجُلَانِ إِلَى عُمَرَ فَقَالَا لَهُ مَا تَرَى فِي طَلَاقِ الْأَمَةِ فَقَامَ إِلَى حَلْقَةٍ فِيهَا رَجُلٌ أَصْلَعٌ فَقَالَ مَا تَرَى فِي طَلَاقِ الْأَمَةِ فَقَالَ اثْنَتَانِ فَالْتَفَتَ إِلَيْهِمَا فَقَالَ اثْنَتَانِ

And from him, from Fakhr Khowarizm Abu Al Qasim Mahmoud Bin Umar Al Zamakhshari, from his men who said, '

'Two men came to Umar and they said to him, 'What is your view regarding divorce of the community?' He stood up a circle wherein was a short-haired man and said, 'What is your^{-asws} view regarding divorce of the community?' He^{-asws} said: 'Two!' He turned towards them and said, 'Two'.

فَقَالَ لَهُ أَحَدُهُمَا جِئْنَاكَ وَأَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلَاقِ الْأَمَةِ فَبَجْتِ إِلَى رَجُلٍ فَسَأَلْتَهُ فَوَ اللَّهُ مَا كَلَّمَكَ

One of them said, 'We came to you, and you are the commander of the faithful. We asked you about divorce of the community, so you went to a man and asked him. By Allah^{-azwj!} I will not speak to you!'

فَقَالَ عُمَرُ وَبِئْسَ مَا تَدْرِي مَنْ هَذَا هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَضِعَتْ فِي كِفَّةٍ وَ وُضِعَ إِيْمَانُ عَلِيِّ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

Umar said, 'Woe be unto you! Do you know who this is? This is Ali^{-asws} Bin Abu Talib^{-asws}. I heard Rasool-Allah^{-saww} saying: 'Even if the skies and the earth were to be placed in a hand (of a scale) and the Eman of Ali^{-asws} placed in (the other) hand, the Eman of Ali^{-asws} would outweigh'.¹⁷⁶

وَمِنَ الْمَنَاقِبِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص لَسَمِعْتُهُ وَهُوَ يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ مِيزَانٍ وَ وُضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ مِيزَانٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

And from (the book) 'Al Manaqib' –

From Umar Bin Al-Khattab having said, 'I testify upon Rasool-Allah^{-saww}, I heard him^{-saww} and he^{-saww} was saying: 'Even if the seven skies and the seven earths were to be place in a hand of a scale, and the Eman of Ali^{-asws} placed in a hand of a scale, the Eman of Ali^{-asws} would outweigh'.¹⁷⁷

وَمِنْهَا قَالَ: رَأَى أَبُو طَالِبٍ النَّبِيَّ ص يَتَمَلُّ فِي بَيْتِ عَلِيٍّ فَقَالَ مَا هَذَا يَا مُحَمَّدُ قَالَ إِيْمَانٌ وَ حِكْمَةٌ فَقَالَ أَبُو طَالِبٍ لِعَلِيٍّ يَا بَنِيَّ انصُرْ ابْنَ عَمِّكَ وَ أَرْزُهُ.

And from it, he said,

¹⁷⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 c

¹⁷⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 d

¹⁷⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 e

'Abu Talib^{-asws} saw the Prophet^{-sawww}, applying saliva into the mouth of Ali^{-asws}. So, he^{-as} said: 'What is this, O Muhammad^{-sawww}! He^{-sawww} said: 'Eman and wisdom'. Abu Talib^{-asws} said to Ali^{-asws}: 'O my^{-as} son^{-asws}! Help the son^{-sawww} of your^{-asws} uncle^{-as} and back him^{-sawww}'.¹⁷⁸

43- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدَانَ عَنْ إِسْمَاعِيلِ بْنِ إِسْحَاقَ الرَّاشِدِيِّ وَعَلِيِّ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَفَّانَ قَالَ حَدَّثَنَا يَحْيَى بْنُ هَاشِمِ السَّمْسَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي زَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنِي عَبْدَ الْمُطَّلِبِ فِي التَّبَعِ وَ هُمْ يَوْمئِذٍ وُلْدُ عَبْدِ الْمُطَّلِبِ وَ أَوْلَادُهُمْ أَرْبَعُونَ رَجُلًا فَصَنَعَ لَهُمْ رَجُلًا شَاةً وَ تَرَدَّ لَهُمْ تَرْدَةً وَ صَبَّ عَلَيْهَا ذَلِكَ الْمَرَقَ وَ اللَّحْمَ ثُمَّ قَدَّمَهَا إِلَيْهِمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Zayzan, from Ismail Bin Is'haq Al Rashidy, and Ali Bin Muhammad Bin Makhlad, from Al Hassan Bin Ali Bin Affan both said, 'It is narrated to us by Yahya Bin Hashim Al Samsar, from Muhammad Bin Abdullah Bin Muhammad Bin Ali Bin Abu Rafie,

'A slave of Rasool-Allah^{-sawww}, from his father, from his grandfather who said, 'Rasool-Allah^{-sawww} gathered the Clan of Abdul Muttalib^{-asws} in the mountain pass, and on that day the sons of Abdul Muttalib^{-asws} and their children, were forty men. He^{-sawww} prepared a leg of sheep and porridge for them and poured that sauce upon it and the meat. Then he^{-sawww} forwarded it to them.

فَأَكَلُوا مِنْهَا حَتَّى تَصَلَّعُوا ثُمَّ سَفَّاهُمْ عَسَا وَاجِدًا مِنْ لَبَنٍ فَشَرِبُوا كُلُّهُمْ مِنْ ذَلِكَ الْعَسِ حَتَّى رَوُّوا مِنْهُ فَقَالَ أَبُو هَبِّ وَ اللَّهُ إِنَّ هُنَا لَنَفْرًا يَأْكُلُ أَحَدُهُمُ الْجُفْنَةَ وَ لَا تَكَادُ تُشْبِعُهُ وَ يَشْرَبُ الظَّرْفَ مِنَ النَّبِيدِ فَمَا يُرْوِيهِ وَ إِنَّ ابْنَ أَبِي كَبْشَةَ دَعَانَا فَجَمَعَنَا عَلَى رَجُلٍ شَاةٍ وَ عَسٍ مِنْ شَرَابٍ فَشَبِعَنَا وَ رَوَيْنَا مِنْهَا إِنَّ هَذَا هُوَ السِّحْرُ الْمُبِينُ

They ate from it until they were satiated. Then he^{-sawww} quenched them one jug of milk. They drank, all of them, from that jug until they were saturated from it. Abu Lahab^{-la} said, 'By Allah^{-azwj}! Over here there are several people, one of them can eat the sheep and it would barely satisfy him, and drink the urn of Nabeez and it would not saturate him, and the son^{-sawww} of Abu Kabsha has gathered us upon a leg of sheep and a jug of drink, and he^{-asws} has satiated us and saturated from it. This, it is the clear sorcery!'

قَالَ ثُمَّ دَعَاهُمْ فَقَالَ لَهُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَمَرَنِي أَنْ أَنْذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَ رَهْطِي الْمُخْلِصِينَ وَ أَنْتُمْ عَشِيرَتِي الْأَقْرَبُونَ وَ رَهْطِي الْمُخْلِصُونَ وَ إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا جَعَلَ لَهُ مِنْ أَهْلِهِ أَخًا وَ وَارثًا وَ وَزِيرًا وَ وَصِيًّا

He (the narrator) said, 'Then he^{-sawww} called them and said to them: 'Allah^{-azwj} Mighty and Majestic has Comanded me^{-sawww} to warn my^{-sawww} near of kin, and a group of the sincere ones, and you all are my^{-sawww} near of kin and my^{-sawww} group of since ones, and that Allah^{-azwj} did not Send any Prophet^{-as} except He^{-azwj} Made to be from his^{-as} family, a brother, and Vizier, and successor.

فَأَيُّكُمْ يَتَّقِي عَلَى أَنَّهُ أَخِي وَ وَزِيرِي وَ وَارثِي دُونَ أَهْلِي وَ وَصِيِّ وَ خَلِيفَتِي فِي أَهْلِي وَ يَكُونُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَزَّ اللَّهُ لَا نَبِيَّ بَعْدِي

So, which one of you would stand to pledge to me^{-sawww} upon that he would be my^{-sawww} brother, and my^{-sawww} Vizier, and my^{-sawww} inheritor besides my^{-sawww} family, and my^{-sawww} successor, and

¹⁷⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 42 f

my^{-saww} caliph among my^{-saww} family, and he would happen to be from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, apart from that there will be no Prophet^{-as} after me^{-saww}?’

فَأَسَكَتَ الْقَوْمَ فَقَالَ وَ اللَّهُ لَيَقُومَنَّ قَائِمُكُمْ أَوْ لَيَكُونَنَّ فِي غَيْرِكُمْ ثُمَّ لَتَنَدُمُوا

The people were silent. He^{-saww} said: ‘By Allah^{-azwj}! Either your standing one will stand, or it would happen to be among others, then you will be regretting’.

قَالَ فَقَامَ عَلِيٌّ ع وَ هُمْ يَنْظُرُونَ إِلَيْهِ كُلُّهُمْ فَبَايَعَهُ وَ أَجَابَهُ إِلَى مَا دَعَاهُ إِلَيْهِ فَقَالَ لَهُ اذْنُ مِيٍّ فَدَنَا مِنْهُ فَقَالَ لَهُ افْتَحْ فَانْصَحْ فَانْفَتَحَتْ فِيهِ مِنْ رِبْقِهِ وَ تَقَالَ بَيْنَ كَتِفَيْهِ وَ بَيْنَ تَدْيِيهِ

He (the narrator) said, ‘Ali^{-asws} stood up, and they were looking on at him^{-asws}, all of them. He^{-asws} pledged to him^{-saww} and answered him^{-saww} to what he^{-saww} had called to. He^{-saww} said to him^{-asws}: ‘Come near me^{-saww}!’ He^{-asws} went near him^{-saww}. He^{-saww} said to him^{-asws}: ‘Open your^{-asws} mouth!’ He^{-asws} opened it. He^{-saww} spat out from his^{-saww} saliva and spat between his^{-asws} shoulders, and in middle of his^{-asws} chest.

فَقَالَ أَبُو هَبِّ لَيْسَ مَا جَزَيْتَ بِهِ ابْنَ عَمِّكَ أَجَابَكَ لِمَا دَعَوْتَهُ إِلَيْهِ فَمَلَأَتْ فَاهُ وَ وَجْهَهُ بُرْاقًا فَقَالَ رَسُولُ اللَّهِ ص بَلَّ مَلَأْتُهُ عِلْمًا وَ حِلْمًا وَ فِقْهًا.

Abu Lahab^{-la} said, ‘Evil is what you^{-saww} have recompensed the son^{-asws} of your^{-saww} uncle^{-as}. He^{-asws} answered you^{-saww} to what you^{-saww} had called him^{-asws} to, and you^{-saww} filled his^{-asws} mouth and his^{-asws} face with spit?’ Rasool-Allah^{-saww} said: ‘But I^{-saww} have filled him with knowledge and wisdom and understanding’.¹⁷⁹

44- أَقُولُ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ سُنَنِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ عَنْ عَلِيٍّ ع قَالَ: لَمَّا كَانَ يَوْمُ الْحَدِيثِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ مِنْهُمْ سُهَيْلُ بْنُ عَمْرٍو وَ أَنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ خَرَجَ إِلَيْكَ نَاسٌ مِنْ أُمَّنَاتِنَا وَ إِخْوَانِنَا وَ أَرْقَاتِنَا وَ لَيْسَ لَهُمْ فِقْهٌ فِي الدِّينِ وَ إِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَ صِبَاعِنَا فَارْزُدْهُمْ إِلَيْنَا فَإِنْ لَمْ يَكُنْ فِيهِمْ فِقْهٌ فِي الدِّينِ سَنَفْقَهُهُمْ

I (Majlisi) am saying, ‘It is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Sunan’ of Abu Dawood, and (the book) ‘Saheeh’ Al Tirmizi,

‘From Ali^{-asws} having said: ‘When it was the day of Al-Hudeybiya, some people from the Polytheists came out to us, from them being Suheyli Bin Amro, and some people from chiefs of the Polytheists. They said, ‘O Rasool-Allah^{-saww}! Some people from our followers have gone out to you^{-saww}, from our sons and our brothers and our slaves, and there isn’t any understanding for them regarding the religion, and rather their going out was fleeing from our wealth and our estates. Return them to us, as there is no understanding (for them) regarding the religion, we shall make them understand’.

فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ لَتَنْتَهُنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ إِلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدِ امْتَحَنَ اللَّهُ قَلْبَهُ عَلَى الْإِيمَانِ

¹⁷⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 43

Rasool-Allah^{-saww} said: ‘O community of Qureysh! Either you desist or Allah^{-azwj} will Send someone to you who will strike off your necks with the sword upon the religion. Allah^{-azwj} would have Tested his heart upon the Eman!’

قَالَ أَبُو بَكْرٍ وَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِصُ النَّعْلِ وَ كَانَ قَدْ أُعْطِيَ عَلِيًّا ع نَعْلَهُ يَخْصِفُهَا.

Abu Bakr and Umar said, ‘Who is he, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘He is repairer of the slipper’ – and he^{-saww} had given Ali^{-asws} his^{-saww} slipper to repair it’.¹⁸⁰

وَ رَوَى مِنَ الرَّيْمِذِيِّ عَنْ أَنَسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ ع يَوْمَ الثَّلَاثَاءِ.

And it is reported from Al-Tirmizi, from Anas (well-known fabricator) who said, ‘Rasool-Allah^{-saww} was Sent on the day of Monday and Ali^{-asws} prayed Salat on the day of Tuesday’.¹⁸¹

وَ مِنَ الرَّيْمِذِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى عَلَيَّ.

And from Al-Tirmizi, from Ibn Abbas who said, ‘The first one to pray Salat is Ali^{-asws}’.

وَ مِنْهُ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: أَوَّلُ مَنْ أَسْلَمَ عَلَيَّ.

And from him, from Zayd Bin Arqam who said, ‘The first one to be Muslim was Ali^{-asws}’.¹⁸²

45- يف، الطرائف أحمد بن حنبل في مسنده يرفعه إلى ابن عباس أنه قال: إن علياً أول من أسلم.

(The book) ‘Al Taraaiif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, raising it to Ibn Abbas having said,

‘Ali^{-asws} is the first one to be Muslim’.¹⁸³

وَ رَوَاهُ مِنْ عِدَّةِ طُرُقٍ وَ رَوَى ابْنُ الْمَغَازِلِيِّ الشَّافِعِيُّ فِي الْمَنَاقِبِ وَ الثَّعْلَبِيُّ فِي تَفْسِيرِهِ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ ص عَلَيَّ بْنُ أَبِي طَالِبٍ.

And it is reported from a number of ways, and it is reported by Ibn Al Maghazili Al Shafie in (the book) ‘Al Manaqib’, and Al Sa’alby’ in his Tafseer, and it is reported as well by Ahmad Bin Hanbal, from Zayd Bin Arqam having said,

‘The first one to pray Salat with the Prophet^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}’.¹⁸⁴

وَ رَوَاهُ أَيْضاً الثَّعْلَبِيُّ وَ ابْنُ الْمَغَازِلِيِّ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ فِي مَسْنَدِهِ أَنَّ عَلِيًّا صَلَّى مَعَ رَسُولِ اللَّهِ سَبْعَ سِنِينَ قَبْلَ أَنْ يَصْلِيَ مَعَهُ أَحَدٌ.

And it is reported as well by Al Sa’alby, and Ibn Al Maghazily, and it is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’,

¹⁸⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 44 a

¹⁸¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 44 b

¹⁸² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 44 c

¹⁸³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 a

¹⁸⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 b

'Ali^{-asws} prayed Salat with Rasool-Allah^{-azwj} for seven years before anyone else prayed with him^{-saww}'.¹⁸⁵

وَرَوَى ابْنُ الْمَغَازِلِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَلَائِكَةُ عَلَيَّ وَعَلَى عَلِيِّ بْنِ أَبِي تَالِبٍ سَبْعَ سِنِينَ وَذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِي أَحَدٌ غَيْرَهُ.

And it is reported by Ibn Al Maghazili, from Abu Ayoub Al Ansari who said,

'Rasool-Allah^{-saww} said: 'The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} for seven years, and that is because no one was praying Salat with me^{-saww} apart from him^{-asws}'.¹⁸⁶

وَرَوَاهُ أَيْضاً ابْنُ الْمَغَازِلِيِّ فِي الْمَنَاقِبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ صَلَّى الْمَلَائِكَةُ عَلَيَّ وَعَلَى عَلِيِّ بْنِ أَبِي تَالِبٍ سَبْعاً وَذَلِكَ أَنَّهُ لَمْ يُدْعَ إِلَى السَّمَاءِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا مِنِّي وَمِنْهُ.

And it is reported as well by Ibn Al Maghazili in (the book) 'Al Manaqib', from Anas Bin Malik (well-known fabricator) who said,

'I heard Rasool-Allah^{-saww} saying: 'The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} for seven (years), and that is because the testimonies that there is no god except Allah^{-azwj} and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, were not raised to the sky except from me^{-saww} and from him^{-asws}'.¹⁸⁷

وَرَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ أَنَّ أَوَّلَ ذَكَرٍ آمَنَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَسُولِهِ وَهُوَ قَوْلُ ابْنِ عَبَّاسٍ وَ جَابِرٍ وَ زَيْدِ بْنِ أَرْقَمٍ وَ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَ رَبِيعَةَ الرَّأْيِ وَ أَبِي حَيَّانَ وَ الْمُرْزَبِ.

And it is reported by Al Sa'alby in his Tafseer,

'The first male to believe in the Prophet^{-saww} and ratify him^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}. Al-Sa'alby said, 'And it is the word of Ibn Abbas, and Jabir, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Hayyan, and Al-Muzanny'.¹⁸⁸

وَرَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ أَنَّ أَبَا تَالِبٍ قَالَ لِعَلِيِّ أَبِي بِيٍّ مَا هَذَا الدِّينُ الَّذِي أَنْتَ عَلَيْهِ قَالَ يَا أَبَتِ أَمَنْتُ بِاللَّهِ وَرَسُولِهِ وَصَدَّقْتُهُ فِيمَا جَاءَ بِهِ وَصَلَّيْتُ مَعَهُ لِلَّهِ تَعَالَى فَقَالَ لَهُ أَمَا إِنَّ مُحَمَّدًا لَا يَدْعُو إِلَّا إِلَى خَيْرٍ فَأَلْزَمَهُ.

And it is Al Sa'alby in his Tafseer,

'Abu Talib^{-asws} said to Ali^{-asws}, 'Yes, my^{-as} son^{-asws}! What is this religion which you^{-asws} are upon?' He^{-asws} said: 'O father^{-as}! I^{-asws} believe in Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and ratify him^{-saww} with whatever he^{-saww} has come with, and I^{-asws} have prayed with him^{-saww} to Allah^{-azwj} the Exalted'. He^{-as} said to him^{-asws}: 'Muhammad^{-saww} will not be calling to anything except to good, so stick with him^{-saww}'.¹⁸⁹

¹⁸⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 c

¹⁸⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 d

¹⁸⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 e

¹⁸⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 f

¹⁸⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 g

وَرَوَى ابْنُ الْمَغَازِلِيِّ فِي قَوْلِهِ وَ السَّابِقُونَ الْأُولُونَ عَنِ ابْنِ عَبَّاسٍ قَالَ سَبَقَ يُوْشَعُ بْنُ نُونٍ إِلَى مُوسَى وَ صَاحِبُ يَاسِينَ إِلَى عِيسَى وَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ إِلَى مُحَمَّدٍ ص.

And it is reported by Ibn Al Maghazili –

‘Regarding His^{-azwj} Words: **And the foremost, the first ones [9:100]**, from Ibn Abbas who said, ‘Yoshua Bin Noun^{-as} preceded to Musa^{-as}, and companion of Yaseen to Isa^{-as}, and Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws} to Muhammad^{-saww}’¹⁹⁰.

46- يف، الطرائف التعلّبي في تفسير قوله تعالى و أنذر عشيرتک الأقربين يرفع الحديث إلى البراء بن عازب قال لنا نزلت و أنذر عشيرتک الأقربين جمع رسول الله بني عبد المطلب و هم يؤمئذ أرتعون رجلاً الرجل منهم يأكل المسنة و يشرب العس

(The book) ‘Al Taraaif’ – Al Sa’alby,

‘Regarding the interpretation of Words of the Exalted: **And warn your kindred, the near ones! [26:214]**, raising the Hadeeth to Al-Bara’a Bin Aazib who said, ‘When it was Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{-saww} gathered the clan of Abdul Muttalib^{-asws}, and on that day they were forty men, the one man from them could eat the sheep and drink the jug.

فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يُدْخَلَ شَاةٌ فَأَدَمَهَا ثُمَّ قَالَ ادْتُوا بِسْمِ اللَّهِ فَدَنَا الْقَوْمُ عَشْرَةَ عَشْرَةَ فَأَكَلُوا حَتَّى صَدَرُوا ثُمَّ دَعَا بِقَعْبٍ مِنْ لَبَنٍ فَجَرَعَ مِنْهُ جُرْعَةً ثُمَّ قَالَ هُمْ اشْرَبُوا بِسْمِ اللَّهِ فَشَرَبُوا حَتَّى رَوُوا

Rasool-Allah^{-saww} instructed that a sheep be slaughtered and cooked. Then he^{-saww} said: ‘Approach, in the Name of Allah^{-azwj}!’ The people approached, ten by ten, and they ate until they were satiated. Then he^{-saww} called for the mug of milk. He^{-saww} gulped a gulp from it, then said to them: ‘Drink, in the Name of Allah^{-azwj}!’ They drank until they were saturated.

فَبَدَرَهُمْ أَبُو هَبٍ فَقَالَ هَذَا مَا سَحَرَكُمْ بِهِ الرَّجُلُ فَسَكَتَ النَّبِيُّ ص فَلَمْ يَتَكَلَّمْ ثُمَّ دَعَاهُمْ مِنَ الْعَدِ عَلَى مِثْلِ ذَلِكَ الطَّعَامِ وَ الشَّرَابِ

Abu Lahab^{-la} rushed them. He^{-la} said, ‘This is what the man has bewitched you all with!’ The Prophet^{-saww} was silent, he^{-saww} did not speak. Then he^{-saww} called them the next day upon like that food and drink.

ثُمَّ أَنْذَرَهُمْ رَسُولُ اللَّهِ ص فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي أَنَا النَّذِيرُ إِلَيْكُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ الْبَشِيرُ بِمَا لَمْ يَجِيءْ أَحَدٌ بِهِ جِئْتُكُمْ بِالدُّنْيَا وَ الْآخِرَةِ فَأَسْلِمُوا وَ أَطِيعُوا هَتَدُوا وَ مَنْ يُؤَاجِبِي وَ يُؤَازِرِي وَ يَكُونُ وَلِيِّ وَ وَارِثِي وَ وَصِيِّ بَعْدِي وَ خَلِيفَتِي فِي أَهْلِي وَ يَفْضِي دِينِي

Then Rasool-Allah^{-saww} warned them, he^{-saww} said: ‘O clan of Abdul Muttalib^{-asws}! I^{-saww} am the warner to you all from Allah^{-azwj} Mighty and Majestic, and the giver of glad tidings of what no one (else) has come with. I^{-saww} have come to you with the world and the Hereafter, so become Muslims and obey, you will be guided; and who will be my^{-saww} brother, and be my Vizier, and become my^{-saww} guardian, and my^{-saww} inheritor after me^{-saww}, and my^{-saww} caliph in my^{-saww} family, and pay off my^{-saww} debts?’

¹⁹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 45 h

فَسَكَتَ الْقَوْمُ وَ أَعَادَ ذَلِكَ ثَلَاثًا وَ فِي الْكَلِّ يَسْكُتُ الْقَوْمُ وَ يَقُولُ عَلِيٌّ ع أَنَا فَقَالَ أَنْتَ فَقَامَ الْقَوْمُ وَ هُمْ يَقُولُونَ لِأَبِي طَالِبٍ اطِيعْ ابْنَكَ فَقَدْ أَمَرَ عَلَيْكَ.

The people were silent, and he^{-saww} repeated that thrice, and during each (time) the people were silent, and Ali^{-asws} was saying: 'I^{-asws} will!' He^{-saww} said: 'You^{-asws}!' The people stood up and they were saying to Abu Talib^{-asws}, 'Obey your^{-as} son^{-asws}, for he^{-asws} has been made a commander over you^{-as}'.¹⁹¹

47- يف، الطرائف روى أحمد بن حنبل في مسنده يرفع الحديث قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ أَنْذِرَ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ النَّبِيُّ ص مِنْ أَهْلِ بَيْتِهِ فَاجْتَمَعُوا ثَلَاثِينَ فَأَكَلُوا وَ شَرِبُوا ثَلَاثًا ثُمَّ قَالَ لَهُمْ مَنْ يَضْمَنُ عَلَيَّ دِينِي وَ مَوَاعِيدِي وَ يَكُونُ مَعِيَ فِي الْجَنَّةِ وَ يَكُونُ خَلِيفَتِي

(The book) 'Al Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) 'Musnad', raising the Hadeeth, said,

'When this Verse was Revealed: **And warn your kindred, the near ones! [26:214]**, the Prophet^{-saww} gathered from his^{-saww} family members, so thirty (of them) gathered, and they ate and drank. Then he^{-saww} said to them: 'Who will take the responsibility upon my^{-saww} debts, and my^{-saww} promises made, and be with me^{-saww} in the Paradise, and be my^{-saww} caliph?'

فَقَالَ رَجُلٌ لَمْ يُسَمِّهِ شَرِيكَ يَا رَسُولَ اللَّهِ كُنْتُ نَجِدُ مَنْ يَقُومُ بِهَذَا ثُمَّ قَالَ الْآخَرُ يُعْرَضُ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ فَقَالَ عَلِيٌّ ع أَنَا فَقَالَ أَنْتَ.

A man, whom shareek (the narrator) did not mention, said, 'O Rasool-Allah^{-saww}! You^{-saww} will find someone who would stand with this?' Then another said, 'That is presented to his^{-saww} family members'. Ali^{-asws} said: 'I^{-asws} will!' He^{-saww} said: 'You^{-asws}!'¹⁹²

48- يف، الطرائف ابن مَرَدَوَيْهِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص فُقُلْنَا مَنْ أَحَبُّ أَصْحَابِكَ إِلَيْكَ فَإِنْ كَانَ أَمْرٌ كُنَّا مَعَهُ وَ إِنْ كَانَ نَائِبَةٌ كُنَّا مِنْ دُونِهِ فَقَالَ هَذَا عَلِيٌّ أَقْدَمُكُمْ سَلْمًا وَ إِسْلَامًا.

(The book) 'Al Taraaif' – Ibn Mardawayh, by his chain to Abdullah Bin Al Samit,

'From Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased from him^{-ra}, said, 'We entered to see Rasool-Allah^{-saww}. We said, 'Who is the most beloved of your^{-saww} companions to you^{-saww}, so if the matter (death) happens, we would be with him, and if he was a deputy, we would be besides him'. He^{-saww} said: 'This is Ali^{-asws}, the most advanced of you all in being a Muslim and Islam"¹⁹³.

49- يف، الطرائف النَّعَلِيُّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ- عَنْ عَبْدِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَابٌ مُفْتَرٍ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

(The book) 'Al Taraaif' – Al Sa'alby,

'Regarding the interpretation of Words of the Exalted: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, from Abbad Bin Abdullah who said, 'I heard Ali^{-asws} saying: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}, and I^{-asws}

¹⁹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 46

¹⁹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 47

¹⁹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 48

am the greatest truthful, no one will say it after me^{-asws} except a fabricating liar. I^{-asws} prayed Salat before the people did, by seven years”^{.194}

وَذَكَرَ أَحْمَدُ بْنُ يَحْيَى الْبَلَاذُرِيُّ وَعَلِيُّ بْنُ الْحُسَيْنِ الْأَصْفَهَانِيُّ أَنَّ قُرَيْشًا أَصَابَتْهَا أْزَمَةٌ وَفَحَطَّ فَقَالَ رَسُولُ اللَّهِ ص لِعَمَّتِهِ حَمْرَةَ وَ الْعَبَّاسِ أَلَا نَحْمِلُ نَثْلَ أَبِي طَالِبٍ فِي هَذَا الْمَخْلِفَجَاءُوا إِلَيْهِ وَ سَأَلُوهُ أَنْ يَدْفَعَ إِلَيْهِمْ وَوَلَدَهُ لِيَكْفُوهُ أَمْرَهُمْ

And it is mentioned by Ahmad Bin Yahya Al Balazuri, and Ali Bin Al Husayn Al Asfahany,

‘When Qureysh were afflicted by crisis and drought, Rasool-Allah^{-saww} said to his^{-saww} uncles Hamza^{-asws} and Al Abbas: ‘Why don’t we bear the weight of Abu Talib^{-asws} during this difficulty?’ They came to him^{-as} and asked him^{-as} to hand over his^{-as} sons to them to suffice him^{-as} of their matter.

فَقَالَ دَعُوا لِي عَقِيلاً وَ خُدُوا مِنْ شَيْئِكُمْ وَ كَانَ شَدِيدَ الْحُبِّ لِعَقِيلِ فَأَخَذَ الْعَبَّاسُ طَالِباً وَ أَخَذَ حَمْرَةَ جَعْفَرًا وَ أَخَذَ مُحَمَّدٌ ص عَلِيّاً وَ قَالَ لَهُمْ قَدْ اخْتَرْتُ مِنْ اخْتَارَهُ اللَّهُ لِي عَلَيْكُمْ عَلِيّاً.

He^{-as} said: ‘Leave Aqeel for me^{-as} and take the ones you so desire to’ – and he^{-as} was of intense love for Aqeel. Al Abbas took Talib, and Hamza^{-asws} took Ja’far^{-asws}, and Muhammad^{-saww} took Ali^{-asws}, and said to them: ‘I^{-saww} have chosen the Choice of Allah^{-azwj} for me^{-saww} upon you all, Ali^{-asws}’^{.195}

قَوْلُهُ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَ سَبَقْتُ إِلَى الْإِيمَانِ وَ الْهَجْرَةِ.

His^{-asws} words: ‘I^{-asws} was born upon the nature, and I^{-asws} preceded to the Eman and the Emigration”^{.196}

و قال أبو عمر حدثنا أحمد بن محمد قال أخبرنا أحمد بن الفضل قال حدثنا محمد بن جرير قال أخبرنا علي بن عبد الله الدهقان قال أخبرنا محمد بن صالح عن السماك بن الحرب عن عكرمة عن ابن عباس قال لعلي ع أربع خصال ليست لأحد غيره هو أول عربي و عجمي صلى مع رسول الله ص و هو الذي كان لواه معه في كل زحف و هو الذي صبر معه يوم فر عنه و هو الذي غسله و أدخله قبره.

And Abu Umar said, ‘It is narrated to us by Ahmad Bin Muhammad who said, ‘It is narrated to us by Ahmad Bin Al Fazl who said, ‘It is narrated to us by Muhammad Bin Jareer who said, ‘It is inform to us by Ali Bin Abdullah Al Dahqan who said, ‘It is informed to us by Muhammad Bin Salih, from Al Samak Bin Al Harb, from Ikrimah, from Ibn Abbas who said,

‘For Ali^{-asws}, there are four qualities which aren’t for anyone apart from him. He^{-asws} is the first of the Arabs and non-Arabs to have prayed Salat with Rasool-Allah^{-saww}, and he^{-asws} is the one his^{-saww} flag was with him^{-asws} during every march (of the army), and he^{-asws} is the one who was patient with him^{-saww} on the day they fled from him^{-saww}, and he^{-asws} is the one who washed him^{-saww} and inserted him^{-saww} into his^{-saww} grave”^{.197}

¹⁹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 49 a

¹⁹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 49 b

¹⁹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 49 c

¹⁹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 50

قال أبو عمر و روي عن سلمان الفارسي أنه قال أول هذه الأمة وروداً على نبيها الحوض أولها إسلاماً علي بن أبي طالب.

Abu Umar said, 'And it is reported from Salman Al-Farsi^{ra} having said, 'The first one of this community to be arriving to its Prophet^{-saww} at the Fountain is its first in Islam, Ali Bin Abu Talib^{-asws}' .¹⁹⁸

وَ قَدْ رُوِيَ هَذَا الْحَدِيثُ مَرْفُوعاً عَنْ سَلْمَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَوَّلُ هَذِهِ الْأُمَّةِ وَرُوداً عَلَيَّ الْحَوْضِ أَوْلَاهَا إِسْلَاماً عَلِيُّ بْنُ أَبِي طَالِبٍ.

And this Hadeeth is reported raising, from Salman^{ra} to the Prophet^{-saww} having said: 'The first of this community to be arriving to its Prophet^{-saww} at the Fountain is its first in Islam, Ali^{-asws} Bin Abu Talib^{-asws}' .¹⁹⁹

قَالَ أَبُو عَمَرَ فَأَمَّا إِسْنَادُهُ الْمَرْفُوعُ فَإِنَّ أَحْمَدَ بْنَ قَاسِمٍ حَدَّثَنَا قَالَ حَدَّثَنَا قَاسِمُ بْنُ أَصْبَغٍ قَالَ حَدَّثَنَا الْحَارِثُ بْنُ أَبِي أُسَامَةَ قَالَ حَدَّثَنَا يَحْيَى بْنُ هَاشِمٍ قَالَ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي صَادِقٍ عَنْ جَيْشِ بْنِ الْمُعْتَمِرِ عَنْ عَلِيِّ بْنِ الْكِنْدِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَاكُمْ وَرُوداً عَلَيَّ الْحَوْضِ أَوْلَاكُمْ إِسْلَاماً عَلِيُّ بْنُ أَبِي طَالِبٍ.

Abu Umar said, 'As for its raised chain, Ahmad Bin Qasim narrated to us who said, 'It is narrated to us by Qasim Bin Asbag who said, 'It is narrated to us by Al Haris Bin Abu Usama who said, 'It is narrated to us by Yahya Hashim who said, 'It is narrated to us by Sufyan Al Sowry, from Salama Bin Kuheyl, from Abu Sadiq, from Jaysh Bin Al Mo'tama, from Uleym Al Kindy,

'From Salman Al-Farsi^{ra} having said, 'Rasool-Allah^{-saww} said: 'The first of you to return to me^{-saww} at the Fountain is the first of you in Islam, Ali^{-asws} Bin Abu Talib^{-asws}' .²⁰⁰

قال أبو عمر و روى أبو داود الطيالسي قال حدثنا ابن عوانة عن أبي بلخ عن عمرو بن ميمون عن ابن عباس أنه قال أول من صلى مع النبي ص بعد خديجة علي بن أبي طالب.

Abu Umar said, 'And it is reported by Abu Dawood Al Taylasi who said, 'It is narrated to us by Bin Awana, from Abu Balkj, from Amro Bin Maymoun, from Ibn Abbas having said,

'The first one to pray Salat with the Prophet^{-saww} after Khadeeja^{-asws}, is Ali^{-asws} Bin Abu Talib^{-asws}' .²⁰¹

قال أبو عمر و حدثنا ابن عوانة عن أبي بلخ عن عمرو بن ميمون عن ابن عباس قال كان علي أول من آمن من الناس بعد خديجة.

Abu Umar said, 'And it is narrated to us by Ibn Awana, from Abu Balkh, from Amro Bin Maymoun, from Ibn Abbas who said,

'Ali^{-asws} was the first one from the people to believe, after Khadeeja^{-asws}' .²⁰²

¹⁹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 51

¹⁹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 52

²⁰⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 53

²⁰¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 54

²⁰² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 55

قال أبو عمر و حدثنا عبد الوارث قال حدثنا قاسم قال حدثنا أحمد بن زهير قال حدثنا عبد السلام بن صالح قال حدثنا عبد العزيز بن محمد الدراوردي قال حدثنا عمر و مولى عفرة قال سئل محمد بن كعب القرظي عن أول من أسلم علي أم أبو بكر فقال سبحان الله علي أولهما إسلاما و إنما شبه علي الناس لأن عليا أخفى إسلامه من أبي طالب و أسلم أبو بكر فأظهر إسلامه.

Abu Umar said, 'And it is narrated to us by Abdul Waris who said, 'It is narrated to us by Qasim who said, 'It is narrated to us by Ahmad Bin Zuheyr who said, 'It is narrated to us by Abdul Salam Bin Salih who said, 'It is narrated to us by Abdul Aziz Bin Muhammad Al Darouwady who said, 'It is narrated by Umar, and a slave of Afrah who said,

'Muhammad Bin Ka'ab Al-Qarzy was asked about the first one to be a Muslim, was it Ali^{-asws} or Abu Bakr. He said, 'Glory be to Allah^{-azwj!} Ali^{-asws} was the first of the two to become a Muslim, and rather it was made to be confusing upon the people because Ali^{-asws} had concealed his^{-asws} Islam from Abu Talib^{-asws}, and Abu Bakr became a Muslim, so his Islam was apparent'.²⁰³

ذكر عبد الرزاق في جامعه عن معمر عن قتادة عن الحسين و غيره قالوا أول من أسلم بعد خديجة علي بن أبي طالب ع.

Abdul Razzaq mentioned in his (book) 'Jamie', from Ma'mar, from Qatadah, from Al Husayn and someone else, they said,

'The first one to be a Muslim after Khadeeja^{-asws} was Ali^{-asws} Bin Abu Talib^{-asws}'.²⁰⁴

و روى معمر عن عثمان الجزري عن مقسم عن ابن عباس قال أول من أسلم علي بن أبي طالب ع.

And it is reported by Ma'mar, from Usman Al Jazry, from Muqsim, from Ibn Abbas who said,

'The first one to be a Muslim is Ali^{-asws} Bin Abu Talib^{-asws}'.²⁰⁵

قال أبو عمر و روى ابن فضال عن حبة العري قال سمعت عليا يقول لقد عبدت الله قبل أن يعبده أحد من هذه الأمة خمس سنين.

Abu Umar said, 'And it is reported by Ibn Fuzeyl, from Habbat Al Urny who said,

'I heard Ali^{-asws} saying: 'I^{-asws} have worshipped Allah^{-azwj} before anyone from this community did, by five years'.²⁰⁶

قال أبو عمر و روى عن شعبة عن سلمة بن كهيل عن حبة العري قال سمعت عليا ع يقول أنا أول من صلى مع رسول الله ص.

Abu Umar said, 'And it is reported from Sho'ba, from Salama Bin Kuheyl, from Habbat Al Urny who said,

'I heard Ali^{-asws} saying: 'I^{-asws} am the first one to have prayed Salat with Rasool-Allah^{-saww}'.²⁰⁷

²⁰³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 56

²⁰⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 57

²⁰⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 58

²⁰⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 59

²⁰⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 60

قال أبو عمر و قد روى سالم بن أبي الجعد قال قلت لابن الحنفية أبو بكر كان أولهم إسلاما قال لا.

Abu Umar said, 'And it has been reported by Salim Bin Abu Al Ja'ad who said, 'I said to Ibn Al-Hanafiyya, 'Was Abu Bakr the first of them to be a Muslim?' He said, 'No''.²⁰⁸

قال أبو عمرو روى الملائي عن أنس بن مالك قال بعث النبي ص يوم الإثنين و صلى علي يوم الثلاثاء.

Abu Amro said, 'It is reported by Al Malaie, from Anas Bin Malik (well-known fabricator) who said,

'The Prophet^{-saww} was Sent on the day of Monday, and Ali^{-asws} prayed Salat on the day of Tuesday''.²⁰⁹

قال أبو عمر و قال زيد بن أرقم أول من آمن بالله بعد رسول الله ص علي بن أبي طالب ع.

Abu Umar said, 'And Zayd Bin Arqam said,

'The first one to believe in Allah^{-azwj} after Rasool-Allah^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}'.²¹⁰

حدثنا به عبد الوارث قال حدثنا قاسم قال حدثنا أحمد بن زهير قال حدثنا علي بن الجعد قال حدثنا شعبة قال أخبرني عمرو بن مرة قال سمعت أبا حمزة الأنصاري قال سمعت زيد بن أرقم يقول أول من صلى مع رسول الله ص علي بن أبي طالب ع.

It is narrated to us by Abdul Waris who said, 'It is narrated to us by Qasim who said,' It is narrated to us by Ahmad Bin Zuheyr who said, 'It is narrated to us by Ali Bin Al Ja'ad who said, 'It is narrated to us by Shayba who said, 'I am informed by Amro Bin Murrah who said, 'I heard Abu Hamza Al Ansari who said, 'I heard Zayd Bin Arqam saying,

'The first one to pray Salat with Rasool-Allah^{-saww} was Ali^{-asws} Bin Abu Talib^{-asws}'.²¹¹

قال أبو عمر و حدثنا أبي قال حدثنا يعقوب بن إبراهيم بن سعد قال حدثنا ابن إسحاق قال حدثنا يحيى بن الأشعث عن إسماعيل بن إلياس عن عفيف عن أبيه عن جده قال قدمت الحج فأتيت العباس بن عبد المطلب لأبتاع منه بعض التجارة و كان امرأ تاجرا فو الله إني لعنده بمنى إذ خرج رجل من خباء قريب منه فنظر إلى الشمس فلما رآها قد مالت قام يصلي ثم خرجت امرأة من ذلك الخباء الذي خرج منه ذلك الرجل فقامت خلفه تصلي ثم خرج غلام حين راهق الحلم من ذلك الخباء فقام معه

Abu Umar said, 'And it is narrated to us by Yaqoub Bin Ibrahim Bin Sa'ad who said, 'It is narrated to us by Ibn Is'haq who said, 'It is narrated to us by Yahya Bin Al Ash'as, from Ismail Bin Iyas, from Afeef, from his father, from his grandfather who said,

'I arrive for Hajj and I came to Al-Abbas son of Abdul Muttalib^{-asws} to buy from him some merchandise, and he was a business-man. By Allah^{-azwj}! I was in his presence at Mina when a man came out to the sun from a tent nearby from him. When he^{-saww} saw it to have inclined, he stood to pray Salat. Then a woman came out from that tent which that man had come out

²⁰⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 61

²⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 62

²¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 63

²¹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 64

from. She stood behind him to pray Salat. Then a boy, having reached puberty, came out from that tent. He stood with him.

فقلت للعباس من هذا قال محمد بن عبد الله بن عبد المطلب ابن أخي قلت من هذا المرأة قال امرأته خديجة بنت خويلد قلت من الفتى قال علي بن أبي طالب ابن عمه

I said to Al-Abbas, 'Who is this?' He said, 'Muhammad^{-saww}, son^{-saww} of Abdullah^{-as} son^{-as} of Abdul Muttalib^{-asws}, son^{-saww} of my brother^{-as}'. I said, 'Who is this woman?' He said, 'His^{-saww} wife Khadeeja^{-asws}, daughter^{-as} of khuwaylid'. I said, 'Who is the youth?' He said, 'Ali^{-asws} Bin Abu Talib^{-asws}, son^{-asws} of his^{-saww} uncle^{-as}'.

قلت ما هذا الذي يصنع قال يصلي و يزعم أنه نبي و لم يتبعه إلا امرأته و ابن عمه هذا و يزعم أنه سيفتح على أمته كنوز كسرى و قيصر

I said, 'What is this which he^{-saww} is doing?' He said, 'He^{-saww} is praying Salat and he^{-saww} claims that he^{-saww} is a Prophet^{-saww}, and no one follows him^{-saww} except his^{-saww} wife and the son^{-asws} of his^{-saww} uncle^{-as}, and he^{-saww} claims that the treasures of Chosroe and Caesar would be opened up to his^{-saww} community'.

قال فكان عفيف الكندي يقول و قد أسلم و حسن إسلامه لو كان الله رزقني الإسلام يومئذ فكنت أكون ثانيا مع علي ع.

He (the narrator) said, 'Afeef Al Kindy was saying, and he had become a Muslim, and his Islam was good, 'If only Allah^{-azwj} had Graced me Al-Islam on that day, I would have been second with Ali^{-asws}'.²¹²

قال أبو عمر و لقد قال علي صليت مع رسول الله ص كذا و كذا لا يصلي معه غيري إلا خديجة.

Abu Umar said, 'And Ali^{-asws} had said: 'I^{-asws} prayed Salat with Rasool-Allah^{-saww} for such and such (time), no one was praying with him^{-saww} apart from me^{-asws}, except Khadeeja^{-asws}'.²¹³

ذكر الحسن بن علي بن الحلواني في كتاب المعرفة قال حدثنا عبد الله بن صالح قال حدثنا الليث بن سعد عن أبي الأسود محمد بن عبد الرحمن أنه بلغه أن عليا و الزبير أسلما و هما ابنا ثمان سنين كذا يقول أبو الأسود بن عروة.

It is mentioned by Al Hassan Bin Ali Bin Al Halwany, in the book 'Al Ma'rifa', said, 'It is narrated to us by Abdullah Bin Salih who said, 'It is narrated to us by Al Lays Bin Sa'ad, from Abu Al Aswad Muhammad Bin Abdul Rahman,

'It reached him that Ali^{-asws} and Al-Zubeyr had become Muslims and they were both eight years old. Like is what Abu Al-Aswad Bin Urwah said''²¹⁴

و ذكر أيضا ابن أبي خيثمة عن قتبية بن سعيد عن الليث بن سعد عن أبي الأسود و ذكره عمر بن شبة عن الخزاعي عن ابن وهب عن الليث عن أبي الأسود قال الليث و هاجرا و هما ابنا ثمان عشرة سنة.

²¹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 65

²¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 66

²¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 67

And it is mentioned as well by Ibn Abu Khaysama, from Quteyba Bin Saeed, from Al Lays Bin Sa'ad, from Abu Al Aswad, and it is mentioned by Umar Bin Shabah, from Al Khuzaie, from Ibn Wahab, from Al Lays, from Abu Al Aswad, 'Al Lays said,

'They emigrated and they were both eighteen years old'.²¹⁵

قال أبو عمر و روى الحسن بن علي الحلواني قال أخبرنا عبد الرزاق قال حدثنا معمر عن قتادة عن الحسن قال أسلم و هو ابن خمس عشرة سنة.

Abu Amro said, 'And it is reported by Al Hassan Bin Ali Al Halwany who said, 'We are informed by Abdul Razaq who said, 'It is narrated to us by Ma'amar, from Qatadah, from Al Hassan who said,

'He became a Muslim and he^{-asws} was fifteen years old'.²¹⁶

قال أبو عمر و أخبرنا أبو القاسم خلف بن قاسم بن سهل قال حدثنا أبو الحسن علي بن محمد و إسماعيل الطوسي قالوا أخبرنا أبو العباس محمد بن إسحاق بن إبراهيم السراج قال حدثنا محمد بن مسعود قال أخبرنا عبد الرزاق قال أخبرنا معمر عن قتادة عن الحسن قال أسلم علي و هو أول من أسلم و هو ابن خمس عشرة سنة.

Abu Umar said, 'And we are informed by Abu Al Qasim Khalaf Bin Qasim Bin Sahl who said, 'It is narrated to us by Abu Al Hassan Ali Bin Muhammad and Ismail Al Tusi who both said, 'We are informed by Abu Al Abbas Muhammad Bin Is'haq Bin Ibrahim Al Sarraj who said, 'It is narrated to us by Muhammad Bin Masoud who said, 'We are inform by Abdul Razaq who said, 'We are inform by Ma'mar, from Qatadah, from Al Hassan who said,

'Ali^{-asws} became a Muslim, and he^{-asws} was the first one to become a Muslim, and he was a body of fifteen years'.²¹⁷

قال أبو عمر و قال ابن إسحاق هو أول ذكر أسلم و هو ابن ثلاث عشرة سنة.

Abu Umar said, 'And Ibn Is'haq said, 'He^{-asws} is the first male to be a Muslim, and he^{-asws} was a boy of thirteen years'.²¹⁸

قال أبو عمر و ذكر عمر بن شبة عن المدائني عن ابن جعدبة عن نافع عن ابن عمر قال أسلم و هو ابن ثلاث عشرة سنة.

Abu Umar said, 'And it is mentioned by Umar Bin Shabah, from Al Madainy, from Ibn Ja'adbah, from Nafie, from Ibn Umar who said,

'He^{-asws} became a Muslim and he^{-asws} was a boy of thirteen years'.²¹⁹

قال و أخبرنا إبراهيم بن المنذر الحزامي قال حدثنا محمد بن طلحة قال حدثني جدي إسحاق بن يحيى بن طلحة قال كان علي بن أبي طالب و الزبير بن العوام و طلحة بن عبيد الله و سعد بن أبي وقاص أعدارا واحدا.

He said, 'And we are informed by Ibrahim Bin Al Manzar Al Hazamy who said, 'It is narrated to us by Muhammad Bin Talha who said, 'It is narrated to me by my grandfather Is'haq Bin Yahya Bin Talha who said,

²¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 68

²¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 69

²¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 70

²¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 71

²¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 72

‘Ali Bin Abu Talib^{-asws} and Al-Zubeyr Bin Al-Awwam, and Talha Bin Ubeydullah, and Sa’ad Bin Abu Waqas were of one age’.²²⁰

قال و أخبرنا عبد الله بن محمد بن عبد المؤمن قال حدثنا إسماعيل بن علي الخطيبي قال حدثنا عبد الله بن أحمد بن حنبل قال حدثني أبي قال حدثنا يحيى أبو عمرو قال حدثنا حبان عن معروف عن أبي معشر قال كان علي و طلحة و الزبير في سن واحد.

He said, ‘And we are informed by Abdullah Bin Muhammad Bin Abdul Momin who said, ‘It is narrated to us by Ismail Bin Ali Al Khataby who said, ‘It is narrated to us by Abdullah Bin Ahmad Bin Hanbal who said, ‘It is narrated to me by my father who said, ‘It is narrated to us by Yahya Abu Amro who said, ‘It is narrated to us by Habban, from Marouf, from Abu Ma’shar who said,

‘Ali^{-asws}, and Talha and Al-Zubeyr were in one age group’.²²¹

قال و روى عبد الرزاق عن الحسن و غيره أن أول من أسلم بعد خديجة علي بن أبي طالب و هو ابن خمس عشرة سنة.

He said, ‘And it is reported by Abdul Razzaq, from Al Husayn and someone else,

‘The first one to be Muslim after Khadeeja^{-asws}, is Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was a boy of fifteen years’.²²²

قال أبو عمر و روى أبو زيد عمر بن شبة قال حدثنا شريح بن نعمان قال حدثنا الفرات بن السائب عن ميمون بن مهران عن ابن عمر قال أسلم علي و هو ابن ثلاث عشرة سنة و توفي و هو ابن ثلاث و ستين سنة.

Abu Umar said, ‘And it is reported by Abu Zayd Umar Bin Shabah who said, ‘It is narrated to us by Shareeh Bin No’mān who said, ‘It is narrated to us by Al Furaat Bin Al Sa’ib, from Maymoun Bin Mihran, from Ibn Umar who said,

‘Ali^{-asws} became a Muslim and he^{-asws} was a boy of thirteen years, and he^{-asws} passed away when he^{-asws} was sixty-three years old’.²²³

قال غير مرة أنا الصديق الأكبر و الفاروق الأول أسلمت قبل إسلام أبي بكر و صليت قبل صلاته.

He^{-asws} said more than once: ‘I^{-asws} am the greatest truthful, and the first distinguisher. I^{-asws} became Muslim before the Islam of Abu Bakr, and I^{-asws} prayed Salat before he prayed Salat’.²²⁴

قال أبو عمر و رُوينا من وجوه عن أبي أمامة الباهلي قال حدثني عمرو بن عتبة قال: أتيت رسول الله ص و هو نازل بعكاظ فقلت يا رسول الله من أتبعك على هذا الأمر فقال حُرٌّ و عبْدُ أبو بكرٍ و بلالٌ فأسلمت عند ذلك و ذكر الحديث.

Abu Amro said, ‘And we are reporting from faces, from Abu Umama Al Bahily who said, ‘It is narrated to me by Amro Bin Anbasah who said,

²²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 73

²²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 74

²²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 75

²²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 76

²²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 77

'I came to Rasool-Allah^{-saww} and he^{-asws} had encamped at Ukaz. I said, 'O Rasool-Allah^{-saww}! Who is following you^{-saww} upon this matter?' He^{-saww} said: 'The free, and the slave, Abu Bakr, and Bilal'. So, I became a Muslim at that' – and he mentioned the Hadeeth".²²⁵

أهم رووا عن أبي نضرة قال أبطأ علي ع و الزبير عن بيعة أبي بكر قال فلقي أبو بكر عليا فقال له أبطأت عن بيعتي و أنا أسلمت قبلك و لقي الزبير فقال أبطأت عن بيعتي و أنا أسلمت قبلك.

They are reporting from Abu Nazrah who said,

'Ali^{-asws} and Al-Zubeyr delayed from pledging allegiance to Abu Bakr. Abu Bakr met Ali^{-asws} and said to him^{-asws}, 'You^{-asws} have delayed from pledging allegiance to me and I became a Muslim before you^{-asws} did'. And he met Al-Zubeyr and said, 'You delayed from pledging allegiance to me and I became a Muslim before you did'.²²⁶

حديث أبي أمامة عن عمر بن عنبسة قال أتيت رسول الله ص أول ما بعث و هو بمكة و هو حينئذ مستخف فقلت من أنت فقال أنا نبي قلت و ما النبي قال رسول الله قلت الله أرسلك قال نعم

A Hadeeth of Abu Umama, from Umar Bin Anbasah who said,

'I came to Rasool-Allah^{-saww} at the beginning of his^{-saww} being Sent, and he^{-saww} was at Makkah, and in those days he^{-saww} was in concealment (of religion). I said, 'Who are you^{-saww}?' He^{-saww} said: 'I^{-saww} am a Prophet^{-saww}'. I said, 'And what is the Prophet^{-as}?' He^{-saww} said: 'A Messenger of Allah^{-azwj}'. I said, 'Allah^{-azwj} Sent you^{-saww}?' He^{-saww} said: 'Yes'.

قلت له بما أرسلك قال بأن نعبد الله عز و جل و نكسر الأصنام و نوصل الأرحام قلت نعم ما أرسلك به من تبعك على هذا الأمر قال حر و عبد يعني أبا بكر و بلالا و كان عمر يقول لقد رأيتني و أنا رابع الإسلام قال فأسلمت و قلت أبايعك يا رسول الله.

I said to him^{-saww}, 'What have you^{-saww} been Sent with?' He^{-saww} said: 'That we should worship Allah^{-azwj} Mighty and Majestic, and break the idols, and connect with the relatives'. I said, 'Yes. What have you^{-saww} been Sent with, ones following you^{-saww} upon this matter?' He^{-saww} said: 'The free and the slave' – meaning Abu Bakr and Bilal. And Umar was saying, 'You should have seen me, and I was the four to Al-Islam. I became a Muslim and said, 'I pledge to you^{-saww}, O Rasool-Allah^{-saww}!'²²⁷

حديث رووه عن منصور عن مجاهد قال إن أول من أظهر الإسلام سبعة رسول الله و أبو بكر و خباب و صهيب و بلال و عمار و سمية.

A Hadeeth reported from Mansour, from Mujahid who said,

'The first one to reveal Al-Islam were seven – Rasool-Allah^{-saww}, and Abu Bakr, and Khabab, and Suheyb, and Bilal, and Ammar, and Sumayya".²²⁸

²²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 78

²²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 79

²²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 80

²²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 81

P.s. – As you can see Ali^{-asws} and Khadeeja^{-asws} are not mentioned at all in this and such like. Why has Majlisi taken this in his book, I shall never know.

حديث رووه عن عمرو بن مرة قال ذكرت لإبراهيم النخعي حديثا فأنكره و قال أبو بكر أول من أسلم.

A Hadeeth reported from Amro Bin Murrah who said,

‘A Hadeeth was mentioned to Ibrahim Al-Nakhaie, but he denied it and said, ‘Abu Bakr was the first one to be Muslim’’.²²⁹

قال الشيخ أدام الله عزه فيقال لهم أما الحديث الأول فإنه رواه أبو نضرة و هذا أبو نضرة مشهور بعداوة أمير المؤمنين ع و أما حديث عمر بن عبسة فإنه من طريق أبي أمامة و لا خلاف أن أبا أمامة كان من المنحرفين عن أمير المؤمنين و المنحرفين عنه و أنه كان في جيش معاوية

Note: - The sheykh, may Allah^{-azwj} Make his honour to be permanent, said, ‘It can be said to them, ‘As for the first Hadeeth, it is reported by Abu Nazrah, and this Abu Nazrah is notorious for his enmity to Amir Al-Momineen^{-asws}. And as for the Hadeeth of Umar Bin Anbasa, it is from the way of Abu Umama, and there is no differing that Abu Umama was from the ones deviated away from Amir Al-Momineen^{-asws} and ones confused about him^{-asws}, and he was in the army of Muawiya ’’.²³⁰

رواه علي بن مسلم الطوسي عن زافر بن سليمان عن الصلت بن بهرام عن الشعبي قال مر علي بن أبي طالب ع و معه أصحابه على أبي بكر فسلم و مضى فقال أبو بكر من سره أن ينظر إلى أول الناس في الإسلام سبقا و أقرب الناس من نبينا رحما و أعظمهم دلالة عليه و أفضلهم فداء عنه بنفسه فلينظر إلى علي بن أبي طالب.

It is reported by Ali Bin Muslim Al Towsy, from Zafir Bin Suleyman, from Al Salt Bin Bahram, from Al Shaby who said,

‘Ali^{-asws} Bin Abu Talib^{-asws} passed by Abu Bakr and with him were his companions. He^{-asws} greeted and went by. Abu Bakr said, ‘One whom it cheers that he looks at first of the people in Al-Islam of precedence, and closest of the people from our Prophet^{-saww}, and their mightiest in pointing upon him^{-saww}, and their superior in sacrificing for him^{-saww} with his^{-asws} self, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}’’.²³¹

فَرَوِيَ عَنْهُ فِي حَدِيثٍ آخَرَ أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ ص بِمَاءٍ يُقَالُ لَهُ عُكَاظٌ فَعُلْتُ لَهُ يَا رَسُولَ اللَّهِ مَنْ تَابَعَكَ عَلَى هَذَا الْأَمْرِ فَقَالَ مِنْ بَيْنِ حُرٍّ وَ عَبْدٍ فَأَقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ خَلْفَهُ أَنَا وَ أَبُو بَكْرٍ وَ بِلَالٌ وَ أَنَا يَوْمَئِذٍ رَابِعُ الْإِسْلَامِ.

It is reported from him in another Hadeeth having said, ‘I came to the Prophet^{-saww} at a spring called Ukaza and I said to him^{-saww}, ‘O Rasool-Allah^{-saww}! Who is following you^{-saww} upon this matter?’ He^{-saww} said: ‘From between the free and the slave’. I established the Salat and prayed behind him^{-saww}, I and Abu Bakr, and Bilal, and on that I was the fourth to Al-Islam’’.²³²

²²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 82

²³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 83

²³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 84

²³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 85

رَوَاهُ أَبُو صَالِحٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَ هَذَا صَدَقَ عَلَى ابْنِ عَبَّاسٍ مِنَ الشَّعْبِيِّ لِأَنَّ أَبَا صَالِحٍ مَعْرُوفٌ بِعِكْرِمَةَ وَ عِكْرِمَةُ مَعْرُوفٌ بِابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَالُوا وَ لِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.

It is reported by Abu Salih, from Ikrimah, from Ibn Abbas, and these two are more truthful upon Ibn Abbas that Al Shaby because Abu Salih is well known as being with Ikrima (Bin Abu Jahl^{1a}), and Ikrimah is well known with Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} Bin Abu Talib^{-asws} for seven years’. They said, ‘And why is that so, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘There did not happen to be with me^{-saww} anyone from the man apart from him^{-asws}’^{. 233}

وَ مِنْ طَرِيقِ عَمْرٍو بْنِ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ بِنْتِ حُوَيْلِدٍ عَلِيٌّ بْنُ أَبِي طَالِبٍ ص.

And from the way of Amro Bin Maymoun, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The first one from the people to be Muslim, after Khadeeja^{-asws} daughter^{-as} of Khuwaylid was Ali^{-asws} Bin Abu Talib^{-asws}’^{. 234}

رَوَى ذَلِكَ مِنْهُمْ مَنْ لَا يُتَّهَمُ عَلَيْهِ سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ وَ أَنَّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السُّبَّاقُ أَرْبَعَةٌ سَبَقَ يُوشَعَ بْنُ نُونٍ إِلَى مُوسَى بْنِ عِمْرَانَ وَ صَاحِبُ يَسَ إِلَى عِيسَى بْنِ مَرْيَمَ وَ سَبَقَ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ.

That is reported from them by one there is no accusation upon, Sufyan Bin Uyayna, from Ibn Abu Najeeh, from Mujahid, and it is tracked from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The preceding ones are four – Yushua Bin Noun^{-as} preceded to Musa Bin Imran^{-as}, and companion of Yaseen to Isa Bin Maryam^{-as}, and Ali^{-asws} Bin Abu Talib^{-asws} preceded to Rasool-Allah^{-saww}’^{. 235}

فَمِنْ ذَلِكَ الرَّوَايَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ نَفْسُهُ مِنْ طَرِيقِ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ اللَّهُمَّ لَا أَعْرِفُ عَبْدًا لَكَ عَبْدًا مِنْ هَذِهِ الْأُمَّةِ قَبْلِي غَيْرَ نَبِيِّهَا ع قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ أَحَدٌ سَبْعًا.

From that is the report from Amir Al-Momineen^{-asws} himself^{-asws}, from the way of Salama Bin Kuheyl, from Habbat Al-Urny who said, ‘I heard Ali^{-asws} saying: ‘O Allah^{-azwj}! I^{-asws} do not know of any servant of Yours^{-azwj} from this community having worshipped You^{-azwj} before me^{-asws} apart from its Prophet^{-saww}’. He^{-asws} said that three time, then said: ‘I^{-asws} have prayed Salat before anyone else had prayed, by seven (years)’^{. 236}

وَ مِنْ طَرِيقِ الْمِنْهَالِ عَنْ عَبَايَةَ الْأَسَدِيِّ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَقَدْ أَسْلَمْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And from the way of Al Minhal, from Abaya Al Asady,

²³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 86

²³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 87

²³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 88

²³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 89

‘From Amir Al-Momineen^{-asws} having said: ‘I^{-asws} had become a Muslim before the people did, by seven years’^{. 237}

وَمِنْ طَرِيقِ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْحَضْرَمِيِّ عَنْ عَلِيٍّ ع قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص ثَلَاثَ سِنِينَ وَ لَمْ يُصَلِّ أَحَدٌ غَيْرِي.

And from the way of Jabir, from Abdullah Bin Yahya Al Hazramy,

‘From Ali^{-asws} having said: ‘I^{-asws} prayed Salat with Rasool-Allah^{-saww} for three years and no one prayed Salat apart from me^{-asws}’^{. 238}

وَمِنْ طَرِيقِ نُوحِ بْنِ قَيْسِ الطَّاحِي عَنِ سُلَيْمَانَ أَبِي فَاطِمَةَ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ سَمِعْتُ عَلِيًّا ع يَخْطُبُ عَلَى مَنبَرِ الْبَصْرَةِ فَسَمِعْتُهُ يَقُولُ أَنَا الصِّدِّيقُ الْأَكْبَرُ آمَنْتُ قَبْلَ أَنْ يُؤْمِنَ أَبُو بَكْرٍ وَ أَسْلَمْتُ قَبْلَ أَنْ يُسْلِمَ.

And from the way of Nuh Bin Qays Al Tahy, from Suleyman Abu Fatima, from Muaza Al Adawiya, she said,

‘I heard Ali^{-asws} addressing upon the pulpit of Al-Basra. I heard him^{-asws} saying: ‘I^{-asws} am the greatest truthful. I^{-asws} believed before Abu Bakr believed, and I^{-asws} became a Muslim before he became a Muslim’^{. 239}

وَ طَرِيقُ عَمْرٍو بْنِ مُرَّةَ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And by a way of Amro Bin Murrah, from Abu Al Bakhtari,

‘From Amir Al-Momineen^{-asws} having said: ‘I^{-asws} prayed Salat before the people did, by seven years’^{. 240}

وَ مِنْ طَرِيقِ نُوحِ بْنِ دَرَّاجٍ عَنْ خَالِدِ الْخَفَّافِ قَالَ: أَذْرَكْتُ النَّاسَ وَ هُمْ يَقُولُونَ وَقَعَ بَيْنَ عَلِيٍّ وَ عُثْمَانَ كَلَامٌ فَقَالَ عُثْمَانُ وَ اللَّهُ أَبُو بَكْرٍ وَ عُمَرُ خَيْرٌ مِنْكَ فَقَالَ كَذَبْتُ وَ اللَّهُ لَأَنَا خَيْرٌ مِنْكَ وَ مِنْهُمَا عَبَدْتُ اللَّهَ قَبْلَهُمَا وَ عَبَدْتُ اللَّهَ بَعْدَهُمَا.

And from a way of Nuh Bin Darraj, from Khalid Al Khaffaf who said,

‘I came across some people and they were saying, ‘(Heated) talk occurred between Ali^{-asws} and Usman, so Usman said, ‘By Allah^{-azwj}! Abu Bakr and Umar were better than you^{-asws}!’ He^{-asws} said: ‘You have lied! By Allah^{-azwj}, I^{-asws} am better than you and them both. I^{-asws} worshipped Allah^{-azwj} and have worshipped after them (as well)’^{. 241}

وَ مِنْ طَرِيقِ الْحَارِثِ الْأَعْمُورِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ اللَّهُمَّ إِنِّي لَا أَعْتَرِفُ لِعَبْدٍ مِنْ عِبَادِكَ عَبْدَكَ قَبْلِي.

And from the way of Al Haris Al Awr who said,

²³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 90

²³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 91

²³⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 92

²⁴⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 93

²⁴¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 94

'I heard Amir Al-Momineen^{-asws} saying: 'O Allah^{-azwj!} I^{-asws} do not acknowledge for any servant from Your^{-azwj} servants to have worshipped You^{-azwj} before I^{-asws} did''^{.242}

وَقَالَ ع قَبْلَ لَيْلَةِ الْهَرِيرِ بَيَوْمٍ وَ هُوَ يُحْرِضُ النَّاسَ عَلَى أَهْلِ الشَّامِ أَنَا أَوَّلُ ذَكَرٍ صَلَّى مَعَ رَسُولِ اللَّهِ ص وَ لَقَدْ رَأَيْتَنِي أُضْرِبُ بِسَيْفِي فِدَامَهُ وَ هُوَ يَقُولُ لَا سَيِّفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ حَيَاتِكَ حَيَاتِي وَ مَوْتِكَ مَوْتِي.

And he^{-asws} said one day before 'Laylat Al-Hareer' (during the battle of Siffeen), and he^{-asws} was urging the people against the people of Syria: 'I^{-asws} am the first male to pray Salat with Rasool-Allah^{-saww}, and you have seen me^{-asws} strike with my^{-asws} sword in front of him^{-saww} and he^{-saww} was saying: 'There is no sword except Zulfiqar and there is not youth (Momin) except Ali^{-asws!} Your^{-asws} life is my^{-saww} life and your^{-asws} death is my^{-saww} death''^{.243}

وَقَالَ ع وَ قَدْ بَلَغَهُ أَنَّ قَوْمًا يَطْعُنُونَ عَلَيْهِ فِي الْإِخْبَارِ عَنِ رَسُولِ اللَّهِ ص بَعْدَ كَلَامِ حُطْبِهِ بَلَّغَنِي أَنكُمْ تَقُولُونَ إِنَّ عَلِيًّا يَكْذِبُ فَعَلَى مَنْ أُكْذِبُ أَعَلَى اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ عَبْدَهُ وَ وَحْدَهُ أَمْ عَلَى رَسُولِ اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَقَهُ وَ نَصَرَهُ.

And he^{-asws} said, and it had reached him^{-asws} that a group had been stabbing (by words) against him^{-asws} regarding the Ahadeeth from Rasool-Allah^{-saww}, after a speech he^{-asws} had addressed it: 'It has reached me^{-asws} that you are saying that Ali^{-asws} is lying. So, upon whom have I^{-asws} lied? Is it upon Allah^{-azwj?} I^{-asws} am the first one to believe in Him^{-azwj}, and worship Him^{-azwj}, and professed His^{-azwj} Oneness. Or is it upon Rasool-Allah^{-saww?} I^{-asws} am the first one to believe in him^{-saww} and ratify him^{-saww} and help him^{-saww}'^{.244}

وَقَالَ ع لَمَّا بَلَغَهُ افْتِخَارُ مُعَاوِيَةَ عِنْدَ أَهْلِ الشَّامِ شِعْرُهُ الْمَشْهُورَ الَّذِي يَقُولُ فِيهِ

سَبَقْتُكُمْ إِلَى الْإِسْلَامِ طَرًّا - صَغِيرًا مَا بَلَغْتَ أَوَانَ حُلْمِي -

And he^{-asws} when it reached him^{-asws}, the priding of Muawiya in the presence of the people of Syria, is his^{-asws} famous poem in which he^{-asws} said: 'I^{-asws} preceded you all to Al-Islam wholly when young. I^{-asws} had not even reached the time of my^{-asws} adulthood''^{.245}

وَ مِنْ ذَلِكَ مَا رَوَاهُ أَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدٍ الْأَنْصَارِيُّ صَاحِبُ رَسُولِ اللَّهِ ص مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِيهِ عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَيَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِيَ رَجُلٌ غَيْرُهُ.

And from that is what is reported by Abu Ayoub Khalid Bin Zayd Al Ansari, companion of Rasool-Allah^{-saww}, from the way of Abdul Rahman, from his father, from Abu Ayoub who said,

'Rasool-Allah^{-saww} said: 'The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} Bin Abu Talib^{-asws}, by seven years, and that is because no man prayed with me^{-saww} apart from him^{-asws}'^{.246}

²⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 95

²⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 96

²⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 97

²⁴⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 98

²⁴⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 99

وَمِنْ ذَلِكَ مَا رَوَاهُ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ مِنْ طَرِيقِ عَلِيٍّ الْكِنْدِيِّ عَنِ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلُكُمْ وَرُوداً عَلَيَّ الْخَوْضُ أَوْلُكُمْ إِسْلَاماً عَلِيُّ بْنُ أَبِي طَالِبٍ.

And from that is what is reported by Salman Al-Farsi^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, from the way of Uleym Al-Kindy, from Salman^{-ra} who said, ‘Rasool-Allah^{-sawww} said: ‘The first one of you to arrive to me^{-sawww} at the Fountain is your first one to Islam, Ali^{-asws} Bin Abu Talib^{-asws}’²⁴⁷

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو ذَرِّ الْغِفَارِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ مِنْ طَرِيقِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي ذَرِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَوَّلُ مَنْ آمَنَ بِي فِي حَدِيثٍ طَوِيلٍ.

And from that is what is reported by Abu Zarr Al-Ghifari^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, from the way of Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather, from Abu Zarr^{-ra} having said: ‘I^{-ra} heard Rasool-Allah^{-sawww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘You^{-asws} are the first one to believe in me^{-sawww}’ – in a lengthy Hadeeth’²⁴⁸

وَرَوَى أَبُو سُحَيْبَةَ عَنْ أَبِي ذَرِّ أَيْضاً قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَهُوَ آخِذٌ بِيَدِ عَلِيٍّ ع يَقُولُ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ.

And it is reported by Abu Sukheylyan,

‘From Abu Zarr^{-ra} as well, said, ‘I^{-ra} heard Rasool-Allah^{-sawww}, and he^{-sawww} was holding a hand of Ali^{-asws}, saying: ‘You^{-asws} are the first one to believe in me^{-sawww}, and will be the first one to shake my^{-sawww} hand on the Day of Qiyamah’²⁴⁹

وَقَدْ رَوَاهُ ابْنُ أَبِي رَافِعٍ عَنْ أَبِيهِ أَيْضاً عَنْ أَبِي ذَرِّ قَالَ: أَتَيْتُهُ أُودِعْتُهُ فَقَالَ إِنَّمَا سَتَكُونُ فِتْنَةً فَعَلَيْكَ بِالشَّيْخِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ تَسْلِيمِهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي.

And it has been reported by Ibn Abu Rafie, from his father as well,

‘From Abu Zarr^{-ra} having said, ‘I came to him^{-ra} to console him^{-ra}. He^{-ra} said: ‘Fitna will be occurring, so upon you is to be with the Sheikh Ali^{-asws} Bin Abu Talib^{-asws} and submit to him^{-asws}, for I^{-ra} have heard Rasool-Allah^{-sawww} saying: ‘You^{-asws} are the first one to believe in me^{-asws}’²⁵⁰

رواه حذيفة بن اليمان رحمة الله عليه من طريق قيس بن مسلم عن ربعي بن خراش قال سألت حذيفة بن اليمان عن علي بن أبي طالب ص فقال ذاك أقدم الناس سلماً و أرجح الناس حلماً.

It is reported by Huzeyfa, from the way of Qays Bin Muslim, from Rabie Bin Kharash who said,

²⁴⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 100

²⁴⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 101

²⁴⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 102

²⁵⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 103

'I asked Huzeyfa Bin Al-Yaman about Ali^{-asws} Bin Abu Talib^{-asws}. He said, 'That is the most advance of the people in being a Muslim, and the most outweighing of the people in wisdom''.²⁵¹

رواه جابر بن عبد الله الأنصاري رحمه الله عليه من طريق شريك عن عبد الله بن محمد بن عقيل عن جابر قال بعث رسول الله ص يوم الإثنين و أسلم علي يوم الثلاثاء.

It is reported by Jabir Bin Abdullah Al Ansari, from the way of Shareek, from Abdullah Bin Muhammad Bin Aqeel, from Jabir who said,

'Rasool-Allah^{-saww} was Sent on the day of Monday and Ali^{-asws} became a Muslim on the day of Tuesday''.²⁵²

رواه زيد بن أرقم من طريق عمرو بن مرة عن أبي حمزة مولى الأنصار قال سمعت زيد بن أرقم يقول أول من يصلي مع النبي علي بن أبي طالب ع.

It is reported by Zayd Bin Arqam, from the way of Amro Bin Murrah, from Abu Hamza, a slave of the Helpers who said, 'I heard Zayd Bin Arqam saying,

'The first one to pray Salat with the Prophet^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}''.²⁵³

رواه زيد بن صوحان العبدي من طريق عبد الله بن هشام عن أبيه عن طريف بن عيسى الغنوي أن زيد بن صوحان خطب في مسجد الكوفة فقال سيروا إلى أمير المؤمنين و سيد المسلمين و أول المؤمنين إيماناً.

It is reported by Zayd Bin Sowhan Al Abdy, from the way of Abdullah Bin Hisham, from his father, from Tareyf, from Isa Al Ghanawy,

'Zayd Bin Sowhan addressed in the Masjid of Al-Kufa. He said, 'Travel to Amir Al-Momineen^{-asws}, and chief of the Muslims, and the first of the Momineen in Eman!''²⁵⁴

روته أم سلمة زوج النبي ص من طريق مساور الحميري عن أمه قالت قالت أم سلمة و الله لقد أسلم علي بن أبي طالب ع أول الناس و ما كان كافراً في حديث طويل.

It is reported by Umm Salama^{-ra}, wife^{-ra} of the Prophet^{-saww}, from the way of Masawir, from his mother who said, 'Umm Salama^{-ra} said, 'By Allah^{-azwj}! Ali^{-asws} Bin Abu Talib^{-asws} was first of the people to be a Muslim, and he^{-asws} was not a Kafir' – in a lengthy Hadeeth''.²⁵⁵

وَ مِنْ ذَلِكَ مَا رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَحْمَةُ اللَّهِ عَلَيْهِ مِنْ طَرِيقِ أَبِي صَالِحٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَالُوا وَ لِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.

And from that is what is reported by Abdullah Bin Abbas son of Abdul Muttalib^{-asws}, may Allah^{-azwj} be Pleased upon him^{-as}, from the way of Abu Salih, from Ikrimah (Bin Abu Jahl^{-la}), from Ibn Abbas who said, 'Rasool-Allah^{-saww} said: 'The Angels sent Salawaat upon me^{-saww} and upon Ali'

²⁵¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 104

²⁵² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 105

²⁵³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 106

²⁵⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 107

²⁵⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 108

asws Bin Abu Talib^{-asws} for seven years'. They said, 'And why is that so, 'O Rasool-Allah^{-saww}? He^{-saww} said: 'There did not happen to be with me^{-saww}, anyone from the men apart from him^{-asws}'²⁵⁶

رواه قثم بن العباس بن عبد المطلب من طريق قيس بن أبي حازم عن أبي إسحاق قال دخلت على قثم بن العباس فسألته عن علي ع فقال كان أولنا برسول الله ص لحوقا و أشدنا به لصوقا.

It is reported by Qasam Bin Al Abbas, son of Abdul Muttalib^{-asws}, from the way of Qays Bin Abu Hazim, from Abu Is'haq who said,

'I entered to see Qasam Bin Al-Abbas and asked him about Ali^{-asws}. He said, 'He^{-asws} our first one with Rasool-Allah^{-saww} in joining with him^{-saww}, and the most intense in adhering with him^{-saww}'²⁵⁷

رواه مالك الأشتر رحمة الله عليه من طريق الفضل بن أدهم المدني قال سمعت مالك بن الحارث الأشتر في خطبة خطبها بصفين معنا ابن عم نبينا و سيف من سيوف الله علي بن أبي طالب ع صلى مع رسول الله ص صغيرا و لم يسبقه بالصلاة ذكر و جاهد حتى صار شيخا كبيرا.

It is reported by Malik Al-Ashtar, may Allah^{-azwj} have Mercy upon him, from the way of Al-Fazl Bin Ad'ham Al-Madany who said, 'I heard Malik Bin Al-Haris Al-Ashtar in a sermon he addressed at Siffeen, 'With us is a son^{-asws} of an uncle^{-as} of our Prophet^{-saww}, and a sword from the swords of Allah^{-azwj}, Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} had prayed Salat with Rasool-Allah^{-saww} when young, and no male had preceded him^{-asws} with the Salat, and he^{-asws} fought until he^{-asws} has (now) become an old man''²⁵⁸

رواه سعيد بن قيس من طريق مالك بن قدامة الأرحبي أن سعيد بن قيس خطب الناس بصفين فقال معنا ابن عم نبينا صدق و صلى صغيرا و جاهد مع نبيكم كبيرا.

And it is reported by Saeed Bin Qays, from the way of Malik Bin Qudama Al Arhy,

'Saeed Bin Qays addressed the people at Siffeen. He said, 'With us is a son^{-asws} of an uncle^{-as} of our Prophet^{-saww}. He^{-asws} ratified and prayed Salat when young and fought alongside your Prophet^{-saww} when older''²⁵⁹

رواه عمرو بن الحمق الخزاعي من طريق عبد الله بن شريك العامري قال قام عمرو بن الحمق بصفين فقال يا أمير المؤمنين أنت ابن عم نبينا و أول المسلمين إيماننا بالله عز و جل.

It is reported by Amro Bin Al Hamaq Al Khuzaei, from the way of Abdullah Bin Shareek Al Aamiry who said,

²⁵⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 109

²⁵⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 110

²⁵⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 111

²⁵⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 112

'Amro Bin Al-Hamaq stood at (battle of) Siffeen and said, 'O Amir Al-Momineen^{-asws}! You^{-asws} are the son^{-asws} of an uncle^{-as} of our Prophet^{-saww}, and the first of the Muslims in Eman with Allah^{-azwj} Mighty and Majestic''^{.260}

رواه هاشم بن عتبة بن أبي وقاص يوم صفين نجاهد في طاعة الله مع ابن عم رسول الله و أول من آمن بالله و أفقه الناس في دين الله.

It is reported by Hashim Bin Utbah Bin Abu Waqas on the day of (battle of) Siffeen,

'We are fighting in obedience of Allah^{-azwj} along with the son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, and the first one to believe in Allah^{-azwj}, and the most understanding of the people in the religion of Allah^{-azwj}'^{.261}

رواه محمد بن كعب من طريق عمر مولى عفرة عن محمد بن كعب قال أول من أسلم علي بن أبي طالب ع.

It is reported by Muhammad Bin Ka'ab, from the way of Umar, a slave of Afrah, from Muhammad Bin Ka'ab who said,

'The first one to be a Muslim is Ali^{-asws} Bin Abu Talib^{-asws}'^{.262}

رواه مالك بن حويرث من طريق مالك بن الحسن بن مالك قال أخبرني أبي عن جدي مالك بن حويرث قال أول من أسلم من الرجال علي بن أبي طالب ع.

It is reported by Malik Bin Huweyris, from the way of Malik Bin Al Hassan Bin Malik who said, 'My father informed me, from my grandfather Malik Bin Huweyris who said,

'The first one from the men to be Muslim was Ali^{-asws} Bin Abu Talib^{-asws}'^{.263}

رواه أبو بكر عتيق بن أبي قحافة و عمر بن الخطاب و أنس بن مالك و عمرو بن العاص و أبو موسى الأشعري و الذي رواه أبو بكر من طريق زافر بن سليمان عن الصلت بن بجرم عن الشعبي قال مر علي بن أبي طالب ع علي أبي بكر و معه أصحابه فسلم عليهم و مضى فقال أبو بكر من سره أن ينظر إلى أول الناس في الإسلام سبقا و أقرب الناس برسول الله ص قرابة فلينظر إلى علي بن أبي طالب الحديث.

It is reported by Abu Bakr Ateeq Bin Abu Qohafa, and Umar Bin Al Khattab, and Anas Bin Malik (well-known fabricator), and Amro Bin Al Aas, and Abu Musa Al Ashari, and the one who narrated it, Abu Bakr, from the way of Zafar Bin Suleyman, from Al Salt Bin Bahram, from Al Shaby who said,

'Ali^{-asws} Bin Abu Talib^{-asws} passed by Abu Bakr, and with him were his companions. He^{-asws} greeted unto them and went by. Abu Bakr said, 'One whom it cheers that he looks at the first of the people of Al-Islam in precedence, and closest of the people with Rasool-Allah^{-saww} in relationship, then let him look at Ali^{-asws} Bin Abu Talib^{-asws}' – the Hadeeth''^{.264}

²⁶⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 113

²⁶¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 114

²⁶² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 115

²⁶³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 116

²⁶⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 117

وَأَمَّا عُمَرُ فَإِنَّ أَبَا حَازِمٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُفُّوا عَنِّي بِنِ ابْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص فِيهِ خِصَالًا قَالَ إِنَّكَ أَوَّلُ الْمُؤْمِنِينَ بَعْدِي إِيمَانًا.

As for Umar, so Abu Hazim, slave of Ibn Abbas said, 'I heard Abdullah Bin Abbas saying, 'Umar Bin Al-Khattab said, 'Refrain from Ali^{-asws} Bin Abu Talib^{-asws}, for I have heard qualities regarding him^{-asws} from Rasool-Allah^{-saww}. He^{-saww} had said: 'You^{-asws} are first of the Momineen after me^{-saww} in Eman''²⁶⁵.

تميم بن جديم الناحي قال أنا مع أمير المؤمنين ع بصفين إذ خرج عليه عمرو بن العاص فأراد أن يكلمه فقال عمرو تكلم فإنك أول من أسلم فاهتدى و وحده فصلی.

Tameem Bin Hadeem Al Nahy who said,

'I was with Amir Al-Momineen^{-asws} at (battle of) Siffeen, when Amro Bin Al-Aas came out to him. He^{-asws} wanted to speak to him. Amro said, 'Speak, for you^{-asws} are the first one to be Muslim, so you^{-asws} were guided, and professed Oneness (of Allah^{-azwj}) and prayed Salat''²⁶⁶.

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو مُوسَى الْأَشْعَرِيُّ مِنْ طَرِيقِ يَحْيَى بْنِ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ أَبِيهِ سَلْمَةَ عَنْ أَبِي جَعْفَرٍ ع عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو مُوسَى الْأَشْعَرِيُّ عَلِيٌّ أَوَّلُ مَنْ أَسْلَمَ.

And from that is what is reported by Abu Musa Al Ashary, from the way of Yahya Bin Salama Bin Kuheyl, from his father Salama,

'From Abu Ja'far^{-asws}, from Ibn Abbas who said, 'Abu Musa Al-Ashari said, 'Ali^{-asws} was the first one to be Muslim''²⁶⁷.

وَمِنْ ذَلِكَ مَا رَوَاهُ أَنَسُ بْنُ مَالِكٍ مِنْ طَرِيقِ عَبَّادِ بْنِ عَبْدِ الصَّمَدِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ص لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُرْفَعْ إِلَى السَّمَاءِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَبِي مُحَمَّدٍ رَسُولُ اللَّهِ إِلَّا مِنِّي وَ مِنْ عَلَيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And from that is what is reported by Anas Bin Malik (well-known fabricator), from the way of Abbad Bin Abdul Samad who said, 'I heard Anas Bin Malik saying,

'Rasool-Allah^{-saww} said: 'The Angels had sent Salawaat upon me^{-saww} and upon Ali^{-asws} Bin Abu Talib^{-asws} for seven years, and that is because the testimonies that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, except from me^{-asws} and from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}''²⁶⁸.

وَمِنْ ذَلِكَ مَا رُوِيَ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ مِنْ طَرِيقِ قَتَادَةَ بْنِ دِعَامَةَ السَّدُوسِيِّ قَالَ سَمِعْتُ الْحَسَنَ يَقُولُ إِنَّ عَلِيًّا ع صَلَّى مَعَ النَّبِيِّ ص أَوَّلَ النَّاسِ فَقَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ.

²⁶⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 118

²⁶⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 119

²⁶⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 120

²⁶⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 121

And from that is what is reported from Al Hassan Bin Abu Al Hassan Al Basry, from the way of Qatadah Bin Diamah Al Sadosy who said, 'I heard Al Hassan saying,

'Ali^{-asws} prayed Salat with the Prophet^{-saww} as first of the people. Rasool-Allah^{-saww} said: 'The Angels sent Salawaat upon me^{-saww} and upon Ali^{-asws} for seven years'.²⁶⁹

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said,

'I heard Qatadah saying, 'The first one from the men to pray Salat was Ali^{-asws} Bin Abu Talib^{-asws}'.²⁷⁰

روي عن قتادة من طريق سعيد بن أبي عروبة قال سمعت قتادة يقول أول من صلى من الرجال علي بن أبي طالب ع.

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said, 'I heard Qatadah saying,

'The first one from the men to pray Salat was Ali^{-asws} Bin Abu Talib^{-asws}'.²⁷¹

روي عن أبي إسحاق من طريق يونس بن بكير عن محمد بن إسحاق قال كان أول ذكر آمن و صدق علي بن أبي طالب ع و هو ابن عشر سنين ثم أسلم بعده زيد بن حارثة.

It is reported from Abu Is'haq, from the way of Yunus Bin Bakeyr, from Muhammad Bin Is'haq who said,

'The first male to believe and ratify is Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was a boy of ten years old, then Zayd Bin Harisa became a Muslim'.²⁷²

روي عن الحسن بن زيد من طريق إسماعيل بن عبد الله بن أبي يونس قال أخبرني أبي عن الحسن بن زيد أن عليا كان أول ذكر أسلم.

It is reported from Al Hassan Bin Zayd, from the way of Ismail Bin Abdullah Bin Abu Yunus who said, 'I was informed by my father, from Al Hassan Bin Zayd,

'Ali^{-asws} was the first male to be a Muslim'.²⁷³

علي بن عمرو بن أبي سبرة عن عبد الله بن محمد بن عقيل قال سمعت محمد بن الحنفية يقول في سنة الجحاف حين دخلت سنة إحدى و ثمانين هذه لي خمس و ستون سنة و قد جاوزت سن أبي قلت و كم كان سنه يوم قتل قال ثلاثا و ستين سنة.

Ali Bin Amro Bin Abu Sabrah, from Abdullah Bin Muhammad Bin Aqeel who said, 'I heard Muhammad Bin Al Hanafiyya saying,

'In the year of the flood when this year eighty-one entered, there were sixty-five years for me, and I had exceeded the age of my (late) father^{-asws}. I (the narrator) said, 'How much was his^{-asws} age on the day he^{-asws} was killed?' He said, 'Sixty-three years'.²⁷⁴

²⁶⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 122

²⁷⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 123

²⁷¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 124

²⁷² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 125

²⁷³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 126

²⁷⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 127

أبو القاسم نعيم قال حدثنا شريك عن أبي إسحاق قال توفي علي ع و هو ابن ثلاث و ستين سنة.

Abu Al Qasim Nueym said, 'It is narrated to us by Shareek, from Abu Is'haq who said,

'Ali^{-asws} expired and he^{-asws} was sixty-three years old'.²⁷⁵

يحيى بن أبي كثير عن سلمة قال سمعت أبا سعيد الخدري يقول و قد سئل عن سن أمير المؤمنين ص يوم قبض كان قد نيف على الستين.

Yahys Bin Abu Kaseer, from Salama who said, 'I heard Abu Saeed Al-Khudry saying and he had been asked about the age of Amir Al-Momineen^{-asws} on the day he^{-asws} passed away, 'He^{-asws} was more than sixty years old'.²⁷⁶

ابن عائشة من طريق أحمد بن زكريا قال سمعته يقول بعث رسول الله و علي ص ابن عشر سنين و قتل علي و له ثلاث و ستون سنة.

Ibn Ayesha, from the way of Ahmad Bin Zakariya who said, 'I heard him saying,

'Rasool-Allah^{-saww} was Sent and Ali^{-asws} was a boy of ten years old, and Ali^{-asws} was killed and for him^{-asws} were sixty-three years'.²⁷⁷

الوليد بن هاشم الفخدي من طريق أبي عبد الله الكواسجي قال أخبرنا الوليد بأسانيد مختلفة أن عليا صلوات الله عليه قتل بالكوفة يوم الجمعة لتسع عشرة ليلة خلت من شهر رمضان سنة أربعين و هو ابن خمس و ستين سنة.

Al Waleed Bin Hashim Al Fakhdamy, from the way of Abu Abdullah Al Kawasakhy who said, 'We are informed by Al Waleed, by various chains,

'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed at Al-Kufa on the day of Friday on the nineteenth night vacant from a month of Ramazan in the year forty, and he^{-asws} was sixty-five years old'.²⁷⁸

عبد الله بن مسعود من طريق عثمان بن المغيرة عن وهب عنه قال إن أول شيء علمته من أمر رسول الله ص أني قدمت مكة فأرشدونا إلى العباس بن عبد المطلب فانتبهنا إليه و هو جالس إلى زمزم فبينما نحن جلوس إذ أقبل رجل من باب الصفا عليه ثوبان أبيضان على يمينه غلام مراهق أو محتلم تتبعه امرأة قد سترت محاسنها حتى قصدوا الحجر

Abdullah Bin Masoud, from the way of Usman Bin Al Mugheira, from Qahab, from him who said,

'The first thing I learnt from the matter of Rasool-Allah^{-saww} was when I arrived at Makkah, and we were guided to Al-Abbas son of Abdul Muttalib^{-asws}. So, we ended up to him, and he was seated by Zamzam. While we were seated when a man came from the Al-Safa door having two white clothes upon him. There was a boy on his^{-saww} right, almost having reached adulthood, or having reached it. Following him^{-saww} was a woman who had veiled her beauty, until they went towards the (Black) Stone.

²⁷⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 128

²⁷⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 129

²⁷⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 130

²⁷⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 131

فاستلمه و الغلام و المرأة ثم طاف بالبيت سبعا و الغلام و المرأة يطوفان معه ثم استقبل الكعبة و قام فرقع يديه و كبر و قام الغلام على يمينه و كبر و قامت المرأة خلفهما فرفعت يديها فكبرت

He kissed it, and so did the boy and the woman. Then he performed Tawaaf, and the boy and the woman performed Tawaaf with him^{-sawww}. Then he kissed the Kaaba and stood raising his hands, and exclaimed Takbeer, and the boy stood on his right and exclaimed Takbeer, and the woman stood behind them both, raised her hands and exclaimed Takbeer.

فأطال القنوت ثم ركع فرقع الغلام و المرأة معه ثم رفع رأسه فأطال القنوت ثم سجد و يصنعان ما صنع

The supplication was prolonged. Then he performed Ruk'u, so the boy performed Ruk'u, and the woman was with him. Then he raised his head, and the supplication was prolonged, then he performed Sajdah, and they both did what he had done.

فلما رأينا شيئا ننكره لا نعرف بمكة أقبلنا على العباس فقلنا يا أبا الفضل إن هذا الدين ما كنا نعرفه قال أجل و الله ما تعرفون هذا قلنا ما نعرف

When we saw something we did not like, we had not known (it being done) at Makkah (before), we faced towards Al-Abbas and we said, 'O Abu Al-Fazl! This religion, we do not recognise it'. He said, 'Yes, by Allah^{-azwj}, you are not knowing this'. We said, 'We do not recognise (them)'

قال هذا ابن أخي محمد بن عبد الله و هذا علي بن أبي طالب و هذه المرأة خديجة بنت خويلد و الله ما على وجه الأرض أحد يعبد الله بهذا الدين إلا هؤلاء الثلاثة.

He said, 'This is the son^{-sawww} of my uncle^{-as}, Muhammad^{-sawww}, son^{-sawww} of Abdullah, and this is Ali^{-asws} Bin Abu Talib^{-asws}, and this woman is (Syeda) Khadeeja^{-asws}, daughter^{-as} of Khuwaylid. There is no one upon the surface of the earth worshipping Allah^{-azwj} with this religion except the three of them"²⁷⁹

و روى قتادة عن الحسن و غيره قال كان أول من آمن علي بن أبي طالب ع و هو ابن خمس عشرة سنة أو ست عشرة.

And it is reported by Qatadah, from Al Hassan, and some one else who said,

'The first one to believe is Ali^{-asws} Bin Abu Talib^{-asws}, and he was a boy of fifteen years old, or sixteen"²⁸⁰

و روى شداد بن أوس قال سألت خباب بن الأرت عن إسلام علي بن أبي طالب ع قال أسلم و هو ابن خمس عشرة سنة و لقد رأيته يصلي مع النبي ص و هو يومئذ بالغ مستحكم البلوغ.

And it is reported by Shadad Bin Aws who said,

²⁷⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 132

²⁸⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 133

'I asked Khabab Bin Al-Ars about Islam of Ali^{-asws} Bin Abu Talib^{-asws}. He said, 'He^{-asws} became a Muslim and he^{-asws} was a boy of fifteen years old, and I had seen him^{-asws} praying Salat with the Prophet^{-saww}, and on that day he^{-asws} had reached strong adulthood''.²⁸¹

و روى علي بن زيد عن أبي نضرة قال أسلم علي ع و هو ابن أربع عشرة سنة و كان له يومئذ ذؤابة يختلف إلى الكتاب.

And it is reported by Ali Bin Zayd, from Abu Nazrah who said,

'Ali^{-asws} became a Muslim, and he^{-asws} was a boy of fourteen years old, and on that day, there was a tail (hair lock) for him^{-asws} swaying to the shoulder''.²⁸²

و روى عبد الله بن زياد عن محمد بن علي قال أول من آمن بالله علي بن أبي طالب ع و هو ابن إحدى عشرة سنة.

And it is reported by Abdullah Bin Ziyad, from Muhammad Bin Ali who said,

'The first one to believe in Allah^{-azwj} is Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} was a boy of eleven years old''.²⁸³

و روى الحسن بن زيد قال أول من أسلم علي بن أبي طالب ع و هو ابن خمس عشرة.

And it is reported by Al Hassan Bin Zayd who said,

'The first one to be a Muslim was Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was a boy of fifteen (years old)'.²⁸⁴

و روى سلمة بن كهيل عن أبيه عن حبة بن جوين العربي قال أسلم علي صلوات الله عليه و كان له ذؤابة يختلف إلى الكتاب.

And it is reported by Salama Bin Kuheyl, from his father, from Habbat Bin Juweyn Al Army who said,

'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, became a Muslim and there was a tail (hair lock) swaying to the shoulders''.²⁸⁵

HIS^{-asws} WORDS:

يقول اللهم إني لا أعرف عبدا لك من هذه الأمة عبدك قبلي.

He^{-asws} said: 'O Allah^{-azwj}! I^{-asws} do not know of any servant of Yours^{-azwj} from this community to have worshipped You^{-azwj} before me^{-asws}'.²⁸⁶

و قوله ع أنا الصديق الأكبر آمنت قبل أن يؤمن أبو بكر و أسلمت قبل أن يسلم.

²⁸¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 134

²⁸² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 135

²⁸³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 136

²⁸⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 137

²⁸⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 138

²⁸⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 139

And his^{-asws} words: 'I^{-asws} am the greatest truthful. I^{-asws} believed before Abu Bakr believed, and I^{-asws} became a Muslim before he became a Muslim'.²⁸⁷

و قوله ص لعثمان أنا خير منك و منهما عبدت الله قبلهما و عبدت الله بعدهما.

And his^{-asws} words to Usman: 'I^{-asws} am better than you and them both (Abu Bakr and Umar). I^{-asws} worshipped Allah^{-azwj} before they both did, and I^{-asws} worshipped Allah^{-azwj} after them'.²⁸⁸

و قوله أنا أول ذكر صلى.

And his^{-asws} words: 'I^{-asws} am the first male to pray Salat'.²⁸⁹

و قوله ص على من أكذب أ على الله فأنا أول من آمن به.

And his^{-asws} words: 'Upon whom have I^{-asws} lied? Is it upon Allah^{-azwj}? But I^{-asws} am the first one to believe in Him^{-azwj}'.²⁹⁰

في قوله ع

مُحَمَّدُ النَّبِيُّ أَخِي وَ صِنْوِي -
و جَعْفَرُ الَّذِي يُضْحِي وَ يُمَسِي -
و بِنْتُ مُحَمَّدٍ سَكْنِي وَ عَرْسِي -
وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ عَمِّي -
يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي -
مُسَاطُ حَلْمُهَا بِدَمِي وَ حَلْمِي -

In his^{-asws} words (poem): 'Muhammad^{-saww} the Prophet^{-saww} is my^{-asws} brother^{-saww}, and Hamza^{-asws}, chief of the martyrs is my^{-asws} uncle^{-as}, and Ja'far^{-as} who, morning and evening is flying with the Angels, is son^{-as} of my^{-asws} uncle^{-as}, and the daughter^{-asws} of Muhammad^{-saww} is my^{-asws} co-dweller and my^{-asws} bride. Her^{-asws} flesh is mingled with my^{-asws} blood and my^{-asws} flesh.

وَ سَبْطًا أَحْمَدَ وَلَدَايَ مِنْهَا -
سَبَقْتُمْ إِلَى الْإِسْلَامِ طَرًّا -
وَ أَوْجَبَ لِي الْوَلَاءَ مَعًا عَلَيْكُمْ -
فَمَنْ فِيكُمْ لَهُ سَهْمٌ كَسَهْمِي
عَلَى مَا كَانَ مِنْ عَلَمِي وَ فَهْمِي -
خَلِيلِي يَوْمَ دَوَّحَ غَدِيرِ خُم.

And two grandsons^{-asws} of Ahmad^{-saww} are my^{-asws} two sons^{-asws} from her^{-asws}. So, who among you has a share for him like my^{-asws} share? I^{-asws} preceded you all to Al-Islam wholly upon what was from my^{-asws} knowledge and my^{-asws} understanding, and the friendship is Obligated for me^{-asws} together upon you by my^{-asws} friend on the day of declaration at Ghadeer Khumm'.²⁹¹

²⁸⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 140

²⁸⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 141

²⁸⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 142

²⁹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 143

²⁹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 144

CHAPTER 66 – HIS^{-asws} PRECEDENCE IN THE EMIGRATION OVER REST OF THE COMPANIONS

1 قب، المناقب لابن شهر آشوب الهجرة و أولها إلى الشعب و هو شعب أبي طالب و عبد المطلب و الإجماع أنهم كانوا بني هاشم و قال الله تعالى فيهم وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'The Emigration, and its first was to the mountain pass, and it was the mountain pass of Abu Talib^{-asws} and Abdul Muttalib^{-asws}, and the consensus is that they were the Clan of Hashim, and Allah^{-azwj} the Exalted Said regarding them: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**'.

و ثانيها هجرة الحبشة في معرفة النسوي قال أمرنا رسول الله ص أن نطلق مع جعفر إلى أرض النجاشي فخرج في اثنين و ثمانين رجلا.

And its second is emigration to Ethiopia – In (the book) 'Ma'arifa' of Al-Nasawy who said, 'Rasool-Allah^{-saww} instructed us to go with Ja'far^{-as} to the land of Ethiopia. He^{-as} went out among eighty-two men''.

الواحدي نزل فيهم إِمَّا يُؤْتَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ حين لم يتركوا دينهم و لما اشتد عليهم الأمر صبروا و هاجروا.

Al-Wahidi, 'It was Revealed regarding them: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]**, when they did not neglect their religion and due to what the matters were severe upon them. They were patient and they emigrated''.

و ثالثها للأَنْصَارِ الْأَوَّلِينَ و هم العقبون بإجماع أهل الأثر و كانوا سبعين رجلا و أول من بايع فيه أبو الهيثم بن التيهان

And its third is for the Helpers, the former ones, and they were tormented, by the consensus of the people of the Hadeeth, and they were seventy men, and the first one to pledge allegiance during it was Abu Al-Haysam Bin Al-Tabhan''.

و رابعها للمهاجرين إلى المدينة و السابق فيه مصعب بن عمير و عمار بن ياسر و أبو سلمة المخزومي و عامر بن ربيعة و عبد الله بن جحش و ابن أم مكتوم و بلال و سعد ثم ساروا أرسالا

And its fourth is for the Emigrants to Al-Medina, and the preceding one during it was Mas'ab Bin Umeyr, and Ammar Bin Yasser^{-ra}, and Abu Salama Al-Makhzomy, and Aamir Bin Rabie, and Abdullah Bin Kahash, and Ibn Am Maktoum, and Bilal, and Sa'ad. Then they trickled with a trickling (group by group)''.²⁹³

²⁹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 1

قال ابن عباس نزل فيهم وَالَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أَوْلِيكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ وَ الَّذِينَ آمَنُوا مِنْ بَعْدُ وَ هَاجَرُوا وَ جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

Ibn Abbas said, 'It was Revealed regarding them: **And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74] And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75].**

ذكر المؤمنين ثم المهاجرين ثم المجاهدين و فضل عليهم كلهم فقال وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ

He^{-azwj} Mentioned the Momineen, then the Emigrants, and Merited upon them, all of them. He^{-azwj} Said: **and the possessors of the relationships, some of them are closer than the others [8:75].**

فعلي ع سبقهم بالإيمان ثم بالهجرة إلى الشعب ثم بالجهاد ثم سبقهم بعد هذه الثلاثة الرتب بكونه من ذوي الأرحام.

Ali^{-asws} preceded them with the Eman, then with the emigration to the mountain pass, then with the Jihad, then he^{-asws} preceded them after these three ranks by becoming from the ones with relationships”.

فأما أبو بكر فقد هاجر إلى المدينة إلا أن لعلي مزايا فيها عليه و ذلك أن النبي ص أخرجه مع نفسه أو خرج هو لعله و ترك عليا للمبيت باذلا مهجته فبذل النفس أعظم من الالتقاء على النفس في الهرب إلى الغار

As for Abu Bakr, he had emigrated to Al-Medina except that for Ali^{-asws} there is an advantage in it over him, and that is because the Prophet^{-saww} had brought him out with himself^{-saww}, or he^{-saww} had gone out at night and left Ali^{-asws} for the spending the night with willingness of his^{-asws} excitement. The spending of the self (life) is greater than fearing upon the self during the fleeing to the cave”.²⁹⁴

و قد روى أبو المفضل الشيباني بإسناده عن مجاهد قال فخرت عائشة بأبيها و مكانه مع رسول الله في الغار فقال عبد الله بن شداد بن الهاد فأين أنت من علي بن أبي طالب حيث نام في مكانه و هو يرى أنه يقتل فسكنت و لم تحر جوابا.

And it has been reported by Al Mufazzal Al Shaybani, by his chain, from Mujahid who said,

‘Ayesha went out with her father, and his place with Rasool-Allah^{-saww} in the cave. Abdullah Bin Shaddad Bin Al-Haad said, ‘So where are you from Ali^{-asws} Bin Abu Talib^{-asws} when he^{-asws} slept in his^{-saww} place, and he^{-asws} was viewing that he^{-asws} would be killed?’ He was silent and did not respond an answer”.²⁹⁵

²⁹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 2

²⁹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 3

و شتان بين قوله وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ و بين قوله لا تُحْزَنُ إِنَّ اللَّهَ مَنَّا و كان النبي ص معه يقوي قلبه و لم يكن مع علي و هو لم يصبه وجع و علي يرمي بالحجارة و هو محتف في الغار و علي ظاهر للكفار

And the variance between His^{azwj} Words: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]**, and His^{azwj} Words (on behalf of Rasool-Allah^{sawww}): **'Do not grieve, surely Allah is with us!' [9:40]**. And the Prophet^{sawww} was with him (Abu Bakr) to strengthen his heart, and did not happen to be with Ali^{asws}, and he (Abu Bakr) was not suffering the pain while Ali^{asws} was being pelted with the stones, and he was hidden in the cave while Ali^{asws} was apparent to the Kafirs”.

و استخلفه الرسول لرد الودائع لأنه كان أمينا فلما أداها قام على الكعبة فنادى بصوت رفيع يا أيها الناس هل من صاحب أمانة هل من صاحب وصية هل من صاحب عدة له قبل رسول الله فلما لم يأت أحد لحق بالنبي ص.

And the Rasool^{sawww} had left him^{asws} behind for the entrustments because he^{sawww} was trustworthy. When he^{asws} had paid these, he^{asws} stood upon the Kabah and called out at the top of his voice: ‘O you people! Is there any owner of an entrustment? Is there any owner of a bequest? Is there an owner of a debt for him before Rasool-Allah^{sawww}?’ When no one came, he^{asws} joined up with the Prophet^{sawww}”.

و كان ذلك دلالة على خلافته و أمانته و شجاعته.

And in that is evidence upon his^{asws} caliphate, and his^{asws} entrustment, and his^{asws} bravery.

و حمل نساء الرسول خلفه بعد ثلاثة أيام و فيهن عائشة فله المنة على أبي بكر بحفظ ولده و لعلي ع المنة عليه في هجرته و علي ذو المهجرتين و الشجاع البائت بين أربع مائة سيف

And he^{asws} carried the womenfolk of the Rasool-Allah^{sawww} behind him^{sawww}, after three days, and among them was Ayesha. So, for him^{asws} is a conferment upon Abu Bakr with the protection of his child. And for Ali^{asws} is the conferment upon him regarding the emigration, and Ali^{asws} is with the two emigrations, and the bravery, the prowess between four hundred swords.

و إنما أباته على فراشه ثقة بنجدته فكانوا محققين به إلى طلوع الفجر ليقتلوه ظاهرا فيذهب دمه بمشاهدة بني هاشم قاتليه من جميع القبائل

And rather his^{asws} spending the night upon his^{sawww} bed was confidence in him^{asws}. They were staring at him^{asws} up to the emergence of dawn to kill him^{asws} in plain sight so that his^{sawww} blood (wergild) of his^{sawww} killers would go, with the witnessing of the Clan of Hashim^{as}, from the entirety of the tribes.

قال ابن عباس فكان من بني عبد شمس عتبة و شيبه ابنا ربيعة بن هشام و أبو سفيان و من بني نوفل طعمة بن عدي و جبير بن مطعم و الحارث بن عامر و من بني عبد الدار النضر بن الحارث و من بني أسد أبو البختري و زمعة بن الأسود و حكيم بن حزام و من بني مخزوم أبو جهل و من بني سهم نبيه و منبه ابنا الحجاج و من بني جمح أمية بن خلف ممن لا يعد من قريش

Ibn Abbas said, ‘From the clan of Abd Shams were Utba and Shayba, two sons of Rabie Bin Hisham, and Abu Sufyan; and from the clan of Nowfal were Tama’a Bin Uday, and Jubeyr Bin

Mat'am, and Al-Haris Bin Aamir; and from the clan of Abdul Dar was Al-Nazar Bin Al-Haris; and from the clan of Asad were Abu Al-Bakhtary, and Zam'a Bin Al-Aswad, and Hakeem Bin Hazaam; and from the clan of Makhzum was Abu Jahl^{la}; and from the clan of Sahm were Nabeeh and Manbah, two sons of Al-Hajjaj; and from the clan of Jamh was Umayya Bin Khalaf, from the ones who cannot be counted from Qureysh”.

و وصى إليه في ماله و أهله و ولده فأنامه منامه و أقامه مقامه و هذا دلالة على أنه وصيه.

And he^{-saww} bequeathed to him^{-asws} regarding his^{-saww} wealth, and his^{-saww} family, and his^{-asws} children. He^{-asws} slept in his^{-saww} sleeping place, and he^{-saww} made him^{-asws} standing his^{-saww} place, and this is evidence upon that he^{-asws} is his^{-saww} successor^{-asws}”.²⁹⁶

تاريخي [تاريخاً] الخطيب و الطبري و تفسير الثعلبي و القزويني في قوله و إذ يمكر بك الذين كفروا و القصة مشهورة جاء جبرئيل إلى النبي ص فقال له لا تبت هذه الليلة على فراشك الذي كنت تبيت عليه

History of Al Khateeb and Al Tabari, and Tafseer Al Sa'alby and Al Qazwiny -

‘Regarding His^{-azwj} Words: **And when those who committed Kufr plotted against you [8:30]**, and the story is well-known. Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said to him^{-saww}: ‘Do not spend this night upon your^{-saww} bed which you^{-saww} have been spending the night upon’.

فلما كان العتمة اجتمعوا على بابهِ يرضونهُ فقال لعليّ ع تم على فراشي و اتشح بيدي الحضرمي الأخضر و خرج النبي ص قالوا فلما دنوا من عليّ ع عرفوه فقالوا أين صاحبك فقال لا أدري أ و رقيباً كنت عليه أمرتموه بالخروج فخرج.

When it was the evening, they gathered at his^{-saww} door to ambush him^{-saww}. He^{-saww} said to Ali^{-asws}: ‘Sleep upon my^{-saww} bed and cover with my^{-saww} green cloak’. And the Prophet^{-saww} went out. They said when they came near Ali^{-asws}, recognising him^{-asws}, ‘Where is your^{-asws} companion?’ He^{-asws} said: ‘I^{-asws} don’t know or was I^{-asws} supposed to be a watcher over him^{-saww}. He^{-saww} was Commanded with the going out, so he^{-saww} went out”.

أخبار أبي رافع أن النبي ص قال: يا عليّ إن الله قد أذن لي بالهجرة و إليّ أمرتك أن تبيت على فراشي و إن فرشاً إذا رأوك لم يعلموا بخروجي.

Hadeeth of Abu Rafie, ‘The Prophet^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} has Permitted for me^{-saww} with the emigrating, and I^{-saww} am instructing you^{-asws} to spend the night upon my^{-saww} bed, and when the Qureysh see you^{-asws}, they would not know of my^{-saww} going out”.

الطبري و الخطيب و القزويني و الثعلبي و نجى الله رسوله من مكرهم و كان مكر الله تعالى بيات علي على فراشه.

Al-Tabari, and Al-Khateeb, and Al-Qazwiny, and Al-Sa'aly (all said), ‘And Allah^{-azwj} Saved His^{-azwj} Rasool^{-saww} from their plot, and it was from the Plan of Allah^{-azwj} the Exalted, Ali^{-asws} spending the night upon his^{-saww} bed”.²⁹⁷

²⁹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 4

²⁹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 5

عمار و أبو رافع و هند بن أبي هالة أن أمير المؤمنين ع وثب و شد عليهم بسيفه فاحزوا عنه.

Ammar, and Abu Rafie, and Hind Bin Abu Halah, 'Amir Al-Momineen^{-asws} leapt up and was severe upon them with his^{-asws} sword, so they moved away from him^{-asws}.²⁹⁸

مُحَمَّدُ بْنُ سَلَامٍ فِي حَدِيثِ طَوِيلٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَضَى رَسُولُ اللَّهِ وَ اضْطَجَعْتُ فِي مَضْجَعِهِ أَنْتَظِرُ حِجْيَةَ الْقَوْمِ إِلَيَّ حَتَّى دَخَلُوا عَلَيَّ فَلَمَّا اسْتَوَى بِي وَ يَحْمُ الْبَيْتُ هَضْبَتْ إِلَيْهِمْ بِسَيْفِي فَدَفَعْتُهُمْ عَنْ نَفْسِي بِمَا قَدْ عَلِمَهُ النَّاسُ.

Muhammad Bin Sallam, in a lengthy Hadeeth from Amir Al-Momineen^{-asws}: 'And Rasool-Allah^{-sawww} went and I^{-asws} lied down in his^{-sawww} sleeping place awaiting the coming of the people to me^{-asws}, until they entered to me^{-asws}. When the room was filled up with me^{-asws} and them, I^{-asws} got up to them with my^{-asws} sword and repelled them away from myself^{-asws} with what the people had known''.

فلما أصبح ع امتنع بياسه و له عشرون سنة و أقام بمكة وحده مراغما لأهلها حتى أدى إلى كل ذي حق حقه.

When it was morning, he^{-asws} defend with his^{-asws} prowess, and for him^{-asws} were twenty years, and he^{-asws} stood at Makkah alone, being hated by its people, until he^{-asws} had given back to every one with a right, his right''.²⁹⁹

مُحَمَّدُ الْوَاقِدِيُّ وَ أَبُو الْفَرَجِ النَّجْدِيُّ وَ أَبُو الْحَسَنِ الْبَكْرِيُّ وَ إِسْحَاقُ الطَّبْرَانِيُّ أَنَّ عَلِيًّا ع لَمَّا عَزَمَ عَلَى الْهِجْرَةِ قَالَ لَهُ الْعَبَّاسُ إِنَّ مُحَمَّدًا مَا خَرَجَ إِلَّا خَفِيًّا وَ قَدْ طَلَبْتَهُ قُرَيْشٌ أَشَدَّ طَلَبٍ وَ أَنْتَ تَخْرُجُ جَهَارًا فِي أَثَابٍ وَ هَوَاجٍ وَ مَالٍ وَ رَجَالٍ وَ نِسَاءٍ تَقْطَعُ بِهِمُ السَّبَابِ وَ التَّبَعَابَ مِنْ بَيْنِ قَبَائِلِ قُرَيْشٍ مَا أَرَى لَكَ أَنْ تَمْضِيَ إِلَّا فِي خَفَاةٍ خَزَاعَةٍ

Muhammad Al Waqidy (Wahabi imam), and Abu Al Faraj Al Najdy, and Abu Al Hassan Al Nakry, and Is'haq Al Tabari,

'When Ali^{-asws} had determined upon the emigration, Al-Abbas said to him^{-asws}, 'Muhammad^{-sawww} did not go out except in concealment and Qureysh have sought him with intense seeking, and you^{-asws} are going out openly with furniture, and carriages, and wealth, and men, and women, cutting across wilderness with them, and there are greedy ones from between the tribes of Qureysh. I do not see for you^{-asws} that you^{-asws} should be going except among the guards of (clan of) Khuza'a'.

فَقَالَ عَلِيُّ ع

إِنَّ الْمَنِيَّةَ شَرِيَّةٌ مُؤَوَّدَةٌ - لَا تَجْرَعَنَّ وَ شُدُّ لِلرَّجِيلِ -
 إِنَّ ابْنَ أَمَةِ النَّبِيِّ مُحَمَّدًا - رَجُلٌ صَدُوقٌ قَالَ عَنْ جَنْرِيْلٍ -
 أُنْزِلَ الرِّمَامَ وَ لَا تَخْفُ مِنْ عَائِقٍ - فَاللَّهُ يُزِيهِمْ عَنِ التَّنْكِيلِ -
 إِلَيَّ بَرِّي وَائِقٌ وَ بِأَمْعَدٍ - وَ سَبِيلُهُ مُتَلَحِّقٌ بِسَبِيلِي -

²⁹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 6

²⁹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 6

Ali^{-asws} said (in prose): 'Surely the death is a drink to arrive. You should not panic and be strong for the departure. The son^{-saww} of Aamina^{-asws} is the Prophet^{-saww} Muhammad^{-saww}, a truthful man. He^{-saww} says on behalf of Jibraeel^{-as}. Relax the reins and do not be fearful from an obstacle, for Allah^{-azwj} will Guide them away from the danger. I^{-asws} am trusting in my^{-asws} Lord^{-azwj} and in Ahmad^{-saww}, and his^{-saww} way joins up with my^{-asws} way'.

قَالُوا فَكَمَنْ مَهْلَعُ غُلَامٍ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ فِي طَرِيقِهِ بِاللَّيْلِ فَلَمَّا رَأَهُ سَلَّ سَيْفَهُ وَهَضَّ إِلَيْهِ فَصَاحَ عَلَيَّ صَبِيحَةً حَرَّ عَلَى وَجْهِهِ وَ جَلَّلَهُ بِسَيْفِهِ فَلَمَّا أَصْبَحَ تَوَجَّهَ نَحْوَ الْمَدِينَةِ فَلَمَّا شَارَفَ ضَجْنَانَ أَدْرَكَهُ الطَّلَبُ بِبِئْمَانِيَةِ فَوَارِسَ وَ قَالُوا يَا عَدُوَّ ظَنَنْتَ أَنَّكَ نَاجٍ بِالتَّسْوَةِ الْقِصَّةِ.

They said, 'Mahla'a, a slave of Hanzala Bin Abu Sufyan was lying down in his^{-asws} path at night. When he saw him^{-asws}, he unsheathed his sword and got up to him^{-asws}. Ali^{-asws} shouted such a shout, he fell upon his face, and he^{-asws} threatened him with his^{-asws} sword. When it was morning, he^{-asws} headed towards Al-Medina. When he^{-asws} was overlooking (mount) Zajnan, the searchers came across him^{-asws} with eighty horsemen, and they said, 'O treacherous one! Do you^{-asws} think you^{-asws} will be saved by the women?' – the story".³⁰⁰

و كان الله تعالى قد فرض على الصحابة الهجرة و على علي ع المبيت ثم الهجرة. إنه تعالى قد كان امتحنه بمثل ما امتحن به إبراهيم بإسماعيل و عبد المطلب بعبد الله ثم إن التفدية كانت دابة في الشعب

And Allah^{-azwj} the Exalted had Obligated the emigrating upon the companions, and upon Ali^{-asws} it was spending the night (on the bed of Rasool-Allah^{-saww}, then the emigrating. He^{-azwj} the Exalted and He^{-azwj} had Tested him^{-asws} with the like of what He^{-azwj} had Tested Ibrahim^{-as} with Ismail^{-as}, and Abdul Muttalib^{-asws} with Abdullah^{-as}, then the redemption was an animal in the mountain pass.

فإن كان بات أبو بكر في الغار ثلاث ليل فإن عليا ع بات على فراش النبي ص في الشعب ثلاث سنين و في رواية أربع سنين.

So, if Abu Bakr had spent three night in the cave, then Ali^{-asws} had spent a night upon the bed of the Prophet^{-saww}, three years in the mountain pass. And in a report, it was four years.³⁰¹

الْعُكْبَرِيُّ فِي فَضَائِلِ الصَّحَابَةِ وَ الْفَنَجَكَبَرِيُّ فِي سَلْوَةِ الشَّيْخَةِ أَنَّ عَلِيًّا ع قَالَ:

وَقَبْتُ بِنَفْسِي خَيْرَ مَنْ وَطِئَ الْحَصَى -	وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَ بِالْحَجْرِ -
مُحَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُؤُوا بِهِ -	فَوَقَاهُ رَبِّي دُوَ الْجَلَالِ مِنَ الْمَكْرِ -
وَ بَتُّ أُرَاعِيهِمْ وَ مَا يَلْبَثُونَنِي -	وَ قَدْ صَبَّرْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ -
وَ بَاتَ رَسُولُ اللَّهِ فِي الْغَارِ آمِنًا -	وَ ذَلِكَ فِي حِفْظِ الْإِلَهِ وَ فِي سِتْرِ -
أَرَدْتُ بِهِ نَظَرَ الْإِلَهِ تَبْتُلًا -	وَ أَضْمَرْتُهُ حَتَّى أَوْسَدَ فِي قَبْرِي -

Al Akbari in (the book) 'Fazaail Al Sahaaba', and Al Fanjakbary in (the book) 'Salwah Al Shia' –

'Ali^{-asws} said (a poem): 'I^{-asws} paused myself^{-asws} with the best of the ones to tread the gravel, and the ones performing Tawaaf of the Ancient House (Kabah) and with the (Black) Stone,

³⁰⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 7

³⁰¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 8

*Muhammad^{-sawww}. When there was fear that he^{-sawww} would be plotted against, so my^{-asws} Lord^{azwj} with the Majesty, Saved him^{-sawww} from the plot. I^{-asws} spent the night taking dealing with them, and they were not disguised from me^{-asws}, and I^{-asws} had been patient with myself^{-asws} upon being killed and captured, and Rasool-Allah^{-sawww} spent the night in the cave, safe, and that was in the Protection of his^{-sawww} God^{azwj}, and in secrecy. I^{-asws} intended by it the Consideration (Help) of God I^{-asws} am devoted to, and I^{-asws} shall kept it in my^{-asws} conscience until I^{-asws} lied down in my^{-asws} grave”.*³⁰²

و قال عبد الحميد بن أبي الحديد في شرح قول أمير المؤمنين ص فلا تبهوا مني فإني ولدت على الفطرة و سبقت إلى الإيمان و الهجرة.

And Abdul Hameed Bin Abu Al-Hadeed said in commentary, the words of Amir Al-Momineen^{-asws}, ‘So do not disavow from me^{-asws} for I^{-asws} have been born upon the nature, and I^{-asws} preceded to the Eman and the emigration”.

³⁰³

فإن قيل كيف قال إنه سبق إلى الهجرة و معلوم أن جماعة من المسلمين هاجروا قبله منهم عثمان بن مظعون و غيره و قد هاجروا في صحبة النبي ص و تخلف علي ع فبات على فراش رسول الله و مكث أياما يرد الودائع التي كانت عنده ثم هاجر بعد ذلك

If it is said, ‘How come he^{-asws} said that he^{-asws} preceded to the emigration, and it is known that a group of Muslims had emigrated before him^{-asws}, from them being Usman Bin Mazoun and others, and they had emigrated in the company of the Prophet^{-sawww}, and Ali^{-asws} stayed behind and spent the night upon the bed of Rasool-Allah^{-sawww}, and remained for days returning the deposits (entrustments) which were with him^{-asws}, then he^{-asws} emigrated after that?’

و الجواب أنه لم يقل و سبقت كل الناس و إنما قال و سبقت فقط و لا يدل ذلك على سبقه للناس كافة و لا شبهة أنه سبق معظم المهاجرين إلى الهجرة و لم يهاجر قبله أحد إلا نفر يسير

And the answer is that he^{-asws} did not say: ‘And I^{-asws} preceded all the people’, and rather he^{-asws} said: ‘And I^{-asws} preceded’, only, and that does not point upon his^{-asws} preceding the people as a whole, nor is there any doubt in him^{-asws} having preceded most of the emigrants to the emigrating, and no one emigrated before he^{-asws} did except for a small number”.

³⁰⁴

و روى المدائني في كتاب الأمثال عن المفضل الضبي أن رسول الله ص لما خرج عن مكة يعرض نفسه على قبائل العرب خرج إلى ربيعة و معه علي و أبو بكر.

And it is reported by Al-Madainy in the book ‘Al-Amsaal’, from Al-Mufazzal Al-Zaby, ‘When Rasool-Allah^{-sawww} went out from Makkah, he^{-sawww} had exposed himself^{-sawww} to the Arab tribes, he^{-sawww} went out to (tribe of) Rabie, and with him^{-sawww} was Ali^{-asws} and Abu Bakr”.

فأما هجرته إلى الطائف فكان معه علي ع و زيد بن حارثة في رواية أبي الحسن المدائني و لم يكن معهم أبو بكر

³⁰² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 9

³⁰³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 10

³⁰⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 11

As for the emigration to Al-Taif, with him^{-saww} were Ali^{-asws} and Zayd Bin Harisa. In a report of Abu Al Hassan Al-Madainy, 'And there did not happen to be Abu Bakr with him^{-saww}'.³⁰⁵

و أما رواية محمد بن إسحاق فإنه قال كان معه زيد بن حارثة وحده و غاب رسول الله ص إلى بني عامر بن صعصعة و إخوانهم من قيس و غيلان و إنه لم يكن معه إلا علي وحده و ذلك عقيب وفاة أبي طالب

And as for the report of Muhammad Bin Is'haq, he said,

'With him^{-saww} was Zayd Bin Haris alone, and Rasool-Allah^{-saww} had disappeared to the clan of Aamir Bin Sa'sa and their brethren from (clans of) Qays and Gaylan, and there did not happen to be anyone with him^{-saww} except Ali^{-asws} along, and that was a consequence of the expiry of Abu Talib^{-asws}.

أوحى إلى النبي ص اخرج منها فقد مات ناصرك فخرج إلى بني عامر بن صعصعة و معه علي وحده فعرض نفسه عليهم و سألمهم النصر و تلا عليهم القرآن فلم يجيبوه فعاد ع إلى مكة.

It was Revealed to the Prophet^{-saww}: "Go out from it, for your^{-saww} helper has died!" So, he^{-saww} went out to the clan of Aamir Bin Sa'sa and with him^{-saww} was Ali^{-asws} alone. So, he^{-saww} had exposed himself^{-saww} to them and asked them for the help, and he^{-saww} recited the Quran to them, but they did not answer him^{-saww}, so he^{-saww} returned to Makkah.

و كانت مدة غيبته في هذه الهجرة عشرة أيام و هي أول هجرة هاجرها ص بنفسه

And the duration of his^{-saww} absence during this emigration was of ten days, and it is the first emigration he^{-saww} had emigrated by himself^{-saww}.

فأما أول هجرة هاجرها أصحابه و لم يهاجر بنفسه فهجرة الحبشة هاجر فيها كثير من أصحابه إلى بلاد الحبشة منهم في البحر جعفر بن أبي طالب فغابوا عنه سنين ثم قدم عليه منهم من سلم و طالت مدته و كان قدوم جعفر عليه عام فتح خيبر

As for the first emigration his^{-saww} companions had emigrated, and he^{-saww} did not emigrated by himself^{-saww}, it is the emigration to Ethiopia. In it were a lot of his^{-saww} companions to the country of Ethiopia, from them being Ja'far^{-as} Bin Abu Talib^{-asws} in the sea. They were absent from him^{-saww} for two years. Then the ones who were safe arrived to him^{-saww}, and the period was prolonged, and the arrival of Ja'far^{-as} to him^{-saww} was in the year Khyber was conquered".³⁰⁶

فقال ص ما أدري بأيهما أنا أسر بقدوم جعفر أم بفتح خيبر.

He^{-saww} said: 'I^{-saww} do not know which of the two I^{-saww} am happier with, the arrival of Ja'far^{-as} or the conquest of Khyber".³⁰⁷

³⁰⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 12

³⁰⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 13

³⁰⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 66 H 14

باب 67 أنه ع كان أخص الناس بالرسول ص و أحبهم إليه و كيفية معاشرتهما و بيان حاله في حياة الرسول و فيه أنه ع يذكر متى ما ذكر النبي

ص

CHAPTER 67 – HE^{-asws} WAS THE MOST SPECIAL OF THE PEOPLE TO THE RASOOL^{-saww} AND THEIR MOST BELOVED TO HIM^{-saww}, AND THE MODE OF THEIR^{-asws} INTERACTIONS, AND EXPLANATION OF HIS^{-asws} SITUATIONS DURING THE LIFETIME OF THE RASOOL^{-saww}, AND IN IT, HE^{-asws} IS MENTIONED WHENEVER THE PROPHET^{-saww} IS MENTIONED

1- قب، المناقب لابن شهر آشوب كان أبو طالب و فاطمة بنت أسد ربّيات النبي ص و ربّي النبي و خديجة لعلّي صلوات الله عليهم.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Abu Talib^{-asws} and Fatima^{-asws} Bint Asad^{-as} were caretakers of the Prophet^{-saww}, and the Prophet^{-saww} and (Syeda) Khadeeja^{-asws} were to Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.³⁰⁸

و سيعت مذكرة أنه لما ولد علي ع لم يفتح عينيه ثلاثة أيام فجاء النبي ص ففتح عينيه و نظر إلى النبي ص فقال حصني بالنظر و خصصته بالعلم.

And I heard a deliberation that when Ali^{-asws} was blessed (to parents), he^{-asws} did not open his^{-asws} eyes for three days. So, the Prophet^{-saww} came and he^{-asws} opened his^{-asws} eyes. He^{-saww} said: ‘He^{-asws} specialised me^{-saww} with the looking and I^{-saww} shall specialise him^{-asws} with the knowledge’.³⁰⁹

تاريخي [تاريخاً] الطبري و البلاذري و تفسير [تفسيراً] التعلبي و الواحدي و شرف النبي و أربعمائة الحوارزمي و درجات محفوظ البستي و معاري محمد بن إسحاق و معرفة أبي يوسف النسوي أنه قال مجاهد كان من نعمة الله على علي بن أبي طالب ع أن قرئنا أصابتهم أزمة شديدة و كان أبو طالب ذا عيال كثير فقال رسول الله ص لحمزة و العباس إن أبا طالب كثير العيال و قد أصاب الناس ما ترؤن من هذه الأزمة فانطلق بنا نحقق من عياله

(The books) ‘Tareekh’ of Al Tabari and Al Balazuri, and Tafseer of Sa’alby and Al Wahidi, and (the book) ‘Sharaf Al Nabi; and ‘Arbaeen’ of Al Khawarizmi, and ‘Darajaat Mahfouz’ of Al Busty, and ‘Magazy’ of Muhammad Bin Is’haq, and ‘Ma’arifa’ of Abu Yusuf Al Nasawy – Mujahid said,

‘It was from the Favour of Allah^{-azwj} upon Ali^{-asws} Bin Abu Talib^{-asws} that Qureysh were afflicted by severe drought, and Abu Talib^{-asws} was with a lot of dependants. Rasool-Allah^{-saww} said to Hamza^{-asws} and Al-Abbas: ‘Abu Talib^{-asws} has a lot of dependants and the people are afflicted by what you can see from this drought. Let us go and lighten from his^{-as} dependants’.

فدخلوا عليه و طلبوه بذلك فقال إذا تركتم لي عقيلاً فافعلوا ما شئتم فبقي عقيلاً عنده إلى أن مات أبو طالب ثم بقي و خده إلى أن أخذ يوم بدر و أخذ حمزة جعفر فلم يزل معه في الجاهلية و الإسلام إلى أن قتل حمزة و أخذ العباس طلياً و كان معه إلى يوم بدر ثم فقد فلم يعرف له خبر

³⁰⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 1 a

³⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 1 b

They entered to see him^{-as} and sought him^{-as} with that. He^{-as} said: 'If you leave Aqeel to be for me^{-as}, then do whatever you so desire'. So, Aqeel remain with him^{-as} until Abu Talib^{-asws} died, then he remained along until he was seized on the day of (battle of) Badr. And Hamza^{-asws} took Ja'far^{-asws}, and he^{-as} did not cease to be with him^{-as} during the pre-Ismail period until Hamza^{-asws} was killed. And Al-Abbas took Talib, and he was with him until the day of (battle of) Badr, then he was lost, and no news is known for him.

وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا وَ هُوَ ابْنُ سِتِّ سِنِينَ كَسَبَهُ يَوْمَ أَخَذَهُ أَبُو طَالِبٍ فَرَبْتَهُ خَدِيجَةُ وَ الْمُصْطَفَى إِلَى أَنْ جَاءَ الْإِسْلَامُ وَ تَرَبَّيْتُهُمَا أَحْسَنُ مِنْ تَرَبِّيَةِ أَبِي طَالِبٍ وَ فَاطِمَةَ بِنْتِ أَسَدٍ فَكَانَ مَعَ النَّبِيِّ ص إِلَى أَنْ مَضَى وَ بَقِيَ عَلِيٌّ بَعْدَهُ.

And Rasool-Allah^{-saww} took Ali^{-asws}, and he^{-asws} was a boy of six years, just like his^{-saww} age when Abu Talib^{-asws} had taken him^{-saww}. Khadeeja^{-asws} and Al-Mustafa^{-saww} raised him^{-asws} until the coming of Al-Islam, and their^{-asws} care was better than his^{-asws} upbringing by Abu Talib^{-asws} and Fatima^{-asws} Bint Asad^{-as}. He^{-asws} was with the Prophet^{-saww} until he^{-saww} passed away and Ali^{-asws} remained after him^{-saww} 310.

وَ فِي رِوَايَةٍ أَنَّ النَّبِيَّ ص قَالَ: اخْتَرْتُ مِنَ اخْتَارَ اللَّهُ لِي عَلَيْكُمْ عَلِيًّا.

And in a report, 'The Prophet^{-saww} said: 'I^{-saww} have Chosen the one Allah^{-azwj} has Chosen for me^{-saww} upon you all, Ali^{-asws}'' 311.

وَ ذَكَرَ أَبُو الْقَاسِمِ فِي اخْتِبَارِ أَبِي رَافِعٍ مِنْ ثَلَاثَةِ طُرُقٍ أَنَّ النَّبِيَّ ص حِينَ تَزَوَّجَ خَدِيجَةَ قَالَ لِعَمِّهِ أَبِي طَالِبٍ إِنِّي أُحِبُّ أَنْ تَدْفَعَ إِلَيَّ بَعْضَ وُلْدِكَ يُعِينُنِي عَلَى أَمْرِي وَ يَكْفِيَنِي وَ أَشْكُرُ لَكَ بَلَاءَكَ عِنْدِي فَقَالَ أَبُو طَالِبٍ خُذْ أَيُّهُمْ شِئْتَ فَأَخَذَ عَلِيًّا ع.

And Abu Al Qasim mentioned in a Hadeeth of Abu Rafie, from three ways,

'When the Prophet^{-saww} married (Syeda) Khadeeja^{-asws}, he^{-saww} said to his^{-saww} uncle^{-as} Abu Talib^{-asws}: 'I^{-saww} would love you^{-as} to hand over to me^{-saww} one of your^{-as} sons to assist me^{-saww} upon my^{-saww} matter, and suffice me^{-saww}, and I^{-saww} will thank you for your^{-as} favour upon me^{-saww}'. Abu Talib^{-asws} said: 'Take whichever of them you^{-saww} so desire'. So, he^{-saww} took Ali^{-asws}'' 312.

2 قب، المناقب لابن شهر آشوب لقد عمي من قال إن قوله تعالى وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ أراد به نفسه لأن من الحال أن يدعو الإنسان نفسه فالمراد به من يجري مجرى أنفسنا و لو لم يرد عليا و قد حملة مع نفسه لكان للكفار أن يقولوا حملت من لم نشترط و خالفت شرطك و إنما يكون للكلام معنى أن يريد به مجرى أنفسنا

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – He has been blinded, one who said that the Words of the Exalted: **and ourselves and yourselves, [3:61]**, he^{-saww} intended himself^{-saww} with it because it is from the impossibilities that the person would call himself^{-saww}. So, the intended with it is the one flowing the flow of 'Ourselves', and if he^{-saww} did not intend Ali^{-asws}, and he^{-saww} had brought him^{-asws} with himself^{-saww}, it would have been for the Kafirs to say, 'You^{-saww} have brought someone not stipulated, and you^{-saww} has broken your^{-saww} own

310 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 1 c

311 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 1 d

312 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 1 e

conditions (set)', and rather the meaning of the speech means that he^{-saww} intended the flow of 'Ourselves'.³¹³

قَالَ ابْنُ سِيرِينَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَأَنْتَ مِنِّي وَأَنَا مِنْكَ.

Ibn Sirreen – 'The Prophet^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}'.³¹⁴

فَصَائِلُ السَّمْعَانِي وَ تَارِيخُ الْحَطِيبِ وَ فِرْدَوْسُ الدَّيْلَمِيِّ عَنِ الْبَرَاءِ وَ ابْنِ عَبَّاسٍ وَ اللَّفْظُ لِابْنِ عَبَّاسٍ عَلِيُّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي.

(The books) 'Fazaail' of Al Sam'any, and 'Tareekh' of Al Khateeb', and 'Firdows' Al Daylami, from Al Bara'a and Ibn Abbas, and the wording is of Ibn Abbas,

'Ali^{-asws} is from me^{-saww} like my^{-saww} is from my^{-saww} body'.³¹⁵

وَ قَوْلُهُ أَنْتَ مِنِّي كَرُوحِي مِنْ جَسَدِي.

And his^{-saww} words: 'You^{-asws} are from me^{-saww} like my^{-saww} soul is from my^{-saww} body'.³¹⁶

وَ قَوْلُهُ أَنْتَ مِنِّي كَالضُّوءِ مِنَ الضُّوءِ.

And his^{-saww} words: 'You^{-asws} are from me^{-saww} like the illumination is from the light'.

وَ قَوْلُهُ أَنْتَ زِيْرِي مِنْ قَمِيصِي.

And his^{-saww} words: 'You^{-asws} are my^{-saww} support (stitches) of my^{-saww} shirt'.³¹⁷

وَ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْضِ أَصْحَابِهِ فَذَكَرَ فِيهِ فَقَالَ لَهُ قَائِلٌ فَعَلَيْ فَقَالَ ص إِنَّمَا سَأَلْتَنِي عَنِ النَّاسِ وَ لَمْ تَسْأَلْنِي عَنِّي نَفْسِي.

And the Prophet^{-saww} was asked about one of his^{-saww} companions, so he^{-saww} mentioned regarding him. A speaker said to him^{-saww}, 'So, (what about) Ali^{-asws}?'. He^{-saww} said: 'But rather you were asking me^{-saww} about the people, and you^{-saww} were not asking me^{-saww} about my^{-saww} self'.³¹⁸

الْبُخَارِيُّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَأَنْتَ مِنِّي وَأَنَا مِنْكَ.

(The book) (Saheeh) of Al-Bukhari – 'The Prophet^{-saww} said to Ali^{-asws}: 'You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}'.³¹⁸

³¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 a

³¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 b

³¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 c

³¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 d

³¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 e

³¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 f

فِرْدَوْسُ الدَّيْلَمِيِّ عَنِ عُمَرَ بْنِ الْخُصَيْنِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

(The book) 'Firdows' of Al-Daylami – From Imran Bin Al-Husayn, 'The Prophet^{-sawww} said: 'Ali^{-asws} is from me^{-sawww} and I^{-sawww} am from him^{-asws}, and his^{-asws} is guardian of every Momin after me^{-sawww}'.³¹⁹

عَبْدُ اللَّهِ بْنُ شَدَّادٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ فِدٍ لَتَقِيمَنَّ الصَّلَاةَ وَتُؤْتِنَنَّ الزَّكَاةَ أَوْ لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا كَنَفْسِي.

Abdullah Bin Shaddad – 'The Prophet^{-sawww} said to a delegation: 'Either you establish the Salat and give the Zakaat, or I^{-sawww} shall be sending to you a man like myself^{-sawww}'.³²⁰

كِتَابُ الْحَدَائِقِ بِالْإِسْنَادِ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَشْهَرَ عَلِيًّا فِي مَوْطِنٍ أَوْ مَشْهَدٍ عَلَا عَلَى رَاحِلَتِهِ وَأَمَرَ النَّاسَ أَنْ يَتَخَفَّضُوا دُونَهُ.

The book 'Al Hadaiq, by the chain from Anas (well-known fabricator) who said,

'It so happened that whenever he^{-sawww} wanted to publicise Ali^{-asws} in any place, or attendance, raised him^{-asws} upon his^{-sawww} ride and instructed the people to be humble below him^{-asws}'.³²¹

و فِي شَرَفِ الْمُصْطَفَى أَنَّهُ كَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِمَامَةٌ يَتَمُّ بِهَا يُقَالُ لَهَا السَّحَابُ وَكَانَ يَلْبَسُهَا فَكَسَاهَا بَعْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَكَانَ عَ يَطَّلِعُ عَلَيَّ فِيهَا فَيُقَالُ أَتَاكَمُ عَلِيٌّ فِي السَّحَابِ.

And in (the book) 'Sharah Al-Mustafa^{-sawww}' – There was a turban for the Prophet^{-sawww} he^{-sawww} was wearing, it was called 'Al-Sahaab', and he^{-sawww} would wear it. Afterwards, Ali^{-asws} Bin Abu Talib^{-asws} was wearing it. Sometimes Ali^{-asws} would emerge in it, and it would be said, 'Ali^{-asws} is coming to you all in 'Al-Sahaab''.³²²

الْبَاقِرُ عَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ يَوْمٍ وَهُوَ رَاكِبٌ وَخَرَجَ عَلَيَّ وَهُوَ يَمْشِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْ تَرَكَبَ وَ إِمَّا أَنْ تَنْصَرِفَ ثُمَّ ذَكَرَ مَنَاقِبَهُ.

Al-Baqir^{-asws}: 'One day Rasool-Allah^{-sawww} went out and he^{-sawww} was riding, and Ali^{-asws} came out and he^{-asws} was walking. The Prophet^{-sawww} said: 'Either you^{-asws} ride or you^{-asws} leave'. Then he^{-asws} mentioned his^{-asws} virtues'.³²³

أَبُو رَافِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ ثُمَّ أَرَادَ أَنْ يَقُومَ لَا يَأْخُذُهُ بِيَدِهِ عَيْرٌ عَلَيَّ وَ إِنْ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَعْرِفُونَ ذَلِكَ لَهُ فَلَا يَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْرُهُ.

Abu Rafie, 'It was so that whenever Rasool-Allah^{-sawww} sat down, then wanted to stand up, would not hold a hand of anyone apart from Ali^{-asws}, and the companions of the Prophet^{-sawww} were knowing that being for him^{-asws}, so no one would hold a hand of Rasool-Allah^{-sawww} apart from him^{-asws}'.³²⁴

³¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 g

³²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 h

³²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 i

³²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 j

³²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 k

³²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 l

الجماني [الحماني] في حديثه كان النبي ص إذا جلس اتكأ على عليّ.

Al-Himmany in his Hadeeth, 'The Prophet^{-saww}, whenever he^{-saww} sat down, would lean upon Ali^{-asws}'.³²⁵

3- قب، المناقب لابن شهر آشوب و روي أنه سافر و معه عليّ ع و عائشة فكان النبي ص ينام بينهما في لحاف.

(The book) 'Al-Manaqib of Ibn shehr Ashub, and it is reported, 'He^{-saww} travelled and with him^{-saww} were Ali^{-asws} and Ayesha, and the Prophet^{-saww} would sleep between the two in a quilt''.³²⁶

حليّة الأولياء و مستند أبي يعلى عبد الرحمن بن أبي ليلى عن عليّ ع قال: أتانا رسول الله ص حتى وضع رجله بيني و بين فاطمة.

(The books) 'Al Hilyat Al Awliya', and 'Musnad' of Abu Ya'la Abdul Rahman Bin Abu Layli,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} came to us until he^{-saww} placed his^{-saww} legs between me^{-asws} and (Syeda) Fatima^{-asws}'.³²⁷

أنساب الأشراف قال رجل لابن عمر حديثي عن عليّ بن أبي طالب ع فقال: تريد أن تعلم ما كانت منزلته من رسول الله ص فانظر إلى بيته من بيوت رسول الله ص.

(The book) 'Ansaab Al-Ashraaf' – 'A man said to Ibn Umar, 'Narrated to me about Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'You want to know what was his^{-asws} status from Rasool-Allah^{-saww}, then look at his^{-asws} house from the houses of Rasool-Allah^{-saww}'.³²⁸

البخاري و أبو بكر بن مردويه قال ابن عمر هو ذلك بيته أوسط بيوت النبي ص.

Al-Bukhari and Abu Bakr Bin Mardawayh, 'Ibn Abbas said, 'He^{-asws} is that one, his^{-asws} house in the middle of the houses of the Prophet^{-saww}'.³²⁹

خصائص الظنبي قال ابن عمر سأل رجل عمر بن الخطاب عن عليّ ع فقال هذا منزل رسول الله ص و هذا منزل عليّ بن أبي طالب ع بهذا المنزل فيه صاحبُهُ.

(The book) 'Khasaais' – Ibn Umar said, 'A man asked Umar Bin Al-Khattab about Ali^{-asws}. He said, 'This is the house of Rasool-Allah^{-saww} and this is the house of Ali^{-asws} Bin Abu Talib^{-asws} with this house, in it is its owner''.³³⁰

و كان النبي ص إذا عطس قال عليّ ع رفع الله ذكرك يا رسول الله فقال النبي ص ألقى الله كعبك يا عليّ

³²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 2 m

³²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 a

³²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 b

³²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 c

³²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 d

³³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 e

And the Prophet^{-saww}, when he^{-saww} sneezed, Ali^{-asws} said: 'May Allah^{-azwj} Raise your^{-saww} mention, O Rasool-Allah^{-saww}!' The Prophet^{-saww} said: 'May Allah^{-azwj} Raise your^{-asws} nobility, O Ali^{-asws}'.

وَ كَانَ النَّبِيُّ ص إِذَا عَضِبَ لَمْ يَجْتَرِئْ أَحَدٌ أَنْ يُكَلِّمَهُ عَنِّي وَعَلَيٌّْ وَأَنَّهُ يَوْمًا فَوَجَدَهُ نَائِمًا فَمَا أُقِظُهُ.

And the Prophet^{-saww}, when he^{-saww} got angered, no one had the courage to speak to him^{-saww} apart from Ali^{-asws}, and one day he^{-saww} came to him^{-asws} one day and found him^{-asws} sleeping, but did not awaken him^{-asws}'.³³¹

وَمَنْ تَحَنَّنِي مَا جَاءَ فِي أَمَالِي الطُّوسِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ وَ كَفَّهُ فِي كَفِّ عَلِيٍّ وَ هُوَ يُقْبِلُهَا فَعُلْتُ مَا مَنَزَلَهُ عَلَيَّ مِنْكَ قَالَ مَنَزَلْتِي مِنَ اللَّهِ.

And from his^{-saww} compassion on him^{-asws} is what has come in (the book) 'Amaali' of Al Tusi, from Ibn Masoud who said,

'I saw Rasool-Allah^{-saww} and his^{-saww} was in the hand of Ali^{-asws}, and he^{-saww} was kissing it, so I said, 'What is your^{-saww} status of Ali^{-asws} from you^{-saww}?' He^{-saww} said: 'As my^{-saww} status is from Allah^{-azwj}'.³³²

وَ حَدَّثَنِي أَبُو الْعَلَاءِ الْهَمْدَانِيُّ بِإِسْنَادِهِ إِلَى عَائِشَةَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص التَّرَمَّ عَلِيًّا ع وَ قَبَلَهُ وَ يَقُولُ بِأَيِّ الْوَحِيدِ الشَّهِيدِ بِأَيِّ الْوَحِيدِ الشَّهِيدِ.

And it is narrated to me by Abu Al A'ala Al Hamdany, by his chain to Ayesha (well-known fabricatress) who said,

'I saw Rasool-Allah^{-saww} stick to Ali^{-asws} and kiss him^{-asws} and saying: 'By my^{-saww} father^{-as}! The one (and only), the martyr! By my^{-saww} father^{-as}! The one (and only), the martyr!'³³³

أَبُو بَصِيرٍ فِي حَدِيثِهِ عَنِ الصَّادِقِ ع أَنَّهُ أَخَذَ بِمَسْخِ الْعَرَقِ عَن وَجْهِ عَلِيٍّ وَ بَمَسْخِ بِهِ وَجْهَهُ.

Abu Baseer in his Hadeeth from Al-Sadiq^{-asws}: 'He^{-saww} took to wiping the swear from the face of Ali^{-asws} and wiped his^{-saww} face with it'.³³⁴

أَبُو الْعَلَاءِ الْعَطَّارُ بِإِسْنَادِهِ إِلَى عَبْدِ خَيْرٍ عَن عَلِيٍّ ع قَالَ: أَهْدَيْتُ إِلَى النَّبِيِّ ص فَنُو مَوْزٍ فَجَعَلَ يُمَشِّئِرُ الْمَوْزَةَ وَ يُجْعَلُهَا فِي فَمِي فَقَالَ لَهُ قَائِلٌ إِنَّكَ تُحِبُّ عَلِيًّا قَالَ أَوْ مَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ.

Abu Al A'ala Al Attar, by his chain to Abd Khayr,

'From Ali^{-asws} having said: 'A bunch of bananas was gifted to the Prophet^{-saww}, so he^{-saww}. He^{-saww} went on to peel the banana and made it to be in my^{-asws} mouth. A speaker said to him^{-saww}, 'You^{-saww} love Ali^{-asws}'. He^{-saww} said: 'And do you not know that Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'.³³⁵

³³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 f

³³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 g

³³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 h

³³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 i

³³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 j

تَارِيخُ الْخَطِيبِ فَقَدَ رَسُولُ اللَّهِ ص وَفَتَّ انْصِرَافِهِ مِنْ بَدْرِ فَنَادَتْ الرِّقَاقُ بَعْضُهُمْ بَعْضاً أَيْكُمْ رَسُولُ اللَّهِ حَتَّى جَاءَ رَسُولُ اللَّهِ ص وَ مَعَهُ عَلِيٌّ ع فَقَالُوا يَا رَسُولَ اللَّهِ فَقَدْنَاكَ فَقَالَ إِنَّ أَبَا الْحَسَنِ وَجَدَ مَعْصُماً فِي بَطْنِهِ فَتَخَلَّفْتُ مَعَهُ عَلَيْهِ.

(The book) 'Tareekh' of Al-Khateeb – 'Rasool-Allah^{-saww} was missed at the time of his^{-saww} leaving from (battle of) Badr, so the friends called out to each other, 'Is Rasool-Allah^{-saww} among you?', until Rasool-Allah^{-saww} came and Ali^{-asws} was with him^{-saww}. They said, 'O Rasool-Allah^{-saww}, we missed you^{-saww}!' He^{-saww} said: 'Abu Al-Hassan^{-asws} found pain in his^{-asws} belly, so I^{-saww} stayed behind with him^{-asws}, upon it'³³⁶.

و رُوِيَ أَنَّهُ جَرَحَ رَأْسَهُ عَمْرُو بْنُ عَبْدِ وَدِّ يَوْمَ الْخُنْدَقِ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَشَدَّهُ وَ نَفَثَ فِيهِ قَبْرًا وَ قَالَ أَيْنَ أَكُونُ إِذَا حُضِبَ هَذِهِ مِنْ هَذِهِ.

And it is reported that his^{-asws} head was injured by Amro Bin Abd Wudd on the day of (battle of) Khandaq, so he^{-asws} came to Rasool-Allah^{-azwj}. He^{-saww} tied it and blew on it, and he^{-asws} was cured and he^{-saww} said: 'Where will I^{-saww} be when this (your^{-asws} beard) is dyed from this^{-asws} (your^{-asws}) head?'³³⁷

وَ كَانَ عَلِيٌّ ع يَنَامُ مَعَ النَّبِيِّ ص فِي سَفَرِهِ فَأَسْتَهْرَنَهُ الْحُمَى لَيْلَةً أَخَذَتْهُ فَسَهَرَ النَّبِيُّ ص لِسَهْرِ عَلِيٍّ فَبَاتَ لَيْلَتَهُ بَيْنَهُ وَ بَيْنَ مُصَلَّاهُ يُصَلِّي ثُمَّ يَأْتِيهِ فَيَسْأَلُهُ وَ يَنْظُرُ إِلَيْهِ حَتَّى أَصْبَحَ بِأَصْحَابِهِ الْغَدَاةَ فَقَالَ اللَّهُمَّ اشْفِ عَلِيًّا وَ عَافِهِ فَإِنَّهُ أَسْتَهْرَنِي اللَّيْلَةَ بِمَا بِهِ.

And Ali^{-asws} used to sleep along with the Prophet^{-saww} during his^{-saww} journey. The fever kept him^{-asws} awake at night he^{-saww} had taken him^{-asws}. The Prophet^{-saww} stayed awake. So, he^{-saww} spent the night between him^{-asws} and his^{-saww} prayer mat, praying, then came to him^{-asws}, and asked him^{-asws}, and looked at him^{-asws} until he^{-saww} was with his^{-saww} companions in the morning. He^{-saww} said: 'O Allah^{-azwj}! Heal Ali^{-asws} and Grant him^{-asws} well-being for it has kept me^{-saww} awake at night from what was with him^{-asws}'³³⁸.

وَ فِي رِوَايَةٍ فَمَّ يَا عَلِيُّ فَقَدْ بَرَأْتَ وَ قَالَ مَا سَأَلْتُ رَبِّي شَيْئاً إِلَّا أَعْطَانِيهِ وَ مَا سَأَلْتُ شَيْئاً إِلَّا سَأَلْتُهُ لَكَ.

And in a report, 'Stand, O Ali^{-asws}, for you^{-asws} are cured!' And he^{-saww} said: 'I^{-saww} have not asked my^{-saww} Lord^{-azwj} of anything except He^{-azwj} Granted it, and I^{-saww} have not asked Him^{-azwj} for anything except I^{-saww} asked Him^{-azwj} for you^{-asws}'³³⁹.

أَبُو الزُّبَيْرِ عَنْ أَنَسٍ قَالَ: كُنْتُ أَمْشِي خَلْفَ حِمَارِ رَسُولِ اللَّهِ ص وَ هُوَ يُكَلِّمُ الْحِمَارَ وَ الْحِمَارُ يُكَلِّمُهُ وَ هُوَ يُرِيدُ الْعَابَةَ وَ الْعَبِيَّةَ فَلَمَّا دَنَا مِنْهُمَا قَالَ اللَّهُمَّ أَرِنِي إِيَّاهُ اللَّهُمَّ أَرِنِي إِيَّاهُ وَ قَالَ فِي الرَّابِعَةِ اللَّهُمَّ أَرِنِي وَجْهَهُ

Abu Al Zubeyr, from Anas (well-known fabricator) who said,

'I was walking behind a donkey of Rasool-Allah^{-saww} and he^{-saww} was speaking to the donkey, and the donkey was speaking to him^{-saww} and it wanted an oasis. When I went near them, he^{-saww} said: 'O Allah^{-azwj}! Show him^{-asws} to me^{-saww}! O Allah^{-azwj}! Show him^{-asws} to me^{-saww}!' And he^{-saww} said during the fourth: 'Show me^{-saww} his^{-asws} face'.

³³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 k

³³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 l

³³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 m

³³⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 n

فَإِذَا عَلِيٌّ قَدْ خَرَجَ مِنْ بَيْنِ النَّخْلِ فَانْكَبَ عَلَى النَّبِيِّ صَ وَ انْكَبَ رَسُولُ اللَّهِ يُقْبَلُهُ الْحَبْرَ- . وَ كَانَ النَّبِيُّ صَ يَقُولُ إِذَا لَمْ يَلْقَ عَلِيًّا أَيْنَ حَسِبُ اللَّهُ وَ حَسِبُ رَسُولِهِ.

And there was Ali^{-asws} having come out from between the palm trees. He^{-asws} devoted to the Prophet^{-saww} and Rasool-Allah^{-saww} devoted to kissing his^{-asws} (forehead)– the Hadeeth’. And the Prophet^{-saww} used to say when he^{-saww} did not meet Ali^{-asws}: ‘Where is the Beloved of Allah^{-azwj} and beloved of Rasool-Allah^{-saww}?’³⁴⁰

فَصَائِلُ أَحْمَدَ جَابِرُ الْأَنْصَارِيِّ كُنَّا مَعَ النَّبِيِّ صَ عِنْدَ امْرَأَةٍ مِنَ الْأَنْصَارِ فَصَنَعَتْ لَهُ طَعَامًا فَقَالَ النَّبِيُّ صَ يَدْخُلُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَرَأَيْتُ النَّبِيَّ صَ يَدْخُلُ رَأْسَهُ تَحْتَ الْوَادِي وَ يَقُولُ اللَّهُمَّ إِنْ شِئْتَ فَحَوِّلْهُ عَلَيًّا فَدَخَلَ عَلَيًّا فَهَنَأَهُ.

(The book) ‘Fazaail’ of Ahmad – Jabir Al-Ansari, ‘We were with the Prophet^{-saww} in the presence of a woman from the Helpers, and she had prepared a meal for him^{-saww}. The Prophet^{-saww} said: ‘A man from the inhabitants of the Paradise will entered to you all’. I saw the Prophet^{-saww} inserting his^{-saww} head beneath the valley and saying: ‘O Allah^{-azwj}! If You^{-azwj} so Desire Make it to be Ali^{-asws}’. Ali^{-asws} entered, and he^{-saww} congratulated him^{-asws}’.³⁴¹

جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ مُسْنَدُ أَحْمَدَ وَ فَصَائِلُهُ وَ كِتَابُ ابْنِ مَرْذُوقِهِ عَنْ أُمِّ عَطِيَّةَ وَ أَبِي هُرَيْرَةَ وَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَ بَعَثَ عَلِيًّا فِي سَرِيَّةٍ قَالَ فَرَأَيْتُهُ رَافِعًا يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمْنِنِي حَتَّى تُرْتِنِي عَلِيًّا.

(The books) ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Akbari, and ‘Musnad’ of Ahmad, and his (book) ‘Fazaail’, and the book of Ibn Mardawayh, from Umm Atiyya, and Abu Hureyra, and Abdul Rahman Bin Abu Layli, from his father,

‘The Prophet^{-saww} sent Ali^{-asws} in a battalion, and I saw him^{-saww} raising his^{-saww} hands saying: ‘O Allah^{-azwj}! Do not Cause me^{-saww} to die unto You^{-azwj} Return Ali^{-asws} to me^{-saww}’.³⁴²

4- الْأَرْبَعِينَ عَنِ الْخَطِيبِ إِنَّ النَّبِيَّ صَ قَالَ يَوْمَ الْخُنْدَقِ اللَّهُمَّ إِنَّكَ أَخَذْتَ مِنِّي عُبَيْدَةَ بْنَ الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْرَةَ بِنَ عَبْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا عَلِيٌّ فَلَا تَدْعُنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

(The book) ‘Al-Arbaeen’ – From Al-Khateeb, ‘The Prophet^{-saww} said on the day of (battle of) Al-Khandaq: ‘O Allah^{-azwj}! You^{-azwj} Took Ubeyda Bin Al-Haris from me^{-saww} on the day of (battle of) Badr, and Hamza Bin Abdul Muttalib^{-asws} on the day of (battle of) Ohad, and this is Ali^{-asws}, so do not Leave me^{-saww} to be alone: **and you are the best of the inheritors [21:89]**’.³⁴³

وَ مِنْ إِفْشَائِهِ الْأَسْرَارَ عَلَيْهِ مَا رَوَى شَيْرَوَيْهِ فِي الْفَرْدُوسِ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَ صَاحِبُ سِرِّي عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

And from his^{-saww} disclosure of the secrets upon him^{-asws} is what is reported in (the book) ‘Al-Firdows’. Ibn Abbas said, ‘The Prophet^{-saww} said: ‘Keeper of my^{-saww} secrets is Ali^{-asws} Bin Abu Talib^{-asws}’.³⁴⁴

³⁴⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 o

³⁴¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 p

³⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 3 q

³⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 a

³⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 b

الرِّمْدِيُّ فِي الْجَامِعِ وَ أَبُو يَعْلَى فِي الْمُسْنَدِ وَ أَبُو بَكْرٍ بْنُ مَرْدَوَيْهِ فِي الْأَمْثَالِ وَ الْحَطِيبُ فِي الْأَرْبَعِينَ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ مُسْتَنْدًا إِلَى جَابِرٍ قَالَ: نَاجَى النَّبِيَّ ص يَوْمَ الطَّائِفِ عَلِيًّا فَأَطَالَ نَجْوَاهُ فَقَالَ أَحَدُ الرَّجُلَيْنِ لِلْآخَرِ لَقَدْ أَطَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ-

Al Tirmizi in (the book) 'Al Jamie', and Abu Ya'la in (the book) 'Musnad', and Abu Bakr Bin Mardawayh in (the book) 'Al Amaali', and Al Khateeb in (the book) 'Al Arbaeen', and Al Sam'any in (the book) 'Al Fazaail', attributing to Jabir who said,

'The Prophet^{-saww} whispered to Ali^{-asws} on the day of Al-Taif, and his^{-saww} whispering was prolonged. One of the two men (Abu Bakr and Umar) said to the other, 'His^{-saww} whispering has been prolonged with the son^{-asws} of his^{-saww} uncle^{-as}'.

وَ فِي رِوَايَةِ الرَّمْدِيِّ فَقَالَ النَّاسُ لَقَدْ أَطَالَ نَجْوَاهُ فَبَلَغَ ذَلِكَ النَّبِيَّ ص-

And in a report of Al-Tirmizi, 'The people said, 'His^{-saww} whispering has been prolonged!' That reached the Prophet^{-saww}'.

وَ فِي رِوَايَةِ غَيْرِهِ أَنَّ رَجُلًا قَالَ أُنَاجِيهِ دُونَنَا فَقَالَ النَّبِيُّ ص مَا ائْتَجَيْتَهُ وَ لَكِنَّ اللَّهَ ائْتَجَاهُ ثُمَّ قَالَ الرَّمْدِيُّ أَيُّ أَمْرٍ رَبِّي ائْتَجِي مَعَهُ.

And in another report, 'A man said, 'Are you^{-saww} whispering to him^{-asws} besides us?' The Prophet^{-saww} said: 'I^{-saww} am not whispering to him^{-asws}, but Allah^{-azwj} Whispered to him^{-asws}'. Then Al-Tirmizi said, 'I.e. it is a Command of my^{-saww} Lord^{-azwj} that I^{-saww} whisper with him^{-asws}' 345

الْكَلْبِيُّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص فِي حُطْبَةِ الْوَدَاعِ سَمَوْنِي أَدْنًا وَ زَعَمُوا أَنَّهُ لِكثْرَةِ مَلَائِمَتِهِ إِيَّايَ وَ إِقْبَالِي عَلَيْهِ وَ قَبُولِهِ مِنِّي حَتَّى أَنْزَلَ اللَّهُ تَعَالَى وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَدْنٌ.

Al Kalby, from Abu Salih, from Ibn Abbas,

'From the Prophet^{-saww} during the farewell sermon: 'They are naming me^{-saww} as a 'Hearer', and they are claiming that it is due to a lot in serving me^{-saww}, and my^{-saww} acceptance upon him^{-asws}, and his^{-asws} accepting from me^{-saww}, until Allah^{-azwj} the Exalted Revealed: **And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. [9:61]**' 346

وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى رَسُولِ اللَّهِ ص وَ جَلَسَ عِنْدَ يَمِينِهِ فَتَنَاجَى عِنْدَ ذَلِكَ اثْنَانِ فَقَالَ النَّبِيُّ ص لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّلَاثِ فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ

And Amir Al-Momineen^{-asws} entered to see Rasool-Allah^{-saww} and sat down on his^{-saww} right. The two of them whispered to each other during that. The Prophet^{-saww} said: 'No two will whisper besides the third, for that hurt the Momin'.

345 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 c

346 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 d

فَنَزَلَ إِذَا تَسَاجَيْتُمْ فَلَا تَتَسَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ الْآيَةَ وَقَوْلُهُ تَعَالَى إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ أَمْرُهُ عَ أَنْ لَا يُفَارِقَهُ عِنْدَ وَقَاتِهِ ذَكَرَهُ الدَّارِقُطِيُّ فِي الصَّحِيحِ.

It was Revealed: **When you consult, then do not consult with the sin, and the aggression, and the disobedience to the Rasool, [58:9]** – the Verse. And Words of the Exalted: **But rather, the secret counsels are from the Satan, for him to grieve those who believe, [58:10]**. And he^{-saww} instructed him^{-asws} that he^{-asws} should not separate during his^{-saww} expiry'. It was mentioned by Al-Daraqutny in (the book) 'Al-Saheeh'.³⁴⁷

وَالسَّمْعَانِيُّ فِي الْفَضَائِلِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى فُيَضَّ بِعَلِيٍّ عَلَيْهِ السَّلَامُ.

And Al-Sam'any in (the book) 'Al-Fazaail' – 'The Prophet^{-saww} did not cease to hug him^{-asws}, meaning Ali^{-asws}, until he^{-saww} passed away'.³⁴⁸

الْأَعْمَشُ عَنْ أَبِي سَلَمَةَ الْهَمْدَانِيِّ وَ سَلْمَانَ قَالَ فُيَضَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

Al-Amsh, from Abu Salama Al Hamdany and Salman^{-ra} both said, 'Rasool-Allah^{-saww} passed away in the lap of Ali^{-asws}'.³⁴⁹

أَبُو بَكْرٍ بْنُ عَيَّاشٍ وَ ابْنُ الْجَحَّافِ وَ عُثْمَانُ بْنُ سَعِيدٍ كُلُّهُمْ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ وَ لَقَدْ سَأَلْتُ نَفْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَفِّ عَالِيٍّ فِيهَا إِلَى فِيهِ.

Abu Bakr Bin Ayyash, and Ibn Al Jahhaf, and Usman Bin Saeed, all of them from Jumie Bin Umeys, from Ayesha (well-known fabricatress) who said,

"The (last) breath of Rasool-Allah^{-saww} had flowed in the hand of Ali^{-asws}, so he^{-asws} returned (rubbed) it to his^{-saww} face".³⁵⁰

وَ عَنِ الْمُغِيرَةِ عَنْ أُمِّ مُوسَى عَنْ أُمِّ سَلَمَةَ قَالَتْ وَ الَّذِي أَخْلَفَ بِهِ إِنْ كَانَ عَلِيٌّ لِأَقْرَبِ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْتُ بَعْدَ كَلَامِهَا قَالَتْ فَانْكَبَ عَلَيْهِ عَلِيٌّ فَجَعَلَ يُسَارُهُ وَ يُنَاجِيهِ.

And from Al-Mugheira, from Umm Musa, from Umm Salama^{-ra} having said, 'By the One^{-azwj} I^{-ra} am swearing by! Surely Ali^{-asws} was the closest of the people with a pact with Rasool-Allah^{-saww}!' Then she^{-ra} mentioned after some speech, she^{-ra} said, 'Ali^{-asws} devoted to him^{-saww}, and he^{-saww} went on to divulge secrets to him^{-asws} and whispering to him^{-asws}'.³⁵¹

روى التاريخي في تاريخه و الأصفهاني في حليته عن محمد بن الحنفية أن الذي قذفت به مارية هو خصي اسمه مأبور و كان المقوقس أهدها مع الجاريتين إلى النبي ص فبعث رسول الله ص عليا و أمره بقتله فلما رأى عليا و ما يريد به تكشف حتى بين لعلي ع أنه أجب لا شيء معه مما يكون مع الرجال فكف عنه ع.

³⁴⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 e

³⁴⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 f

³⁴⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 g

³⁵⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 h

³⁵¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 4 i

It is reported by Al Tarikhy and Al Asfahany in his (book) 'Hulyat', from Muhammad Al Hanafiyya,

'The one who was accused with Mariah (the Coptic), he is the eunuch, his name is Ma'bour, and he had been gifted by Muqawqas along with two slave girls to the Prophet^{-saww}. Rasool-Allah^{-saww} sent Ali^{-asws} and ordered him^{-asws} to kill him. When he saw Ali^{-asws} and what he^{-asws} had intended with him, he uncovered until it was manifested to Ali^{-asws} that he was castrated, there was nothing with him from what happens to be with the men. So, Ali^{-asws} refrained from (killing) him".³⁵²

حَلِيَّةُ الْأَوْلِيَاءِ مُحَمَّدُ بْنُ إِسْحَاقَ بِإِسْنَادِهِ فِي حَبْرٍ أَنَّهُ كَانَ ابْنُ عَمِّ لَهَا يُرْوَاهَا فَأَنْفَذَ عَلَيْهَا لِيَقْتُلَهُ فَعُلْتُ يَا رَسُولَ اللَّهِ أَكُونُ فِي أَفْرِكِ إِذَا أُرْسِلْتَنِي كَالسِّكِّةِ الْمُخَمَّاتِ

(The book) 'Hilyat Al Awliya' – Muhammad Bin Is'haq, by his chain, in a Hadeeth,

'He was a cousin of hers (Mariah) visiting her, and he^{-saww} had sent Ali^{-asws} to kill him. I (Ali^{-asws}) said, 'O Rasool-Allah^{-saww}! I^{-asws} tend to be in your^{-saww} orders, whenever you^{-saww} had sent me^{-asws}, like the heated knife'.

وَ فِي رِوَايَةٍ كَالْمِسْمَارِ الْمُخْمَى فِي الْوَبْرِ وَ لَا يُبْنِي شَيْءٌ حَتَّى أَمْضِيَ لِمَا أُرْسِلْتَنِي بِهِ أَوْ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

And in a report: 'Like the heated nail in the fur, not distracted by anything until I^{-asws} continue to what you^{-saww} had sent me^{-asws} with, or the one present would see what the absentee would not see'.

فَقَالَ بَلِ الشَّاهِدُ قَدْ يَرَى مَا لَا يَرَى الْعَائِبُ فَأَقْبَلْتُ مُوسِحًا السَّيْفَ فَوَجَدْتُهُ عِنْدَهَا فَاحْتَرَطْتُ السَّيْفَ فَلَمَّا أَقْبَلْتُ نَحْوَهُ عَرَفَ أَبِي أُرِيدُهُ فَأَتَى نَحْلَةَ فَرَفِيَ فِيهَا ثُمَّ رَمَى بِنَفْسِهِ عَلَى قَفَاهُ وَ شَعَرَ بِرِجْلَيْهِ فَإِذَا هُوَ أَجْبُ أَمْسَحُ مَا لَهُ مِمَّا لِلرَّجُلِ قَلِيلٌ وَ لَا كَثِيرٌ فَأَعْمَدْتُ سِنِيهِ ثُمَّ أَتَيْتُ إِلَى النَّبِيِّ ص فَأَخْبَرْتُهُ

He^{-asws} said: 'But the one present had seen what the absentee did not see. So, I^{-asws} went collaring the sword, and I^{-asws} unsheathed the sword. When I^{-asws} went near him, he realised I^{-asws} wanted (to kill) him, so he went to a palm tree out of fear in it, then he threw himself upon his hands and raised his legs, and there, he was castrated, clear. There wasn't for him what tends to be for the men, neither little nor more, so I^{-asws} sheathed my^{-asws} sword, then went to the Prophet^{-saww} and informed him^{-saww}.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي يَصْرِفُ عَنَّا أَهْلَ الْبَيْتِ الْإِمْنِيحَانَ.

He^{-saww} said: 'The Praise is for Allah^{-azwj} Who Turned away the Test from us^{-asws}, People^{-asws} of the Household".³⁵³

عَنْ ابْنِ بَابُوَيْهِ عَنِ الصَّادِقِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي آخِرِ احْتِجَاجِهِ عَلَى أَبِي بَكْرٍ بِثَلَاثٍ وَ عِشْرِينَ حَصَلَةً نَشَدْتُنْكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ ص إِنَّ إِبْرَاهِيمَ لَيْسَ مِنْكَ وَ إِنَّهُ مِنْ فُلَانِ الْقُبْطِيِّ فَقَالَ يَا عَلِيُّ فَاذْهَبْ فَاقْتُلْهُ فَعُلْتُ يَا رَسُولَ اللَّهِ إِذَا بَعَثْتَنِي أَكُونُ كَالْمِسْمَارِ الْمُخْمَى فِي الْوَبْرِ لِمَا أَمَرْتَنِي الْمَعْنَى سَوَاءٌ.

³⁵² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 a

³⁵³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 b

From Ibn Babwayh,

‘From Al-Sadiq^{-asws}: ‘Amir Al-Momineen^{-asws} said at the end of his^{-asws} argumentation against Abu Bakr by twenty-three qualities: ‘We^{-asws} adjure you all with Allah^{-azwj}! Do you know that Ayesha had said to Rasool-Allah^{-saww}, ‘Ibrahim^{-as} isn’t from you^{-asws}, and he^{-asws} is from so and so, the Coptic’. So, he^{-saww} said: ‘O Ali^{-asws}! Go and kill him!’ I^{-asws} said: ‘O Rasool-Allah^{-saww}! Whenever you^{-saww} have sent me^{-asws}, I^{-asws} have been like the heated nail in the fur to what you^{-saww} had ordered me^{-asws}’ – the meaning is the same’’.³⁵⁴

الْبُخَارِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ وَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ وَعَلَيٌّْ يَأْتِي بِالْمَاءِ يَرْشُهُ فَأَخَذَ حَصِيرًا فَحَرَّقَ فَحَسْنَا بِهِ يَغْنِي النَّبِيَّ ص يَوْمَ أُحُدٍ.

Al Bukhari, from Sahl Bin Sa’ad Al Sa’dy,

‘And (Syeda) Fatima^{-asws} was washing the blood from his^{-saww} face and Ali^{-asws} came with the water, sprinkling it. He^{-saww} took a straw mat and burnt it and applied it – meaning the Prophet^{-saww}, on the day of (battle of) Ohad’’.³⁵⁵

تَارِيحُ الطَّبْرِيِّ لَمَّا كَانَ مِنْ وَقَعَةِ أُحُدٍ مَا قَدْ كَانَ بَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ اخْرُجْ فِي آثَارِ الْقَوْمِ فَانظُرْ مَا يَصْنَعُونَ وَ مَاذَا يُرِيدُونَ فِي كَلَامٍ لَهُ

(The book) ‘Tareekh’ of Al-Tabari – When it happened from the event of (Battle of) Ohad what happened, the Prophet^{-saww} Sent Ali^{-asws} Bin Abu Talib^{-asws}. He^{-saww} said: ‘Go out in the tracks of the people (enemies) and look at what they are doing and what they are intending’ – in a speech of his^{-saww}.

قَالَ عَلِيُّ ع فَخَرَجْتُ فِي آثَارِ الْقَوْمِ أَنْظُرُ مَا يَصْنَعُونَ فَلَمَّا جَنَّبُوا الْحَيْلَ وَامْتَنَطُوا الْإِبِلَ وَتَوَجَّهُوا إِلَى مَكَّةَ أَقْبَلْتُ أَصِيحُ بِإِنْصِرَافِهِمْ.

Ali^{-asws} said: ‘I^{-asws} went out in the tracks of the people (enemies). I looked at what they were doing. When they had kept aside the horses and knelt the camels and they were heading towards Makkah, I^{-asws} came back shouting’ – meaning with their leaving’’.³⁵⁶

يوم الغدير قوله اللهم وال من والاه الخبر.

On the day of Al-Ghadeer, his^{-saww} words: ‘O Allah^{-azwj}! Befriend the one befriending him^{-asws}’ – the Hadeeth’’.³⁵⁶

و دعا له يوم خيبر اللهم فقه الحر و البرد.

And he^{-saww} supplicated for him^{-asws} on the day of Khyber: ‘O Allah^{-azwj}! Save him^{-asws} from the heat and the cold’’.³⁵⁷

³⁵⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 c

³⁵⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 d

³⁵⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 e

³⁵⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 f

و دعا له يوم المباهلة اللهم هؤلاء أهل بيتي و خاصتي فأذهب عنهم الرجس و طهرهم تطهيرا.

And he^{-saww} supplicated for him^{-asws} on the day of the Imprecation (Mubahila): ‘O Allah^{-azwj!} They^{-asws} are People^{-asws} of my^{-saww} Household, and my^{-saww} special ones, so Keep away from them^{-asws} the uncleanness and Purify them with a Purification’^{.358}

و دعا له ع لما مرض اللهم عافه و اشفه.

And he^{-saww} supplicated for him^{-asws} when he^{-asws} as ill: ‘O Allah^{-azwj!} Grant him^{-asws} well-being and Heal him^{-asws}’^{.359}

و قال أبو رافع إن عليا ع كان كاتب النبي ص إلى من عاهد و وادع و إن صحيفة أهل نجران كان هو كاتبها و عهود النبي ص لا توجد قط إلا بخط علي ع.

And Abu Rafie said, ‘Ali^{-asws} was a scribe of the Prophet^{-saww} to the ones he^{-saww} made a pact with, and reconciled, and the agreement of the people of Najran happened, he^{-asws} was its scribe, and the pacts of the Prophet^{-saww} cannot be found at all except in the handwriting of Ali^{-asws}’^{.360}

و من ذلك ما رواه أبو رافع أن عليا ع كانت له من رسول الله ص ساعة من الليل بعد العتمة لم تكن لأحد غيره.

And from that is what is reported by Abu Rafie, ‘Ali^{-asws} had for him^{-asws}, from Rasool-Allah^{-saww}, a time from the night after the darkness (evening), not happening for anyone apart from him^{-asws}’^{.361}

تاريخ البلاذري أنه كانت لعلي ع دخلة لم تكن لأحد من الناس.

(The book) ‘Tareekh’ of Al-Balazuri – There was an entry for Ali^{-asws} (to see the Prophet^{-saww} which did not happen to be for anyone from the people’^{.362}

مُسْنَدُ الْمُؤَصِّلِيِّ عَبْدُ اللَّهِ بْنُ يُحْيَى عَنْ عَلِيِّ ع قَالَ: كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ص سَاعَةٌ مِنَ السَّحْرِ آتِيَهُ فِيهَا فَكُنْتُ إِذَا أَتَيْتُ اسْتَأْذَنْتُ فَإِنْ وَجَدْتُهُ يُصَلِّي سَبَّحْتُ فُقُلْتُ أَدْخُلُ.

(The book) ‘Musnad’ of Al Mowsily – Abdullah Bin Yahya,

‘From Ali^{-asws} having said: ‘There was for me^{-asws}, from Rasool-Allah^{-saww}, a time from the pre-dawn, I^{-asws} went to him^{-saww} during it. So, whenever I^{-asws} went, I^{-asws} would seek permission, and if I^{-asws} found him^{-asws}, he^{-saww} would send Salawaat and say: ‘Enter!’³⁶³

³⁵⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 g

³⁵⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 h

³⁶⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 i

³⁶¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 j

³⁶² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 k

³⁶³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 l

مُسْنَدُ أَحْمَدَ وَ سُنَنُ ابْنِ مَاجَةَ وَ كِتَابُ أَبِي بَكْرٍ بِنِ عَيَّاشٍ بِأَسَانِيدِهِمْ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْخَضْرَمِيِّ عَنْ عَلِيٍّ ع قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ص مَدْخَلَانِ مَدْخَلًا [مَدْخَلًا] بِاللَّيْلِ وَ مَدْخَلًا [مَدْخَلًا] بِالنَّهَارِ وَ كُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَ هُوَ يُصَلِّي تَنْخَعُ لِي.

(The books) ‘Musnad’ of Ahmad, and ‘Sunan’ of Ibn Maja, and the book of Abu Bakr Bin Ayyash, by their chains from Abdullah Bin Yahya Al Hazrami,

‘From Ali^{-asws} having said: ‘There used to be for me^{-asws}, from Rasool-Allah^{-saww}, two entries – an entry at night and an entry at daytime, and whenever I^{-asws} entered to see him^{-saww}, and he^{-saww} was praying Salat, would clear his^{-saww} throat (ahem!) for me^{-asws}’.³⁶⁴

وَ قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ مَنْ كَانَ أَثَرُ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ص قَالَ مَا رَأَيْتُ أَحَدًا يَمْتَرِلَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِذْ كَانَ يَبْعَثُ إِلَيْهِ فِي جَوْفِ اللَّيْلِ فَيَسْتَحْلِي بِهِ حَتَّى يُصْبِحَ هَكَذَا عِنْدَهُ إِلَى أَنْ فَارَقَ الدُّنْيَا.

And Abdul Momin Al Ansari said,

‘I asked Anas Bin Malik (a well-known fabricator), ‘Who was the most impactful of the people in the presence of Rasool-Allah^{-saww}?’ He said, ‘I have not seen anyone being at the status of Ali^{-asws} Bin Abu Talib^{-asws}. If he^{-saww} sent for him^{-asws} in the middle of the night, he^{-saww} would isolate with him^{-asws} until morning. Like that it was in his^{-saww} presence until he^{-saww} separated from the world’.³⁶⁵

وَ مِنْ ذَلِكَ أَنَّهُ قَالَ ص لَا تَجْمَعُوا بَيْنَ اسْمِي وَ كُنْيَتِي أَنَا أَبُو الْقَاسِمِ اللَّهُ يُعْطِي وَ أَنَا أُقْسِمُ.

And from that is that he^{-saww} said: ‘Do not gather between my^{-saww} name and my^{-saww} teknonym. I^{-saww} am ‘Abu Al-Qasim’. Allah^{-azwj} Gives and I^{-saww} distribute’.³⁶⁶

وَ فِي خَيْرٍ سَمُوا بِاسْمِي وَ كُنُوا بِكُنْيَتِي وَ لَا تَجْمَعُوا بَيْنَهُمَا ثُمَّ إِنَّهُ رَحَّصَ فِي ذَلِكَ لِعَلِيٍّ ع وَ لِأَبِيهِ.

And in a Hadeeth, ‘Name by my^{-saww} name and teknonym with my^{-saww} teknonym, and do not gather between the two’. Then he^{-saww} allowed regarding that for Ali^{-asws} and for his^{-asws} sons^{-asws}’.³⁶⁷

التَّعْلِيْقُ فِي تَفْسِيرِهِ وَ السَّمْعَانِي فِي رِسَالَتِهِ وَ ابْنُ الْبَيْعِ فِي أُصُولِ الْحَدِيثِ وَ أَبُو السَّعَادَاتِ فِي فَصَائِلِ الْعَشْرَةِ وَ الْحَطِيبُ وَ الْبَلَاذُرِيُّ فِي تَارِيخِيَّتَيْهِمَا وَ النَّظَنْزِيُّ فِي الْخَصَائِصِ بِأَسَانِيدِهِمْ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ وَلَدَكَ غُلَامٌ تَحَلَّتْهُ اسْمِي وَ كُنْيَتِي.

Al Sa’alby in his Tafseer, and Al Sam’any in his (book) ‘Risalah’, and Ibn Al Bay’a in (the book) ‘Usool Al Hadeeth’, and Abu Al Sa’daat in (the book) ‘Fazaail Al Ashra’, and Al Khateeb and Al Balazuri in their ‘Tareekh’, and Al Natanzy in (the book) ‘Al Khasaa’is’, by their chains,

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If your^{-asws} child is a boy, I^{-saww} permit for him my^{-saww} name and my^{-saww} teknonym’.³⁶⁸

³⁶⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 m

³⁶⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 n

³⁶⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 o

³⁶⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 p

³⁶⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 q

و فِي رَوَايَةِ السَّمْعَانِيِّ وَ أَحْمَدَ فَسَمَّيَهُ بِاسْمِي وَ كَنِّيَهُ بِكُنْيَتِي وَ هُوَ لَهُ رُخْصَةٌ دُونَ النَّاسِ .

And in a report of Al-Sam'any and Ahmad, 'Name him with my^{-saww} name and teknonym him with my^{-saww} teknonym', and it was an allowance for him (Ali^{-asws}) besides the people".³⁶⁹

وَ لَمَّا وُلِدَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ قَالَ طَلْحَةُ قَدْ جَمَعَ عَلِيٌّ لَوْلَادِهِ بَيْنَ اسْمِ رَسُولِ اللَّهِ وَ كُنْيَتِهِ فَجَاءَ عَلِيٌّ عَ مِنْ يَشْهَدُ لَهُ أَنَّ رَسُولَ اللَّهِ ص رَخَّصَ لِعَلِيِّ وَحَدَهُ فِي ذَلِكَ وَ حَرَّمَهَا عَلَى أُمَّتِهِ مِنْ بَعْدِهِ .

And when Muhammad Bin Al Hanafiyya was born for him, Talha said,

'There has gathered for him the name of Rasool-Allah^{-saww} and his^{-saww} teknonym'. Ali^{-asws} came with the ones who testified for him^{-asws} that Rasool-Allah^{-saww} had allowed for Ali^{-asws} alone regarding that and had prohibited that upon his^{-saww} community from after him^{-saww}".³⁷⁰

قَوْلُهُ ص لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يُخْرِجَ رَجُلًا مِنْ وُلْدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي .

His^{-saww} words: 'Even if there does not remain from the world except one day, Allah^{-azwj} would Prolong that day until there would come out a man from my^{-saww} sons^{-asws}, his^{-asws} name would be my^{-saww} name and his^{-asws} teknonym would be my^{-saww} teknonym".³⁷¹

قَالَ أَنَسٌ بَعَثَ النَّبِيُّ ص عَلِيًّا إِلَى قَوْمٍ عَصَوْهُ فَقَتَلَ الْمُقَاتِلَةَ وَ سَبَى الدَّرِيَّةَ وَ انْصَرَفَ بِمَا فَبَلَغَ النَّبِيُّ ص قُدُومَهُ فَتَلَقَّاهُ خَارِجًا مِنَ الْمَدِينَةِ فَلَمَّا لَقِيَهُ اعْتَنَقَهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ بِأَبِي وَ أُمِّي مَنْ شَدَّ اللَّهُ بِهِ عَضُدِي كَمَا شَدَّ عَضُدَ مُوسَى بِهَارُونَ .

Anas (well-known fabricator) said,

'The Prophet^{-saww} sent Ali^{-asws} to a people who had disobeyed him^{-saww}. He^{-asws} killed the fighters and captured the offspring and left with them. (News of) his^{-asws} arrival reached the Prophet^{-saww}, so he^{-saww} received him^{-asws} outside from Al-Medina. When he^{-saww} met him^{-asws}, hugged him^{-asws} and kissed between his^{-asws} eyes and said: 'By my^{-saww} father^{-as} and my^{-saww} mother^{-as}! (You^{-asws}) are the one Allah^{-azwj} has Strengthen my^{-saww} arm with like what He^{-azwj} had Strengthened the arm of Musa^{-as} by Haroun^{-as}'.³⁷²

و فِي حَدِيثِ جَابِرٍ أَنَّهُ قَالَ لَوْ فُودَ هَوَازِنَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَيَقِيمَنَّ الصَّلَاةَ وَ لَيُؤْتِيَ الرِّكَاتَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا هُوَ مِنِّي كَنَفْسِي فَلَيَضْرِبَنَّ أَعْنَاقَ مُقَاتِلِيهِمْ وَ لَيَسْبِيَنَّ ذُرَارِيَهُمْ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ع

And in a Hadeeth of Jabir,

'He^{-saww} said to a delegation of (clan of) Hawazin: 'But, by the One^{-azwj} in Whose Hand in my^{-saww} soul! You will establish the Salat and give the Zakat, or I^{-saww} shall sent a man to them who is from me^{-saww} like my^{-saww} own self. He^{-asws} will strike off the necks of their fighters and capture their offspring. He^{-asws} is that one' – and he^{-saww} grabbed a hand of Ali^{-asws}.

³⁶⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 r

³⁷⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 s

³⁷¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 t

³⁷² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 u

فَلَمَّا أَقْرُوا بِمَا شَرَطَ عَلَيْهِمْ قَالَ مَا اسْتَعَصَى عَلَيَّ أَهْلُ مَمْلَكَةٍ وَلَا أُمَّةٌ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللَّهِ عَلَيَّ بْنِ أَبِي طَالِبٍ مَا بَعَثْتُهُ فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جَبْرَائِيلَ عَن يَمِينِهِ وَمِيكَائِيلَ عَن يَسَارِهِ وَ مَلَكًا أَمَامَهُ وَ سَخَابَةً تُظِلُّهُ حَتَّى يُعْطِيَ اللَّهُ حَبِيبِي النَّصْرَ وَ الظَّفَرَ .

When they had acknowledged with what had been stipulated upon them, he^{-saww} said: 'Neither will a people of a kingdom be insubordinate to me^{-saww} nor any community, except I^{-saww} shall shoot at them with an arrow of Allah^{-azwj}, Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} have not sent him^{-asws} in any battalion except I^{-saww} saw Jibraeel^{-as} on his^{-asws} right and Mikaeel^{-as} on his^{-asws} left, and an Angel in front of him^{-asws}, and a cloud shading him^{-asws} until Allah^{-azwj} Grants to my^{-saww} beloved the Help and the victory".³⁷³

وَ رَوَى الْخَطِيبُ فِي الْأَرْبَعِينَ نَحْوًا مِنْ ذَلِكَ.

And it is reported by Al-Khateeb in (the book) 'Al-Arbaeen' – Approximate from that".³⁷⁴

عَنْ مُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ قَالَ النَّبِيُّ ص لَوْ قُدَّ ثَقِيفُ الْحَبَرِ .

From Mas'ab Bin Abdul Rahman, 'The Prophet^{-saww} said to a delegation of Saqeef' – the Hadeeth".³⁷⁵

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ مِثْلَ ذَلِكَ لِبَنِي وَلِيَعَةَ ثُمَّ إِنَّهُ ع كَانَ عَيْنَةَ سِرِّهِ .

And in a report, 'He^{-saww} said similar to that to the clan of Walie, then he^{-asws} was a receptacle of his^{-saww} secrets".³⁷⁶

رَوَى الْمُؤَفِّقُ الْمَكِّيُّ فِي كِتَابِهِ فِي حَبْرِ طَوِيلٍ عَنِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ دَخَلَ رَسُولُ اللَّهِ ص وَ هُوَ مُخَلَّلٌ أَصَابِعُهُ فِي أَصَابِعِ عَلِيِّ ع فَقَالَ يَا أُمَّ سَلَمَةَ الْخُرْجِي مِنَ الْبَيْتِ وَ أَخْلِيهِ

It is reported by Al Muwaffiq Al Makky in his book, in a lengthy hadeeth,

'From Umm Salama^{-ra}, may Allah^{-azwj} Pleased from her^{-ra}, 'Rasool-Allah^{-saww} entered and he^{-saww} had intertwined his^{-saww} fingers in the fingers of Ali^{-asws}. He^{-saww} said: 'O Umm Salama^{-ra}! Go out from the room and vacate it!'

فَخَرَجَتْ وَ أَقْبَلَا بَيْنَا جِيَابَانَ بِكَلَامٍ لَا أَدْرِي مَا هُوَ فَأَقْبَلْتُ ثَلَاثَ مَرَّاتٍ فَاسْتَأْذِنُ أَنْ أَلْحَجَّ وَ النَّبِيُّ يَا أَيُّ وَ أُذِنَ فِي الرَّابِعَةِ وَ عَلِيٌّ وَاضِعٌ يَدَيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ص قَدْ أُذِنَ فَاهُ مِنْ أُذُنِ النَّبِيِّ ص وَ قَمَّ النَّبِيُّ عَلَى أُذُنِ عَلِيٍّ يَتَسَارَّانِ وَ عَلِيٌّ يَقُولُ أ فَأَمْضِي وَ أَفْعَلُ وَ النَّبِيُّ ص يَقُولُ نَعَمْ

I^{-ra} went out and came back. They^{-asws} were whispering with a talk I^{-ra} did not know what it was. I^{-ra} came back three times and sought permission to enter, and the Prophet^{-saww} kept refusing, and he^{-saww} permitted during the fourth, and Ali^{-asws} had placed his^{-asws} hands upon the two knees of Rasool-Allah^{-saww} and had drawn his^{-asws} mouth near to the ear of the Prophet^{-saww}, and the mouth of the Prophet^{-saww} was upon the ear of Ali^{-asws}. They^{-asws} were

³⁷³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 v

³⁷⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 w

³⁷⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 x

³⁷⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 y

both holding a secret conversation, and Ali^{-asws} was saying: ‘Shall I^{-asws} go and do so?’ And the Prophet^{-saww} was saying: ‘Yes’.

فَقَالَ النَّبِيُّ ص يَا أُمَّ سَلَمَةَ لَا تَلُومِينِي فَإِنَّ جِبْرَائِيلَ أَتَانِي مِنَ اللَّهِ يَأْمُرُ أَنْ أُوصِيَ بِهِ عَلِيًّا مِنْ بَعْدِي وَ كُنْتُ بَيْنَ جِبْرَائِيلَ وَ عَلِيٍّ وَ جِبْرَائِيلَ عَنْ يَمِينِي فَأَمَرَنِي جِبْرَائِيلَ ع أَنْ أَمُرَ عَلِيًّا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ الْحَبْرَ.

The Prophet^{-saww} said: ‘O Umm Salama^{-ra!} The Prophet^{-saww} said: ‘O Umm Salama^{-ra!} Do not blame me^{-saww}, for Jibraeel^{-as} came to me^{-saww} from Allah^{-azwj} Commanding that I^{-saww} should bequeath with it to Ali^{-asws} from after me^{-saww}, and I^{-saww} was between Jibraeel^{-as} and Ali^{-asws}, and Jibraeel^{-as} was on my^{-saww} right. Jibraeel^{-as} instructed me^{-saww} that I^{-saww} should instruct Ali^{-asws} with what would be happening up to the Day of Qiyamah’ – the Hadeeth’^{.377}

وَ مِنْ ذَلِكَ أَنَّ النَّبِيَّ ص أَعْطَاهُ دِرْعَهُ وَ جَمِيعَ سِلَاحِهِ وَ بَعْلَتَهُ وَ سَيْفَهُ وَ قَضِيْبَهُ وَ بُرْدَهُ وَ غَيْرَ ذَلِكَ.

And from that is that the Prophet^{-saww} gave him^{-asws} his^{-saww} armour and entirety of his^{-saww} weapons, and his^{-saww} sword, and his^{-saww} cloak, and other than that’^{.378}

6- شي، تفسير العياشي عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ قَالَ ذَهَبَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ ع فَأَجَرَ نَفْسَهُ عَلَى أَنْ يُسْتَقِي كُلَّ ذَلْوٍ يَتَمَرُّ بِخَتَائِهَا فَمَجَعَ قَمْرًا فَأَتَى بِهِ النَّبِيَّ ص وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى الْبَابِ فَلَمَزَ أَيُّ وَقَعَ فِيهِ

Tafseer Al Ayyashi – From Abu Al Jaroud,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Those who are taunting the ones from the Momineen who give the charities willingly, [9:79]**, he^{-asws} said: ‘Ali Amir Al-Momineen^{-asws} went and hired himself^{-asws} out to draw water, every bucket for a date of his^{-asws} choosing. He^{-asws} collected dates and came with these to the prophet^{-saww}, and Abdul Rahman Bin Awf was at the door, and he winked, i.e. fell in it.

فَأَنْزَلَتْ هَذِهِ آيَةُ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ إِلَى قَوْلِهِ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ.

This Verse was Revealed: **Those who are taunting the ones from the Momineen who give the charities willingly, [9:79]** – up to His^{-azwj} Words: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]**^{.379}

7- جاء، المجالس للمفيد مُحَمَّدُ بْنُ الْحَسَنِ الْجَوَالِيُّ عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنِ ابْنِ الْعَيْشِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنْ سُؤدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحِيمِ عَنِ ابْنِ مِينَا عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ جَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع يَسْتَأْذِنُ عَلَى النَّبِيِّ ص فَلَمْ أَدْنُ لَهُ فَاسْتَأْذَنَ دَفْعَةً أُخْرَى فَقَالَ النَّبِيُّ ص ادْخُلْ يَا عَلِيُّ فَلَمَّا دَخَلَ قَامَ إِلَيْهِ رَسُولُ اللَّهِ ص فَاعْتَنَفَهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ يَا بَابِي الْوَحِيدُ الشَّهِيدُ يَا بَابِي الْوَحِيدُ الشَّهِيدُ.

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Al Hassan Al Jawwany, from Muzaffar Bin Ja’far, from Ibn Ab Ayyash, from his father, from Muhammad Bin Hatim, from Suweyd Bin Saeed, from Muhammad Bin Abdul Raheem, from Ibn Meyna, from his father, from Ayesha (well-known fabricator) who said,

³⁷⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 z

³⁷⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 5 z a

³⁷⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 6

'Ali-asws Bin Abu Talib-asws came seeking permission to see the Prophet-saww, but he-saww did not permit for him-asws. So, he-asws sought permission another time. The Prophet-saww said: 'Enter, O Ali-asws!' When he-asws had entered, Rasool-Allah-saww stood up to him-asws and hugged him-asws and kissed between his-asws eyes and said: 'By my-saww father-as! The one (and only), the martyr! By my-saww father-as! The one (and only), the martyr!'"³⁸⁰

8- عم، إعلام الوری عبَّادُ بْنُ يَعْقُوبَ وَ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَا حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ أَبِي زَائِعٍ عَنْ جَدِّهِ أَبِي زَائِعٍ قَالَ: إِنَّ رَسُولَ اللَّهِ كَانَ إِذَا جَلَسَ ثُمَّ أَرَادَ أَنْ يَقُومَ لَا يَأْخُذُهُ بِيَدِهِ عَيْرٌ عَلَيَّ وَ إِنَّ أَصْحَابَ النَّبِيِّ ص كَانُوا يَعْرِفُونَ ذَلِكَ لَهُ فَلَا يَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ص أَحَدٌ عَيْرُهُ.

(The book) 'I'lam Al-Wara' – 'Rasool-Allah-saww, whenever he-saww sat down, then wanted to stand up, would not grab hold of anyone other than Ali-asws, and the companions of the Prophet-saww were recognising that for him-asws, so no one would hold the hand of Rasool-Allah-saww apart from him-asws'" ³⁸¹

وَ قَالَ الْحِمَّانِيُّ فِي حَدِيثِهِ كَانَ إِذَا جَلَسَ اتَّكَأَ عَلَى عَلِيٍّ وَ إِذَا قَامَ وَضَعَ يَدَهُ عَلَى عَلِيٍّ ع.

And Al-Himmany said in his Hadeeth, 'When he-saww sat down, he-saww lean upon Ali-asws, and when he-saww would stand, would place his-saww hand upon Ali-asws'" ³⁸²

9- كشف، كشف الغمة نقلت من الأحاديث التي جمعها العرُّ المحدث روى المنصور عن أبيه محمد بن علي عن جده علي بن عبد الله بن العباس قال: كنت أنا و أبي العباس بن عبد المطلب رضي الله عنهم جالسين عند رسول الله ص إذ دخل علي بن أبي طالب ع فسلم فردَّ عليه رسول الله ص السلام و بشر به و قام إليه و اعتنقه و قبل بين عيني و أجلسه عن يمينه

(The book) 'Kashf Al Ghumma' – We copied from the Ahadeeth which were collected by the honourable narrator, reported by Al Mansour, from his father Muhammad Bin Ali, from his grandfather Ali Bin Abdullah Bin Al Abbas who said,

'I and my father Al-Abbas son of Abdul Muttalib-asws were seated in the presence of Rasool-Allah-saww when Ali-asws Bin Abu Talib-asws entered. He-asws greeted and Rasool-Allah-saww responded the greeting to him-asws and smiled with him-asws, and stood up to him-asws, and hugged him-asws, and kissed between his-asws eyes, and made him-asws to be seated on his-asws right'.

فَقَالَ الْعَبَّاسُ أُحِبُّ هَذَا يَا رَسُولَ اللَّهِ قَالَ يَا عَمَّ رَسُولَ اللَّهِ وَ اللَّهُ اللَّهُ أَشَدُّ حُبًّا لِي مِنِّي إِنَّ اللَّهَ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ فِي صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي فِي صُلْبِ هَذَا.

Al-Abbas said, 'Do you love this one, O Rasool-Allah-saww?' He-saww said: 'O uncle of Rasool-Allah-saww! By Allah-azwj, Allah-azwj is of more intense Love for him-asws than me-saww. Allah-azwj has Made offspring of every Prophet-as to be in his-as Sulb and Made my-saww offspring to be in the Sulb of this one'" ³⁸³

³⁸⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 7

³⁸¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 8 a

³⁸² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 8 b

³⁸³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 9 a

وَمِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنِ أُسَامَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ: اجْتَمَعَ عَلِيٌّ وَ جَعْفَرٌ وَ زَيْدُ بْنُ حَارِثَةَ فَقَالَ جَعْفَرٌ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ عَلِيٌّ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ زَيْدٌ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص قَالَ فَانْطَلِقُوا بِنَا إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ

And from (the book) 'Manaqib' of Al Khawarizmy, from Usama Bin Zayd, from his father who said,

'Ali^{-asws}, and Ja'far^{-as}, and Zayd Bin Harisa gathered. Ja'far^{-as} said, 'I^{-as} am most beloved of you all to Rasool-Allah^{-saww}'. And Ali^{-asws} said: 'I^{-asws} am most beloved of you all to Rasool-Allah^{-saww}'. And Zayd said, 'I am most beloved of you all to Rasool-Allah^{-saww}'. He said, 'Let us go to Rasool-Allah^{-saww} and ask him^{-saww}'.

قَالَ أُسَامَةُ فَاسْتَأْذَنُوا عَلَى رَسُولِ اللَّهِ ص وَ أَنَا عِنْدَهُ قَالَ اخْرُجْ فَانظُرْ مَنْ هَؤُلَاءِ فَمَخْرَجْتُ ثُمَّ جِئْتُ فَقُلْتُ هَذَا جَعْفَرٌ وَ عَلِيٌّ وَ زَيْدُ بْنُ حَارِثَةَ يَسْتَأْذِنُونَ قَالَ أَتَدْنُّ لَهُمْ

Usama (the narrator) said, 'They sought permission to see Rasool-Allah^{-saww} and I was in his^{-saww} presence. He^{-saww} said: 'Go out and look who they are'. I went out, then I came and said, 'This is Ja'far^{-as}, and Ali^{-asws} and Zayd Bin Harisa. They are seeking permission'. He^{-saww} said: 'Permit for them'.

فَدَخَلُوا فَقَالُوا يَا رَسُولَ اللَّهِ جِئْنَا نَسْأَلُكَ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ قَالَ فَاطِمَةُ قَالُوا إِنَّمَا نَسْأَلُكَ عَنِ الرِّجَالِ

They entered and said, 'O Rasool-Allah^{-saww}! We have come to ask you^{-saww}, who is the most beloved of the people to you^{-saww}'. He^{-saww} said: '(Syeda) Fatima^{-asws} is!' They said, 'But rather, we are asking about the men'.

قَالَ أَمَا أَنْتَ يَا جَعْفَرُ فَيَسْبِيهِ خُلُقِكَ خُلُقِي وَ خُلُقِكَ خُلُقِي وَ أَنْتَ آبِي وَ مِنْ شَجَرَتِي وَ أَمَا أَنْتَ يَا عَلِيُّ فَحَتْنِي وَ أَبُو وُلْدِي وَ مِثِّي وَ آبِي وَ أَحَبُّ الْقَوْمِ إِلَيَّ.

He^{-saww} said: 'As for you^{-as}, O Ja'far^{-as}! Your^{-as} physique resembles my^{-saww} physique, and your^{-as} mannerisms are my^{-saww} manners, and you^{-as} are of my^{-saww} clan, and from my^{-saww} (family) tree. And as for you^{-asws}, O Ali^{-asws}! You^{-asws} are my^{-saww} son-in-law, and father^{-asws} of my^{-saww} (grand) sons^{-asws}, and are from me^{-saww}, and of my^{-saww} (family) tree, and the most beloved of the people to me^{-saww}'.³⁸⁴

وَ قَرِيبٌ مِنْهُ مَا تَقَلُّتُهُ مِنْ مُسْنَدِ أَحْمَدَ حِينَ اخْتَصَمَ عَلِيٌّ وَ جَعْفَرٌ وَ زَيْدٌ فِي ابْنَةِ حَمْرَةَ وَ قَضَى بِهَا لِخَالَئِهَا قَالَ لِعَلِيٍّ ع أَنْتَ مِثِّي وَ أَنَا مِنْكَ وَ قَالَ لِجَعْفَرٍ أَشْبَهْتَ خُلُقِي وَ خُلُقِي وَ قَالَ لِرَيْدٍ أَنْتَ أُخُوْنَا وَ مَوْلَانَا.

And near it is what I copied from (the book) 'Musnad' of Ahmad,

'When Ali^{-asws}, and Ja'far^{-as}, and Zayd disputed regarding a daughter of Hamza^{-asws} and she was judged with to be for her maternal uncle. He^{-saww} said to Ali^{-asws}: 'You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}'. And he^{-saww} said to Ja'far^{-as}: 'You^{-as} resemble my^{-saww} physique and my^{-saww} manners'. And he^{-saww} said to Zayd: 'You are our brother and our friend''.³⁸⁵

³⁸⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 b

³⁸⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 c

And from him, from Abu Bureyda, from his father who said,

‘Rasool-Allah^{-saww} said to us one day: ‘Allah^{-azwj} has Commanded me^{-saww} to love four of my^{-saww} companions. He^{-azwj} Informed me^{-saww} that He^{-azwj} Loves them’. We said, ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Surely Ali^{-asws} is from them’.

تَمَّ ذَكَرَ ذَلِكَ فِي الْيَوْمِ الثَّانِي مِثْلَ مَا قَالَ فِي الْيَوْمِ الْأَوَّلِ فَعُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ

Then he^{-saww} mentioned that during the second day, like what he^{-saww} had said during the first. We said, ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Surely, Ali^{-asws} is from them’.

قَالَ مِثْلَ ذَلِكَ فِي الْيَوْمِ الثَّلَاثِ فَعُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ وَ أَبَا ذَرٍّ الْغِفَارِيِّ وَ الْمُقْدَادَ بْنَ الْأَسْوَدِ الْكِنْدِيِّ وَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُمْ.

He^{-saww} said like that during the third day. We said, ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Surely, Ali^{-asws} is from them, and (so is) Abu Zarr Al-Ghifari^{-ra}, and Al-Miqdad^{-ra} Bin Al-Aswad Al-Kindy, and Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Pleased from them’.³⁹⁰

وَ مِنْهُ عَنِ رَجَالِهِ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لَوْ فِدَى تَقِيفٍ حِينَ جَاءُوهُ لَتَسْلِمَنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ رَجُلًا مِنِّي أَوْ قَالَ مِثْلَ نَفْسِي فَلَيَضْرِبَنَّ أَعْنَاقَكُمْ وَ لَيَسْبِيَنَّ ذُرَارِيَكُمْ وَ لَيَأْخُذَنَّ أَمْوَالَكُمْ

And from him, from his men, from Al Muttalib Bin Abdullah who said,

‘Rasool-Allah^{-saww} said to a delegation of Saqeef when they came to him^{-saww}: ‘Either you will submit (be Muslims) or Allah^{-azwj} will Send a man from me^{-saww} – or said: ‘Like myself^{-saww}, so he^{-asws} will strike off your necks and capture your offspring and seize your wealth!’

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ فَوَ اللَّهُ مَا تَمَنَّبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ جَعَلْتُ أَنْصِبُ صَدْرِي لَهُ رَجَاءً أَنْ يَقُولَ هُوَ هَذَا قَالَ فَانْتَفَتَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَخَذَهُ بِيَدِهِ فَقَالَ هُوَ هَذَا هُوَ هَذَا.

Umar Bin Al-Khattab said, ‘By Allah^{-azwj}! I did not wish for the governance except on that day. A desire for it was instilled in my chest that he^{-saww} would say: ‘He is this one (Umar)’. But he^{-saww} turned towards Ali^{-asws} Bin Abu Talib^{-asws}, grabbed his^{-asws} hand and said: ‘He^{-asws} is this one! He^{-asws} is this one!’³⁹¹

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ جَسَدِي.

And from him, from Ibn Abbas, ‘He^{-saww} said: ‘Ali^{-asws} is from me^{-saww} like my^{-saww} head is from my^{-saww} body’.³⁹²

³⁹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 h

³⁹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 i

³⁹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 j

وَمِنْهُ عَنِ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ جَدِّهِ عَنِ عَلِيِّ ع قَالَ: مَرَضْتُ مَرَضاً فَعَادَنِي رَسُولُ اللَّهِ ص فَدَخَلَ عَلَيَّ وَ أَنَا مُضْطَجِعٌ فَأَتَى إِلَى جَنْبِي ثُمَّ سَجَّانِي بِثَوْبِهِ فَلَمَّا رَأَى أَنِّي قَدْ ضَعُفْتُ قَامَ إِلَى الْمَسْجِدِ

And from him, from Suleyman Bin Abdullah Bin Al Haris, from his grandfather,

‘From Ali^{-asws} having said: ‘I^{-asws} was ill with an illness, and Rasool-Allah^{-azwj} consoled me^{-asws}. He^{-saww} entered to see me^{-asws} and I^{-asws} was lying down. He^{-saww} came to my^{-asws} side, then covered me^{-asws} with his^{-saww} cloth. When he^{-saww} saw me^{-asws} to have weakened, he^{-saww} stood up to go to the Masjid.

فَصَلَّى فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَرَفَعَ الثَّوْبَ عَنِّي ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَقَدْ بَرَأْتَ فَمُتْ كَأَنِّي مَا اسْتَكَيْتُ قَبْلَ ذَلِكَ فَقَالَ ص مَا سَأَلْتُ رَبِّي عَزَّ وَ جَلَّ شَيْئاً إِلَّا أَعْطَانِي وَ مَا سَأَلْتُ شَيْئاً إِلَّا سَأَلْتُ لَكَ.

He^{-saww} prayed Salat. When he^{-saww} had fulfilled his^{-saww} Salat, he^{-saww} came and raised the cloth away from me^{-asws}, then said: ‘Stand, O Ali^{-asws}, for you^{-asws} have been cured’. I^{-asws} stood up as if I^{-asws} hadn’t had any complaint before that’. He^{-saww} said: ‘I^{-saww} have not asked my^{-saww} Lord^{-azwj} Mighty and Majestic for anything except He^{-azwj} Granted me^{-asws}, and I^{-saww} have not asked for anything except I^{-saww} have asked for you^{-asws} (as well)’³⁹³.

وَمِنْهُ عَنِ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا وَ عَلِيُّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ النَّاسُ مِنْ أَشْجَارٍ شَتَّى.

And from him, from Jabir who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} and Ali^{-asws} are from one tree and the people are from various trees’³⁹⁴.

وَمِنْهُ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْحَنْدَقِ اللَّهُمَّ إِنَّكَ أَحَدْتَ مِنِّي عُيْبَةً بِنِ الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْرَةَ بِنِ عَبْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا عَلِيُّ ف لا تَدْرِينِ قَرِداً وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

And from him, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said on the day of (battle of) Al-Khandaq: ‘O Allah^{-azwj}! You^{-azwj} have Taken from me^{-saww} Ubeyda Bin Al-Haris on the day of Badr, and Hamza^{-asws} Bin Abdul Muttalib^{-asws} on the day of Ohad, and this is Ali^{-asws}, so **Do not leave me as an individual, and you are the best of the inheritors [21:89]**’³⁹⁵.

وَمِنْهُ عَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص وَ كَانَتْ أَلْطَفَ نِسَائِهِ وَ أَشَدَّهُنَّ لَهُ حُباً قَالَ وَ كَانَ لَهَا مَوْلَى يَحْضُنُّهَا وَ رَبَّاهَا وَ كَانَ لَا يُصَلِّي صَلَاةً إِلَّا سَبَّ عَلَيَّ وَ شَتَّمَهُ

And from him, from Umm Salama^{-ra}, wife^{-ra} of the Prophet^{-saww}, and she^{-ra} was the kindest of his^{-saww} wives and the most intense of love for him^{-saww}. And there was a slave for her^{-ra} who

³⁹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 k

³⁹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 l

³⁹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 9 m

was good to her^{-ra} and take care of her^{-ra}, and he would not pray any Salat except he would revile Ali^{-asws} and insult him^{-asws}.

فَقَالَتْ يَا أَبَتِ مَا حَمَلَكَ عَلَى سَبِّ عَلِيٍّ قَالَ لِأَنَّهُ قَتَلَ عُثْمَانَ وَ شَرِكَ فِي دَمِهِ

She^{-ra} said, 'O father! What carries you upon reviling Ali^{-asws}?' He said, 'Because he^{-asws} killed Usman, and participated in (shedding) his blood'.

قَالَتْ أَمَا إِنَّهُ لَوْ لَا أَنَّكَ مَوْلَايَ وَ رَبِّي وَ أَنَا عِنْدِي بِمَنْزِلَةِ وَالِدِي مَا حَدَّثْتُكَ بِسِرِّ رَسُولِ اللَّهِ ص وَ لَكِنْ اجْلِسْ حَتَّى أُحَدِّثَكَ عَنْ عَلِيٍّ وَ مَا رَأَيْتُهُ

She^{-ra} said, 'But, had you not been my^{-ra} slave and my^{-ra} care-taker, and you^{-ra} are in my^{-ra} presence at the status of my^{-ra} father. I^{-ra} will not narrate to you with a secret of Rasool-Allah^{-saww}, but be seated until I^{-ra} narrate to you about Ali^{-asws} and what I^{-ra} have seen.

أَقْبَلَ رَسُولُ اللَّهِ ص وَ كَانَ يَوْمِي وَ إِذَا كَانَ يُصِيبُنِي فِي تِسْعَةِ أَيَّامٍ يَوْمٌ وَاحِدٌ فَدَخَلَ النَّبِيُّ ص وَ هُوَ مُخَلَّلٌ أَصَابِعُهُ فِي أَصَابِعِ عَلِيٍّ وَاضِعًا يَدَهُ عَلَيْهِ فَقَالَ يَا أُمَّ سَلَمَةَ اخْرُجِي مِنَ الْبَيْتِ وَ أَخْلِيهِ لَنَا

Rasool-Allah^{-saww} came, and it was my^{-ra} day, and rather it would be mine^{-ra}, a day in nine days. The Prophet^{-saww} entered and he^{-saww} had intertwined his^{-saww} fingers in the fingers of Ali^{-asws}, placing his^{-saww} hand upon his^{-asws}. He^{-saww} said: 'O Umm Salama^{-ra}! Got out from the house and vacate it for us^{-asws}'.

فَخَرَجْتُ وَ أَقْبَلَا يَتَنَاخِيَانِ فَأَسْمَعُ الْكَلَامَ وَ لَا أَدْرِي مَا يَقُولَانِ حَتَّى إِذَا قُلْتُ قَدْ انْتَصَفَ النَّهَارُ وَ أَقْبَلْتُ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص لَا تَلْجِي وَ اِزْجِي مَكَانَكَ

I^{-ra} went out and they^{-asws} both went on to hold a secret conversation. I^{-ra} heard the talk and did not know what they^{-asws} were saying, until when I^{-ra} said (to myself^{-ra}), 'It has been half the day', and I^{-ra} came back. I^{-ra} said, 'The greetings be unto you^{-saww}! Can I^{-ra} enter?' The Prophet^{-saww} said: 'Do not enter and return to your^{-ra} place'.

ثُمَّ تَنَاخَا طَوِيلًا حَتَّى قَامَ عَمُودُ الظُّهْرِ فَقُلْتُ ذَهَبَ يَوْمِي وَ شَعَلَهُ عَلِيٌّ فَأَقْبَلْتُ أَمْسِي حَتَّى وَقَفْتُ عَلَى الْبَابِ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص لَا تَلْجِي

Then they^{-asws} both whispered to each other for a long time until the pillars of afternoon were established. I^{-ra} said (to myself^{-ra}), 'My^{-ra} day is gone, and Ali^{-asws} has pre-occupied him^{-saww}'. So, I^{-ra} came back walking until I^{-ra} paused at the door. I^{-ra} said, 'The greetings be unto you^{-saww}! Can I^{-ra} enter?' The Prophet^{-saww} said: 'Do not enter'.

فَرَجَعْتُ فَجَلَسْتُ مَكَانِي حَتَّى إِذَا قُلْتُ قَدْ زَالَتِ الشَّمْسُ الْآنَ يُخْرِجُ إِلَى الصَّلَاةِ فَيَذْهَبُ يَوْمِي وَ لَمْ أَرِ قَطُّ أَطْوَلَ مِنْهُ فَأَقْبَلْتُ أَمْسِي حَتَّى وَقَفْتُ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص نَعَمْ فَلْجِي

So, I^{-ra} returned and sat back in my^{-ra} place until I^{-ra} said (to myself^{-ra}), 'The sun has declined now. He^{-saww} will be going to the Salat, and my^{-ra} day is gone, and I^{-ra} have not seen (any day) longer than it, at all'. I^{-ra} came walking until I^{-ra} paused and said, 'The greetings be unto you^{-saww}! Can I^{-ra} enter?' The Prophet^{-saww} said: 'Yes'. So, I^{-ra} entered''.

فَدَخَلْتُ وَ عَلِيٌّ وَاضِعٌ يَدَهُ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ فَدَأَذَنَ فَأَهُ مِنْ أُذُنِ النَّبِيِّ ص وَ فَمِ النَّبِيِّ ص عَلَى أُذُنِ عَلِيٍّ يَتَسَارَّانِ وَ عَلِيٌّ يَقُولُ أ فَأَمْضِي وَ أَفْعَلُ وَ النَّبِيُّ ص يَقُولُ نَعَمْ فَدَخَلْتُ وَ عَلِيٌّ مُعْرَضٌ وَجْهَهُ حَتَّى دَخَلْتُ وَ خَرَجَ

I^{ra} entered, and Ali^{asws} had placed his^{asws} hands upon the knees of Rasool-Allah^{saww}, having drawn his^{asws} mouth near to an ear of the Prophet^{saww}, and the mouth of the Prophet^{saww} was upon an ear of Ali^{asws}, holding a secret conversation, and Ali^{asws} was saying: 'Shall I^{asws} go and do so?' And the Prophet^{saww} was saying: 'Yes', and Ali^{asws} turned his^{asws} face away until I^{ra} had entered, and he^{asws} went out.

فَأَخَذَنِي رَسُولُ اللَّهِ وَ أَقْعَدَنِي فِي حَجْرِهِ فَالْتَزَمَنِي فَأَصَابَ مِنِّي مَا يُصِيبُ الرَّجُلَ مِنْ أَهْلِهِ مِنَ اللَّطْفِ وَ الإِعْتِدَارِ ثُمَّ قَالَ يَا أُمَّ سَلَمَةَ لَا تَلُومِيَنِي فَإِنَّ جِبْرَائِيلَ أَتَانِي مِنَ اللَّهِ بِأَمْرٍ أَنْ أُوصِيَّ بِهِ عَلَيْكَ بِمَا هُوَ كَائِنٌ بَعْدِي وَ كُنْتُ بَيْنَ جِبْرَائِيلَ وَ عَلِيٍّ ع وَ جِبْرَائِيلَ عَنْ يَمِينِي وَ عَلِيٌّ عَنْ شِمَالِي

Rasool-Allah^{saww} grabbed me^{ra} and seated me^{ra} in his^{saww} lap and hugged me^{ra}. He^{saww} attained from me^{ra} was the man tends to attain from his wife, from the kindness and the apology. Then he^{saww} said: 'O Umm Salama^{ra}! Do not blame me^{saww}, for Jibraeel^{as} came to me^{saww} from Allah^{azwj} Commanding that I^{saww} should bequeath to Ali^{asws} of what is to happen after me^{saww}, and I^{saww} was between Jibraeel^{as} and Ali^{asws}, and Jibraeel^{as} was on my^{saww} right, and Ali^{asws} on my^{saww} left.

فَأَمَرَنِي جِبْرَائِيلُ أَنْ أَمُرَ عَلَيْكَ بِمَا هُوَ كَائِنٌ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ فَاعْذِرِي وَ لَا تَلُومِيَنِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ كُلِّ أُمَّةٍ نَبِيًّا وَ اخْتَارَ لِكُلِّ نَبِيٍّ وَصِيًّا فَأَنَا نَبِيُّ هَذِهِ الْأُمَّةِ وَ عَلِيٌّ وَصِيِّي فِي عَيْرَتِي وَ أَهْلِ بَيْتِي وَ أُمَّتِي مِنْ بَعْدِي

Jibraeel^{as} instructed me^{saww} to instruct Ali^{asws} with what is to happen after me^{saww} up to the Day of Qiyamah. So, excuse me^{saww} and do not blame me^{saww}. Allah^{azwj} Mighty and Majestic has Chosen a Prophet^{as} from every community and has Chosen a successor^{as} for every Prophet^{as}. I^{saww} am the Prophet^{saww} of this community and Ali^{asws} is my^{saww} successor^{asws} in my^{saww} family, and People^{asws} of my^{saww} Household, and my^{saww} community from after me^{saww}.

فَهَذَا مَا شَهِدْتُ مِنْ عَلِيٍّ الْآنَ يَا أَبَتَاهُ فَسُبُّهُ أَوْ فَدَعُهُ فَأَقْبَلْ أَبُوهَا يُنَاجِي اللَّيْلَ وَ النَّهَارَ اللَّهُمَّ اغْفِرْ لِي مَا جَهِلْتُ مِنْ أَمْرِ عَلِيٍّ فَإِنَّ وَلِيِّي وَ لِيُّ عَلِيٍّ وَ عَدُوِّي عَدُوُّ عَلِيٍّ فَتَابَ الْمُؤَلَّى تَوْبَةً نَصُوحًا وَ أَقْبَلَ فِيمَا بَقِيَ مِنْ ذَنْبِهِ يَدْعُو اللَّهَ تَعَالَى أَنْ يَغْفِرَ لَهُ.

So, this is what I^{ra} have witnessed from Ali^{asws}. Now, O father, revile him^{asws} or leave him^{asws}. He^{ra} 'father' went on whispering (to Allah^{azwj}) night and day, 'O Allah^{azwj}! Forgive for me what I had been ignorant of, from the matter of Ali^{asws}. My friend (now) is a friend of Ali^{asws} and my enemy is an enemy of Ali^{asws}'. The slave repented sincerely and for the remainder of his life he went on supplicating to Allah^{azwj} the Exalted that He^{azwj} Forgives to him^{asws}'.³⁹⁶

10- فر، تفسير فرات بن إبراهيم الحسيني بن علي بن بريج مضعناً عن أبي أمامة الباهلي قال: كُنَّا ذَاتَ يَوْمٍ عِنْدَ رَسُولِ اللَّهِ ص جُلُوسًا فَجَاءَنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ اتَّفَقَ مِنْ رَسُولِ اللَّهِ ص قِيَامٌ فَلَمَّا رَأَى عَلِيًّا جَلَسَ فَقَالَ يَا ابْنَ أَبِي طَالِبٍ أ تَعْلَمُ لِمَ جَلَسْتُ قَالَ اللَّهُمَّ لَا

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Ali Bin Bazie, transmitting from Abu Umama Al Bahily who said,

³⁹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 67 H 9 n

‘One day we were seated in the presence of Rasool-Allah^{-sawww}, and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} came to us and paused by Rasool-Allah^{-sawww}. He^{-sawww} started to get up, but when he^{-sawww} saw Ali^{-asws} he^{-sawww} sat down. He^{-sawww} said: ‘O son^{-asws} of Abu Talib^{-asws}! Do you^{-asws} know why I^{-sawww} sat down?’ He^{-asws} said: ‘O Allah^{-azwj}, no!’

فَقَالَ رَسُولُ اللَّهِ ص حَتَمْتُ أَنَا النَّبِيَّ وَ حَتَمْتُ أَنْتَ الْوَصِيَّ فِحَقِّ لِلَّهِ أَنْ لَا يَقِفَ مُوسَى بِنُ عِمْرَانَ ع مَوْقِفًا إِلَّا وَقَفَ مَعَهُ يُوشِعُ بِنُ نُونٍ وَ إِنِّي أَقِفُ وَ تُوقِفُ وَ أَسْأَلُ وَ تُسْأَلُ فَأَعِدَّ الْجَوَابَ يَا ابْنَ أَبِي طَالِبٍ فَإِنَّمَا أَنْتَ عُضْوٌ مِنْ أَعْضَائِي تَزُولُ أَيْنَمَا زُلْتُ

Rasool-Allah^{-sawww} said: ‘I^{-sawww} ended the Prophets^{-as} and you^{-asws} ended the successors^{-as}. There was a Right for Allah^{-azwj}, Musa^{-as} Bin Imran^{-as} should not stand in any place except Joshua^{-as} Bin Noun^{-as} stood with him^{-as}, and I^{-sawww} stood and you^{-asws} stood, and I^{-sawww} shall be Questioned and you^{-asws} will be Questioned, so prepare the answer, for rather you^{-asws} are an organ from my^{-sawww} organs, moving wherever I^{-sawww} move to’.

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ فَمَا الَّذِي تُسْأَلُ حَتَّى أَهْتَدِي فَقَالَ يَا عَلِيُّ مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ لَقَدْ أَخَذَ اللَّهُ مِيثَاقِي وَ مِيثَاقَكَ وَ أَهْلَ مَوَدَّتِكَ وَ شِيعَتِكَ إِلَى يَوْمِ الْقِيَامَةِ فَيَكُفُّ شَفَاعَتِي

Ali^{-asws} said: ‘O Rasool-Allah^{-sawww}! So, what is that which You^{-sawww} will be asked until I^{-asws} am guided?’ He^{-sawww} said: ‘O Ali^{-asws}! One who is Guided by Allah^{-azwj}, there is no strayer for him, and one whom He^{-azwj} Lets to stray, there is no guide for him. Allah^{-azwj} has Taken my^{-sawww} Covenant and your^{-asws} Covenant, and of the people having your^{-asws} cordiality, and your^{-asws} Shias up to the Day of Qiyamah. Among you all would be my^{-sawww} intercession’.

تُمْ قَرَأَ إِنَّمَا يَنْدَكُرُ أَوْلُوا الْأَلْبَابِ هُمْ شِيعَتِكَ يَا عَلِيُّ.

Then he^{-sawww} recited: **But rather, the ones with the understanding will be mindful [13:19].** ‘They are your^{-asws} Shias, O Ali^{-asws}!’³⁹⁷

11- كا، الكافي علي عن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قال: إن أمير المؤمنين ع اشتكى عينه فعاده النبي ص فإذا هو يصيح فقال له النبي ص أ جزعاً أم وجعاً فقال يا رسول الله و ما وجعت و جعاً قط أشد منه

(The book) ‘Al Kafi’ – Ali, from his father, from Al Nowfali, from Al Sakuni,

‘Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} complained about his^{-asws} eyes, so the Prophet^{-sawww} consoled him^{-asws}. When he^{-asws} shouted, the Prophet^{-sawww} said to him^{-asws}: ‘Are you^{-asws} panicking or in pain?’ He^{-asws} said: ‘O Rasool-Allah^{-azwj}! And I^{-asws} have not been pained by any pain more severe than it, at all!’

فَقَالَ يَا عَلِيُّ إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ نَزَلَ مَعَهُ سَفُودٌ مِنَ النَّارِ فَنَزَعَ رُوحَهُ بِهِ فَتَصِيحُ جَهَنَّمَ فَاسْتَوَى عَلِيُّ ع جَالِسًا فَقَالَ يَا رَسُولَ اللَّهِ أَعِدْ عَلَيَّ حَدِيثَكَ فَلَقَدْ أَنْسَانِي وَجَعِي مَا قُلْتُ

O Ali^{-asws}! The Angel of death, whenever he descends to capture a soul of the Kafir, descends with a skewer of fire being with him, and Hell shrieks’. Ali^{-asws} sat up straight and said: ‘O

³⁹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 10

Rasool-Allah^{-sawww}! Repeat your^{-sawww} Hadeeth to me^{-asws}, for my^{-asws} pain has made me^{-asws} forget what you^{-sawww} had said’.

ثُمَّ قَالَ هَلْ يُصِيبُ ذَلِكَ أَحَدًا مِنْ أُمَّتِكَ قَالَ نَعَمْ حَاكِمٍ جَائِرٍ وَ آكِلٍ مَالِ الْيَتِيمِ ظَلْمًا وَ شَاهِدٍ زُورٍ.

Then he^{-asws} said: ‘Will anyone from your^{-sawww} community be hit by that?’ He^{-sawww} said: ‘Yes – a tyrannous ruler, and devourer of the wealth of an orphan unjustly, and a false testifier’.³⁹⁸

12- يَف، الطرائف أحمد بن حنبل في مسنده بإسناده إلى أم سلمة أنها قالت و الذي أخلف به إن علياً كان أقرب الناس عهداً برسول الله

(The book) ‘Al Taraaiif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to,

‘Umm Salama^{-ra} having said, ‘By the One^{-azwj} I^{-ra} am swearing by! Ali^{-asws} was closest of the people in pact with Rasool-Allah^{-sawww}’.

قَالَتْ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَ عَدَاةً بَعْدَ غَدَاةٍ يَقُولُ جَاءَ عَلِيٌّ مِرَارًا قُلْتُ فَاطِمَةُ أَطْنُهُ كَانَ بَعَثَهُ فِي حَاجَةٍ قَالَتْ فَجَاءَ بَعْدَ ذَلِكَ قَالَتْ فَطَنَنْتُ أَنْ لَهُ إِلَيْهِ حَاجَةٌ فَخَرَجْنَا مِنَ الْبَيْتِ فَفَعَدْنَا عِنْدَ الْبَابِ وَ كُنْتُ مِنْ أَدْنَاهُمْ إِلَى الْبَابِ

She^{-ra} said, ‘I^{-ra} had heard Rasool-Allah^{-sawww} saying, morning after morning: ‘Ali^{-asws} has come’, repeatedly. I^{-ra} thought Fatima^{-asws} must have sent him^{-asws} regarding a need. He^{-asws} came after that. I^{-ra} thought that there was a need for him^{-asws} to him^{-sawww}. We came out from the house and sat by the door, and I^{-ra} was the closest of them to the door.

فَأَكْبَبَ عَلَيْهِ عَلِيٌّ عَ فَجَعَلَ يُسَارُهُ وَ يُنَاجِيهِ ثُمَّ قُبِضَ رَسُولُ اللَّهِ صَ يَوْمَهُ ذَلِكَ فَكَانَ أَقْرَبَ النَّاسِ بِهِ عَهْدًا.

Ali^{-asws} devoted to him^{-sawww}, and he^{-sawww} went on holding a secret conversation with him^{-asws} and whispering to him^{-asws}. Then Rasool-Allah^{-sawww} passed away during that day of his^{-sawww}, and he^{-asws} was closest of the people of a pact with him^{-sawww}’.³⁹⁹

13- يَف، الطرائف ابن مردويه بإسناده إلى علقمة و الأسود عن عائشة قالت قال رسول الله ص و هو في بيتي لما حضرته الموت ادعوا لي حبيبي فدعوت أبا بكر فنظر إلي رسول الله ص ثم وضع رأسه و قال ادعوا لي حبيبي

(The book) ‘Al Taraaiif’ of Ibn Mardawayh, by his chain to Alqamah, and Al Aswad, from Ayesha (well-known fabricator) who said,

‘Rasool-Allah^{-sawww} said while he^{-sawww} was in my house, when the death presented to him^{-asws}: ‘Call my^{-sawww} beloved to me^{-sawww}!’ So, I called Abu Bakr. Rasool-Allah^{-sawww} looked at him, then placed down his^{-sawww} head and said: ‘Call my^{-sawww} beloved to me^{-sawww}!’

فَقُلْتُ وَ يَلُكُمُ ادْعُوا لَهُ عَلِيٌّ بَنُ أَبِي طَالِبٍ عَ فَوَ اللَّهُ مَا يُرِيدُ غَيْرَهُ فَلَمَّا رَأَاهُ فَوَجَّحَ لَهُ التَّوْبَةَ الَّتِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

I said, ‘Woe be unto you all! Call Ali^{-asws} Bin Abu Talib^{-asws} to him^{-sawww}, for by Allah^{-azwj}, he^{-sawww} does not intend anyone other than him^{-asws}!’ When he^{-sawww} saw him, removed the sheet for

³⁹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 11

³⁹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 12

him^{-asws} which had been upon him^{-saww}, then included him^{-asws} in it. He^{-saww} did not cease to hug him^{-asws} until he^{-saww} passed away, and his^{-saww} hand was upon him^{-asws}”⁴⁰⁰.

– وَ رَوَى أَيْضاً هَذَا الْحَدِيثَ جَمَاعَةٌ مِنْ عُلَمَائِهِمْ مِنْهُمْ الطَّبْرِيُّ فِي كِتَابِ الْوَلَايَةِ وَ الدَّارَقُطْنِيُّ فِي صَحِيحِهِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ مُؤَفَّقُ بْنُ أَحْمَدَ حَطِيبُ خُوَارِزْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ عَنْ عَائِشَةَ وَ رَوَى بَعْضُهُمْ فِي الْحَدِيثِ أَنَّ عُمَرَ دَخَلَ عَلَى النَّبِيِّ صَ بَعْدَ دُخُولِ أَبِي بَكْرٍ فَلَمْ يَلْتَفِتِ النَّبِيُّ صَ وَ فَعَلَ مَعَهُ مِنَ الْإِعْرَاضِ عَنْهُ كَمَا فَعَلَ مَعَ أَبِي بَكْرٍ.

And this Hadeeth has been reported as well by a group of their scholars, from them being Al Tabari in the book ‘Al Walayah’, and Al Daraqtuny in his (book) ‘Saheeh’, and Al Sam’any in (the book) ‘Al Fazaail’, and Muwaffaq Bin Ahmad, speaker of Khuwarizm, from Abdullah Bin Abbas, and from Abu Saeed Al Khudri, and from Abdullah Bin Al Haris, and from Ayesha (well-known fabricator), and it is reported by some of them in the Hadeeth,

‘Umar entered to see the Prophet^{-saww} after the entry of Abu Bakr, but the Prophet^{-saww} did not turn to him^{-saww}, and he^{-saww} did with him, from the turning away from him, like what he^{-saww} had done with Abu Bakr”⁴⁰¹.

14- يف، الطرائف رَوَى أَحْطَبُ خُوَارِزْمٍ عَنِ الْمَهْدَبِ عَنْ نَصْرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الْمُعْرِي عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ النَّبَسَائُورِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبُعْدَادِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدِ الرَّازِيِّ عَنِ الْعَلَاءِ بْنِ الْحُسَيْنِ الْهَمْدَانِيِّ عَنْ أَبِي حَنْفِئَةَ لُوطِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَ وَ سِئِلَ بِأَيِّ لُغَةٍ حَاطَبَكَ رَبُّكَ لَيْلَةَ الْمِعْرَاجِ

(The book) ‘Al Taraaif’ – It is reported by Akhtab Khuwarizm, from Al Muhaddab, from Nasr Bin Muhammad Bin Ali Al Muqry, from his father, from Abdul Rahman Bin Muhammad Al Neyshapuri, from Muhammad Bin Abdullah Al Baghdadi, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Humejd Al Razy, from Al Ghala’a Bin Al-Husayn Al Hamdany, from Abu Mikhnaf Lut Bin Yahya, from Abdullah Bin Umar who said,

‘I heard Rasool-Allah^{-saww}, and he^{-saww} had been asked, ‘In which tone did your^{-saww} Lord^{-azwj} Address you^{-saww} on the night of the ascension?’

قَالَ حَاطَبُنِي بِلُغَةٍ عَلَيَّ مِنْ أَبِي طَالِبٍ عَ فَأَلْهَمَنِي أَنْ قُلْتُ يَا رَبِّ أَنْتَ حَاطَبْتَنِي أَمْ عَلِيٌّ

He^{-saww} said: ‘He^{-azwj} Addressed me^{-saww} in the tone of Ali^{-asws} Bin Abu Talib^{-asws}. He^{-azwj} Inspired me^{-saww} to say: ‘O Lord^{-azwj}! Is it You^{-azwj} who is Addressing me^{-saww} or Ali^{-asws}?’

قَالَ يَا أَحْمَدُ أَنَا شَيْءٌ لَا كَأَلْشَيْءٍ لَا أَقَاسُ بِالنَّاسِ وَ لَا أُوصَفُ بِالشَّبَهَاتِ بِالأَشْيَاءِ خَلَقْتُكَ مِنْ نُورِي وَ خَلَقْتُ عَلِيًّا مِنْ نُورِكَ فَاطَّلَعْتُ عَلَى سَرَائِرِ قَلْبِكَ فَلَمْ أَجِدْ إِلَى قَلْبِكَ أَحَبَّ إِلَيْكَ مِنْ عَلِيٍّ مِنْ أَبِي طَالِبٍ فَحَاطَبْتُكَ بِلِسَانِهِ كَيْمَا تَطْمَعُنَ قَلْبَكَ.

He^{-azwj} Said: “O Ahmad^{-saww}! I^{-azwj} am a thing not like the things. I^{-azwj} can neither be compared with the people nor can I^{-azwj} be described with the resemblances with the things. I^{-azwj} Created you^{-saww} from My^{-azwj} Noor and Created Ali^{-asws} from your^{-saww} Noor. I^{-azwj} Noticed upon the secrets of your^{-saww} heart and did not Find anyone more beloved to your^{-saww} heart than Ali^{-asws} Bin Abu Talib^{-asws}, therefore I^{-azwj} Addressed you by his^{-asws} tongue for contentment of your^{-saww} heart!”⁴⁰²

⁴⁰⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 13 a

⁴⁰¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 13 b

⁴⁰² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 14

15- يف، الطرائف ابن المغازلي في مناقبه بإسناده إلى عائشة أنها سُئِلَتْ مَنْ كَانَ أَحَبَّ النَّاسِ إِلَى رَسُولِ اللَّهِ ص قَالَتْ فَاطِمَةُ ع فُقُلْتُ إِنَّمَا سَأَلْتُكَ عَنِ الرِّجَالِ قَالَتْ زَوْجُهَا وَ مَا يَمْنَعُهُ وَ اللَّهُ إِنْ كَانَ عَلَيَّ صَوَاماً قَوَاماً وَ لَقَدْ سَأَلْتُ نَفْسَ رَسُولِ اللَّهِ ص فِي يَدِهِ فَرَدَّهَا إِلَى فِيهِ.

(The book) 'Al Taraaif' – Al Maghazily in his (book) 'Manaqib', by his chain to Ayesha (well-known fabricator),

'I asked, 'Who was most beloved of the people to Rasool-Allah^{-saww}?' She (Ayesha) said, 'Fatima^{-asws}'. I said, 'But rather I asked you about the men'. She said, 'Her^{-asws} husband^{-asws}, and what prevented him^{-saww}? By Allah^{-azwj}! Ali^{-asws} was a Fasting one, a standing (one praying Salat at night), and the breath of Rasool-Allah^{-saww} had flowed in his^{-asws} hand, and he^{-asws} rubbed it to his^{-saww} face".⁴⁰³

وَ رُوِيَ أَيْضاً بَعْدَهُ طُرُقٌ مِنْهَا عَنْ أَبِي السَّائِبِ بْنِ يَزِيدَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَى مُجَرَّدِي أَوْ عَوْرَتِي إِلَّا عَلَيَّ.

And it is reported as well by a way from these, from Abu Al Sa'ib Bin Yazeed who said,

'Rasool-Allah^{-saww} said: 'It is not Permissible for a Muslim that he sees my^{-saww} bareness or my^{-saww} private parts except Ali^{-asws}'.⁴⁰⁴

16- يف، الطرائف أحمد بن حنبل في مسنده بإسناده إلى ابن سعيد الخدري قال قال رسول الله ص لقد أُعْطِيتُ فِي عَلَيِّ خَمْسَ خِصَالٍ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا ثُمَّ ذَكَرَ ثَلَاثَةً وَ قَالَ وَ أَمَّا الرَّابِعَةُ فَسَائِرُ عَوْرَتِي وَ مُسَلِّمِي إِلَى رَبِّي.

(The book) 'Al-Taraaif' – Ahmad Bin Hanbal in his (book) 'Musnad', by his chain to Ibn Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} have been Given five qualities regarding Ali^{-asws} which are more beloved to me^{-saww} than the world and whatever is in it'. Then he^{-saww} mentioned three, and said: 'And as for the fourth, he^{-asws} shall conceal my^{-saww} private parts and submit me^{-saww} to my^{-saww} Lord^{-azwj}'.⁴⁰⁵

17- الأربسي في مشاريق الأنوار من كتاب المقامات عن عائشة قالت كان رسول الله ص في بيتي إذ طرقت الباب فقالت قومي فافتح الباب لأبيك يا عائشة ففتمت و فتحت له فجاء و سلم و جلس فرد السلام و لم يتحرك له

Al Bursy in (the book) 'Mashariq Al Anwaar', from the book 'Al Maqamaat', from Ayesha (well-known fabricator) who said,

'Rasool-Allah^{-saww} was in my house when the door was knocked upon. He^{-saww} said: 'Arise and open the door for your father, O Ayesha!' I stood up and opened it for him. He came and greeted and sat down. He^{-saww} responded the greeting and did not move for him.

ثُمَّ طَرَقَ الْبَابَ فَقَالَ قَوْمِي فَافْتَحِي الْبَابَ لِعُمَرَ ففتمت و فتحت له و ظننت أنه أفضل من أبي فجاء فسلم و جلس فرد عليه و لم يتحرك له

⁴⁰³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 15 a

⁴⁰⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 15 b

⁴⁰⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 16

Then the door was knocked upon (again). He^{-saww} said: 'Arise and open the door for Umar!' I stood up and opened it for him, and I thought that he was superior to my father. He came, greeted, and sat down. He^{-saww} responded to him and did not move for him.

فَجَلَسَ قَلِيلًا وَ طَرَقَ الْبَابَ فَقَالَ قُومِي فَأَفْتَحِي الْبَابَ لِعُثْمَانَ فَعُثِمْتُ وَ فَتَحْتُ فَسَلَّمَ فَرَدَّ عَلَيْهِ وَ لَمْ يَتَحَرَّكَ لَهُ وَ جَلَسَ

He sat for a while, and the door was knocked upon (again). He^{-saww} said: 'Arise and open the door for Usman!' I stood up and opened. He greeted, and he^{-saww} responded (the greeting) to him and did not move for him, and he sat down.

ثُمَّ طَرَقَ الْبَابَ فَوَثَبَ النَّبِيُّ ص وَ فَتَحَ الْبَابَ فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَدَخَلَ وَ أَحَدَ بِيَدِهِ وَ أَجْلَسَهُ وَ نَاجَاهُ طَوِيلًا ثُمَّ خَرَجَ وَ تَبِعَهُ إِلَى الْبَابِ

Then the door was knocked upon (again). The Prophet^{-saww} leapt up and opened the door, and there was Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} entered, and he^{-saww} grabbed his^{-asws} hand and seated him^{-asws} and whispered to him^{-asws} for a long time. Then he^{-asws} went out, and he^{-saww} followed him^{-asws} to the door.

فَلَمَّا خَرَجَ قُلْتُ يَا رَسُولَ اللَّهِ دَخَلَ أَبِي فَمَا قُضِيَ لَهُ ثُمَّ جَاءَ عُمَرُ وَ عُثْمَانُ فَلَمْ تُؤَوِّرْهُمَا وَ لَمْ تَقُمْ لَهُمَا ثُمَّ جَاءَ عَلِيٌّ فَوَثَبَتْ إِلَيْهِ فَأَيْمًا وَ فَتَحْتُ لَهُ الْبَابَ أَنْتَ

When he^{-asws} was gone, I said, 'O Rasool-Allah^{-saww}! My father entered, but you^{-saww} did not stand for him, then Umar came, and Usman, but you^{-saww} did not honour them and did not stand for them. Then Ali^{-asws} came, so you^{-saww} leapt up to him^{-asws} standing and opened the door for him^{-asws}, yourself^{-saww}'.

فَقَالَ يَا عَائِشَةُ لَمَّا جَاءَ أَبُوكَ كَانَ جِبْرَائِيلُ بِالْبَابِ وَ هَمَمْتُ أَنْ أَقُومَ فَمَنَعَنِي وَ لَمَّا جَاءَ عَلِيٌّ ع وَ ثَبَّتَ الْمَلَائِكَةُ مَخْتَصِمِينَ فِي فَتْحِ الْبَابِ لَهُ فَعُثِمْتُ فَأَصْلَحْتُ بَيْنَهُمْ وَ فَتَحْتُ الْبَابَ لَهُ وَ أَجْلَسْتُهُ وَ قَرَّبْتُهُ عَنِ أَمْرِ اللَّهِ

He^{-saww} said: 'O Ayesha! When your father came, Jibraeel^{-as} was at the door, and I^{-saww} thought of standing, but he^{-as} prevented me^{-saww}. And when Ali^{-asws} came, the Angels leapt competing in opening the door for him^{-asws}, so I^{-saww} stood up and reconciled between them, and I^{-saww} opened the door for him^{-asws}, and seated him^{-asws}, and drew him^{-asws} closer due to the Command of Allah^{-azwj}'.

فحدثني [فحدثني] عني هذا الحديث و اعلمي أن من أحياه الله متبعاً لسننني عاملاً بكتاب الله مؤالياً لعلي حتى يتوفاه الله لقي الله و لا حساب عليه و كان في الفردوس الأعلى مع النبيين و الصديقين.

Narrate this Hadeeth from me^{-saww} and know that the one whom Allah^{-azwj} Causes to live obedient to my^{-saww} Sunnah, working by the Book of Allah^{-azwj}, friendly to Ali^{-asws} until Allah^{-azwj} Causes him to die would meet Allah^{-azwj} and there will be no Reckoning upon him, and he would be in the high Al-Firdows along with the Prophets^{-as} and the truthful".⁴⁰⁶ (Hadith from non-Shia source)

⁴⁰⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 17

18- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، قَالَ أَبَانُ قَالَ سُلَيْمٌ سَأَلْتُ الْمِقْدَادَ عَنْ عَلِيٍّ ع قَالَ كُنَّا نَسَافِرُ مَعَ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يَأْمُرَ نِسَاءَهُ بِالْحِجَابِ وَ هُوَ يَخْدُمُ رَسُولَ اللَّهِ ص لَيْسَ لَهُ خَادِمٌ غَيْرُهُ وَ كَانَ لِرَسُولِ اللَّهِ ص مَعَهُ عَائِشَةُ فَكَانَ رَسُولُ اللَّهِ ص يَنَامُ بَيْنَ عَلِيٍّ وَ عَائِشَةَ لَيْسَ عَلَيْهِمْ لِحَافٌ غَيْرُهُ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, 'Abas said, 'Suleym said,

'Al-Miqdad^{-ra} was asked about Ali^{-asws}. He^{-ra} said, 'We were travelling with Rasool-Allah^{-saww} before he^{-saww} had ordered his^{-saww} wives with the veiling, and he^{-ra} used to serve Rasool-Allah^{-saww}. There wasn't any servant for him^{-saww} apart from him^{-ra}. And there was a quilt for Rasool-Allah^{-saww}, there wasn't any quilt for him^{-saww} apart from it, and Ayesha was with him^{-saww}, so Rasool-Allah^{-saww} would sleep between Ali^{-asws} and Ayesha, there not being any quilt upon them other than it.

فَإِذَا قَامَ رَسُولُ اللَّهِ مِنَ اللَّيْلِ يُصَلِّي حَطَّ بِيَدِهِ اللَّحَافَ مِنْ وَسْطِهِ بَيْنَهُ وَ بَيْنَ عَائِشَةَ حَتَّى يَمَسَّ اللَّحَافُ الْفِرَاشَ الَّذِي تَحْتَهُمْ وَ يَقُومُ رَسُولُ اللَّهِ فَيُصَلِّي

When Rasool-Allah^{-saww} stood up at night to pray Salat, he^{-saww} moved away the quilt by his^{-saww} hand from his^{-saww} middle, between him^{-saww} and Ayesha, until the quilt touched the bed which was beneath them, and Rasool-Allah^{-saww} stood up and prayed Salat.

فَأَخَذَتْ عَلِيًّا ع الْحُمَّى فَأَسْهَرَتْهُ فَسَهَرَ رَسُولُ اللَّهِ ص بِسَهْرِهِ فَبَاتَ لَيْلَهُ مَرَّةً يُصَلِّي وَ مَرَّةً يَأْتِي عَلِيًّا ع يُسَلِّيهِ وَ يُنْظَرُ إِلَيْهِ حَتَّى أَصْبَحَ فَلَمَّا صَلَّى بِأَصْحَابِهِ الْعِدَّةَ قَالَ اللَّهُمَّ اشْفِ عَلِيًّا وَ عَافِهِ فَإِنَّهُ قَدْ أَسْهَرَنِي مِمَّا بِهِ مِنْ الْوَجَعِ

The fever seized Ali^{-asws} and kept him^{-asws} awake, so Rasool-Allah^{-saww} stayed away to his^{-asws} staying awake. So, he^{-saww} spent his^{-saww} night, praying Salat at time and coming to Ali^{-asws} at times, asking him^{-asws} and looking at him^{-asws}, until morning. When he^{-saww} had prayed the morning (Salat) with his^{-saww} companions, he^{-saww} said: 'O Allah^{-azwj}! Heal Ali^{-asws} and Grant him^{-asws} well-being, for it has kept me^{-saww} awake from the pain what is with him^{-asws}'.

فَقَوِي فَمَا نَشِطَ مِنْ عِقَالٍ مَا بِهِ مِنْ عِلَّةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ أَبَشِّرْ يَا أَحْيَى قَالَ ذَلِكَ وَ أَصْحَابُهُ حَوْلَهُ يَسْمَعُونَ فَقَالَ عَلِيٌّ ع بَشَّرَكَ اللَّهُ بِخَيْرٍ يَا رَسُولَ اللَّهِ وَ جَعَلَنِي فِدَاكَ

He^{-asws} became well as if freed from being tied by the ropes of the illness what was with him^{-asws}. Then Rasool-Allah^{-saww} said: 'Receive glad tidings, O my^{-saww} brother^{-asws}!' He^{-saww} said that and his^{-saww} companions were around him^{-saww}, listening. Ali^{-asws} said: 'May Allah^{-azwj} Give you^{-saww} glad tidings with goodness, O Rasool-Allah^{-saww} and Make me^{-asws} to be sacrificed for you^{-saww}'.

قَالَ إِنِّي لَمْ أَسْأَلِ اللَّهَ اللَّيْلَةَ شَيْئاً إِلَّا أَعْطَانِيهِ وَ لَمْ أَسْأَلْ لِنَفْسِي شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُؤَاحِي بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَلِيًّا كُلِّ مُؤْمِنٍ بَعْدِي فَفَعَلَ

He^{-saww} said: 'I^{-saww} did not ask Allah^{-azwj} for anything tonight except He^{-azwj} Granted it, and I^{-saww} did not ask anything for myself^{-saww} except I^{-saww} asked for you^{-asws}, similarly. I^{-saww} supplicated to Allah^{-azwj} to Establish brotherhood between me^{-saww} and you^{-asws}, so He^{-azwj} Did. And I^{-saww} asked Him^{-azwj} to Make you^{-asws} a guardian of every Momin after me^{-saww}, so He^{-azwj} Did.

وَ سَأَلْتُهُ إِذَا أَلْبَسَنِي ثُوبَ النَّبِيِّ وَ الرِّسَالَةَ أَنْ يُلْبَسَكَ ثُوبَ الْوَصِيَّةِ وَ الشَّجَاعَةِ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَصِيِّي وَ وَارِثِي وَ خَارِجَ عِلْمِي فَفَعَلَ

And I^{-saww} asked Him^{-azwj} to Clothe me^{-saww} with the cloth of Prophet-hood and the Message and to Clothe you^{-asws} the cloth of successor-ship and the bravery, so He^{-azwj} Did. And I^{-saww} asked Him^{-azwj} to Make you^{-asws} my^{-saww} successor^{-asws}, and my^{-saww} inheritor, and treasurer of my^{-saww} knowledge, so He^{-azwj} Did.

وَ سَأَلْتُهُ أَقْسِمُ بِاللَّهِ أَنْ يَجْعَلَكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنْ يَشُدَّ بِكَ أَرْزِي وَ يُشْرِكَكَ فِي أَمْرِي فَفَعَلَ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَرَضِيْتُ وَ سَأَلْتُهُ أَنْ يُزَوِّجَكَ ابْنَتِي وَ يَجْعَلَكَ أَبَا وُلْدِي فَفَعَلَ

And I^{-saww} asked Him^{-azwj}, I^{-saww} swear by Allah^{-azwj}, to Make you^{-asws} to be from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, and to Strengthen my^{-saww} back with you^{-asws}, and Participate you^{-saww} in my^{-saww} command, so He^{-azwj} Did, except there will be no Prophet^{-saww} after me^{-saww}, and I^{-saww} was pleased. And I^{-saww} asked Him^{-azwj} to Get you^{-asws} to be married to my^{-saww} daughter^{-asws} and Make you^{-asws} to be the father^{-asws} of my^{-saww} (grand) sons^{-asws}, so He^{-azwj} Did!

فَقَالَ رَجُلٌ لِصَاحِبِهِ أَرَأَيْتَ مَا سَأَلَ فَوَ اللَّهُ لَوْ سَأَلَ رَبَّهُ أَنْ يُنْزَلَ عَلَيْهِ مَلَكًا يُعِينُهُ عَلَى عَدُوِّهِ أَوْ يَفْتَحَ لَهُ كَنْزًا يُنْفِقُهُ هُوَ وَ أَصْحَابُهُ فَإِنَّ بِهِ حَاجَةً كَانَ خَيْرًا لَهُ بِمَا سَأَلَ وَ قَالَ الْآخَرُ وَ اللَّهُ لَصَاحِبٌ مِنْ تَمَرٍ خَيْرٌ بِمَا سَأَلَ.

And man said to his companion, ‘Can’t you see what he^{-saww} has asked for? By Allah^{-azwj}! Had he^{-saww} asked his^{-saww} Lord^{-azwj} to Send down an Angel unto him^{-saww} to assist him^{-saww} against his^{-saww} enemies, or Open up for him^{-saww} the treasures, to benefit him^{-saww} and his^{-saww} companions, for there is a need for it, it would have been better for him^{-saww} than what he^{-saww} has asked’. And the other one said, ‘By Allah^{-azwj}! A Sa’a of dates is better than what he^{-saww} has asked for!’⁴⁰⁷

19- ع، علل الشرائع أبو الحسن محمد بن يحيى العلوي عن جدّه يحيى بن الحسن عن عبد الله بن عبيد الله الطلحي عن أبيه عن ابن هانئ مولى بني مخزوم عن محمد بن إسحاق قال حدثني ابن أبي نجيح عن مجاهد بن جبر أبي الحجاج قال: كان من نعم الله عزّ وجلّ على عليّ بن أبي طالب ع ما صنع الله له و أَرَادَ بِهِ مِنَ الْخَيْرِ

(The book) ‘Al Ilal Al Sharaie’ – Abu Al Hassan Muhammad Bin Yahya Al Alawy, from his grandfather Yahya Bin Al Hassan, from Abdullah Bin Ubeydullah Al Talhy, from his father, from Ibn Haby a slave of the clan of Makhzum, from Muhammad Bin Is’haq who said, ‘It is narrated to me by Ibn Najie, from Mujahid Bin Kabr Abu Al Hajjaj who said,

‘It was from the Favours of Allah^{-azwj} Mighty and Majestic upon Ali^{-asws} Bin Abu Talib^{-asws}, what Allah^{-azwj} had Done for him^{-asws} and the goodness He^{-azwj} Wanted with him^{-asws}.

أَنَّ فُرْشًا أَصَابَتْهُمْ أَزْمَةٌ شَدِيدَةٌ وَ كَانَ أَبُو طَالِبٍ فِي عِيَالٍ كَثِيرٍ فَقَالَ رَسُولُ اللَّهِ ص لِعَبِيهِ الْعَبَّاسِ وَ كَانَ مِنْ أَيْسَرِ بَنِي هَاشِمٍ يَا أَبَا الْفَضْلِ إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ وَ قَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأَزْمَةِ فَأَنْطَلِقْ بِنَا إِلَيْهِ فَتُخَفِّفْ عَنْهُ عِيَالَهُ أَخَذَ مِنْ بَيْتِهِ رَجُلًا وَ تَأْخُذُ رَجُلًا فَتُكْفُلُهُمَا عَنْهُ

Qureysh had been afflicted by severe drought, and Abu Talib^{-asws} was with many dependants. Rasool-Allah^{-saww} said to his^{-saww} uncle Al-Abbas, and he was from the affluent ones of the Clan of Hashim^{-as}: ‘O Abu Al-Fazl! Your brother^{-as} Abu Talib^{-asws} has many dependants, and the

⁴⁰⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 18

people are afflicted with what you can see, from this drought. Come with us to him^{as}, we can lighten his^{as} dependants from him^{as}. I^{saww} shall take a man from his^{as} sons and you take a man, and we shall both suffice them from him^{as}'.

فَقَالَ الْعَبَّاسُ فَمَنْ فَاذْطَلَعَا حَتَّى أَتَيَا أَبَا طَالِبٍ فَقَالَا إِنَّا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ عِيَالَكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ مِنْ هَذِهِ الْأَزْمَةِ فَقَالَ لَهُمَا أَبُو طَالِبٍ إِذَا تَرَكْتُمَا لِي عَقِيلاً فَاصْنَعَا مَا شِئْتُمَا

Al-Abbas said, 'Arise!' They both went until they came to Abu Talib^{asws} and said, 'We want to lighten your^{as} dependants from you^{saww} until it is removed from the people what (predicament) they are in, from this drought'. Abu Talib^{asws} said to them: 'When you leave Aqeel to be for me^{as}, you can do whatever you so desire to'.

فَأَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا ع وَ أَخَذَ الْعَبَّاسُ جَعْفَرًا فَلَمْ يَزَلْ عَلِيٌّ ع مَعَ رَسُولِ اللَّهِ ص حَتَّى بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا قَامَنَ بِهِ وَ اتَّبَعَهُ وَ صَدَّقَهُ وَ لَمْ يَزَلْ جَعْفَرٌ مَعَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَ اسْتَعْنَى عَنْهُ.

Rasool-Allah^{saww} took Ali^{asws} and Al-Abbas took Ja'far^{as}. So, Ali^{asws} did not cease to be with Rasool-Allah^{saww} until Allah^{azwj} Mighty and Majestic as a Prophet^{saww}, and he^{asws} believed in him^{saww}, and followed him^{saww}, and ratified him^{saww}; and Ja'far^{as} did not cease to be with Al-Abbas until he^{as} became a Muslim and was needless from him^{as}".⁴⁰⁸

20- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبي العياشي عن أبيه عن القاسم بن محمد عن محمد بن إسماعيل عن علي بن صالح عن سفيان بن يحيى عن عبد المؤمن الأنصاري عن أبيه عن أنس بن مالك قال: سألتُه من كان أثر الناس عند رسول الله ص فيما رأيت

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayah, from Abu Al Ayyashi, from his father, from Al Qasim Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Salih, from Sufyan Baya'a Al Hareer, from Abdul Momin Al Ansari, from his father, from Anas Bin Malik (well-known fabricator), said,

'I asked him, 'Who was the most impactful of the people in the presence of Rasool-Allah^{saww} among what you have seen?'

قَالَ مَا رَأَيْتُ أَحَدًا مِمَّنْ لِي عَلِيٌّ بِنِ أَبِي طَالِبٍ ع إِذْ كَانَ يُبْعَثُ فِي جَوْفِ اللَّيْلِ فَيَسْتَحْلِي بِهِ حَتَّى يُصْبِحَ هَذَا كَانَ لَهُ عِنْدَهُ حَتَّى فَارِقَ الدُّنْيَا

He said, 'I have not seen anyone being at the status of Ali^{asws} Bin Abu Talib^{asws}. Even when he^{saww} had sent for him^{asws} in the middle of the night, he^{saww} would isolate with him^{asws} until morning. That is how it used to be for him^{asws} with him^{saww} until he^{saww} separated from the world'.

قَالَ وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ يَا أَنَسُ تُحِبُّ عَلِيًّا قُلْتُ يَا رَسُولَ اللَّهِ وَ اللَّهُ إِنِّي لِأُحِبُّهُ لِحُبِّكَ إِيَّاهُ

He said, 'And I had heard Rasool-Allah^{saww} and he^{saww} was saying: 'O Anas! Do you love Ali^{asws}? I said, 'O Rasool-Allah^{saww}! By Allah^{azwj}, I love him^{asws} due to your^{saww} love for him^{asws}'.

فَقَالَ أَمَا إِنَّكَ إِذْ أَحْبَبْتَهُ أَحْبَبْتَكَ اللَّهُ وَ إِذْ أَبْغَضْتَهُ أَبْغَضْتَكَ اللَّهُ وَ إِذْ أَبْغَضَكَ اللَّهُ أَوْلَجَكَ فِي النَّارِ.

⁴⁰⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 67 H 19

He^{-saww} said: 'As for you, if you were to love him^{-asws}, Allah^{-azwj} would Love you, and if you were to hate him^{-asws}, Allah^{-azwj} would Hate you, and if Allah^{-azwj} Hates you, He^{-azwj} will Enter you into the Fire'.⁴⁰⁹

21- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن يحيى بن علي السدوسي عن محمد بن عبد الجبار عتبه عن حماد بن عيسى عن عمر بن أدينة عن أبيان و معاوية بن ريان جميعاً عن شهر بن حوشب عن أبي أمامة الباهلي قال: كنا ذات يوم عند رسول الله جلوساً فأثنى عليّ ع فدخل المسجد و قد وافق من رسول الله ص قياماً فلما رأى علياً ع جلس ثم أقبل عليه فقال يا أبا الحسن إنك أتيت و وافق مني قياماً فجلست لك أ فلا أخبرك ببعض ما فضلك الله به

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Yahya Bin Ali Al Sadousy, from Muhammad Bin Abdul Jabbar, his uncle, from Hammad Bin Isa, from Umar Bin Uzeyna, from Aban, and Muawiya Bin Rabban, altogether from Shahr Bin Howshab, from Abu Umama Al Bahily who said,

'One day we were seated in the presence of Rasool-Allah^{-saww}, and Ali^{-asws} came. He^{-asws} entered the Masjid, and he^{-asws} had harmonised standing from Rasool-Allah^{-saww}. When he^{-saww} saw Ali^{-asws}, he^{-saww} sat back down, then faced towards him^{-asws}. He^{-saww} said: 'O Abu Al-Hassan^{-asws}! You^{-asws} came and harmonised the standing from me^{-saww}, so I^{-saww} sat back down for you^{-asws}. Should I^{-saww} not inform you^{-asws} with part of what Allah^{-azwj} had merited you^{-asws} with?

أخبرك أبي حنمته النبي و حنمته يا علي الوصيين و حق على الله أن لا يوقف موسى بن عمران ع مؤقناً إلا وقف معه وصيه يوشع بن نون و إلي أفن و توفف و أسأل و تسأل فأعدي يا ابن أبي طالب جواباً فيما أنت متي تزول أينما زلت

I^{-saww} inform you^{-asws} that I^{-saww} ended the (line of) Prophets^{-as}, and you^{-asws}, O Ali^{-asws}, ended the (line of) successors^{-as}, and there is a right upon Allah^{-azwj} that He^{-azwj} does not Make Musa^{-as} Bin Imran^{-as} to stand in a place except He^{-azwj} Makes his^{-as} successor^{-as} Yoshua^{-as} Bin Noun^{-as} to stand with him^{-as}, and I^{-saww} stand and you^{-asws} stand, and I^{-asws} will be Questioned and you^{-asws} will be Questioned, so prepare an answer, O son^{-asws} of Abu Talib^{-asws}, for rather you^{-asws} are from me^{-saww}. You^{-asws} move wherever I^{-saww} move'.

قال علي ع يا نبي الله فما ذا الذي نبئني لي لأهتدي بحدائك لي

Ali^{-asws} said: 'O Prophet^{-saww} of Allah^{-azwj}! So, what is that which you^{-saww} are explaining for me^{-asws} to be guided by your^{-saww} guidance for me^{-asws}?'

فقال يا علي من يهد الله فلا مضل له و من يضل الله فلا هادي له و إنه عز و جل هاديك و معلّمك و حق لك أن تعي لقد أخذ الله ميثاقى و ميثاقك و ميثاق شيعتك و أهل مودتك إلى يوم القيامة فهم شيعتي و ذوو مودتي و هم ذوو الألباب

He^{-saww} said: 'O Ali^{-asws}! One whom Allah^{-azwj} Guides, so there is no strayer for him, and one who Allah^{-azwj} Lets to stray, there is no guide for him, and surely the Mighty and Majestic has Guided you^{-asws} and Taught you^{-asws}, and there is a right for you^{-asws} that you^{-asws} retain. Allah^{-azwj} has Taken my^{-saww} Covenant and your^{-asws} Covenant and Covenant of your^{-asws} Shias and

⁴⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 20

people having your^{-asws} cordiality, up to the Day of Qiyamah. Thus, they are my^{-saww} Shias and with having my^{-saww} cordiality, and they are the ones with the understanding.

يَا عَلِيُّ حَقُّ عَلَى اللَّهِ أَنْ يُنَزِّلَهُمْ فِي جَنَّاتِهِ وَ يُسْكِنَهُمْ مَسَاكِينَ الْمُلُوكِ وَ حَقُّ لَهُمْ أَنْ يَطِيبُوا.

O Ali^{-asws}! There is a right upon Allah^{-azwj} that He^{-azwj} Lodges them in His^{-azwj} Gardens, and Settles them in dwellings of the kings, and there is a right for them that they be good”.⁴¹⁰

22- ك، إكمال الدين أبي عن سعد بن ابن عيسى عن علي بن الحكم عن سيف بن عميرة عن داود بن يزيد عن أبي عبد الله ع قال: كان علي مع رسول الله ص في غيبته لم يعلم بها أحد.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} was with Rasool-Allah^{-azwj} during his^{-saww} absence, not letting anyone know of it".⁴¹¹

23- ضا، فقه الرضا عليه السلام نروي أن أمير المؤمنين ع كان يقول لرسول الله ص إذا عطس رفع الله ذكرك و قد فعل و كان النبي ص يقول لأمير المؤمنين ع إذا عطس أعلی الله كعبك و قد فعل.

(The book) 'Fiqh Al-Reza^{-asws}' – We are reported that Amir Al-Momineen^{-asws} said to Rasool-Allah^{-saww} when he^{-saww} sneezed, 'May Allah^{-azwj} Raise your^{-saww} mention!' And He^{-azwj} had Done so, and the Prophet^{-saww} said to Amir Al-Momineen^{-asws} when he^{-asws} sneezed: 'May Allah^{-azwj} Exalt your^{-asws} dignity, and He^{-azwj} had Done so".⁴¹²

24- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص الحنعمي عن علي بن محمد بن مروان عن أحمد بن مفضل عن صالح بن أبي الأسود عن أخيه أسنده له عبد الله بن الحسن بن الحسن قال: كان الوحي ينزل على رسول الله ص ليلاً فلا يصبح حتى يعلمه علياً ع و ينزل الوحي نهاراً فلا يمسي حتى يعلمه علياً ع.

(The book) 'Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al-Husayn Bin Hafsa Al Khas'amy, from Ali Bin Muhammad Bin Marwan, from Ahmad Bin Mufazzal, from Salih Bin Abu Al Aswad, from brother, attributed to him by Abdullah Bin Al Hassan Bin Al Hassan who said,

'The Revelation descended unto Rasool-Allah^{-saww} at night, so he^{-saww} would not wait for the morning until he^{-saww} let Ali^{-asws} know, and the Revelation descended at daytime, and he^{-saww} did not wait for the evening until he^{-saww} let Ali^{-asws} know".⁴¹³

25- قب، المناقب لابن شهر آشوب زائد بن علي ع في قوله تعالى و أولوا الأرحام بعضهم أولى ببعض قال ذلك علي بن أبي طالب ع كان مهاجراً ذا رحمة.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

⁴¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 21

⁴¹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 22

⁴¹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 23

⁴¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 24

'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) regarding Words of the Exalted: **and the possessors of the relationships, some of them are closer than the others [8:75]**, He said, 'That is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} was an emigrant with relationship (kinship from Rasool-Allah^{-saww})'.⁴¹⁴

تَفْسِيرُ جَابِرِ بْنِ يَزِيدَ عَنِ الْإِمَامِ أَتَيْتَ اللَّهَ تَعَالَى بِحَدِيثِهِ وَوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ لِأَنَّ عَلِيًّا كَانَ أَوْلَى بِرَسُولِ اللَّهِ ص مِنْ غَيْرِهِ لِأَنَّهُ كَانَ أَخُوهُ [أَحَاهُ] فِي الدُّنْيَا وَ الْآخِرَةِ لِأَنَّهُ حَارَ مِيرَاثَهُ وَ سِلَاحَهُ وَ مَتَاعَهُ وَ بَعْلَتَهُ الشَّهْبَاءَ وَ جَمِيعَ مَا تَرَكَ

Tafseer Jabir Bin Yazeed,

From the Imam^{-asws}: 'Allah^{-azwj} has Proven the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} with this Verse (8:75), because Ali^{-asws} was foremost with Rasool-Allah^{-saww} than others, because he^{-asws} was his^{-saww} brother^{-asws} in the world and the Hereafter, because he^{-asws} took possession of his^{-saww} inheritance, and his^{-saww} weapons, and his^{-saww} chattels, and his^{-saww} mule Al-Shahba'a, and entirety of what he^{-saww} had left behind.

وَ وَرِثَ كِتَابَهُ مِنْ بَعْدِهِ قَالَ اللَّهُ تَعَالَى ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا وَ هُوَ الْقُرْآنُ كُلُّهُ نَزَلَ عَلَى رَسُولِ اللَّهِ ص وَ كَانَ يُعَلِّمُ النَّاسَ مِنْ بَعْدِ النَّبِيِّ وَ لَمْ يُعَلِّمَهُ أَحَدٌ وَ كَانَ يُسْأَلُ وَ لَا يَسْأَلُ أَحَدًا عَنْ شَيْءٍ مِنْ دِينِ اللَّهِ

And he^{-asws} inherited his^{-saww} Book from after him^{-saww}. Allah^{-azwj} the Exalted Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**, and it is the Quran, all of it having been Revealed unto Rasool-Allah^{-saww}, and he^{-asws} taught the people from after the Prophet^{-saww} and no one taught him^{-asws}, and he^{-asws} was asked and he^{-asws} did not ask anyone about anything from the religion of Allah^{-azwj}.

وَ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وُلْدِ إِسْمَاعِيلَ وَ اصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَ اصْطَفَى هَاشِمًا مِنْ قُرَيْشٍ وَ لَمْ يَكُنْ لِلْمَشَايخِ فِي الَّذِي هُوَ صَفْوَةُ الصَّفْوَةِ نَصِيبٌ ثُمَّ إِنَّهُ هَاشِمِيٌّ مِنْ هَاشِمِيِّينَ وَ لَمْ يَكُنْ فِي زَمَانِهِ غَيْرُهُ وَ غَيْرُ أَحْوَيْهِ وَ غَيْرُ ابْنَيْهِ أَبُوهُ أَبُو طَالِبٍ بِنُ عَبْدِ الْمُطَّلِبِ بِنِ هَاشِمٍ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ.

And Allah^{-azwj} Chose the (tribe of) Kinanah from the children of Ismail^{-as}, and Chose Qureysh from the Kinanah, and Chose Hashim^{-as} from Qureysh, and there did not happen to be for the elders among the ones who were elites, the elite. Then he^{-asws} is a Hashemite from two Hashemites, and there did not happen to be anyone else during his^{-asws} time apart from him^{-asws} and his^{-asws} brothers, and apart from sons of his^{-asws} father^{-as} Abu Talib Bin Abdul Muttalib Bin Hashim^{-as}, his^{-asws} mother^{-as} Fatima Bint Asad Bin Hashim^{-as}.

وَ فِي حَدِيثٍ أَنَّهُ اخْتَلَفَ [اِخْتَلَطَتْ] أُمُّهُ بِرَسُولِ اللَّهِ إِلَى مَعَدِّ بْنِ عَدْنَانَ [مِنْ] ثَلَاثٍ وَ عِشْرِينَ قَرَابَةً تَنْصِلُ بِرَسُولِ اللَّهِ ص مِنْ جِهَةِ الْأُمَّهَاتِ وَ لَا أَحَدٌ يُشَارِكُ فِي ذَلِكَ وَ النَّبِيُّ ص ابْنُ عَمِّهِ مِنْ وَجْهَيْنِ مِنْ عَبْدِ اللَّهِ وَ مِنْ أَبِي طَالِبٍ

And in a Hadeeth – His^{-asws} mother^{-as} was mingled with Rasool-Allah^{-saww} to Ma'add Bin Adnan from twenty-three relationships connected with Rasool-Allah^{-saww} from the direction of the mothers and no one associated in that, and the Prophet^{-saww} was a son^{-saww} of his^{-asws} uncle from two perspectives – from Abdullah^{-as} and from Abu Talib^{-asws}.

⁴¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 25 a

وَمِنْ اتِّصَالِ أُمِّهِ بِرَسُولِ اللَّهِ ص مِنْ تِلْكَ الْجِهَاتِ فِي الْأُمَّهَاتِ وَ صَارَ عَلَيٌّ ابْنُهُ مِنْ وَجْهَيْنِ أَوْ هُمَا أَنَّهُ رَبَاهُ حَتَّى قَالَتْ فَاطِمَةُ بِنْتُ أَسَدٍ كُنْتُ مَرِيضَةً فَكَانَ مُحَمَّدٌ يَحْضِي عَلَيًّا لِسَانَهُ فِي فِيهِ فَيَرْضَعُ بِإِذْنِ اللَّهِ وَ الثَّانِي أَنَّ حَتَنَ الرَّجُلِ ابْنُهُ وَ لِهَذَا يُهَنَّأُ الرَّجُلُ إِذَا وُلِدَتْ لَهُ بِنْتُ فَيَقَالُ هُنَاكَ الْحَتْنُ.

And from the connection of his^{-asws} mother with Rasool-Allah^{-sawww} is from those perspectives, regarding the mothers, and Ali^{-asws} came to be his^{-sawww} son^{-asws} from two aspects. The first of these is that he^{-sawww} took care of him^{-asws} until (Syeda) Fatima Bint Asad^{-as} said, 'I^{-as} was ill, and Muhammad^{-sawww} gave his^{-sawww} tongue in his^{-asws} mouth, and he^{-asws} was fed by the Permission of Allah^{-azwj}'; and the second is that a son-in-law of the man is his son, and due to this, the man gets congratulated when a daughter is born for him and it is said, 'Over there is the son-in-law'.⁴¹⁵

تَمَّحُجُ الْبَلَاغَةَ وَ قَالَ قَائِلٌ إِنَّكَ يَا ابْنَ أَبِي طَالِبٍ عَلَى هَذَا الْأَمْرِ حَرِيصٌ فَعُلْتُ بَلْ أَنْتُمْ وَ اللَّهُ أَحْرَصُ وَ أَبْعَدُ وَ أَنَا أَحْصُ وَ أَقْرَبُ وَ إِنَّمَا طَلَبْتُ حَقًّا لِي وَ أَنْتُمْ تَحُولُونَ بَيْنِي وَ بَيْنَهُ وَ تَضْرِبُونَ وَجْهِي دُونَهُ فَلَمَّا فَرَعْتُهُ بِالْحُجَّةِ فِي الْمَلَأِ الْحَاضِرِينَ هُتَّ لَا يَدْرِي مَا يُجِيبُنِي.

(The book) 'Nahj Al-Balagah' – And a speaker said, 'You^{-asws}, O son^{-asws} of Abu Talib^{-asws}, are greedy upon this command'. I^{-asws} said: 'But by Allah^{-azwj}, you are greedier and more remote, and I^{-asws} am most special and closest (to it). But rather, I^{-asws} sought a right for me^{-asws} while you were forming barriers between me^{-asws} and it and were striking my^{-asws} face besides it. When I^{-asws} hit him with the answer among the assembly of the ones presence, he was startled, not knowing what to answer me^{-asws}'.⁴¹⁶

26- ص، قصص الأنبياء عليهم السلام الصدوق عن أبيه عن سعد بن ابن محبوب عن هشام بن سالم عن يزيد الكناشي عن أبي جعفر ع قال: ليس تَبَقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاجِدًا يَغْتَرِ حُجَّةَ اللَّهِ عَلَى النَّاسِ مُنْذُ خَلَقَ اللَّهُ آدَمَ ص

(The book) 'Qasas Al-Anbiya^{-as}' – Al-Sadouq, from his father, from Sa'ad, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy,

'From Abu Ja'far^{-asws} having said: 'O Abu Khalid! The earth hasn't remained even for one day without a Divine Authority of Allah^{-azwj} upon the people ever since Allah^{-azwj} Created Adam^{-as}'.

قُلْتُ أَوْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ حُجَّةً مِنَ اللَّهِ وَ رَسُولُهُ إِلَى هَذِهِ الْأُمَّةِ فِي حَيَاةِ النَّبِيِّ ص

I said, 'Or wasn't Ali^{-asws} Bin Abu Talib^{-asws}, upon him^{-asws} be the Salawaat and the greetings, a Divine Authority from Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} to this community during the lifetime of the Prophet^{-sawww}?'

قَالَ نَعَمْ وَ كَانَتْ طَاعَتُهُ وَاجِبَةً عَلَى النَّاسِ فِي حَيَاةِ رَسُولِ اللَّهِ ص وَ بَعْدَ وَفَاتِهِ وَ لَكِنَّهُ صَمَتَ وَ لَمْ يَتَكَلَّمْ مَعَ النَّبِيِّ ص وَ كَانَتْ الطَّاعَةُ لِرَسُولِ اللَّهِ ص عَلَى أُمَّتِهِ وَ عَلَى عَلِيِّ مَعَهُمْ فِي خَالِ حَيَاةِ رَسُولِ اللَّهِ ص وَ كَانَ عَلِيُّ حَكِيمًا عَالِمًا.

He^{-asws} said: 'Yes, and obedience to him^{-asws} was Obligatory upon the people during the lifetime of Rasool-Allah^{-sawww} and after his^{-sawww} expiry, but he^{-asws} was silent and did not speak with the people, and the obedience was for Rasool-Allah^{-sawww} upon his^{-sawww} community and

⁴¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 25 b

⁴¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 25 c

upon Ali^{-asws} along with them during the state of the lifetime of Rasool-Allah^{-saww}, and Ali^{-asws} was wise, learned” .⁴¹⁷

أَقُولُ قَدْ مَرَّ فِي بَابِ كِتَابَةِ أَسْمَائِهِمْ عَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِينَ وَ غَيْرِهِمَا عَنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيُتَّقِلْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ وَ لِيُؤْتِ اللَّهُ.

I (Majlisi) am saying, ‘And it has passed in the chapter on the writing of their^{-asws} names upon the skies and the earths, and others – From Al Qasim Bin Muawiya,

‘From Abu Abdullah^{-asws} having said: ‘Whenever one of you says, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}’, then let him say, ‘Amir Al-Momineen^{-asws} is guardian (from) Allah^{-azwj}’ .⁴¹⁸

27- فض، كتاب الروضة عن ابن عباس قال قال رسول الله ص من قال لا إله إلا الله تفتحت له أبواب السماء و من تلاها بمحمد رسول الله تكلل وجهه الحق سبحانه و استبشّر بذلك و من تلاها بعلي و لي الله غفر الله له ذنوبه و لو كانت بعدد قطر المطر.

Kitab ‘Al Rowza’ – From Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘One who says, ‘There is no god except Allah^{-azwj}’, the gates of the sky would be opened up for him, and one who recites it with (the phrase) ‘Muhammad^{-saww} is Rasool-Allah^{-saww}’, the truth of the Glorious would shine in his face and he would rejoice with that, and one who recites it with (the phrase), ‘Ali^{-asws} is guardian (from) Allah^{-azwj}’, Allah^{-azwj} would Forgive his sins for him, and even if they were the number of the drops of rain” .⁴¹⁹

28- لي، الأماالي للصدوق ابن المغيرة بإسناده عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص أحب إخواني إليّ علي بن أبي طالب و أحب أعمامي إليّ حمزة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mugheira, by his chain from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The most beloved of my^{-saww} brethren to me^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}, and the most beloved of my^{-saww} uncles to me^{-saww}, is Hamza^{-asws}’ .⁴²⁰

29- ما، الأماالي للشيخ الطوسي أبو عمرو و ابن الصلت معاً عن ابن عثمة عن علي بن الحسن بن عبيد عن إسماعيل بن أنان عن إسحاق بن إبراهيم عن أبي هارون عن أبي سعيد قال قال رسول الله ص عليّ متي و أنا منه فقال جبرئيل يا محمد و أنا منكما.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro and Ibn Al Salt, both together from Ibn Uqdah, from Ali Bin Al Hassan Bin Ubeyd, from Ismail Bin Aban, from Is’haq Bin Ibrahim, from Abu Haroun, from Abu Saeed who said,

⁴¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 26 a

⁴¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 26 b

⁴¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 27

⁴²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 28

'Rasool-Allah^{-saww} said: 'Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. So Jibraeel^{-as} said: 'O Muhammad^{-saww}! And I^{-as} am from you^{-asws} both''⁴²¹

30- ما، الأماالي للشيخ الطوسي الحفّار عن عبد الله بن محمد بن أبي بكر عن أحمد بن محمد بن يزيد عن حسين بن حسن عن قيس بن الربيع عن أبي هاشم الرّمّاني عن مجاهد بن ابن عباس قال: قال رسول الله ص عليّ مّي بمنزلة رأسي من بدني.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Abdullah Bin Muhammad, from Muhammad Bin Abu Bakr, from Ahmad Bin Muhammad Bin Yazeed, from Husayn Bin Hassan, from Qays Bin Al Rabie, from Abu Hashim Al Rummany, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Ali^{-asws} is from me^{-saww} at the status of my^{-saww} head from my^{-saww} body''⁴²²

31- ما، الأماالي للشيخ الطوسي المّفيد عن محمد بن أحمد العلويّ عن عبد الله بن أبي عن أبي عروبة عن محمد بن المنكبي عن المّعتمر بن سليمان عن أبيه عن أبي محمّد عن عبد الله بن مسعود قال: رأيت رسول الله ص وكفّه في كفّ عليّ بن أبي طالب ع وهو يُقبّله فقلت يا رسول الله ما منزلة عليّ منك فقال كمنزلةي من الله.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Ahmad Al Alaqy, from Abdullah Bin Ubay, from Abu Urwah, from Muhammad Bin Al Musanna, from Al Mo'tamar Bin Suleyman, from his father, from Abu Makhlad, from Abdullah Bin Masoud who said,

'I saw Rasool-Allah^{-saww}, and his^{-saww} palm was in the palm of Ali^{-asws} Bin Abu Talib^{-asws} and he^{-saww} was kissing it (forehead). I said, 'O Rasool-Allah^{-saww}! What is the status of Ali^{-asws} from you^{-saww}?' He^{-saww} said: 'Like my^{-saww} status from Allah^{-azwj}'⁴²³

32- نَحَج، نَحَجِ البلاغة و لقد علم المّستحفظون من أصحاب محمّد ص أي لم أرّد على الله و على رسوله ساعة قط و لقد واسيته بنفسي في المواطن التي تنكص فيها الأبطال و تتأخّر الأقدام مجده أكرمني الله بها

(The book) 'Nahj Al-Balagah – 'And the preservers from the companions of Muhammad^{-saww} knew that I^{-asws} did not rebut against Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-saww} even for a moment at all, and I^{-asws} have saved him^{-saww} with myself^{-asws} in such places the heroes fell short in it, and the feet held back the help. Allah^{-azwj} Honoured me^{-asws} with it.

و لقد قبض رسول الله ص و إن رأسه لعلّى صدري و قد سألت نفسه في كفي فأمرتني على وجهي و لقد وليت غسله ص و الملائكة أغواني فضجبت الدار و الأفنية ملاً بهبط و ملاً يفرج و ما فازت سعي هينمة منهم يصلون عليه حتى وازنناه في ضريحه

And Rasool-Allah^{-saww} passed away and his^{-saww} head was on my^{-asws} chest, and his^{-saww} breath had flowed upon my^{-asws} hand and I^{-asws} passed it upon my^{-asws} face, and I^{-asws} was in charge of washing him^{-saww} and the Angels were supporting me^{-asws}. The house and the courtyard were packed by the assemblies (of Angels) descending and assemblies ascending, and I^{-asws} did not separate my^{-asws} ears from their humming. They were praying Salat upon him^{-saww} until I^{-saww} covered him^{-saww} in his^{-saww} shrine.

⁴²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 29

⁴²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 30

⁴²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 31

فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَ مَيِّتًا فَأَنْفُدُوا عَلَيَّ بِصَائِرِكُمْ وَ لَتَصِدُقُنِيَّائِكُمْ فِي جِهَادِ عَدُوِّكُمْ فَوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَعَلَى جَادَةِ الْحَقِّ وَ إِلَيْكُمْ لَعَلَى مَنزِلَةِ الْبَاطِلِ أَقُولُ مَا تَسْمَعُونَ وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

So, who is that more rightful with him^{-saww} than me^{-asws}, alive and dead? So, depend upon your insights and be sincere in your intentions in fighting your enemies. By the One^{-azwj} Who, there is no god except He^{-azwj}! I^{-asws} am upon the centre path of the truth and they are upon the slips of falsehood. I^{-asws} am saying what you are listening, and I^{-asws} seek Forgiveness of Allah^{-azwj} for me^{-asws} and for you all!⁴²⁴

33- نَحَجُ الْبَلَاغَةَ أَنَا وَصَعْتُ بِكَالِكَلِ الْعَرَبِ وَ كَسَرْتُ نَوَاجِمَ فُرُونَ رَيْبَعَةَ وَ مُضَرَ وَ قَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ ص بِالْقَرَابَةِ الْقَرِيبَةِ وَ الْمَنْزِلَةِ الْخُصِيصَةِ وَصَعِي فِي حَجْرِهِ وَ أَنَا وَلِيدٌ يَضُمُّنِي إِلَى صَدْرِهِ وَ يَكْنُفُنِي فِي فِرَاشِهِ وَ يُسْتَبِي حَسَدَهُ وَ يُسَمِّي عَزْفَهُ وَ كَانَ يَمْصَعُ الشَّيْءَ ثُمَّ يَلْقَمُنِيهِ

(The book) ‘Nahj Al-Balagah’ – ‘I^{-asws} had humbled the chests of the Arabs and broken the horns of the (tribes of) Rabie and Muzar, and you have known my^{-asws} place from Rasool-Allah^{-azwj}, with the kinship and nearness, and the special status. He^{-saww} had placed me^{-asws} in his^{-saww} lap when I^{-asws} was born, pressing me^{-asws} to his^{-saww} chest, and placing me^{-asws} in his^{-saww} bed touching me^{-asws} with his^{-saww} body making me^{-asws} smell his^{-saww} aroma. And he^{-saww} would (first) chew the thing (morsel), then he^{-saww} would feed it to me^{-asws}.

وَ مَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ وَ لَا خَطْلَةً فِي فِعْلٍ وَ لَقَدْ قَرَنَ اللَّهُ بِهِ ص مِنْ لَدُنْ كَانَ فَطِيمًا أَكْبَرًا مَلَكٌ مِنْ مَلَائِكَةِ يَسْلُكُ بِهِ طَرِيقَ الْمَكَارِمِ وَ تَحَاسِنِ الْأَخْلَاقِ الْعَالَمِ لَيْلَهُ وَ نَهَارَهُ وَ لَقَدْ كُنْتُ أَتَّبِعُهُ أَتْبَاعَ الْفَصِيلِ أَتْرَأُ أَنَّهُ يَرْفَعُ لِي فِي كُلِّ يَوْمٍ عِلْمًا مِنْ أَخْلَاقِهِ وَ يَأْمُرُنِي بِالْإِفْتِدَاءِ بِهِ

And he^{-saww} did not find any lies in my^{-asws} words nor falsehood in my^{-asws} deeds. And Allah^{-azwj} had Paired a mighty Angel from the Angels to be with him^{-saww} from the time of weaning, travelling with him^{-saww} the path of high morals and beautiful manners, as the teacher, during his^{-saww} and night and his^{-saww} day. And I^{-asws} used to follow him^{-saww} the following of a young camel being in the tracks of its mother. He^{-saww} raised for me^{-saww} during every day, a flag from his^{-saww} morals and instructed me^{-asws} with following it.

وَ لَقَدْ كَانَ يُجَاوِرُنِي فِي كُلِّ سَنَةٍ بِحِزَاءِ فَارَاهُ وَ لَا يَرَاهُ غَيْرِي وَ لَمْ يَجْمَعْ بَيْنَهُ وَاحِدٌ يَوْمَئِذٍ فِي الْإِسْلَامِ غَيْرُ رَسُولِ اللَّهِ ص وَ خَدِيجَةَ وَ أَنَا نَالُهُمَا أَرَى نُورِي الْوَحْيِي وَ الرِّسَالَةَ وَ أَشْمُ رِيحَ النَّبُوءَةِ

He^{-saww} used to take shelter at (mount) Hira during every year, and no one saw him^{-saww} apart from me^{-asws}, and there were not gathered in Al Islam on that day, even one household, apart from Rasool-Allah^{-saww} and (Syeda) Khadeeja^{-asws} and I^{-asws} was their^{-asws} third. I^{-asws} saw the Noor of the Revelation and the Message and smelt the aroma of the Prophet-hood.

وَ لَقَدْ سَمِعْتُ رَنَّةَ الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ ص فَعُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الرَّنَّةُ فَقَالَ هَذَا الشَّيْطَانُ قَدْ أَيْسَ مِنْ عِبَادَتِهِ إِنَّكَ تَسْمَعُ مَا أَسْمَعُ وَ تَرَى مَا أَرَى إِلَّا أَنَّكَ لَسْتَ بِنَجِيٍّ وَ لَكِنَّكَ وَزِيرٌ وَ إِنَّكَ لَعَلَى خَيْرٍ

And I^{-asws} had heard the snorting of Satan^{-la} when the Revelation descended unto him^{-saww}, so I^{-asws} said: ‘O Rasool-Allah^{-saww}! What is this snort?’ He^{-saww} said: ‘This is the Satan^{-la} having

⁴²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 32

despaired from his^{-la} worship. You^{-asws} hear what I^{-saww} hear and you see what I^{-saww} see, except that you^{-asws} aren't a Prophet^{-saww}, but you^{-asws} are a Vizier, and you^{-asws} are upon good'.

وَلَقَدْ كُنْتُمْ مَعَهُ ص لَمَّا أَنَاةَ الْمَلَأُ مِنْ قُرَيْشٍ فَقَالُوا لَهُ يَا مُحَمَّدُ إِنَّكَ قَدِ ادَّعَيْتَ عَظِيمًا لَمْ يَدَّعِهِ آبَاؤُكَ وَ لَا أَحَدٌ مِنْ بَنِيكَ وَ نَحْنُ نَسْأَلُكَ أَمْرًا إِنْ أَجَبْتَنَا إِلَيْهِ وَ أَرَيْتَنَا عَلِمْنَا أَنَّكَ نَبِيٌّ وَ رَسُولٌ وَ إِنْ لَمْ تَفْعَلْ عَلِمْنَا أَنَّكَ سَاحِرٌ كَذَّابٌ

And I^{-asws} had been with him^{-saww} when the chiefs of Qureysh came to him^{-saww}. They said to him^{-saww}, 'O Muhammad^{-saww}! You^{-asws} have made a mighty claim. Neither your^{-saww} father^{-as} nor anyone from your^{-saww} Household has claimed it, and we are asking you^{-saww} for a matter, if you^{-saww} were to answer us to it and show it to us, we will know that you^{-saww} are a Prophet^{-saww} and a Rasool^{-saww}, and if you do not do so, we will know that you^{-saww} are a lying sorcerer'.

فَقَالَ ص لَهُمْ وَ مَا تَسْأَلُونَ قَالُوا تَدْعُونَا هَذِهِ الشَّجَرَةَ حَتَّى تَنْقَلِعَ بِعُرْوِقِهَا وَ تَقِفَ بَيْنَ يَدَيْكَ فَقَالَ ص إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ إِنْ فَعَلَ اللَّهُ ذَلِكَ لَكُمْ أُتُومُونَ وَ تَشْهَدُونَ بِالْحَقِّ قَالُوا نَعَمْ

He^{-saww} said to them: 'And what are you asking for?' They said, 'Call this tree to us until it uproots along with its roots and stand in front of you^{-saww}'. He^{-saww} said: 'Surely Allah^{-azwj} is Able upon all things! And if Allah^{-azwj} were to Do that for you, with you believe and testify with the truth?' They said, 'Yes'.

قَالَ فَإِنِّي سَأْرِيكُمْ مَا تَطْلُبُونَ وَ إِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَفِيئُونَ إِلَى خَيْرٍ وَ أَنَّ فِيكُمْ مَنْ يُطْرَحُ فِي الْقَلْبِ وَ مَنْ يُحْرَبُ الْأَحْزَابَ

He^{-saww} said: 'Then I^{-saww} shall show you what you are seeking, and I^{-saww} know that you will not be standing to any good, and that among you is one who will be thrown into the well, and one who will form the alliances (against me^{-saww})'.

ثُمَّ قَالَ ص يَا أَيُّهَا الشَّجَرَةُ إِنْ كُنْتَ تُؤْمِنِينَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ تَعْلَمِينَ أَنِّي رَسُولُ اللَّهِ فَانْقَلِعِي بِعُرْوِقِكَ حَتَّى تَقِفِي بَيْنَ يَدَيَّ بِإِذْنِ اللَّهِ

Then he^{-saww} said: 'O you tree! If you were a believer in Allah^{-azwj} and the last Day, and you are knowing that I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, then uproot with your roots until you pause in front of me^{-saww}, by the Permission of Allah^{-azwj}!'

فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ لَأَنْقَلِعَتْ بِعُرْوِقِهَا وَ جَاءَتْ وَ لَهَا دَوِيٌّ شَدِيدٌ وَ قُصِفَتْ كَقُصْفِ أَجْحِدَةِ الطَّيْرِ حَتَّى وَقَفَتْ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ مُرْفِقَةً وَ أَلَمَّتْ بِعُضْوَيْهَا الْأَعْلَى عَلَى رَسُولِ اللَّهِ ص وَ بَعْضُ أَغْصَانِهَا عَلَى مَنْكِبِي وَ كُنْتُ عَنْ يَمِينِهِ

By the One^{-azwj} Who Sent him^{-saww} with the truth, it uprooted along with its roots and came over, and for it was a severe noise and flapping like the flapping of the wings of a bird, until it stood in front of Rasool-Allah^{-saww}, fluttering (its branches), and it cast its high branches upon Rasool-Allah^{-saww} and part of its branches were upon my^{-asws} shoulder, and I^{-asws} was on his^{-saww} right.

فَلَمَّا نَظَرَ الْقَوْمُ إِلَى ذَلِكَ قَالُوا غُلُوبًا وَ اسْتِكْبَارًا فَمَرَّهَا فَلْيَأْتِكَ نَصْفُهَا وَ يَنْقَى نَصْفُهَا فَأَمَرَهَا بِذَلِكَ فَأَقْبَلَ إِلَيْهِ نَصْفُهَا كَأَعْجَبِ إِفْبَالٍ وَ أَشَدِّهِ دَوِيًّا فَكَادَتْ تَلْتَفُتُ بِرَسُولِ اللَّهِ ص فَقَالُوا كُفْرًا وَ عُنُوتًا فَمَرَّ هَذَا النَّصْفُ فَلْيَرْجِعْ إِلَى نَصْفِهِ كَمَا كَانَ فَأَمَرَهُ فَرَجَعَ

When the people looked at that, they said out of haughtiness and arrogance, ‘Order it, so let half of it come to you^{-saww} and let half of it remain (where it is)!’ He^{-saww} ordered it with that, and half of it came to him^{-saww} like the welcoming embrace, and severe noise. It was almost touching with Rasool-Allah^{-azwj}. They said out of disbelief and insolence, ‘Order this half, so let it return to its (other) half like what it was. He^{-saww} ordered it, so it returned.

فَقُلْتُ أَنَا لَا إِلَهَ إِلَّا اللَّهُ إِنِّي أَوَّلُ مُؤْمِنٍ بِكَ يَا رَسُولَ اللَّهِ وَ أَوَّلُ مَنْ أَقَرَّ بِأَنَّ الشَّجَرَةَ فَعَلَتْ مَا فَعَلَتْ بِأَمْرِ اللَّهِ تَعَالَى تَصَدِيقاً لِنُبُوتِكَ وَ إِجْلَالاً لِكَلِمَتِكَ

I^{-asws} said: ‘There is no god except Allah^{-azwj}! I^{-asws} am the first believer in you^{-saww}, O Rasool-Allah^{-saww}, and the first one to acknowledge that the tree had done what it did by a Command of Allah^{-azwj} the Exalted, as a ratification of your^{-saww} Prophet-hood, and as a respect to your^{-saww} words’.

فَقَالَ الْقَوْمُ كُلُّهُمْ بَنُ سَاحِرٍ كَذَّابٍ عَجِيبِ السِّحْرِ خَفِيفٍ فِيهِ وَ هَلْ يُصَدِّقُكَ فِي أَمْرِكَ إِلَّا مِثْلُ هَذَا يَعْتُونِي وَ إِنِّي لَمِنَ قَوْمٍ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَانِمٍ سِيمَاهُمْ سِيمَاءُ الصِّدِّيقِينَ وَ كَلَامُهُمْ كَلَامُ الْأَنْبِرَارِ عَمَّا لَيْلٍ وَ مَنَارِ النَّهَارِ فَمَتَمَسَكُونَ بِحَبْلِ الْقُرْآنِ يُحْيُونَ سُنَنَ اللَّهِ وَ سُنَنَ رَسُولِهِ لَا يَسْتَكْبِرُونَ وَ لَا يَغْلُونَ وَ لَا يَغْلُونَ وَ لَا يُفْسِدُونَ قُلُوبَهُمْ فِي الْجَنَانِ وَ أَجْسَادَهُمْ فِي الْعَمَلِ.

The people said, all of them, ‘But, he^{-saww} is a lying sorcerer, being skilful in it, and would anyone ratify you^{-asws} in your^{-saww} matter except the like of this one?’ – meaning me^{-asws}, and I^{-asws} was not from a people taking any blame regarding Allah^{-azwj}, of any blamer. Their markings are markings of the truthful, and their speech is the speech of the righteous, being devout at night and minarets during the day, holding fast with the rope of the Quran, reviving the Sunnah of Allah^{-azwj} and sunnah of His^{-azwj} Rasool^{-saww}, neither being arrogant nor haughty, nor exaggerating, nor corrupting their hearts regarding the Gardens and their bodies regarding the deeds”.⁴²⁵

روى الطبري في تاريخه قال حدثنا ابن حميد قال حدثنا سلمة قال حدثني محمد بن إسحاق قال حدثني عبد الله بن نجيح عن مجاهد قال كان من نعمة الله عز وجل على علي بن أبي طالب ع و ما صنع الله له و أراد به من الخير أن قريشاً أصابتهم أزمة شديدة و ساق الحديث إلى آخر ما مر برواية الصدوق.

It is reported by Tabari in his (book) ‘Tareekh’ who said, ‘It is narrated to us by Ibn Humeyd who said, ‘It is narrated to us by Salmah who said, ‘It is narrated to me by Muhammad Bin Is’haq who said, ‘It is narrated to me by Abdullah Bin Najeeh, from Mujahid who said,

‘It was from the Favours of Allah^{-azwj} upon Ali^{-asws} Bin Abu Talib^{-asws}, And what Allah^{-azwj} Did for him^{-asws} and Wanted the goodness with him^{-asws} is that Qureysh were afflicted by severe drought’ – and he continued the Hadeeth up to the end of what has passed in the report of Al-Sadouq”.⁴²⁶

ثُمَّ قَالَ قَالَ الطَّبْرِيُّ ابْنُ حُمَيْدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا حَضَرَتِ الصَّلَاةُ حَرَجَ إِلَى شِعَابِ مَكَّةَ وَ حَرَجَ مَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مُسْتَحْفِيًّا مِنْ عَمِّهِ أَبِي طَالِبٍ وَ مِنْ جَمِيعِ أَعْمَامِهِ وَ سَائِرِ قَوْمِهِ فَيُصَلِّيَانِ الصَّلَاةَ فِيهَا فَإِذَا أَمْسَىا رَجَعَا فَمَكَتَا مَا شَاءَ اللَّهُ أَنْ يَمَكُنَا

Then he said, ‘Al-Tabari said, ‘Ibn Humeyd said, ‘It is narrated to us by Muhammad Bin Is’haq who said, ‘

⁴²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 a

⁴²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 b

‘It so happened that Rasool-Allah^{-saww}, whenever the Salat presented, went out to the mountain passes of Makkah, and Ali^{-asws} Bin Abu Talib^{-asws} went out with him^{-saww}, in concealment of his^{-saww} uncle^{-as} Abu Talib^{-asws}, and from entirety of his^{-saww} uncles, and rest of his^{-saww} people. They^{-asws} would pray their^{-asws} Salats, and when it would be evening, they^{-asws} would return. They^{-asws} remained (doing like that) for as long as Allah^{-azwj} so Desired them^{-asws} to remain such.

ثُمَّ إِنَّ أَبَا طَالِبٍ عَثَرَ عَلَيْهِمَا يَوْمًا وَهُمَا يُصَلِّيَانِ فَقَالَ لِرَسُولِ اللَّهِ ص يَا ابْنَ أَخِي مَا هَذَا الَّذِي أَرَاكَ تَدِينُ بِهِ قَالَ يَا عَمَّ هَذَا دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ وَ دِينُ رُسُلِهِ وَ دِينُ آبَائِنَا إِبْرَاهِيمَ

Then Abu Talib^{-asws} followed their^{-asws} tracks one day and they^{-asws} were both praying Salat. He^{-as} said to Rasool-Allah^{-saww}: ‘O son^{-saww} of my^{-as} brother^{-as}! What is this which I^{-as} see you^{-saww} making a religion with it?’ He^{-saww} said: ‘O Uncle^{-as}! This is the religion of Allah^{-azwj} and religion of His^{-azwj} Angels, and religion of His^{-azwj} Rasool^{-saww}, and religion of our^{-asws} father^{-as} Ibrahim^{-as}’.

أَوْ كَمَا قَالَ بَعَثَنِي اللَّهُ بِهِ رَسُولًا إِلَى الْعِبَادِ وَأَنْتَ يَا عَمَّ أَحَقُّ مَنْ بَدَلْتُ لَهُ النَّصِيحَةَ وَ دَعَوْتُهُ إِلَى الْهُدَى وَ أَحَقُّ مَنْ أَجَابَنِي إِلَيْهِ وَ أَعَانَنِي عَلَيْهِ

Or like what he^{-saww} said: ‘Allah^{-azwj} has Sent me^{-saww} with it as a Rasool^{-saww} to the servants, and you^{-as}, O uncle^{-as}, are the most rightful one I^{-saww} exert the advice to him, and call to the guidance, and most rightful of the ones to answer me^{-saww} to it, and assist me^{-saww} upon it’.

أَوْ كَمَا قَالَ فَقَالَ أَبُو طَالِبٍ يَا ابْنَ أَخِي إِنِّي لَا أَسْتَطِيعُ أَنْ أَفَارِقَ دِينِي وَ دِينَ آبَائِي وَ مَا كَانُوا عَلَيْهِ وَ لَكِنْ لَا يَخْلُصُ إِلَيْكَ شَيْءٌ تَكْرَهُهُ مَا يَقْبَلُ.

Or like what he (the narrator) said: ‘Abu Talib^{-asws} said: ‘O son^{-saww} of my^{-as} brother^{-as}! I^{-as} am not able to separate from my^{-as} religion, and religion of my^{-as} forefathers, and what they were upon, but nothing you^{-saww} dislike will end up to you^{-saww} for as long as I^{-as} remain’^{.427} (a non-Shia source)

قَالَ الطَّبْرِيُّ وَ قَدْ رَوَى هَذَا الْمَذْكُورُونَ أَنَّ أَبَا طَالِبٍ قَالَ لِعَلِيٍّ ع يَا بُنَيَّ مَا هَذَا الَّذِي أَنْتَ عَلَيْهِ فَقَالَ يَا أَبَتِ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ وَ صَدَقْتَ بِمَا جَاءَ وَ صَلَّيْتُ لِلَّهِ مَعَهُ

Al-Tabari said, ‘And it has been reported by these mentioned ones,

‘Abu Talib^{-asws} said to Ali^{-asws}: ‘O my^{-as} son^{-asws}! What is this which you^{-asws} are upon?’ He^{-asws} said: ‘O father^{-as}! I^{-asws} believe in Allah^{-azwj}, and in His^{-azwj} Rasool^{-saww}, and have ratified with whatever he^{-saww} has come with, and I^{-asws} have prayed Salat to Allah^{-azwj} with him^{-saww}’.

قَالَ فَرَعَمُوا أَنَّهُ قَالَ لَهُ أَمَا إِنَّهُ لَا يَدْعُو إِلَّا إِلَى خَيْرٍ فَالْتَزِمُهُ.

He (the narrator) said, ‘They claimed that he^{-as} said to him^{-asws}: ‘But he^{-saww} will not be calling except to goodness, so stick with him^{-saww}’^{.428}

⁴²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 c

⁴²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 d

وَرَوَى الطَّبْرِيُّ فِي تَارِيخِهِ أَيْضاً قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ التِّرْمِذِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا الْعَلَاءُ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ صَلَّيْتُ قَبْلَ النَّاسِ سَبْعَ سِنِينَ.

And it is reported by Al-Tabari in his history as well said, 'It is narrated to us by Ahmad Bin Al-Husayn Al Tirmizi who said, 'It is narrated to us by Abdullah Bin Musa who said, 'It is informed to us by Al A'ala, from Al Minhal Bin Amro, from Abbad Bin Abdullah who said,

'I heard Ali^{-asws} saying: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww}, and I^{-asws} am the greatest truthful. No one will say it after me^{-asws} except a fabricating liar. I^{-asws} prayed Salat before the people did, by seven years''⁴²⁹

وَ فِي غَيْرِ رِوَايَةِ الطَّبْرِيِّ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ أَنَا الْفَارُوقُ الْأَوَّلُ وَ أَسْلَمْتُ قَبْلَ إِسْلَامِ أَبِي بَكْرٍ وَ صَلَّيْتُ قَبْلَ صَلَاتِهِ سَبْعَ سِنِينَ.

And in another report of Al-Tabari, 'I^{-asws} am the greatest truthful, and I^{-asws} am the first distinguisher, and I^{-asws} became Muslim before the Islam of Abu Bakr, and I^{-asws} prayed Salat before his praying Salat, by seven years''⁴³⁰

وَ رَوَى الْفَضْلُ بْنُ الْعَبَّاسِ قَالَ: سَأَلْتُ أَبِي عَنْ وَالدِ رَسُولِ اللَّهِ الذُّكُورِ أَيُّهُمْ كَانَ رَسُولُ اللَّهِ ص لَهُ أَشَدَّ حُبًّا فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَعَلْتُ لَهُ سَأَلْتُكَ عَنْ بَنِيهِ

And it is reported by Al Fazl Bin Al Abbas who said,

'I asked my father about the male children of Rasool-Allah^{-saww}, 'Which one of them did Rasool-Allah^{-saww} have most intense love for him?' He said, 'Ali^{-asws} Bin Abu Talib^{-asws}'. I said to him, 'I asked you about his^{-saww} sons^{-asws}'.

فَقَالَ إِنَّهُ كَانَ أَحَبَّ عَلَيْهِ مِنْ بَنِيهِ جَمِيعاً وَ أَرَأَيْتَ مَا رَأَيْتَاهُ زَائِلَهُ يَوْماً مِنَ الدَّهْرِ مُنْذُ كَانَ طِفْلاً إِلَّا أَنْ يَكُونَ فِي سَفَرٍ لِحَدِيثَةٍ وَ مَا رَأَيْتَاهُ أَباً أَبْرَ بَابِنٍ مِنْهُ لِعَلِيِّ وَ لَا ابناً أَطْوَعَ لِأَبٍ مِنْ عَلِيٍّ لَهُ.

He said, 'He^{-asws} was the most beloved to him^{-saww} than the entirety of his^{-saww} own sons^{-asws} and kindest. We have not seen him^{-saww} removing him^{-asws} any day from the life since he^{-asws} was a child, except if he^{-saww} happened to be in a journey for Khadeeja^{-asws}, and we have not seen any father kinder with a son than he^{-saww} was to Ali^{-asws}, nor any son more obedient to any father than Ali^{-asws} was to him^{-saww}'⁴³¹

وَ رَوَى الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: سَمِعْتُ زَيْدًا أَبِي يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَمْضَعُ اللَّحْمَةَ وَ التَّمْرَةَ حَتَّى تَلِينَ فَيَجْعَلُهَا فِي فَمِ عَلِيٍّ وَ هُوَ صَغِيرٌ فِي حَجْرِهِ.

And it is reported by Al-Husayn Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} who said, 'I heard my father Zayd saying, 'Rasool-Allah^{-saww} used to chew the meat and the date until it softened, then would make it to be in the mouth of Ali^{-asws}, and he^{-asws} was little in his^{-saww} lap''⁴³²

⁴²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 e

⁴³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 f

⁴³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 g

⁴³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 h

و روى جبير بن مطعم قال قال أبي لنا ونحن صبيان بمكة ألا ترون حب هذا الغلام يعني عليا لمحمد و اتباعه له دون أبيه و اللات و العزى لوددت أنه ابني بفتيان بني نوفل جميعا.

And it is reported by Jubeyr Bin Mat'am who said,

'My father said to us at Makkah and we were children, 'Are you not seen the love of this boy (meaning Ali^{-asws}) for Muhammad^{-saww}, and his^{-asws} following him^{-saww} besides his^{-asws} own father^{-as}? By Al Laat and Al Uzza (two idols)! I would love it if he^{-asws} was my son instead of the youths of the clan of Nowfal in their entirety!'⁴³³ (This is not a Hadith)

34- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن معاذ بن سعيد عن محمد بن زكريا المكي عن أبيه عن كثير بن طارق عن معزوف بن خزيمه عن أبي الطيب عن أبي ذر قال قال رسول الله ص و قد قدم عليه وفد أهل الطائف يا أهل الطائف و الله لتقيم الصلاة و لتؤتن الركاة أو لأبعثن عليكم رجلا كنفي يحب الله و رسوله و يحب الله و رسوله يفضعكم بالسيف

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muaz Bin Saeed, from Muhammad Bin Zakariya Al Makky, from his father, from Kaseer Bin Tariq, from Marouf Bin Kharbuz, from Abu Al Tufeyl,

'From Abu Zarr^{-ra} who said, 'Rasool-Allah^{-saww} said, and there had arrived to him^{-saww} a delegation of the people of Al-Ta'if, 'O people of Al-Taif! By Allah^{-azwj}, either you will establish the Salat and give the Zakat, or else I^{-saww} shall send to you all a man like myself^{-saww} who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}. He^{-asws} will kill you with the sword!'

فَتَطَاوَلْ لَهَا أَصْحَابُ رَسُولِ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ ع فَأَشَاهَا ثُمَّ قَالَ هُوَ هَذَا فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ مَا رَأَيْنَا كَالْيَوْمِ فِي الْفَضْلِ قَطُّ.

The companions of Rasool-Allah^{-saww} elongated (their necks), but he^{-saww} took a hand of Ali^{-asws} and raised it, then said: 'He^{-asws} is this one!' Abu Bakr and Umar said, 'We have not seen a day like today regarding the merit, at all!'⁴³⁴

35- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن سليمان الباعندي عن هشام بن ناجية عن عطاء بن مسلم عن أزهري بن راشد عن أبي هارون العبدي عن أبي سعيد الخدري أنه ذكر عليا فقال إنه كان من رسول الله ص بمنزلة خاصة و لقد كانت له عليه دخلة لم تكن لأحد من الناس.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman Al Baghandy, from Hisham Bin Najiya, from Ata'a Bin Muslim, from Azhar Bin Rashid, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri,

'Ali^{-asws} was mentioned, so he said, 'He^{-asws} was from Rasool-Allah^{-saww} at the status of the special ones, and there used to be an entry for him^{-asws} which did not happen to be for anyone from the people''⁴³⁵.

⁴³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 33 i

⁴³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 34

⁴³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 35

36- ما، الأماالي للشيخ الطوسي جماعاً عن أبي المُفضَّل عن رجاء بن يحيى عن داود بن الفاسم عن عبد الله بن الفضل عن هارون بن عيسى عن بكَّارٍ عن أبيه محمد بن شعبة عن بكر بن عبد الملك البصري عن علي بن الحسين عن أبيه عن جدِّه قال قال رسول الله ص يا عليُّ خلق الله النَّاسَ مِنْ أشجارٍ شتى و خلقني و أنت من شجرة واحدة أنا أصلها و أنت فرعها فطوبى لعبدٍ تمسك بأصلها و أكل من فرعها.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Dawood Bin Al Qasim, from Abdullah Bin Al fazl, from Haroun Bin Isa, from Bakkar, from his father Muhammad Bin Sho'ba, from Bakr Bin Abdul Malik Al Basry,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Allah^{-azwj} Created the people from various trees and Created me^{-saww} and you^{-asws} from one tree. I^{-saww} am its roots and you^{-asws} are its branches. So, beatitude is for the one servant who adheres with its roots and eats from its branches''.⁴³⁶

37 يف-، الطرائف روى أحمد بن حنبل في مسنده أخباراً كثيرة في قول النبي ص عليّ مبي و أنا منه.

(The book) 'Al-Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) 'Musnad' there are a lot of Ahadeeth regarding the Words of the Prophet^{-saww}: 'Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'.⁴³⁷

منها عن عبد الله بن خطيب قال قال رسول الله ص لو فد ثقيف حين جاءته لتسلمن أو لأبعثن إليكم رجلاً مبي أو قال مثل نفسي فليضربن أعناقكم و ليسين ذرائعكم و ليأخذن أموالكم

From these is from Abdullah Bin Khateeb who said,

'Rasool-Allah^{-saww} said to a delegation of Saqeef when they had come to him^{-saww}: 'Either you will submit or else I^{-saww} shall sent to you a man from me^{-saww}' – or said: 'Like myself^{-saww}, so he^{-asws} will strike off your necks and capture your offspring, and seize your wealth!'

قال عمر فو الله ما اشتهدت الإمامة إلا يومئذ فجعلت أنصب صدري له رجاء أن يقول هذا لي فالتفت إلى علي ع فأخذ بيده ثم قال هو هذا هو هذا مرّتين.

Umar said, 'By Allah^{-azwj}! I did not desire the governance except on that day, and I went on to instil a desire into my chest for it, that he^{-saww} would say that this is for me. But he^{-saww} turned towards Ali^{-asws}, grabbed his^{-asws} hand, then said: 'He^{-asws} is this one! He^{-asws} is this one!' – twice''.⁴³⁸

و رواه أحمد بن حنبل أيضاً عن عمران بن حصين عن النبي ص و زاد فيه إن علياً مبي و أنا منه و هو ولي كل مؤمن بعدي.

And it is reported by Ahmad Bin Hanbal as well, from Imran Bin Husayn,

⁴³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 36

⁴³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 a

⁴³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 b

‘From the Prophet^{-saww}, and there is an addition in it: ‘Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and he^{-asws} is guardian of every Momin after me^{-saww}’ . 439

وَرَوَاهُ أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ عَنْ حُبَيْشِ بْنِ جُنَادَةَ السَّلُولِيِّ مِنْ طَرِيقَيْنِ يَقُولُ فِي أَحَدِهِمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: عَلِيٌّ مِنِّي وَ أَنَا مِنْهُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

And it is reported as sell by Ahmad Bin Hanbal, from Hubeyshi Bin Junadah Al Saluny, from two ways, saying in one of them,

‘From the Prophet^{-saww} having said: ‘Ali^{-asws} is from me^{-saww} and I^{-saww} and from him^{-asws}. No one will deliver it on my^{-saww} behalf except I^{-saww} or Ali^{-asws}’ . 440

وَرَوَاهُ ابْنُ الْمَعْزَلِيِّ بِهَذِهِ الْأَلْفَاظِ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: لَمَّا قَتَلَ عَلِيٌّ عَ أَصْحَابِ الْأَلْوِيَةِ يَوْمَ أُحُدٍ قَالَ جَبْرِئِيلُ عَ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ قَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمْ يَا رَسُولَ اللَّهِ وَ رَوَاهُ أَيْضاً مِنْ طَرِيقٍ آخَرَ.

And it is reported by Ibn Al Maghazily, by these words, and it is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’, from Abu Rafie, from his father, from his grandfather who said,

‘When Ali^{-asws} had killed the bearer of the flags on the day of (battle of) Ohad, Jibraeel^{-as} said: ‘O Rasool-Allah^{-saww} said: ‘This, it is the consolation!’ The Prophet^{-saww} said: ‘Surely he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}’. Jibraeel^{-as} said: ‘And I^{-as} am from you^{-asws} both, O Rasool-Allah^{-saww}!’ And it is reported as well from another way’ . 441

وَ رَوَى أَيْضاً فِي مُسْنَدِهِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ وَ عَلِيَّ بْنَ الْآخَرِ خَالِدُ بْنُ وَليدٍ فَقَالَ إِذَا لَقِيتُمْ فَعَلِيٌّ عَلَى النَّاسِ وَ إِذَا افْتَرَقْتُمْ فَكُلُّ وَاحِدٍ مِنْهُمْ عَلَى جُنْدِهِ

And it is reported as well in his (book) ‘Musnad’, from Abdullah Bin Bureyda, from his father who said,

‘Rasool-Allah^{-saww} sent two military detachments. (The commander) upon one of them was Ali^{-asws} Bin Abu Talib^{-asws}, and upon the other was Khalid Bin Waleed. He^{-saww} said: ‘When you meet (are together), then Ali^{-asws} would be (commander) upon the people, and when you are separate, then each one of them would be (commander) upon his army’.

فَلَقِينَا بَنِي زَيْدٍ مِنَ الْيَمَنِ فَاقْتَتَلْنَا فَظَفَرَ الْمُسْلِمُونَ عَلَى الْمُشْرِكِينَ فَقَتَلْنَا الْمُقَاتِلَةَ وَ سَبَبْنَا الدُّرَيْتَةَ فَاصْطَفَى عَلِيٌّ عَ مِنْ السُّبِّيِّ امْرَأَةً لِنَفْسِهِ

We met the clan of Zayd from Al-Yemen and we fought. The Muslims were victorious against the Polytheists. We killed the fighters and captured the offspring. Ali^{-asws} chose a woman from the captives for himself^{-asws}’.

قَالَ بُرَيْدَةُ وَ كَتَبَ مَعِيَ خَالِدُ بْنُ الْوَلِيدِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَلَمَّا أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَفَعْتُ الْكِتَابَ إِلَيْهِ فَغَرَى عَلَيَّ فَرَأَيْتُ الْعَضْبَ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

439 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 c

440 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 d

441 Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 e

Bureyda said, 'And Khalid Bin Al-Waleed wrote with me (a letter) to Rasool-Allah^{-saww} informing him^{-saww} with that. When I came to the Prophet^{-saww}, I handed the letter to him^{-saww}. It was read out to him^{-saww}, and I saw the anger in the face of Rasool-Allah^{-saww}.

فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا مَكَانُ الْعَائِدِ بِكَ بَعَثْتَنِي مَعَ رَجُلٍ وَ أَمَرْتَنِي أَنْ أَطِيعُهُ فَبَلَّغْتُ مَا أُرْسِلْتُ بِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا بُرَيْدَةُ لَا تَفْعَلْ فِي عَلِيِّ عَلَيْهِ سَلَامٌ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَلِيُّكُمْ بَعْدِي.

I said, 'O Rasool-Allah^{-saww}! This is the place of seeking refuge with you^{-saww}. You^{-saww} sent me with a man and ordered me^{-asws} to obey him, and it has reached what I have been sent with'. Rasool-Allah^{-saww} said: 'O Bureyda! Do not fall regarding Ali^{-asws}, for he^{-asws} from me^{-saww} and I^{-saww} am from him^{-asws}, and he^{-asws} is your guardian after me^{-saww}'.⁴⁴²

وَ فِي رِوَايَةِ بُرَيْدَةَ لَهُ زِيَادَةٌ وَ هِيَ أَنَّ النَّبِيَّ ص قَالَ لِبُرَيْدَةَ إِيَّهِ عَنْكَ يَا بُرَيْدَةُ فَقَدْ أَكْثَرْتَ الْوُقُوعَ بِعَلِيِّ فَوَ اللَّهُ إِنَّكَ لَتَفْعَلُ بِرَجُلٍ هُوَ أَوْلَى النَّاسِ بِكُمْ بَعْدِي.

And in a report of Bureyda, for it there is an addition, and it is: 'The Prophet^{-saww} said to Bureyda: 'Leave it from you, O Bureyda! You have frequented the falling with Ali^{-asws}. By Allah^{-azwj}! You are falling with a man who is foremost of the people with you all after me^{-saww}'.⁴⁴³

وَ فِي الْحَدِيثِ زِيَادَةٌ أُخْرَى أَنَّ بُرَيْدَةَ قَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي فَقَالَ النَّبِيُّ ص حَتَّى يَأْتِيَ عَلِيٌّ فَلَمَّا جَاءَ عَلِيٌّ طَلَبَ بُرَيْدَةَ أَنْ يَسْتَغْفِرَ لَهُ فَقَالَ النَّبِيُّ ص لِعَلِّي ع إِنَّ تَسْتَغْفِرُ لَهُ اسْتَغْفِرَ لَهُ فَاسْتَغْفِرَ لَهُ.

And in the Hadeeth there is another addition, 'Bureyda said, 'O Rasool-Allah^{-saww}! Forgive me'. The Prophet^{-saww} said: 'Not until Ali^{-asws} comes'. When Ali^{-asws} came, Bureyda sought forgiveness from him^{-asws}. The Prophet^{-saww} said to Ali^{-asws}: 'Forgive him! Forgive him! Forgive him!'⁴⁴⁴

وَ فِي الْحَدِيثِ زِيَادَةٌ أُخْرَى أَنَّ بُرَيْدَةَ اغْتَنَعَ مِنْ مُبَايَعَةِ أَبِي بَكْرٍ بَعْدَ وَفَاةِ النَّبِيِّ ص وَ تَبِعَ عَلِيًّا لِأَجْلِ مَا كَانَ سَمِعَهُ مِنْ نَصِ النَّبِيِّ ص بِالْوَلَايَةِ بَعْدَهُ.

And in the Hadeeth, there is another addition – 'Bureyda refused from pledging allegiance to Abu Bakr after the expiry of the Prophet^{-saww}, and followed Ali^{-asws} (instead) due to the reason o what he had heard from the text of Rasool-Allah^{-saww} of the Wilayah after him^{-saww}'.⁴⁴⁵

وَ رَوَى مَسْعُودُ بْنُ نَاصِرٍ فِي صَحِيحِ السَّجِسْتَانِيِّ رِوَايَةَ بُرَيْدَةَ مِنْ عِدَّةِ طُرُقٍ وَ فِي بَعْضِهَا زِيَادَاتٌ مُهِمَّاتٌ مِنْ ذَلِكَ أَنَّ بُرَيْدَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا سَمِعَ دَمَ عَلِيِّ غَضِبَ غَضَبًا لَمْ أَرَهُ غَضِبَ مِثْلَهُ قَطُّ إِلَّا يَوْمَ فُرَيْطَةَ وَ النَّضْبِيرِ فَنَظَرَ إِلَيَّ وَ قَالَ يَا بُرَيْدَةُ إِنَّ عَلِيًّا وَ لِيُكُمْ بَعْدِي فَأَحِبَّ عَلِيًّا فَمُتْ وَ مَا أَحَدٌ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْهُ.

And it is reported by Masoud Bin Nasir in (the book) 'Saheeh of Al Sijistany' – It is reported by Bureyda from several ways, and in one of it there are important additions from that,

'Bureyda said, 'When Rasool-Allah^{-saww} heard a condemnation of Ali^{-asws}, he^{-saww} was angered with (severe) anger, I had not seen him^{-saww} being angry like that at all, except on the day of Qureyza and Al-Nazeer. He^{-saww} looked at me and said: 'O Bureyda! Ali^{-asws} is your guardian

⁴⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 f

⁴⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 g

⁴⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 h

⁴⁴⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 i

after me^{-saww}, so love Ali^{-asws}. I stood up and there was no one from the people more beloved to me than him^{-asws} .⁴⁴⁶

وَمِنْ ذَلِكَ زِيَادَةٌ أُخْرَى قَالَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ حَدَّثَ بِذَلِكَ حَرْبُ بْنُ سُوَيْدٍ بْنِ عَفْلَةَ فَقَالَ كَتَمَكَ عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ بَعْضَ الْحَدِيثِ إِنَّ رَسُولَ اللَّهِ ص قَالَ أَنَا نَافَقْتُ بَعْدِي يَا بُرَيْدَةُ.

And from that is another addition – ‘Abdullah Bin Ata’a said, ‘It was narrated with that by Harb Bin Suweyd Bin Ghafala. He said, ‘Abdullah Bin Bureyda concealed part of the Hadeeth that Rasool-Allah^{-saww} had said: ‘Will you become a hypocrite after me^{-saww}, O Bureyda?’⁴⁴⁷

وَمِنْ ذَلِكَ زِيَادَةٌ أُيْضاً مَعْنَاهَا أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَمَرَ بُرَيْدَةَ فَأَخَذَ كِتَابَهُ يَقْرَأُ عَلَى رَسُولِ اللَّهِ ص وَ يَقَعُ فِي عَلِيٍّ ع [قَالَ يَا بُرَيْدَةُ مَا هَذَا كِتَابُهُ يَقْرَأُ عَلَى رَسُولِ اللَّهِ ص وَ يَقَعُ فِي عَلِيٍّ ع] قَالَ بُرَيْدَةُ فَجَعَلْتُ أَقْرَأُ وَ أَذْكَرُ عَلِيًّا ع فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ثُمَّ قَالَ يَا بُرَيْدَةُ وَيْحَكَ أَمَا عَلِمْتُمْ أَنَّ عَلِيًّا وَلِيُّكُمْ بَعْدِي.

And from that is another addition, transmitted – ‘Khalid Bin Al-Waleed ordered Bureyda, so he took his letter and read it to Rasool-Allah^{-saww}, and he fell regarding Ali^{-asws}. Bureyda said, ‘I went on to recite and mention Ali^{-asws}, so the face of Rasool-Allah^{-saww} changed, then he^{-saww} said: ‘O Bureyda! Woe be unto you! Do you not know that Ali^{-asws} is your guardian after me^{-saww}?’

وَرَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي الْجُزْءِ الرَّابِعِ مِنْ أَجْزَاءِ ثَمَانِيَةِ فِي ثُلُثِهِ الْأَخِيرِ فِي بَابِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: نُؤَيِّ رَسُولَ اللَّهِ ص وَ هُوَ عَنْهُ رَاضٍ يَعْني عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And it is reported by Al-Bukhari in his (book) ‘Saheeh’, in the fourth volume from the eight volumes, in the last third, in the chapter of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, ‘Umar Bin Al-Khattab said, ‘Rasool-Allah^{-saww} passed away and he^{-saww} was pleased from him^{-asws} – meaning, from Ali^{-asws} Bin Abu Talib^{-asws} .⁴⁴⁸

وَقَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ مِنِّي وَ أَنَا مِنْكَ.

And Rasool-Allah^{-saww} said to him^{-asws}: ‘You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}’ .⁴⁴⁹

فَمِنْهَا عَنْ أَبِي جُنَادَةَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: عَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

From it is from Abu Junadah, from Rasool-Allah^{-saww} having said: ‘Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. No one shall deliver it on my^{-saww} behalf except either I^{-saww} or Ali^{-asws}’ .⁴⁵⁰

وَمِنْ ذَلِكَ مَا رَوَاهُ ابْنُ الْمَعَارِزِيِّ مِنْ عِدَّةِ طُرُقٍ بِأَسَانِيدِهَا فِي كِتَابِهِ بِمَعْنَى وَاحِدٍ فَمِنْهَا قَالَ قَالَ النَّبِيُّ ص عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي.

⁴⁴⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 j

⁴⁴⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 k

⁴⁴⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 l

⁴⁴⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 m

⁴⁵⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 n

And from that is what is reported by Ibn Al-Mag hazily, from several ways, by their chains in his book, with one meaning. From these is, he said, 'The Prophet^{-saww} said: 'Ali^{-asws} is from me^{-saww} like my^{-saww} head is from my^{-saww} body'.⁴⁵¹

38- مد، العمدة عبد الله بن أحمد في المسند عن أبيه عن يحيى بن أبي بكر بن آدم عن إسرائيل عن أبي إسحاق عن حبيش بن جنادة وكان قد شهد حجة الوداع قال: قال رسول الله ص عليّ مبيّ و أنا منه و لا يفضي ذنبي إلا أنا أو عليّ قال ابن آدم لا يؤذي عني إلا أنا أو عليّ.

(The book) 'Al Amdah' – Abdullah Bin Ahmad in (the book) 'Al Musnad', from his father, from Yahya Bin Abu Bakr Bin Adam, from Israil, from Abu Is'haq, from Hubeysh Bin Junadah, and he had witnessed the farewell Hajj who said,

'Rasool-Allah^{-saww} said: 'Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and not one will pay off my^{-saww} debts except I^{-saww} or Ali^{-asws}'. He^{-saww} said: 'No son of Adam^{-as} will deliver on my^{-saww} behalf except I^{-saww} or Ali^{-asws}'.⁴⁵²

و من مناقب ابن المغازلي عن علي بن عمر عن أبيه عن محمد بن الحسين الرعزلي عن أحمد بن محمد بن معاوية عن محمد بن سلمة عن محمد بن إسحاق عن يزيد بن عبد الله عن محمد بن نباتة بن يزيد عن أبيه أن رسول الله ص قال: أما أنت يا علي فحنتي و أبو ولدي و أنت مبيّ و أنا منك.

And from (the book) 'Manaqib' of Ibn Al Mag hazily, from Ali Bin Umar, from his father, from Muhammad Bin Al-Husayn Al Zafrany, from Ahmad Bin Muhammad Bin Muafy, from Muhammad Bin Salamah, from Muhammad Bin Is'haq, from Yazeed Bin Abdullah Bin Muhammad Bin Nubata Bin Yazeed, from his father,

'As for you^{-asws}, O Ali^{-asws}, are my^{-saww} son-in-law, and father^{-asws} of my^{-saww} (grand) sons^{-asws}, and you^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}'.⁴⁵³

39- و روى ابن الأثير في جامع الأصول، عن البخاري و مسلم يستدبهما عن البراء بن عازب قال: اعتمر رسول الله ص في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يدخل من العام المقبل يقيم فيها ثلاثة أيام

And it is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from Al Bukhari and Muslim in their (books) 'Saheeh', from Al Bara'a Bin Aazib who said,

'Rasool-Allah^{-saww} (tried to) perform Umrah during Zil Qadah, but the people of Makkah refused to let him^{-saww} enter Makkah until they decided upon letting him^{-saww} enter from the next years, staying in it for three days.

فلما كتبوا الكتاب كتبوا هذا ما قاضى عليه محمد رسول الله قالوا لا نؤثر بما فلو نعلم أنك رسول الله ما منعناك و لكن أنت محمد بن عبد الله فقال أنا رسول الله و أنا محمد بن عبد الله

When they had written the agreement, they wrote: 'This is what is decided upon by Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}', they said, 'We do not acknowledge with it. If we knew that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, we would not prevent you^{-asws}, but you^{-saww} are Muhammad^{-saww}, son^{-saww} of Abdullah^{-as}'. He^{-saww} said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} and I^{-saww} am Muhammad^{-saww} son^{-saww} of Abdullah^{-as}'.

⁴⁵¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 37 o

⁴⁵² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 38

⁴⁵³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 39 a

ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَامِحُ رَسُولُ اللَّهِ قَالَ لَا وَاللَّهِ لَا أَتُحَوِّكُ أَبَدًا فَأَخَذَ رَسُولُ اللَّهِ صَ وَ لَيْسَ يُحْسِنُ يَكْتُبُ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لَا يُدْخِلُ مَكَّةَ السِّتْلَاحَ إِلَّا السَّيْفَ فِي الْقِرَابِ وَ أَنْ لَا يُخْرَجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ وَ أَنْ لَا يَمْنَعُ مِنْ أَصْحَابِهِ أَحَدًا إِنْ أَرَادَ أَنْ يُعِيمَ بِهَا

Then he^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘Delete (the words) ‘Rasool^{-saww} of Allah^{-azwj}’. He^{-asws} said: ‘I^{-asws} will not delete it, ever!’ So, Rasool-Allah^{-saww} undertook to write, and he^{-saww} was not good in writing, (derogatory remark) and he^{-saww} wrote: ‘This is what is decided upon by Muhammad^{-saww} son^{-saww} of Abdullah^{-as}, that he^{-saww} will not enter Makkah, the weapons, except the sword in the sheath, and he^{-saww} will not go out with anyone from its inhabitants, if he intends to follow him, and he^{-saww} will not prevent anyone from his^{-saww} companions if he intends to stay at it’.

فَلَمَّا دَخَلَهَا وَ مَضَى الْأَجَلَ أَتَوْا عَلِيًّا عَ فَقَالُوا قُلْ لِصَاحِبِكَ الْخُرُجَ عَنَّا فَقَدْ مَضَى الْأَجَلَ فَخَرَجَ النَّبِيُّ صَ فَتَبِعَتْهُ ابْنَةُ حَمْرَةَ تُنَادِي يَا عَمَّ يَا عَمَّ فَتَنَّاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَ قَالَ لِفَاطِمَةَ عَ دُونَكَ بِنْتُ عَمِّكَ فَحَمَلَتْهَا

When he^{-saww} entered it and the term was spent, they came to Ali^{-asws} and said, ‘Say to your^{-asws} companions to get out from us, for the term has expired’. The Prophet^{-saww} went out, and the daughter of Hamza^{-asws} came out shouting, ‘O uncle^{-saww}! O uncle^{-saww}!’ Ali^{-asws} grabbed her by her hand and said to Fatima^{-asws}: ‘Under you^{-asws} is the daughter of your^{-asws} uncle^{-as}!’ He^{-asws} carried her (to Al Medina).

فَاخْتَصَمَ فِيهَا عَلِيٌّ وَ زَيْدٌ وَ جَعْفَرٌ قَالَ عَلِيٌّ أَنَا أَحَدُهَا قَالَ الْحُمَيْدِيُّ أَنَا أَحَقُّ بِهَا وَ هِيَ بِنْتُ عَمِّي وَ قَالَ جَعْفَرٌ بِنْتُ عَمِّي وَ خَالَئَتُهَا فِي بَيْتِي تَحِيٌّ وَ قَالَ زَيْدٌ بِنْتُ أُجِّي

So, there was a dispute regarding her by Ali^{-asws}, and Zayd, and Ja’far^{-as}. Ali^{-asws} said: ‘I^{-asws} shall take her’. Al Humeydi said, ‘I am more rightful with her and she is a daughter of my uncle^{-as}’. And Ja’far^{-asws} said, ‘She is a daughter of my^{-as} uncle^{-as}, and her maternal aunt is in my^{-as} house, under me (as wife)’. And Zayd said, ‘She is a daughter of my brother^{-as}’.

فَقَضَى بِهَا النَّبِيُّ صَ لِخَالَئَتِهَا وَ قَالَ الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ وَ قَالَ لِعَلِيِّ عَ أَنْتَ مَيِّ وَ أَنَا مِنْكَ وَ قَالَ لِعَمْرٍ أُشْبِهَتْ خَلْفِي وَ خُلْفِي وَ قَالَ لِرَيْدٍ أَنْتَ أُخُونَا وَ مَوْلَانَا.

The Prophet^{-saww} judged with her to be for her maternal aunt and said: ‘The maternal aunt is at the status of the mother’. And he^{-saww} said to Ali^{-asws}: ‘You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}’. And he^{-saww} said to Ja’far^{-as}: ‘You^{-as} resemble my^{-saww} physique and my^{-saww} manners’. And he^{-saww} said to Zayd: ‘You are our brother, and our slave’.⁴⁵⁴ (Non-Shia Hadith)

أَقُولُ رَوَى صَاحِبُ كِتَابِ الصِّرَاطِ الْمُسْتَقِيمِ عَنِ ابْنِ شَيْرَوَيْهِ فِي الْفِرْدَوْسِ فِي رِوَايَةِ الْحُدْرِيِّ عَلِيٍّ مَيِّ كَخَاتَمِي مِنْ ظَهْرِي مَنْ جَحَدَ مَا بَيْنَ ظَهْرِي مِنَ النَّبِيِّ فَقَدْ كَفَرَ.

I (Majlisi) am saying, ‘It is reported by the author of the book ‘Al Siraat Al Mustaqeem’, from Ibn Sheyrawiyah in (the book) ‘Al Firdows’, in a report of Al Khudri,

⁴⁵⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 39 b

‘Ali-asws is from me-saww like my-saww seal (of Prophet-hood) from my-saww back. One who rejects what is between my-saww back of the Prophet-hood, so he has committed Kufur’⁴⁵⁵

و فِي رَوَايَةٍ أُخْرَى عَلِيٌّ مِثِّي مِثْلُ رَأْسِي مِنْ بَدَنِي .

And in another report, ‘Ali-asws is from me-saww like my-saww head is from my-saww body’⁴⁵⁶

40- كَنْزُ الْكَرَاجِكِيِّ، عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عَمْرِو بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ عَابِسٍ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْقَاسِمِ بْنِ جُنْدَبٍ عَنْ رَجُلٍ مِنْ حَنْعَمٍ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ بِشَيْبٍ وَ هُوَ يَقُولُ أَشْرَفُ نَبِيٍّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ أَحْيَى مُوسَى أَنْ تَشْرَحَ لِي صَدْرِي وَ أَنْ تُبَيِّرَ لِي أَمْرِي وَ أَنْ تَحُلَّ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ أَنْ تَجْعَلَ لِي وَزِيْرًا مِنْ أَهْلِي عَلِيًّا اشْدُدْ بِهِ أَرْزِي وَ أَشْرِكْهُ فِي أَمْرِي كَيْ نُسَبِّحَكَ كَثِيْرًا وَ نَذْكُرَكَ كَثِيْرًا إِنَّكَ كُنْتَ بِنَا بَصِيْرًا.

(The book) ‘Kanz’ of Al Karajaky – From Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Saeed Bin Muhammad, from Muhammad Bin Abdullah Al Hazramy, from Abbad Bin Yaqoub, from Ali Bi Abbas, from Al Haris Bin Haseyra, from Al Qasim Bin Jundab, from a man from Khas’am, from Asma’a Bint Umeys who said,

‘I saw Rasool-Allah-saww at (mount) Subeyr and he-saww was saying: ‘Shine Subeyr! O Allah-azwj! I-saww ask You-azwj with what my-saww brother-as Musa-as had asked for, that You-azwj **Expand my chest for me [20:25], And Ease my matter for me [20:26], And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] – Ali-asws. Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]’⁴⁵⁷**

41- وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ الْمَعْرُوفِ بِالْبَهْقَانِ عَنْ ابْنِ أَبِي عُقْدَةَ وَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ عِيْسَى الْعَلَوِيِّ عَنْ حُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ فِي بَعْضِ حُجْرَاتِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِي يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ فَمَا لَكَ تَسْتَأْذِنُ عَلَيَّ

And from him, from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed well known as Al Dahqan, from Ibn Abu Uqdah, and from Muhammad Bin Mansour, from Ahmad Bin Isa al Alawy, from Huseyn Bin Ulwan, from Abu Khalid,

‘From Zayd son of Ali-asws (Bin Al-Husayn-asws), from his forefathers-asws, from Amir Al-Momineen-asws having said: ‘I-asws entered to see the Prophet-saww and he-saww was in one of his-saww chambers. I-asws sought permission to see him-saww. He-saww permitted for me-asws. He-saww said to me-asws: ‘Do you not know that my-saww house is your-asws house, so it is not for you-asws to seek permission to see me-saww’.

قَالَ فَعُلْتُ يَا رَسُولَ اللَّهِ أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ قَالَ يَا عَلِيُّ أَحْبَبْتُ مَا أَحَبَّ اللَّهُ وَ أَخَذْتُ بِأَذَابِ اللَّهِ

He (Ali-asws said): ‘I-asws said: ‘I-asws would love it to do that’. He-saww said: ‘O Ali-asws! I-saww love what Allah-azwj Loves, and I-saww have taken with the Education of Allah-azwj.

⁴⁵⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 39 c

⁴⁵⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 39 d

⁴⁵⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen-asws, Ch 67 H 39 e

يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّكَ أَخِي أَمَا عَلِمْتَ أَنَّهُ أَبِي خَالِقِي وَرَازِقِي أَنْ يَكُونَ لِي سِرٌّ دُونَكَ

O Ali^{-asws}! Do you^{-asws} not know that you^{-asws} are my^{-saww} brother^{-asws}? Do you^{-asws} not know my^{-saww} Creator and my^{-saww} Sustainer has Refused that there should happen to be a secret for me^{-saww} besides you^{-asws}?

يَا عَلِيُّ أَنْتَ وَصِيِّي مِنْ بَعْدِي وَ أَنْتَ الْمَظْلُومُ الْمُضْطَّهَدُ بَعْدِي

O Ali^{-asws}! You^{-asws} are my^{-saww} successor^{-asws} from after me^{-saww}, and you^{-asws} are the oppressed, the persecuted after me^{-saww}.

يَا عَلِيُّ النَّابِثُ عَلَيْكَ كَالْمُقِيمِ مَعِي وَ مُفَارِقُكَ مُفَارِقِي

O Ali^{-asws}! The one steadfast upon you^{-asws} is like the stayer with me^{-saww}, and one separating from you^{-asws} separates from me^{-saww}.

يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ مِنْ نُورٍ وَاحِدٍ.

O Ali^{-asws}! He is lying, one who claims that he loves me^{-saww} and he hates you^{-asws}, because Allah^{-azwj} the Exalted has Created me^{-saww} and you^{-asws} from one Noor⁴⁵⁸.

⁴⁵⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 67 H 39 f

CHAPTER 68 – THE BROTHERHOOD AND IN IT IS A LOT OF THE TEXTS

1- مد، العمدة بالإسناد عن عبد الله بن أحمد بن حنبل عن أبي يعلى حمزة بن داود عن سليمان بن ربيع عن كادخ بن ربيعة عن مسعر عن عطية عن جابر قال قال رسول الله ص رأيت على باب الجنة مكتوباً لا إله إلا الله محمد رسول الله عليّ أخوه.

(The book) 'Al Amdah' – By the chain from Abdullah Bin Ahmad Bin Hanbal, from Abu Ya'la Hamza Bin Dawood, from Suleyman Bin Rabie, from Kadikh Bin Rahmat, from Mis'ar, from Atiya, from Kabir who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} saw written upon a door of the Paradise: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is his^{-saww} brother^{-asws}''⁴⁵⁹

و بالإسناد عن عبد الله بن أحمد بن إسرائيل عن محمد بن عثمان عن زكريا بن يحيى بن سالم عن أشعث ابن عم حسن بن صالح عن مسعر عن عطية عن جابر الأنصاري قال قال رسول الله ص مكتوب على باب الجنة محمد رسول الله عليّ أخو رسول الله قبل أن يخلق الله السماوات بالألفي عام.

And by the chain from Abdullah, from Ahmad Bin Israil, from Muhammad Bin Usman, from Zakariya, from Yahya Bin Salim, from Al Ash'as cousin of Hassan Bin Salih, from Mis'ar, from Atiyya, from Jabir Al Ansari who said,

'Written upon a door of the Paradise is 'Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is brother^{-asws} of Rasool-Allah^{-saww}', before Allah^{-azwj} Created the skies by two thousand years''⁴⁶⁰

2- و من كتاب الأزرعين عن محمد بن زياد عن يحيى بن العلاء الرزي عن جعفر بن محمد الصادق عن أبيه ع عن ابن عباس قال: نظر عليّ في وجوه الناس فقال إني لأخو رسول الله ص و وزيره و لقد علمتكم أني أولكم إيماناً بالله تعالى و برسوله ثم دخلتكم بعدي في الإسلام

And from the book 'Al Arbaeen' – Muhammad Bin Ziyad, from Yahya Bin Al A'ala Al Razy,

'From Ja'far Bin Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ibn Abbas who said, 'Ali^{-asws} looked into faces of the people and said: 'I^{-asws} am the brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} Vizier, and you have known I^{-asws} your first in Eman with Allah^{-azwj} the Exalted and with His^{-azwj} Rasool^{-saww}, then you all entered into Al-Islam after me^{-asws}.

و أنا ابن عم رسول الله ص و أخوه و شريكه في نسبه و أبو ولديه و زوج ابنته سيدة نساء أهل الجنة

And I^{-asws} am a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, and his^{-saww} brother^{-asws}, and his^{-saww} associate in his^{-saww} lineage, and father^{-asws} of his^{-saww} two (grand) sons^{-asws}, and husband of his^{-saww} daughter^{-asws}, chieftess of the women of the inhabitants of the Paradise.

و لقد عرفتم أنا ما خرجنا مع رسول الله ص مخرجاً إلا رجعنا و أنا أحبكم إليه و أوثقكم في نفسه و أشد نكايته في العدو و أثر و لقد رأيتم بعته إياي مرأت و وقفته يوم غدیر خم و قيامي معه و رفعه بيدي و لقد آخى بين المسلمين فما اختار لنفسه أحداً غيري

⁴⁵⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 1 a

⁴⁶⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 1 b

And you have known that we did not go out with Rasool-Allah^{-saww} in any place except we returned and I^{-asws} was the most beloved of you all to him^{-saww}, and most trusting within himself^{-saww}, and I^{-asws} was of the most intense valour among the enemy, and most impactful. And you have seen his^{-saww} sending me^{-asws} many a time and his^{-saww} pausing on the day of Ghadeer and making me^{-asws} stand with him^{-saww}, and raising my^{-asws} hands, and he^{-saww} had established brotherhood between the Muslims, but he^{-saww} did not choose anyone for himself^{-saww} apart from me^{-asws}.

وَلَقَدْ قَالَ لِي أَنْتَ أَحِبِّي وَ أَنَا أَحُوكِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَقَدْ أَخْرَجَ النَّاسَ وَ تَرَكَنِي وَ لَقَدْ قَالَ لِي أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And he^{-saww} had said to me^{-asws}: ‘You^{-asws} are my^{-saww} brother^{-asws}, and I^{-saww} am your^{-asws} brother^{-saww}, in the world and the Hereafter, and he^{-saww} had expelled the people and left me^{-asws} to be, and he^{-saww} had said to me^{-asws}: ‘You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except, surely there is no Prophet^{-as} after me^{-saww}’⁴⁶¹.

And from the mentioned book, from Abdullah Bin Tayha, from Jareer Bin Abdullah, from Abu Al Rahim, from Abdullah Bin Amro Bin Al Aas,

‘Rasool-Allah^{-saww} said during his^{-saww} illness: ‘Call my^{-saww} brother^{-asws} Ali^{-asws} to me^{-saww}!’ So, Ali^{-asws} was called for him^{-saww}. He^{-saww} concealed him^{-asws} with his^{-saww} cloth and devoted to him^{-asws}.⁴⁶²

3- وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْعَةَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الرَّجْمِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ص قَالَ فِي مَرْضِهِ ادْعُوا لِي أَحِي عَيْبًا فُدْعِي لَهُ عَلِيٌّ فَسْتَرَهُ بِثَوْبِهِ وَ أَكْبَّ عَلَيْهِ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ قِيلَ لَهُ مَا قَالَ لَكَ قَالَ عَلَّمَنِي أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

When he^{-asws} came out from his^{-saww} presence, it was said to him^{-asws}, ‘What did he^{-saww} said to you^{-asws}?’ He^{-asws} said: ‘He^{-saww} taught me^{-asws} a thousand doors (of knowledge), each door opened up a thousand doors’⁴⁶³.

رَوَاهُ عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَأَلْتُ رَبِّي فِيكَ خَمْسًا فَمَنْعَنِي وَاحِدَةً وَ أَعْطَانِي أَرْبَعًا سَأَلْتُهُ أَنْ يَجْمَعَ عَلَيْكَ أُمَّتِي فَأَبَى وَ أَعْطَانِي فِيكَ أَلْفَ بَابٍ مِنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ وَ أَنْتَ مَعِي وَ مَعِي لِيُؤَاهِ الْحَمْدُ وَ أَنْتَ تَحْمِلُهُ بَيْنَ يَدَيْ تَسْتَوْثِقُ بِهِ الْأُولَى وَ الْآخِرِينَ

It is reported by Isa Bin Abdullah Bin Umar Bin Ali Bin Abu Talib, from his father, from his grandfather,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} asked my^{-saww} Lord^{-azwj} for five, but He^{-azwj} Refused me^{-saww} one and Gave me^{-saww} four. I^{-saww} asked Him^{-azwj} to unite my^{-saww} community upon you^{-asws}, but He^{-azwj} Refused and Gave me^{-saww} regarding you^{-asws} that I^{-saww} would be the first one the ground would be cleft for me^{-saww} on the Day of Qiyamah and you^{-asws} will be with me^{-saww}, and with me^{-saww} would be the flag of Praise, and you^{-asws} will carry it in front of me^{-saww}, ushering by it the former ones and the latter ones.

⁴⁶¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 2 a

⁴⁶² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 2 b

⁴⁶³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 3 a

وَ أَعْطَانِي أَنْتَ أَجِي فِي الدُّنْيَا وَ الآخِرَةِ وَ أَنَّ بَيْتَكَ مُقَابِلُ بَيْتِي فِي الْجَنَّةِ وَ أَعْطَانِي أَنْتَ أَوْلَى بِالْمُؤْمِنِينَ مِنْ بَعْدِي.

And He^{-azwj} Gave me^{-asws} that you^{-asws} will be my^{-saww} brother^{-asws} in the world and the Hereafter, and that your^{-asws} house would be facing my^{-saww} house in the Paradise, and Gave me^{-saww} that you^{-asws} will be foremost with the Momineen from after me^{-saww}”.⁴⁶⁴

وَ رَوَى حَفْصُ بْنُ عُمَرَ بْنِ مَيْمُونٍ قَالَ أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ عَلِيًّا ع قَالَ عَلَى الْمِنْبَرِ بِالْكُوفَةِ أَيُّهَا النَّاسُ إِنَّهُ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ عَشْرُ خِصَالٍ هُنَّ أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

And it is reported by Hafs Bin Umar Bin Maymoun who said,

‘We are informed by Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: ‘Ali^{-asws} said upon the pulpit at Al-Kufa: ‘O you people! There were ten qualities for me^{-asws} from Rasool-Allah^{-saww}, these were more beloved to me^{-asws} than whatever the sun emerges upon!

قَالَ لِي يَا عَلِيُّ أَنْتَ أَجِي فِي الدُّنْيَا وَ الآخِرَةِ وَ أَنْتَ أَقْرَبُ الْخَلْقِ مِنِّي يَوْمَ الْقِيَامَةِ فِي الْمَوْقِفِ بَيْنَ يَدَيِ الْجَبَّارِ وَ مَنْزِلِكَ فِي الْجَنَّةِ يُوَاجِهُهُ مَنْزِلِي كَمَا يَتَوَاجَهُ مَنْزِلُ الْإِخْوَانِ فِي اللَّهِ وَ أَنْتَ الْوَارِثُ مِنِّي وَ أَنْتَ الْوَصِيُّ مِنِّي فِي عِدَاتِي وَ أَمْرِي وَ فِي كُلِّ غَيْبَةٍ يَغْنِي بِدَلِّكَ حِفْظُهُ فِي أَزْوَاجِهِ.

He^{-saww} had said to me^{-asws}: ‘You^{-asws} are my^{-saww} brother in the world and the Hereafter, and you^{-asws} will be closest of the people from me^{-saww} on the Day of Qiyamah in the pausing in front of the Subduer, and your^{-asws} house in the Paradise would be facing my^{-saww} house like what the houses of the brethren for the Sake of Allah^{-azwj} would be facing, and you are the inheritor from me^{-saww}, and you^{-asws} are the successor^{-asws} from me^{-asws} regarding my^{-saww} entrustments and my^{-saww} affairs, and during every absence’ – meaning by that his^{-saww} protection regarding his^{-saww} wives”.⁴⁶⁵

وَ رَوَى كَثِيرٌ مِنْ إِسْمَاعِيلَ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّمِيمِيِّ قَالَ: أَتَيْتُ ابْنَ عُمَرَ فَسَأَلْتُهُ عَنْ عَلِيٍّ ع فَقَالَ هَذَا مَنْزِلُ رَسُولِ اللَّهِ ص وَ هَذَا مَنْزِلُهُ وَ إِنْ شِئْتُمْ حَدَّثْتُكَ فَلْتُ نَعَم

And it is reported by Kaseer Bin Ismail, from Jumie Bin Umeyr Al Tameemi who said,

‘I came to Ibn Umar and asked him about Ali^{-asws}. He said, ‘This is the house of Rasool-Allah^{-saww} and this is his^{-asws} house, and if you like I can narrate to you’. I said, ‘Yes’.

قَالَ أَحَى رَسُولُ اللَّهِ ص بَيْنَ الْمُهَاجِرِينَ حَتَّى بَقِيَ عَلِيٌّ وَحْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبَيْتَ بَيْنَ الْمُهَاجِرِينَ فَمَنْ أَجِي قَالَ أ مَا تَرْضَى أَنْ تَكُونَ أَجِي فِي الدُّنْيَا وَ الآخِرَةِ قَالَ بَلَى.

He said, ‘Rasool-Allah^{-saww} established brotherhood between the Emigrants until there remained Ali^{-asws} along. He^{-asws} said: ‘O Rasool-Allah^{-saww}! You^{-saww} established brotherhood between the Emigrants, so who is my^{-asws} brother?’ He^{-saww} said: ‘Are you not pleased that

⁴⁶⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 3 b

⁴⁶⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 3 c

you^{-asws} happen to be my^{-saww} brother^{-asws} in the world and the Hereafter?' He^{-asws} said: 'Yes'.⁴⁶⁶

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبيه عن جدّه عن إسحاق بن عبد الله بن الحارث عن أبيه عن عبد الله بن العباس قال: لَمَّا نَزَلَتْ إِمَّا الْمُؤْمِنُونَ إِخْوَةٌ أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْمُسْلِمِينَ فَأَخَى بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ وَ بَيْنَ فُلَانٍ وَ فُلَانٍ حَتَّى أَخَى بَيْنَ أَصْحَابِهِ أَجْمَعِهِمْ عَلَى قَدَرِ مَنَازِلِهِمْ ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَجِي وَ أَنَا أَخُوكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from his grandfather, from Is'haq Bin Abdullah Bin Al Haris, from his father, from Abdullah Bin Al Abbas who said,

'When it was Revealed: **But rather, the Momineen are brothers, [49:10]**. Rasool-Allah^{-saww} established brotherhood between the Muslims. He^{-saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so, and so and so, until he^{-saww} had established brotherhood between his^{-saww} companions in their entirety, in accordance to their status, then he^{-saww} said to Ali^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws} and I^{-saww} am your^{-asws} brother^{-saww}'.⁴⁶⁷

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبيه عن إبراهيم بن بشر عن منصور الأسدي عن عمرو بن شمر عن إبراهيم بن عبد الأعلى عن سعد بن خديفة بن اليمان عن أبيه قال: أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْأَنْصَارِ وَ الْمُهَاجِرِينَ أُخُوَّةَ الدِّينِ فَكَانَ يُؤَاخِي بَيْنَ الرَّجُلِ وَ نَظِيرِهِ ثُمَّ أَخَذَ يَبِيْدُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَخِي

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from Ibrahim Bin Bishr, from Mansour Al Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'ala, from Sa'ad Bin Huzeyfa Bin Al Yaman, from his father who said,

'Rasool-Allah^{-saww} established between the Helpers and the Emigrants, brotherhood of the religion, so he^{-saww} established brotherhood between the man and his match. Then he^{-saww} held a hand of Ali Bin Abu Talib^{-asws} and said: 'This is my^{-saww} brother^{-asws}!'

قَالَ خَدِيْفَةُ فَرَسُولُ اللَّهِ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ لَيْسَ لَهُ فِي الْأَنْبَاءِ شَبِيْهَةٌ وَ لَا نَظِيْرٌ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع أَخُوهُ.

Huzeyfa said, 'So Rasool-Allah^{-saww} is chief of the Muslims and Imam^{-saww} of the pious. There isn't anyone from the people resembling him^{-saww} nor any match, and Ali^{-asws} Bin Abu Talib^{-asws} is his^{-saww} brother^{-asws}'.⁴⁶⁸

6- لي، الأماالي للصدوق سليمان بن أحمد اللخمي عن الحضرمي عن عباد بن يعقوب عن ثابت بن حماد عن موسى بن صهيب عن عبادة بن نسي عن عبد الله بن أبي أوفى قال: أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ وَ تَرَكَ عَلِيًّا ع فَقَالَ لَهُ أَخِيْتَ بَيْنَ أَصْحَابِكَ وَ تَرَكَتَنِي

(The book) 'Al Amaali' of Al Sadouq – Suleyman Bin Ahmad Al Lakhmy, from Al Hazramy, from Abbad Bin Yaqoub, from Sabit Bin Hammad, from Musa Bin Suheyb, from Ubadah Bin Nasy, from Abdullah Bin Abu Awfy who said,

⁴⁶⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 3 d

⁴⁶⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 4

⁴⁶⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 5

'Rasool-Allah^{-sawww} established brotherhood between his^{-as} companions, and neglected Ali^{-asws}. He^{-asws} said to him^{-sawww}: 'You^{-sawww} established brotherhood between you^{-sawww} companions and neglected me^{-asws}!'

فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أَخْرَجْتُكَ إِلَّا لِنَفْسِي أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

He^{-sawww} said: 'By the One^{-azwj} in Whose Hand is my^{-sawww} soul! I^{-sawww} did not delay you^{-asws} except for myself^{-sawww}. You^{-asws} are my^{-sawww} brother^{-asws}, and my^{-sawww} successor^{-asws}, and my^{-sawww} inheritor'.

قَالَ مَا أَرَأَيْتَ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا أَوْزَعْتُ النَّبِيَّونَ قَبْلِي أَوْزَعُوا كِتَابَ رَبِّهِمْ وَ سُنَّةَ نَبِيِّهِمْ وَأَنْتَ وَابْنُكَ مَعِيَ فِي قَصْرِ فِي الْجَنَّةِ.

He^{-asws} said: 'And what will I^{-asws} inherit from you^{-sawww}, O Rasool-Allah^{-sawww}? He^{-sawww} said: 'What the Prophets^{-as} before me^{-sawww} inherited. The Book of their^{-as} Lord^{-azwj} and Sunnah of their^{-as} Prophet^{-as}, and you^{-asws} and your^{-asws} two sons^{-asws} would be with me^{-sawww} in my^{-sawww} castle in the Paradise'.⁴⁶⁹

7- فس، تفسير القمي لَمَّا هَاجَرَ النَّبِيُّ ص وَ أَخِي بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَخِي بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ بَيْنَ سَلْمَانَ وَ أَبِي دَرٍّ وَ بَيْنَ الْمُقَدَّادِ وَ عَمَّارٍ وَ تَرَكَ أَمِيرَ الْمُؤْمِنِينَ ع

Tafseer Al Qummi –

'When the Prophet^{-sawww} emigrated and established brotherhood between the Emigrants and the Helpers, he^{-sawww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman Bin Awf, and between Talha and Al-Zubeyr, and between Salman^{-ra} and Abu Zarr^{-ra}, and between Al-Miqdad^{-ra} and Ammar^{-ra}, and he^{-sawww} neglected Amir Al-Momineen^{-asws}.

فَاعْتَمَّ مِنْ ذَلِكَ غَمًّا شَدِيدًا وَقَالَ يَا رَسُولَ اللَّهِ بَابِي أَنْتَ وَأُمِّي لَمْ تُفَاحِ بَيْنِي وَ بَيْنَ أَحَدٍ

So, he^{-asws} was saddened by that with severe sadness and said: 'O Rasool-Allah^{-sawww}! May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-sawww}! You^{-sawww} did not establish brotherhood between me^{-asws} and anyone'.

فَقَالَ يَا عَلِيُّ مَا حَبَسْتُكَ إِلَّا لِنَفْسِي أَمَا تَرْضَى أَنْ تَكُونَ أَخِي وَ أَنَا أَحُوكَ وَ أَنْتَ وَصِيِّي وَ وَرِثِي وَ خَلِيفَتِي فِي أُمَّتِي تَقْضِي دِينِي وَ تُنَجِّزُ عِدَاتِي وَ تَتَوَلَّى عُسْلِي وَ لَا يَلِيهِ غَيْرُكَ وَ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He^{-sawww} said: 'O Ali^{-asws}! I^{-asws} did not withhold you^{-asws} except for myself^{-sawww}. Are you^{-asws} not pleased that you^{-asws} happen to be my^{-sawww} brother^{-asws}, and I^{-sawww} am your^{-asws} brother^{-asws}? And you^{-asws} are my^{-sawww} successor^{-asws}, and my^{-sawww} Vizier, and my^{-sawww} caliph in my^{-sawww} community. You^{-asws} will pay off my^{-sawww} debts, and fulfil my^{-sawww} promises, and be in charge of washing me^{-sawww} and no one will be in charge of it apart from you^{-asws}, and you^{-asws} are from

⁴⁶⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 6

me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except, surely there will be no Prophet^{-as} after me^{-saww}'.

فَأَسْتَبْشَرَ أَمِيرُ الْمُؤْمِنِينَ عَ بِذَلِكَ.

So, Amir Al-Momineen^{-asws} rejoiced with that''⁴⁷⁰

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ عَلِيُّ ع أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}) – By a chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of His^{-azwj} Rasool^{-saww}. No one will say it after me^{-asws} except a liar!''⁴⁷¹

9- ما، الأماالي للشيخ الطوسي المفيد عن المراهي عن عبد الله بن مسلم عن سعيد بن عبد الرحمن عن إسماعيل بن صبيح عن صباح المري عن حكيم بن جبير عن عقبه الهجري عن عمه قال: سمعت علياً ع على المنبر وهو يقول لأقولن اليوم قولاً لم يقله أحد قبلي ولا يقوله أحد بعدي إلا كاذب أنا عبد الله وأخو رسول الله ونكحت سيدة نساء الأمة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Abdullah Bin Muslim, from Saeed Bin Abdul Rahman, from Ismail Bin Sabeeh, from Sabbah Al Muzanny, from Hakeem Bin Jubeyr, from Uqbah Al Hajary, from his uncle who said,

'I heard Ali^{-asws} upon the pulpit and he^{-asws} was saying: 'I^{-asws} shall say such a word today, no one has said it before me^{-asws} nor will anyone say it after me^{-asws} except a liar! I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}, and married chieftess of the women of his^{-saww} community''⁴⁷²

10 قب، المناقب لابن شهرآشوب: صاروا أخوين من ثلاثة أوجه أولها لقوله ع فما زال ينقله من الآباء الأخير الخير

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – They (Muhammad^{-saww} and Ali^{-asws}) became two brothers^{-asws} from three perspectives. The first of these is due to his^{-asws} words: 'He^{-saww} did not cease to be transferred from the best of the best fathers^{-as}'.

و الثاني أن فاطمة بنت أسد رتبه حتى قال هذه أُمِّي و كان عند أبي طالب من أعز أولاده رباه في صغره و حماه في كبره و نصره باللسان و المال و السيف و الأولاد و الهجرة

And the second is that (Syeda) Fatima Bint Asad^{-as} brought him^{-saww} up until he^{-saww} said: 'This is my^{-saww} mother^{-as}', and he^{-saww} was with Abu Talib^{-asws} as the dearest of his^{-as} children. He^{-as} took care when he^{-saww} was young and protected him^{-saww} when older, and helped him^{-saww} with the tongue, and the wealth, and the sword, and the children, and the emigrating.

⁴⁷⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 7

⁴⁷¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 8

⁴⁷² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 9

و الأب أبوان أب ولادة و أب إفادة ثم إن العم والد قوله تعالى حكاية عن يعقوب ما تَعْبُدُونَ مِنْ بَعْدِي الآية و إسماعيل كان عمه و قوله تعالى حكاية عن إبراهيم و إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَّرَ قَالَ الزَّجَّاجُ أجمع النسابة أن اسم أبي إبراهيم تارخ

And the fathers are two fathers – Father of the children and father of sacrifice, then the uncle of the child. The Words of the Exalted Tell about Yaqoub^{-as}: **‘Who will you be worshipping after me?’ [2:133]** – the Verse. And Ismail^{-as} was his^{-as} uncle. And Words of the Exalted telling about Ibrahim^{-as}: **And when Ibrahim said to his (step) father Azar: [6:74]**. Zajaj said, ‘The lineage experts are united that the name of the father^{-as} of Ibrahim^{-as} was ‘Tarakh’.

و الثالث آخاه في عدة مواضع يوم بيعة العشيرة حين لم يبايعه أحد بايعه علي أن يكون له أخا في الدارين

And the third is that he^{-saww} had established brotherhood with him^{-asws} in several places. On the day of the allegiance of the kindred when no one pledged to him^{-saww}, Ali^{-asws} pledged to him^{-saww} upon that he^{-asws} would be his^{-saww} brother in the two words.

و قال في مواضع كثيرة منها يوم خيبر أنت أخي و وصيي.

And he^{-saww} had said in many places, from these is the day of Khyber: ‘You^{-asws} are my^{-saww} brother^{-asws} and my^{-saww} successor^{-asws}’.⁴⁷³

و في يوم المواخاة ما ظهر عند الخاص و العام صحته و قد رواه ابن بطة من ستة طرق.

And regarding the day of brotherhood, what appear as correct in the view of the special (Shias) and the general (Non-Shias), and it is reported by Ibn Battah from six ways: -

و رَوِيَ أَنَّهُ كَانَ النَّبِيُّ ص بِالنُّخَيْلَةِ وَ حَوْلَهُ سَبْعُمِائَةٍ وَ أَرْبَعُونَ رَجُلًا فَتَزَلَّ جَبْرَائِيلُ ع وَ قَالَ إِنَّ اللَّهَ تَعَالَى آخَى بَيْنَ الْمَلَائِكَةِ بَنِي وَ بَيْنَ مِيكَائِيلَ وَ بَيْنَ إِسْرَافِيلَ وَ بَيْنَ عَزْرَائِيلَ وَ بَيْنَ دَرْدَائِيلَ وَ بَيْنَ رَاحِيلَ فَآخَى النَّبِيُّ ص بَيْنَ أَصْحَابِهِ.

(1) - And it is reported that the Prophet^{-saww} was at Al-Nakheela, and around him^{-saww} were seven hundred and forty men. Jibraeel^{-as} descended and said: ‘Allah^{-azwj} the Exalted has Established brotherhood between the Angels, between me^{-as} and Mikaeel^{-as}, and between Israfeel^{-as} and Izraeel^{-as}, and between Dardaheel^{-as} and Raheel^{-as}’. So, he^{-saww} established brotherhood between his^{-saww} companions.

و رَوَى خَطِيبُ خُوَارِزْمٍ فِي كِتَابِهِ بِالْإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ قَالَ النَّبِيُّ ص أَوَّلَ مَنْ أَخَذَ عَلَيَّ بَنَ أَبِي طَالِبٍ ع أَخًا إِسْرَافِيلُ ثُمَّ جَبْرَائِيلُ الْخَبَرِ.

(2) - And it is reported by Khateeb of Khuwarizm in his book, by the chains from Ibn Masoud, ‘The Prophet^{-saww} said: ‘The first one to take Ali^{-asws} Bin Abu Talib^{-asws} as a brother^{-asws} was Israfeel^{-as}, then Jibraeel^{-as}’ – the Hadeeth.

⁴⁷³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 10 a

تَارِيخُ الْبَلَادُرِيِّ وَالسَّلَامِيِّ وَغَيْرِهِمَا عَنِ ابْنِ عَبَّاسٍ وَغَيْرِهِ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْأَشْكَالِ وَالْأَمْثَالِ فَآخَى بَيْنَ أَبِي بَكْرٍ وَعُمَرَ وَبَيْنَ عُمَانَ وَعَبْدِ الرَّحْمَنِ وَبَيْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَسَعِيدِ بْنِ زَيْدٍ وَبَيْنَ طَلْحَةَ وَالزُّبَيْرِ وَبَيْنَ أَبِي عُبَيْدَةَ وَسَعْدِ بْنِ مُعَاذٍ وَبَيْنَ مُصْعَبِ بْنِ عُمَيْرٍ وَأَبِي أَيُّوبَ الْأَنْصَارِيِّ وَبَيْنَ أَبِي دَرٍّ وَابْنِ مَسْعُودٍ وَبَيْنَ سَلْمَانَ وَخُدَيْفَةَ وَبَيْنَ حَمْزَةَ وَزَيْدِ بْنِ حَارِثَةَ وَبَيْنَ أَبِي الدَّرْدَاءِ وَبِلَالٍ

The history of Al Balazuri and Al Salamy and others, from Ibn Abbas and others,

(3) - 'When Words of the Exalted: **But rather, the Momineen are brothers, [49:10]** were Revealed, Rasool-Allah^{-sawww} established brotherhood between the similar ones and the resembling ones. So, he^{-sawww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between Sa'ad Bin Abu Waqas and Saeed Bin Zayd, and between Talha and Al-Zubeyr, and between Abu Ubeyda and Sa'ad Bin Muaz, and between Mus'ab Bin Umar and Abu Ayoub Al-Ansari, and between Abu Zarr^{-ra} and Ibn Masoud, and between Salman^{-ra} and Huzeyfa, and between Hamza^{-asws} and Zayd Bin Haris, and between Abu Al-Darda'a and Bilal;

وَ بَيْنَ جَعْفَرِ الطَّيَّارِ وَمُعَاذِ بْنِ جَبَلٍ وَ بَيْنَ الْمُقَدَّادِ وَعَمَّارٍ وَ بَيْنَ عَائِشَةَ وَ حَفْصَةَ وَ بَيْنَ زَيْنَبَ بِنْتِ جَحْشٍ وَ مَيْمُونَةَ وَ بَيْنَ أُمِّ سَلَمَةَ وَ صَفِيَّةَ حَتَّى أَخَى بَيْنَ أَصْحَابِهِ بِأَجْمَعِهِمْ عَلَى قَدْرِ مَنَازِلِهِمْ ثُمَّ قَالَ أَنْتَ أَجِي وَ أَنَا أَحْوَكُ يَا عَلِيُّ.

And between Ja'far Al-Tayyar^{-asws} and Muaz Bin Jabal, and between Al-Miqdad^{-ra} and Ammar^{-ra}, and between Ayesha and Hafsa, and between Zainab Bint Jahash and Maymouna, and between Umm Salama and Safiyya, until he^{-sawww} had established brotherhood between his^{-sawww} companions in their entirety in accordance to their status. Then he^{-sawww} said: 'You^{-asws} are my^{-sawww} brother^{-asws} and I^{-sawww} your^{-asws} brother^{-sawww}, O Ali^{-asws}!'

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: أَخَى النَّبِيُّ ص بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ أَخَوَيْنِ أَخَوَيْنِ ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هَذَا أَجِي.

(4) - Muhammad Bin Is'haq said, 'The Prophet^{-sawww} established between his^{-sawww} companions from the Emigrants and the Helpers, two brothers, two brothers. Then he^{-sawww} grabbed a hand of Ali^{-asws} Bin Abu Talib^{-asws} and said: 'This is my^{-sawww} brother^{-asws}'.

تَارِيخُ الْبَلَادُرِيِّ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَ تَرَكْتَنِي فَقَالَ أَنْتَ أَجِي أَمَا تَرْضَى أَنْ تُدْعَى إِذَا دُعِيَثَ وَ تُكْسَى إِذَا كُسِيتَ وَ تَدْخُلُ الْجَنَّةَ إِذَا دَخَلْتَ قَالَ بَلَى يَا رَسُولَ اللَّهِ.

(5) - History of Al-Balazuri – 'Ali^{-asws} said: 'O Rasool-Allah^{-sawww}! You^{-sawww} have established brotherhood between your^{-sawww} companions and have neglected me^{-asws}!' He^{-sawww} said: 'You^{-asws} are my^{-sawww} brother^{-asws}. Are you^{-asws} not pleased that you^{-asws} will be called when I^{-sawww} am called, and clothed when I^{-sawww} am clothed, and enter the Paradise when I^{-sawww} enter?' He^{-asws} said: 'Yes, O Rasool-Allah^{-sawww}!'

الرِّمَذِيُّ وَ السَّمْعَانِيُّ وَ النَّطْنَزِيُّ أَنَّهُ قَالَ ابْنُ عُمَرَ وَ زَيْدُ بْنُ أَبِي أُوْفَى أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيُّ تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَ لَمْ تُؤَاحِ بَيْنِي وَ بَيْنَ أَخِي فَقَالَ النَّبِيُّ ص أَنْتَ أَجِي فِي الدُّنْيَا وَ الْآخِرَةِ.

Al Tirmizi, and Al Sam'any, and Al Natanzy – 'Ibn Umar and Zayd Bin Abu Awfy said,

(6) - 'Rasool-Allah^{-sawww} established brotherhood between his^{-sawww} companions. Ali^{-asws} came with tears in his^{-asws} eyes. He^{-asws} said: 'O Rasool-Allah^{-sawww}! You^{-sawww} established brotherhood

between your^{-saww} companions and did not establish brotherhood between me^{-asws} and anyone! The Prophet^{-saww} said: 'You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter'.⁴⁷⁴

11- قب، المناقب لابن شهر آشوب في فضائل أحمد إنما تزكك لنفسي أنت أخي و أنا أخوك.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub regarding the merits of Ahmad^{-saww}: 'But rather I^{-saww} have left you^{-asws} for myself^{-saww}. You^{-asws} are my^{-saww} brother and I^{-saww} am your^{-asws} brother^{-saww}'.⁴⁷⁵

و فيه برواية زيد بن أبي أوفى و الذي بعني بالحق ما أخرتك إلا لنفسي و أنت مبي بمنزلة هارون من موسى إلا أنه لا نبي بعدي الخبر.

And in it, by a report of Zayd Bin Abu Awfy, 'By the One^{-azwj} Who Sent me^{-saww} with the truth! I^{-asws} have not chosen you^{-asws} except for myself^{-saww}, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except surely there is no Prophet^{-saww} after me^{-saww}' – the Hadeeth".⁴⁷⁶

الأربعين عن الخوارزمي قال أبو رافع إن رسول الله ص التفت إلى علي ع فقال أنت أخي في الدنيا و الآخرة و وزير و واري.

(The book) 'Al-Arbaeen', from Al-Khawarizmy – 'Abu Rafie said, 'Rasool-Allah^{-saww} turned towards Ali^{-asws}. He^{-saww} said: 'You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter, and my^{-saww} Vizier and my^{-saww} inheritor'.⁴⁷⁷

اعتقاد أهل السنة روى مخدوج بن زيد الدهلي أن النبي ص لما آخى بين المسلمين أخذ بيد علي فوضعها على صدره و قال يا علي أنت مبي و أنا منك بمنزلة هارون من موسى الخبر.

(The book) 'Itiqad Ahl Al-Sunnah' – It is reported by Makhdouj Bin Zayd Al Zuhly, 'When the Prophet^{-saww} established brotherhood between the Muslims, he^{-saww} held a hand of Ali^{-asws} and placed it upon his^{-saww} own chest and said: 'O Ali^{-asws}! You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws}, (you^{-asws} are from me^{-saww}) at the status of Haroun^{-as} from Musa^{-as}' – the Hadeeth".⁴⁷⁸

شيخ السنة القاضي أبو عمرو بإسناده عن شرجيل في خبر أن علياً ع قال: فأنا يا رسول الله من أخي قال و الذي بعني بالحق ما أخرتك إلا لنفسي و أنت مبي بمنزلة هارون من موسى إلا أنه لا نبي بعدي و أنت أخي في الدنيا و الآخرة.

Sheykh Al Sunnah, the judge Abu Amro, by his chain from Sharjeel, in a Hadeeth,

'Ali^{-asws} said: 'So, (what about) me^{-asws}, O Rasool-Allah^{-saww}! Who is my^{-asws} brother?' He^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the truth! I^{-saww} have not chosen you^{-asws} except for myself^{-saww}, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except

⁴⁷⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 10 b

⁴⁷⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 a

⁴⁷⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 b

⁴⁷⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 c

⁴⁷⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 d

surely there is no Prophet^{-saww} after me^{-saww}, and you^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter”.⁴⁷⁹

و فِي فَصَائِلِ الْعَشْرَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُودِيَ بِتِ مِنْ بَطْنَانِ الْعَرْشِ يَا مُحَمَّدُ نِعْمَ الْأَبُ أَبُوكَ إِِبْرَاهِيمُ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

And in (the book) ‘Fazaail Al Ashara’ – From Ibn Abbas who said,

‘The Prophet^{-saww} said: ‘When it will be the Day of Qiyamah, I^{-saww} will be called: ‘O Muhammad^{-saww}! Best of the fathers is your^{-saww} father^{-as} Ibrahim^{-as}, and best of the brothers is your^{-asws} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}’.⁴⁸⁰

فَصَائِلِ السَّمْعَانِيِّ رَوَى أَبُو الصَّلْتِ الْأَهْوَازِيُّ بِإِسْنَادِهِ عَنِ طَاوُسٍ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلِيًّا فَقَالَ هَذَا أَخِي وَ صَاحِبِي وَ مَنْ بَاهَى اللَّهُ بِهِ مَلَائِكَتَهُ وَ مَنْ يَدْخُلُ الْجَنَّةَ بِسَلَامٍ.

(The book) ‘Al Sam’any’ – It is reported by Abu Al Salt Al Ahwazy, by his chain from Tawoos, from Jabir,

‘The Prophet^{-saww} saw Ali^{-asws} and he^{-saww} said: ‘This is my^{-saww} brother^{-asws} and my^{-saww} companion, and the one who Allah^{-azwj} Boasts with to His^{-azwj} Angels, and the one to enter the Paradise with safety’.⁴⁸¹

فِرْدَوْسُ الدَّيْلَمِيِّ عَنِ حُدَيْفَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخِي وَ ابْنُ عَمِّي.

(The book) ‘Firdows’ of Al-Daylami – From Huzeyfa who said, ‘The Prophet^{-saww} said: ‘Ali^{-asws} is my^{-saww} brother^{-as} and son^{-asws} of my^{-saww} uncle^{-as}’.⁴⁸²

الْمَنَاقِبُ عَنْ أَبِي إِسْحَاقَ الْعَدْلِيِّ قَالَ أَبُو يَحْيَى مَا جَلَسَ عَلِيُّ عَلَى الْمِنْبَرِ إِلَّا قَالَ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ.

(The book) ‘Al-Manaqib’ – From Abu Is’haq Al Adl, ‘Abu Yahya said, ‘Ali^{-asws} did not sit upon the pulpit except he^{-asws} said: ‘I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}. No one will say it after me^{-asws} except a liar!’⁴⁸³

الصَّادِقُ ع وَ لَمَّا آخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الصَّحَابَةِ وَ تَرَكَ عَلِيًّا فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَخْرَجْتُكَ لِنَفْسِي أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ

Al-Sadiq^{-asws}: ‘And when Rasool-Allah^{-saww} established brotherhood between the companions and left out Ali^{-asws}, he^{-asws} spoke to him^{-saww} regarding that. The Prophet^{-saww} said to him^{-asws}: ‘But rather I^{-saww} have chosen you^{-asws} for myself^{-saww}. You^{-asws} are my^{-saww} brother and I^{-saww} am your^{-asws} brother^{-saww} in the world and the Hereafter’.

⁴⁷⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 e

⁴⁸⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 f

⁴⁸¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 g

⁴⁸² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 h

⁴⁸³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 i

فَبَكَى عَلَيَّ عِنْدَ ذَلِكَ وَقَالَ

أَقِيكَ بِنَفْسِي أَهْيَا الْمُصْطَلَى الَّذِي -
وَأَفْدِيكَ حَوَائِي وَمَا قَدَّرْتُ مُهَجِّي -
وَمَنْ صَمَّنِي مَدُّ كُنْتُ طِفْلاً وَبِأَفْعَاءَ -
هَدَانَا بِهِ الرَّحْمَنُ مِنْ عَمَى الْجُهْلِ -
لِمَنْ أَنْتَمِي مِنْهُ إِلَى الْقَرَعِ وَالْأَصْلِ -
وَأَنْعَشَنِي بِالْبِرِّ وَالْعَلِّ وَالنَّهْلِ -

Ali^{-asws} wept at that and said (a poem): 'I^{-asws} saved you^{-saww} by myself^{-asws}, O you^{-saww} Chosen one, who the Beneficent has Guided us with from the blindness of ignorance; and I^{-asws} shall redeem you^{-saww} with my^{-asws} loved and in accordance to my^{-asws} disposition, to the one I^{-asws} belong to the branch and the root (origin); and the one who took my^{-asws} responsibility since I^{-asws} was a child and adolescent, and refreshed me^{-asws} with the righteousness and means and the spring;

وَمَنْ جَدُّهُ جَدِّي وَمَنْ عَمُّهُ عَمِّي -
وَمَنْ جِئْتُ أَخِي بَيْنَ مَنْ كَانَ حَاضِراً -
لَكَ الْفَضْلُ لِي مَا حَيْثُ لَشَاكِرٌ -
وَمَنْ أَهْلُهُ أُمِّي وَمَنْ بَنَتْهُ أَهْلِي -
دَعَانِي وَآخَانِي وَبَيْنَ مَنْ فَضَّلِي -
لِإِتِّمَامِ مَا أَوْلَيْتَ يَا حَاتِمَ الرُّسُلِ -

And the one whose grandfather is my^{-asws} grandfather, and one whose uncle is my^{-asws} uncle, and one whose wife^{-as} is (like) my^{-as} mother^{-as}, and one whose daughter^{-asws} is my^{-asws} wife^{-asws}, and one when he^{-saww} established brotherhood between the ones who were present, called me^{-asws}, and established brotherhood with me^{-asws}, and manifested my^{-asws} merits. For you^{-saww} is the merit. I^{-asws} have lived to be thankful for the completion of what has been done to me^{-asws}, O last of the Rasools^{-as}!⁴⁸⁴

وَرَوَاهُ الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ عَنِ الْقَاضِي أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عَمْرِو بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَصْطَبِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ حَزْرَةَ التَّوْفَلِيِّ عَنِ سُلَيْمَانَ بْنِ جَعْفَرٍ الْهَاشِمِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ فَمُلْتُ يَا رَسُولَ اللَّهِ أَخَيْتَ بَيْنَ أَصْحَابِكَ وَتَرَكْتَنِي فَرَدّاً لَا أَحَ لِي

And it is reported of Al Karajaky in (the book) 'Al Kanz Al Fawaid' – From the judge Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Muhammad Bin Ahmad Al Musaysi, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza Al Nowfaly, from Suleyman Bin Ja'far Al Hashimy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} established brotherhood between his^{-saww} companions, so I^{-asws} said: 'O Rasool-Allah^{-saww}! You^{-saww} have established brotherhood between your^{-saww} companions and have left me^{-asws} alone, there being no brother for me^{-asws}'.

فَقَالَ إِنَّمَا اخْتَرْتُكَ لِنَفْسِي أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He^{-saww} said: 'But rather I^{-saww} have chosen you^{-asws} for myself^{-saww}. You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'.

⁴⁸⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 j

فَقُمْتُ وَ أَنَا أَبْكِي مِنَ الْجَدَلِ وَ السُّرُورِ فَأَنْشَأْتُ أَقُولُ أَفِيكَ بِنَفْسِي إِلَى آخِرِ الْأَنْبِيَاءِ.

I^{-asws} stood up and I^{-asws} was weeping from the argument and the happiness, so I^{-asws} prosed saying (a poem), 'I^{-asws} saved you^{-saww} by myself^{-asws} – up to the end of the poem"⁴⁸⁵

12- قب، المناقب لابن شهرآشوب الفَنَجَكَبَرْدِيُّ فِي سَلْوَةِ الشَّيْبَعَةِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ عَلِيًّا ع يُنْشِدُ وَ رَسُولُ اللَّهِ ص يَسْمَعُ

أَنَا أَخُو الْمُصْطَفَى لَا شَكَّ فِي نَسَبِي-
جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُنْفَرِدٌ-
وَ الْحَمْدُ لِلَّهِ شُكْرًا لَا شَرِيكَ لَهُ-
مَعَهُ زَيْبٌ وَ سِبْطَاهُ هُمَا وَ لَدَي-
وَ فَاطِمَةُ زَوْجَتِي لَا قَوْلَ ذِي فَنَدٍ-
الْبُرِّ بِالْعَبْدِ وَ الْبَاقِي بِلَا أَمَدٍ-

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Al Fanjakbardy in (the book) 'Salwah Al Shia' – Jabir Bin Abdullah Al Ansari who said,

'I heard Ali^{-asws} prosing, and Rasool-Allah^{-saww} listened: 'I^{-asws} am a brother^{-asws} of Al Mustafa^{-saww}, there is no doubt in my^{-asws} attribution. I^{-asws} was brought up with him^{-saww} and his^{-saww} two grandsons^{-asws}, they^{-asws} are my^{-asws} sons^{-asws}. My^{-asws} grandfather and his^{-saww} grandfather is one, and Fatim^{-asws} is my^{-asws} wife^{-asws}. This is not a word to be questioned. And the Praise is for Allah^{-azwj}, thanking, there being no associate for Him^{-azwj}. The righteousness is with the servant and the remainder is without lies'.

قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ صَدَقْتَ.

He (the narrator) said, 'Rasool-Allah^{-saww} smiled and said: 'You^{-asws} speak the truth!'"⁴⁸⁶

قب، المناقب لابن شهرآشوب محمد بن إسحاق فبقي الناس ما شاء الله يتوارثون في المدينة بعقد الأخوة دون أولي الأرحام و أنزل الله فيهم إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوَوْا وَ نَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is'haq,

'The people remained for as long as Allah^{-azwj} so Desired, inheriting each other in Al Medina by the tie of brotherhood, besides the relationships, and Allah^{-azwj} Revealed regarding them: **Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72].**

و بقي ميراث من لم يهاجر من المؤمنين بمكة على القرابة حتى أنزل الله وَ الَّذِينَ آمَنُوا مِنْ بَعْدُ وَ هَاجَرُوا وَ جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِصَارِ الْمِيرَاثِ لِأَهْلِ الْأَرْحَامِ.

And there remained the inheritance of the ones from the Momineen who did not emigrate, being at Makkah. It was upon the relationships until Allah^{-azwj} Revealed: **And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and**

⁴⁸⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 11 k

⁴⁸⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 12 a

the possessors of the relationships, some of them are closer than the others [8:75]. So, the inheritance came to be for the possessors of relationships”⁴⁸⁷.

تَفْسِيرُ الْفُطَّانِ وَ تَفْسِيرُ وَكِيعٍ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّاسَ كَانُوا يَتَوَارَثُونَ بِالْأُخُوَّةِ فَلَمَّا نَزَلَ قَوْلُهُ تَعَالَى النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ وَ هُمُ الَّذِينَ أَحَىٰ بَيْنَهُمُ النَّبِيُّ ص

Tafseer Al Qatan and Tafseer Wakie, from Sufyan, from Al Amsh, from Abu Salih, from Ibn Abbas,

‘The people were inheriting each other by the brotherhood. When Words of the Exalted: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6],** and they are the ones the Prophet^{-saww} had established brotherhood between them.

ثُمَّ قَالَ النَّبِيُّ ص مَنْ مَاتَ مِنْكُمْ وَعَلَيْهِ دَيْنٌ فَإِلَيَّ قَضَاؤُهُ وَمَنْ مَاتَ وَ تَرَكَ مَالًا فَلِوَرَثَتِهِ فَتَسَخَّرَ هَذَا الْأَوَّلَ فَصَارَتْ الْمَوَارِيثُ لِلْقَرَابَاتِ الْأَدْنَىٰ فَلِأَدْنَىٰ ثُمَّ قَالَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا الْوَصِيَّةُ مِنْ ثُلُثِ مَالِ الْيَتِيمِ

Then the Prophet^{-saww} said: ‘One from you who dies and there is a debt upon him, so it is up to me^{-saww} to pay it off, and one who dies and leaves wealth, it is for his inheritors’. This was abrogated first, and the inheritances came to be for the relatives, the closer so the closer. Then He^{-azwj} Said: **except that you should be doing good to your friends. [33:6]** – the bequest from a third of the wealth of the orphans.

فَقَالَ النَّبِيُّ ص عِنْدَ نَزْوِهَا أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّ اللَّهِ عَلَيَّ بِنُ أَبِي طَالِبٍ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ الدُّعَاءُ أَلَا مَنْ تَرَكَ دِينًا أَوْ ضَيْعَةً فَإِلَيَّ وَ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ.

The Prophet^{-saww} said at its Revelation: ‘Am I^{-saww} not foremost with every Momin than his own self?’ They said, ‘Yes, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘Indeed! One whose Master I^{-saww} was, so this friend of Allah^{-azwj}, Ali^{-asws} Bin Abu Talib^{-asws}, is his Master. O Allah^{-azwj}! Befriend the one befriending him^{-asws} and be inimical the one being inimical to him^{-asws}’ – supplication. ‘Indeed! One who leaves a debt or an estate, it is to me^{-saww}, and one who leaves wealth, it is for his inheritors”⁴⁸⁸.

تَفْسِيرُ جَابِرِ بْنِ يَزِيدَ عَنِ الْإِمَامِ الصَّادِقِ ع قَالَ فِي هَذِهِ الْآيَةِ فَكَانَتْ لِعَلِيٍّ ع مِنْ رَسُولِ اللَّهِ ص الْوِلَايَةُ فِي الدِّينِ وَ الْوِلَايَةُ فِي الرَّحِمِ فَهُوَ وَارِثُهُ كَمَا قَالَ أَنْتَ أَحْيَىٰ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ وَارِثِي.

Tafseer Jabir Bin Yazeed,

‘From Al-Imam Al-Sadiq^{-asws} having said regarding this Verse: ‘For Ali^{-asws}, from Rasool-Allah^{-saww}, was the Wilayah in the religion, and the Wilayah in the kinship, so he^{-asws} inherited him^{-saww} like what he^{-saww} had said: ‘You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter, and you^{-asws} are my^{-saww} inheritor”⁴⁸⁹.

⁴⁸⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 12 b

⁴⁸⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 13 a

⁴⁸⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 13 b

السَّمْعَانِيُّ فِي الْفَضَائِلِ عَنْ بُرَيْدَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ وَإِنَّ عَلِيًّا وَصِيِّي وَوَارِثِي.

Al Sam'any in (the book) 'Al Fazaail', from Bureyda,

'The Prophet^{-sawww} said: 'For every Prophet^{-as} there is a successor^{-asws} and an inheritor, and Ali^{-asws} is my^{-sawww} successor^{-asws} and my^{-sawww} inheritor''.⁴⁹⁰

و قالوا: و أما العباس فلم يرث لقوله تعالى وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ وَ بِالاتِّفَاقِ أَنَّهُ لَمْ يَهَاجِرِ الْعَبَّاسَ

And they said, 'And as for Al-Abbas, he did not inherit due to Words of the Exalted: **and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72]**, and it agreed that Al-Abbas did not emigrate.

ابن بطّة في الإبانة أنه قيل لقتم بن العباس بأي شيء ورث علي النبي ص دون العباس قال لأنه كان أشدنا به لصوقاً وأسرعنا به لحوقاً.

Ibn Battah (said) in (the book) 'Al-Ibanah' – It was said to Qasam Bin Al-Abbas, 'By which thing (reason) did Ali^{-asws} inherit the Prophet^{-sawww} besides Al-Abbas?' He said, 'Because he^{-asws} was the most intense of us in sticking with him^{-sawww}, and the quickest of us in joining up with him^{-sawww}'.⁴⁹¹

14- قب، المناقب لابن شهر آشوب أَخْبَرَنَا أَبُو طَاهِرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ غَشْمَةَ [عشمة] الْعَدْلُ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتِ أَوْسَى وَأَخِي وَصَاحِبِي.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'We are informed by Abu Tahir Ahmad Bin Muhammad Bin Ghashma Al Adl, by his chain from Ibn Abbas who said,

'Rasool-Allah^{-sawww} said to Ali^{-asws}: 'You^{-asws} are my^{-sawww} brother^{-asws} and my^{-sawww} companion''.⁴⁹²

أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَةِ الْبَصْرَةِ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ لَا يَقُولُهُ غَيْرِي إِلَّا كَذَّابٌ.

Amir Al-Momineen^{-asws} (said) in a sermon at Al-Basra: 'I^{-asws} am a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-sawww}, and I^{-asws} am the greatest truthful, and the mighty distinguisher. No one will say it apart from me^{-asws} except a liar!'⁴⁹³

فَهُوَ عَبْدُ اللَّهِ عَلَى مَعْنَى الْإِفْتِخَارِ كَمَا قَالَ: كَفَى لِي فَخْرًا أَنْ أَكُونَ لَكَ عَبْدًا.

He^{-asws} is a servant of Allah^{-azwj} upon the meaning of priding, like what he^{-asws} said: 'Is suffices for me^{-asws} as pride that I^{-asws} happen to be a servant of Yours^{-azwj}'.⁴⁹⁴

15- كِتَابُ الْبَيَانِ، لِابْنِ شَهْرَآشُوبَ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ أَخَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَالَ لِعَلِيٍّ ع أَنْتِ أَوْسَى وَأَخِي وَ أَنَا أَخُوكَ.

⁴⁹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 13 c

⁴⁹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 13 d

⁴⁹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 14 a

⁴⁹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 14 2

⁴⁹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 14 c

The book 'Al-Bayan' of Ibn Shehr Ashub – 'When Words of the Exalted: **But rather, the Momineen are brothers, [49:10]** were Revealed, the Prophet^{-saww} established brotherhood between the companions and said to Ali^{-asws}: 'You^{-asws} are my^{-saww} brother^{-asws} and I^{-saww} am your^{-asws} brother^{-saww}'.⁴⁹⁵

16- عم، إعلام الوری عن أبي هريرة في حديث طويل أن رسول الله ص آخى بين أصحابه و بين الأنصار و المهاجرين فبدأ بعلي بن أبي طالب ع فأخذ بيده و قال هذا أخي.

(The book) 'I'lam Al Wara' – From Abu Hureyra (well-known fabricator), in a lengthy Hadeeth,

'The Rasool-Allah^{-saww} established brotherhood between his^{-saww} companions, and between the Helpers and the Emigrants. He^{-saww} began with Ali^{-asws} Bin Abu Talib^{-asws}. He^{-saww} held his^{-asws} hand and said: 'This is my^{-saww} brother^{-asws}!'⁴⁹⁶

و في خبر آخر أنت أخي في الدنيا و الآخرة.

And in another Hadeeth: 'You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter'.⁴⁹⁷

17- كشف، كشف الغمة من مناقب الخوارزمي أن رسول الله ص آخى بين المسلمين ثم قال يا علي أنت أخي و أنت معي بمنزلة هارون من موسى غير أنه لا نبي بعدي

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Khawarizmi –

'Rasool-Allah^{-saww} established brotherhood between the Muslims, then said: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws}, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} apart from that there will surely be no Prophet^{-as} after me^{-saww}.

أ ما علمت يا علي أن أول من يدعى به يوم القيامة يدعى بي قال فأقوم عن يمين العرش في ظله فأكسى حلة خضراء من حلل الجنة

Do you^{-asws} not know, O Ali^{-asws}, that the first one to be called with on the Day of Qiyamah, would be me^{-saww}? So, I^{-saww} shall stand on the right of the Throne, in its shade, and would be clothed with a green garment from the garments of the Paradise.

ألا و إني أخبرك يا علي أن أمي أول الأمم يحاسنون يوم القيامة ثم أنت أول من يدعى لقرابتك معي و منزلتك عندي و يدفع إليك لوائي و هو لواء الحمد فتسير به بين السماطين

Indeed! And I^{-saww} inform you^{-asws}, O Ali^{-asws}, that my^{-saww} community will be the first community to be Reckoned on the Day of Qiyamah. Then you^{-asws} will be the first one to be called, due to your^{-asws} kinship from me^{-saww} and your^{-asws} status with me^{-saww}, and my^{-saww} flag would be handed to you, and it is the flag of Praise. So, you will travel with it between the Chosen ones.

⁴⁹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 15

⁴⁹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 16 a

⁴⁹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 16 b

آدمَ وَ جَمِيعِ الْخَلْقِ يَسْتَظِلُّونَ بِظِلِّ لَوَائِي يَوْمَ الْقِيَامَةِ وَ طُولُهُ مَسِيرَةُ أَلْفِ سَنَةٍ سَنَانُهُ يَأْفُوتُهُ حَمْرَاءُ قَضِيبُهُ فِضَّةٌ بَيْضَاءُ رُجُهُ دُرَّةٌ حَضْرَاءُ وَ لَهُ ثَلَاثُ ذَوَائِبَ مِنْ نُورٍ ذُوَابَةٌ فِي الْمَشْرِقِ وَ ذُوَابَةٌ فِي الْمَغْرِبِ وَ الثَّالِثَةُ وَسَطَ الدُّنْيَا

Adam^{as} and entirety of the people would be shading in the shade of my^{saww} flag on the Day of Qiyamah, and its length is a travel distance of a thousand years. Its tip is of red ruby, its stick is of white silver, its base is of green gems, and there are three tails of light – a tail in the east, and a tail in the west, and the third in middle of the world.

مَكْتُوبٌ عَلَيْهِ ثَلَاثَةُ أَسْطُرٍ الْأَوَّلُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الثَّانِي الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الثَّالِثُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ طُولُ كُلِّ سَطْرٍ مَسِيرَةُ أَلْفِ سَنَةٍ

Three lines are written upon it. The first is “In the Name of Allah^{azwj} the Beneficent, the Merciful”, and the second is: “The Praise is for Allah^{azwj} Lord^{azwj} of the worlds”, and the third is: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}”. The length of each line is a travel distance of a thousand years.

وَ تَسِيرُ بِلَوَائِي وَ الْحَسَنُ عَنْ يَمِينِكَ وَ الْحُسَيْنُ عَنْ يَسَارِكَ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ فِي ظِلِّ الْعَرْشِ

And you^{asws} will travel with my^{saww} flag, and Al-Hassan^{asws} would be on your^{asws} right and Al-Husayn^{asws} on your^{asws} left, until you^{asws} will stop between me^{saww} and Ibrahim^{as} in the shade of the Throne.

ثُمَّ تُكْسَى حُلَّةً حَضْرَاءَ مِنَ الْجَنَّةِ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمَ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيُّ أَبَشْرٌ يَا عَلِيُّ إِنَّكَ تُكْسَى إِذَا كُسِيتَ وَ تُدْعَى إِذَا دُعِيتَ وَ تُحْبَأُ إِذَا حُبِّيتَ.

Then you^{asws} will be clothed with a green garment from the Paradise. Then a caller will call out from beneath the Throne: “Best of the fathers is your^{saww} father^{as} Ibrahim^{as}, and best of the brothers is your^{asws} brother^{asws} Ali^{asws}!” Receive glad tidings, O Ali^{asws}! You^{asws} will be clothed when I^{saww} will be clothed, and you^{asws} will be called when I^{saww} am called, and you^{asws} will be Revived when I^{saww} will be Revived”⁴⁹⁸.

وَ مِنْ كِتَابِ الْمَنَاقِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لِحُمُّهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَزَبَ اللَّهُ لَا نَبِيَّ بَعْدِي.

And from the book ‘Al Manaqib’ – From Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘This is Ali^{asws} Bin Abu Talib^{asws}! His^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} blood, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from that there is surely be no Prophet^{as} after me^{saww}’⁴⁹⁹.

وَ قَالَ: يَا أُمَّ سَلَمَةَ اشْهَدِي وَ اسْمَعِي هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ عَيْنُهُ عَلَمِي وَ بَابِي الَّذِي أُوتِيَ مِنْهُ أُخِي فِي الدُّنْيَا وَ خِدْبِي فِي الْآخِرَةِ وَ مَعِي فِي السَّامِ الْأَعْلَى.

⁴⁹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 68 H 17 a

⁴⁹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{asws}, Ch 68 H 17 b

'I entered to see Rasool-Allah^{-saww}, and the story of the establishment of brotherhood by Rasool-Allah^{-saww} was mentioned. He^{-saww} said: 'Ali^{-asws} said: 'My^{-asws} soul has gone and my^{-asws} back is broken, when I^{-asws} see you^{-saww} to have done with your^{-saww} companions what you did, apart from me^{-asws}. So, if this was from disappointment upon me^{-asws}, then for you^{-asws} is the threshold and the honouring'.

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا احْتَرْتُكَ إِلَّا لِنَفْسِي فَأَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ أَخِي وَ وَزِيرِي وَ وَارِثِي

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the truth! I^{-saww} did not delay you^{-asws} except for myself^{-saww}. You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except surely there will be no Prophet^{-saww} after me^{-saww}, and you^{-asws} are my^{-saww} brother^{-asws}, and my^{-saww} Vizier, and my^{-saww} inheritor'.

قَالَ قَالَ وَ مَا أَرِثُ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا وَرَثَ الْأَنْبِيَاءُ قَبْلَكَ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِمْ وَ أَنْتَ مَعِيَ فِي قَصْرِ فِي الْجَنَّةِ مَعَ ابْنَتِي فَاطِمَةَ وَ أَنْتَ أَخِي وَ رَفِيقِي

He (the narrator) said, 'He^{-asws} said: 'What will I^{-asws} inherit from you^{-saww}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'What the Prophets^{-as} before you^{-asws} inherited – Boon of Allah^{-azwj} and Sunnah of their^{-as} Prophets, and you^{-asws} will be in my^{-saww} castle in the Paradise along with my^{-saww} daughter^{-asws} Fatima^{-asws}, and you^{-asws} will be among my^{-saww} friends'.

فَمَ تَلَا رَسُولُ اللَّهِ ص إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْمُتَحَابُّونَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then Rasool-Allah^{-saww} recited: **as brethren upon couches face to face [15:47]**, loving each other for the Sake of Allah^{-azwj}, looking at each other''⁵⁰⁴.

وَ بِالْإِسْنَادِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَلِيًّا كَانَ يَقُولُ فِي حَيَاةِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ لَأُقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ حَتَّى أَمُوتَ وَ اللَّهُ إِلَيَّ لِأُخُوهُ وَ وَلِيُّهُ وَ ابْنُ عَمِّهِ وَ وَارِثُهُ وَ مَنْ أَحَبُّ بِهِ مِنِّي.

And by the chain from Ikrimah (Bin Abu Jahl^{-la}), from Ibn Abbas,

'Ali^{-asws} was saying during the lifetime of Rasool-Allah^{-saww}: '**so if he dies or is killed [3:144]**. I^{-asws} shall fight upon what he^{-saww} had fought, until I^{-asws} die. By Allah^{-azwj}! I^{-asws} am his^{-saww} brother, and his^{-asws} friend, and son^{-asws} of his^{-saww} uncle^{-as}, and his^{-saww} inheritor, and who is more rightful with him^{-saww} than me^{-asws}?''⁵⁰⁵

وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: طَلَبَنِي رَسُولُ اللَّهِ ص فَوَجَدَنِي فِي حَائِطٍ نَائِمًا فَضَرَبَنِي بِرِجْلِهِ وَ قَالَ فَمَ وَ اللَّهُ لِأَرْضِيَنَّكَ أَنْتَ أَخِي وَ أَبُو وُلْدِي تُقَاتِلُ عَلَيَّ سُنَّتِي

And by the chain, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} sought me^{-asws} and found me^{-asws} asleep in a garden. He^{-saww} struck me^{-asws} with his^{-saww} leg and said: 'Arise,

⁵⁰⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 a

⁵⁰⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 b

by Allah^{-azwj}! Be pleased, you^{-asws} are my^{-saww} brother^{-asws}, and father^{-asws} of my^{-saww} (grand) sons^{-asws}. You^{-asws} will fight being upon my^{-saww} Sunnah.

مَنْ مَاتَ عَلَى عَهْدِي فَهُوَ فِي كَنْزِ كَنْفِ اللَّهِ وَ مَنْ مَاتَ عَلَى عَهْدِكَ فَقَدْ فَضَى نَحْبُهُ وَ مَنْ مَاتَ يُحِبُّكَ بَعْدَ مَوْتِكَ يُحِبُّهُ اللَّهُ لَهُ بِالْإِيمَانِ وَ الْإِيمَانِ مَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ.

One who dies during my^{-saww} era, he would be treasured in a Patronage of Allah^{-azwj}, and one who dies in your^{-asws} era, he has spent his time, and one who dies loving you^{-asws} after your^{-asws} expiry, Allah^{-azwj} will End for him with the security and the Eman for as long as the sun rises and sets”.⁵⁰⁶

وَ عَنْ جَابِرٍ مِثْلَهُ وَ فِي آخِرِهِ عَلِيٌّ أَخِي وَ صَاحِبُ لِيُوَائِي.

And from Jabir – Similar to it, and in its end: ‘Ali^{-asws} is my^{-saww} brother^{-asws} and bearer of my^{-saww} flag’.⁵⁰⁷

وَ عَنْ عَلِيٍّ ع بِالْإِسْنَادِ قَالَ: جَمَعَ رَسُولُ اللَّهِ ص بَنِي عَبْدِ الْمُطَّلِبِ فِيهِمْ رَهْطٌ يَأْكُلُ الْجُدْعَةَ وَ يَشْرَبُ الْفَرْقَ قَالَ فَصَنَعَ لَهُمْ مَدًّا مِنْ طَعَامٍ فَأَكَلُوا حَتَّى شَبِعُوا قَالَ وَ بَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يُمَسَّ ثُمَّ دَعَا بَعْمَرَ فَمَشَرُوا حَتَّى رُوُوا وَ بَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُشْرَبْ مِنْهُ وَ لَمْ يُمَسَّ

And from Ali^{-asws}, by the chain, said: ‘Rasool-Allah^{-saww} gathered the clan of Abdul Muttalib^{-asws}, among them was a group who could eat the (whole) shoulder and drink the jug. I^{-asws} prepared for them a handful of food and they ate until they were satiated, and the food remained like what it was, as if it had not been touched. Then he^{-saww} called for a small mug, and they drank until they were saturated, and the drink remain as if it had not been drunk from and not touched.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي بُعِثْتُ إِلَيْكُمْ خَاصَّةً وَ إِلَى النَّاسِ عَامَّةً وَ قَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا رَأَيْتُمْ فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ صَاحِبِي

He^{-saww} said: ‘O Clan of Abdul Muttalib^{-asws}! I^{-saww} have been Sent to you in particular, and to the people in general, and you have seen from this miracle what you have seen. So, which one of you will pledge to me^{-saww} upon that he would be my^{-saww} brother^{-asws} and my^{-saww} companion?’

قَالَ فَلَمْ يَبْعَثْ إِلَيْهِ أَحَدٌ فَلَمَّا كَانَ فِي الثَّالِثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي.

He^{-asws} said: ‘No one stood to him^{-saww}. When it was during the third, he^{-saww} struck his^{-saww} hand upon my^{-asws} hand’.⁵⁰⁸

وَ مِنْ مَنَاقِبِ الْفَقِيهِ أَبِي الْحَسَنِ بْنِ الْمَعْزَلِيِّ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ الْمُبَاهَلَةِ أَخَى النَّبِيُّ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلِيٌّ وَاقِفٌ يَرَاهُ وَ يَعْرِفُ مَكَانَهُ وَ لَمْ يُوَاجِ بَيْنَهُ وَ بَيْنَ أَحَدٍ

⁵⁰⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 c

⁵⁰⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 d

⁵⁰⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 e

And from (the book) 'Manaqib Al Faqeeh' – Abu Al-Hassan Bin Al Maghazily, from Anas (well-known fabricator) who said,

'When it was the day of imprecation (Al-Mubahila), he^{-saww} established brotherhood between the Emigrants and the Helpers, and Ali^{-asws} was standing looking at him^{-saww}, and he^{-saww} knew his^{-asws} place, and he^{-saww} did not establish brotherhood between him^{-asws} and anyone.

فَانصَرَفَ عَلَيَّ يَا كَيْبِ الْعَيْنِ فَاسْتَفَدَهُ النَّبِيُّ ص فَقَالَ مَا فَعَلَ أَبُو الْحَسَنِ قَالُوا انصَرَفَ يَا كَيْبِ الْعَيْنِ يَا رَسُولَ اللَّهِ قَالَ يَا بِلَالُ اذْهَبْ فَأْتِنِي بِهِ فَمَضَى بِبِلَالٍ إِلَى عَلِيٍّ ع وَ قَدْ دَخَلَ مَنْزِلَهُ يَا كَيْبِ الْعَيْنِ

Ali^{-asws} left with tearful eyes. The Prophet^{-saww} missed him^{-asws}. He^{-saww} said: 'What happened to Abu Al-Hassan^{-asws}? They said, 'He^{-asws} left with tearful eyes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'O Bilal! Go and come with him^{-asws}!' So, Bilal went to Ali^{-asws}, and he^{-asws} had already entered his^{-asws} house with tearful eyes.

فَقَالَتْ فَاطِمَةُ ع مَا يُبْكِيكَ لَا أَبْكَى اللَّهُ عَيْنَيْكَ قَالَ يَا فَاطِمَةُ آخَى النَّبِيُّ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَنَا وَاقِفٌ تَرَائِي وَ يَعْرِفُ مَكَانِي وَ لَمْ يُوَخِ بَيْنِي وَ بَيْنَ أَحَدٍ

(Syeda) Fatima^{-asws} said: 'What makes you^{-asws} cry? May Allah^{-azwj} not Let your^{-asws} cry'. He^{-asws} said: 'O Fatima^{-asws}! The Prophet^{-saww} established brotherhood between the Emigrants and the Helpers, and I^{-asws} was standing. He^{-saww} saw me^{-asws} and knew my^{-asws} place and did not establish brotherhood between me and anyone'.

قَالَتْ ع لَا يُخَزِّنُكَ اللَّهُ لَعَلَّهُ إِنَّمَا دَخَرَكَ لِنَفْسِهِ فَقَالَ بِلَالُ يَا عَلِيُّ أَجِبِ النَّبِيَّ فَأَتَى عَلِيٌّ النَّبِيَّ فَقَالَ النَّبِيُّ مَا يُبْكِيكَ يَا أَبَا الْحَسَنِ

She^{-asws} said: 'May Allah^{-azwj} not Grieve you^{-asws}! Perhaps he^{-saww} has kept you^{-asws} aside for himself^{-saww}'. Bilal said, 'O Ali^{-asws}! Answer the Prophet^{-saww}!' So, Ali^{-asws} came to the Prophet^{-saww}. The Prophet^{-saww} said: 'What made you^{-asws} cry, O Abu Al-Hassan^{-asws}?'

فَقَالَ وَاحْتَبَتِ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ وَ أَنَا وَاقِفٌ تَرَائِي وَ تَعْرِفُ مَكَانِي وَ لَمْ تُوَخِ بَيْنِي وَ بَيْنَ أَحَدٍ

He^{-asws} said: 'And you^{-asws} established brotherhood between the Emigrants and the Helpers, O Rasool-Allah^{-saww}, and I^{-asws} was standing. You^{-saww} saw me^{-asws} and knew my^{-asws} place and did not establish brotherhood between me^{-asws} and anyone'.

قَالَ إِنَّمَا دَخَرَكَ لِنَفْسِي أ لَا يَسُرُّكَ أَنْ تَكُونَ أَخَا نَبِيِّكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ أَنَّى لِي بِذَلِكَ

He^{-saww} said: 'But rather I^{-saww} had held you^{-asws} back for myself^{-saww}. Does it not cheer you^{-asws} that you^{-asws} happen to be a brother^{-asws} of your^{-asws} Prophet^{-saww}? He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}, where is it for me^{-asws} with that?'

فَأَخَذَ يَدَهُ فَأَرَقَاهُ الْمِنْبَرَ فَقَالَ اللَّهُمَّ هَذَا مِنِّي وَ أَنَا مِنْهُ أَلَا إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

He^{-saww} grabbed his^{-asws} hand and raised it to the pulpit and said: 'O Allah^{-azwj}! This one is from me^{-saww} and I^{-saww} am from him^{-asws}! Indeed, he^{-asws} is from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}! Indeed, one whose Master I^{-saww} was, so this Ali^{-asws} is his Master!'

قَالَ فَانصَرَفَ عَلَيَّ فَرِيرَ الْعَيْنِ فَاتَّبَعَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ بَخَّ بَخَّ يَا أَبَا الْحَسَنِ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُسْلِمٍ.

He (the narrator) said, ‘Ali^{-asws} left delighted of eyes. Umar Bin Al-Khattab followed him^{-asws} and said, ‘Congratulations! Congratulations, O Abu Al-Hassan^{-asws}! You^{-asws} have become my Master and Master of every Muslim’.⁵⁰⁹

فض، كتاب الروضة عن أبي الحسين بن المظفر العطار يرفعه إلى حميد الطويل إلى أنس بن مالك مثله و في آخره ثم نزل و قد سرَّ عليُّ بنُ أبي طالبٍ ع فجعل الناسُ يبغونهُ و عمرُ بنُ الخطابِ يقولُ بَخَّ بَخَّ لك يا ابنَ أبي طالبٍ أصبحتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ رَوْجُهُ مَنْ يُعَادِيكَ طَائِفَةٌ طَائِفَةٌ طَائِفَةٌ.

The book ‘Al Rowza’ – From Abu Al Husayn Bin Al Muzaffar Al Attar, raising it to Humeyd Al Taweel, to Anas Bin Malik (well-known fabricator) – similar to it and in its end,

‘Then he^{-saww} descended (from the pulpit), and Ali^{-asws} Bin Abu Talib^{-asws} had been cheered. The people came to pledge to him^{-asws} and Umar Bin Al Khattab was saying: ‘Congratulations! Congratulations, O son^{-asws} of Abu Talib^{-asws}! You^{-asws} have become my Master and Master of every Momin and Momina. A wife being inimical to you^{-asws} is divorced, divorced, divorced!’⁵¹⁰

19- كشف، كشف الغمة ابنُ المغازليِّ عن زَيْدِ بْنِ أَرْقَمَ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لِي مَوْاحٍ بَيْنَكُمْ كَمَا آخَى اللَّهُ بَيْنَ الْمَلَائِكَةِ

(The book) ‘Kashf Al Ghumma’ of Ibn Al Maghazily – From Zayd Bin Arqam who said,

‘I entered to see Rasool-Allah^{-saww}. He^{-saww} said: ‘I^{-saww} shall establish brotherhood between you all like what Allah^{-azwj} has Established the brotherhood between the Angels’.

ثُمَّ قَالَ لِعَلِيٍّ ع أَنْتَ أَخِي وَ رَفِيقِي ثُمَّ تَلَا هَذِهِ الْآيَةَ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْأَخْلَاءُ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then he^{-saww} said to Ali^{-asws}: ‘You^{-asws} are my^{-saww} brother^{-asws} and my^{-saww} friend’. Then he^{-saww} recited this Verse: **as brethren upon couches face to face [15:47]**, the brotherhood for the Sake of Allah^{-azwj}, looking at each other’.⁵¹¹

وَ عَنِ الدَّارِقُطِيِّ يَرْفَعُهُ إِلَى ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ لِعَلِيٍّ ع أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ.

And from Al Daraftuny, raising it to Ibn Umar who said,

‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘You^{-asws} are my^{-saww} brother^{-asws} in the world and the Hereafter’.⁵¹²

وَ بِالْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ إِخْوَانِي عَلِيٌّ.

And by the chain from Ibn Abbas who said,

⁵⁰⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 f

⁵¹⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 18 g

⁵¹¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 a

⁵¹² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 b

‘Rasool-Allah^{-sawww} said: ‘Best of my^{-sawww} brethren is Ali^{-asws}’⁵¹³.

وَبِالإِسْنَادِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى عَلَيَّ ع يَوْمَ الْمُوَاحَاةِ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.

And by the chain from Ibn Umar who said,

‘The Prophet^{-sawww} said to Ali^{-asws} on the day of the brotherhood: ‘You^{-asws} are my^{-sawww} brother^{-asws} in the world and the Hereafter’⁵¹⁴.

وَبِالإِسْنَادِ عَنِ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ كَانَ يُوَاجِي بَيْنَ الرَّجُلِ وَنَظِيرِهِ ثُمَّ أَخَذَ يَبْدُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَخِي

And by the chain from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allah^{-sawww} established brotherhood between the Emigrants and the Helpers. He^{-sawww} was establishing brotherhood between the man and his match. Then he^{-sawww} grabbed a hand of Ali^{-asws} Bin Abu Talib^{-asws} and said: ‘This is my^{-sawww} brother^{-asws}!’

قَالَ حُدَيْفَةُ فَرَسُولُ اللَّهِ ص سَيِّدُ الْمُرْسَلِينَ وَ إِمَامُ الْمُتَّقِينَ وَ رَسُولُ رَبِّ الْعَالَمِينَ الَّذِي لَيْسَ لَهُ شَبِيهٌ وَ لَا نَظِيرٌ وَ عَلِيٌّ أَخُوهُ

Huzeyfa said, ‘So, Rasool-Allah^{-sawww} is chief of the Messengers^{-as} and Imam^{-asws} of the pious, and Rasool^{-sawww} of Lord^{-azwj} of the worlds who there isn’t any one resembling to him^{-sawww} nor any match, and Ali^{-asws} is his^{-sawww} match’⁵¹⁵.

وَبِالإِسْنَادِ عَنِ أَبِي الْحُمْرَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى سَاقِ الْعَرْشِ الْأَيْمَنِ أَنَا وَحَدِي لَا إِلَهَ غَيْرِي غَرَسْتُ جَنَّةَ عَدْنٍ بِيَدِي مُحَمَّدٌ صَفْوَتِي أَيَّدْتُهُ بِعَلِيٍّ.

And by the chain from Abu Al Hamra’a who said,

‘I heard Rasool-Allah^{-sawww} saying: ‘When there was an ascension with me^{-sawww} to the sky, I^{-sawww} saw (written) upon the right base of the Throne: “I^{-azwj} am Alone. There is no god other than Me^{-azwj}. I^{-azwj} Planted the Garden of Eden by My^{-azwj} Hand. Muhammad^{-sawww} is My^{-azwj} elite. I^{-sawww} Supported him^{-sawww} with Ali^{-asws}”’⁵¹⁶.

وَ مِنَ الْجَمْعِ بَيْنَ الصَّحَابِ لِرِزْقِ الْعَبْدَرِيِّ فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ بِالإِسْنَادِ الْمُتَقَدِّمِ مِنْ سُنَنِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ جَاءَهُ عَلِيٌّ ع تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ أَحْبَبْتَ بَيْنَ أَصْحَابِكَ وَ لَمْ تُوَاجِ بَيْنِي وَ بَيْنَ أَحَدٍ

And from (the book) ‘Al Jam’a Bayn Al Sihaah’ of Razeyn Al Abdary, in the chapter of merits of Amir Al Momineen Ali Bin Abu Talib^{-asws}, and by the preceding chain from (the book) ‘Sunan’ of Ibn Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, from Ibn Umar who said,

⁵¹³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 c

⁵¹⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 d

⁵¹⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 e

⁵¹⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 f

'When Rasool-Allah^{-saww} established brotherhood between his^{-saww} companions, Ali^{-asws} came to him^{-saww} with tearful eyes. He^{-asws} said: 'O Rasool-Allah^{-saww}! You^{-saww} established brotherhood and did not establish brotherhood between me^{-asws} and anyone!'

قَالَ فَسَمِعْتُ النَّبِيَّ ص يَقُولُ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.

He (the narrator) said, 'I heard the Prophet^{-saww} saying: 'You^{-asws} are my^{-saww} brother in the world and the Hereafter''⁵¹⁷

20- كشف، كشف الغمة من كتاب كفاية الطالب عن الرضا عن آبيه عن علي ع قال قال رسول الله ص إذا كان يوم القيامة نوديت من بطنان العرش نعم الأب أبوك إبراهيم خليل الرحمن ونعم الأخ أخوك علي بن أبي طالب.

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al Talib',

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, I^{-saww} would be called out at from the interior of the Throne: "Best of the fathers^{-as} is your^{-saww} father^{-as} Ibrahim^{-as}, the friend of the Beneficent, and best of the brothers is your^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}"'⁵¹⁸

21- فر، تفسير فرات بن إبراهيم عن محمد بن إبراهيم بن زكريا معنعنا عن عبد الله بن أبي أوفى قال: خرج النبي ص ونحن في مسجد المدينة فقام وحده الله تعالى وأنتي عليه فقال إني محدثكم حديثاً فاحفظوه وعوه وليحدث من بعدكم

Tafseer Furaat Bin Ibrahim – From Muhammad Bin Ibrahim Bin Zakariya, transmitting from Abdullah Bin Abu Awfi who said,

'The Prophet^{-saww} came out, and we were in the Masjid of Al-Medina. He^{-saww} stood and praised Allah^{-azwj} the Exalted and extolled upon Him^{-azwj}. He^{-saww} said: 'I^{-saww} shall narrated a Hadeeth to you, so preserve it, and retain it, and narrate to the ones after you.

إن الله اصطفى لرسالته من خلقه وذلك قول الله تعالى الله يصطفى من الملائكة رسلاً ومن الناس أسكنهم الجنة وإني مصطفي منكم من أحب أن أصطفيه وأواخي بينكم كما آخى الله بين الملائكة فذكر كلاماً فيه طول

Allah^{-azwj} has Chosen me^{-saww} from His^{-azwj} creatures for His^{-azwj} Message, and that is Word of Allah^{-azwj} the Exalted: **Allah Chooses messengers from among the Angels and from the people; [22:75]**, Settling them in the Paradise, and I^{-saww} am the Chosen one from you all. Who would love that I^{-saww} choose him and establish brotherhood between you like what Allah^{-azwj} has Established brotherhood between the Angels' – and he^{-saww} mentioned a long speech regarding it.

فقال علي بن أبي طالب ع لقد انقطع ظهري وذهب روجي عند ما صنعت بأصحابك فإن كان من سخطك بك علي فلك العنبي

⁵¹⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 19 g

⁵¹⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 20

Ali^{-asws} Bin Abu Talib^{-asws} said: 'My^{-asws} back is broken, and my^{-asws} soul has gone at what you^{-saww} have done with your^{-saww} companion. If it has happened from anger being with you^{-saww} upon me^{-asws}, then for you^{-saww} is the threshold (and the prestige)'.

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا أَنْتَ مِنِّي إِلَّا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَجِيَّ بَعْدِي وَ مَا أَخْرَجْتُكَ إِلَّا لِنَفْسِي فَأَنَا رَسُولُ اللَّهِ وَ أَنْتَ أَخِي وَ وَارِثِي

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the truth! You^{-asws} are not from me^{-asws} except at the status of Haroun^{-as} from Musa^{-as} except, surely there is no Prophet^{-as} after me^{-asws}, and I^{-saww} not delayed you^{-asws} except for myself^{-saww}. I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} and you^{-asws} are my^{-saww} brother^{-asws} and my^{-saww} inheritor'.

قَالَ وَ مَا الَّذِي أَرِثُ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا وَرَّثَ الْأَنْبِيَاءُ مِنْ قَبْلِي قَالَ وَ مَا وَرَّثَ الْأَنْبِيَاءُ مِنْ قَبْلِكَ قَالَ كِتَابَ رَبِّهِمْ وَ سُنَّةَ نَبِيِّهِمْ

He^{-asws} said: 'And what is that which I^{-asws} will inherit from you^{-saww}, O Rasool-Allah^{-saww}!' He^{-saww} said: 'What the Prophets^{-as} from before me^{-saww} inherited'. He^{-asws} said: 'And what did the Prophets^{-as} from before you^{-saww}, inherit?' He^{-saww} said: 'Book of their^{-as} Lord^{-azwj} and Sunnah of their^{-as} Prophet^{-as}'.

أَنْتَ مَعِيَ يَا عَلِيُّ فِي فَضْرِي فِي الْجَنَّةِ مَعَ فَاطِمَةَ بِنْتِي هِيَ زَوْجَتُكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ رَفِيقِي

O Ali^{-asws}! You^{-asws} will be with me^{-saww} in my^{-saww} castle in the Paradise with my^{-saww} daughter^{-asws} Fatima^{-asws}. She^{-asws} is your^{-asws} wife in the world and the Hereafter, and you^{-asws} are my^{-saww} friend'.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْمُتَحَابُّونَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then Rasool-Allah^{-saww} recited: **as brethren upon couches face to face [15:47]**, the ones loving each other for the Sake of Allah^{-azwj}, looking at each other".⁵¹⁹

22- يف، الطرائف ابن المغازلي بأسانيده إلى خديفة بن اليمان قال: آخى رسول الله ص بين المهاجرين فكان يواخي بين الرجل و نظيره ثم أخذ بيد علي بن أبي طالب ع فقال هذا أخي

(The book) 'Al Taraaif' – Ibn Al Maghazily by his chains to Huzeyfa Bin Al Yamani who said,

'Rasool-Allah^{-saww} established brotherhood between the Emigrants, and he^{-saww} was establishing brotherhood between the man and his match. Then he^{-saww} grabbed a hand of Ali^{-asws} Bin Abu Talib^{-asws} and said: 'This is my^{-saww} brother^{-asws}!'

قَالَ خَدَيْفَةُ فَرَسُولُ اللَّهِ ص سَيِّدُ الْمُرْسَلِينَ وَ إِمَامُ الْمُتَّقِينَ وَ رَسُولُ رَبِّ الْعَالَمِينَ الَّذِي لَيْسَ لَهُ شِبْهُهُ وَ لَا نَظِيرٌ وَ عَلِيُّ أَحُوهُ.

⁵¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 21

Huzeyfa said, 'So, Rasool-Allah^{-saww} is chief of the Messengers^{-as}, and Imam^{-saww} of the pious, and Rasool^{-saww} of Lord^{-azwj} of the world, who there isn't anyone resembling to him^{-saww} nor any match, and Ali^{-asws} is his^{-saww} brother^{-asws}'.⁵²⁰

وَرَوَى ابْنُ الصَّبَّاحِ الْمَالِكِيُّ فِي الْفُصُولِ الْمُهَيَّمَةِ مِنْ مَنَاقِبِ ضِيَاءِ الدِّينِ الْخَوَارِزْمِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا آخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ آخَى بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ آخَى بَيْنَ عُثْمَانَ بْنِ عَفَّانَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ آخَى بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ آخَى بَيْنَ أَبِي ذَرِّ الْغِفَارِيِّ وَ الْمُقَدَّادِ وَ لَمْ يُوَاخِ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بَيْنَ أَحَدٍ مِنْهُمْ

And it is reported by Ibn Al Sabbag Al Maliky in (the book) 'Al Fusoul Al Muhimma', from (the book) 'Manaqib Ziya'a Al Deen' of Al Khawarizmi, from Ibn Abbas who said,

'When Rasool-Allah^{-saww} established brotherhood between his^{-saww} companions, from the Emigrants and the helpers, he^{-saww} established brotherhood between Abu Bakr and Umar, and established brotherhood between Usman Bin Affan and Abdulrahman Bin Awf, and established brotherhood between Talha and Al-Zubeyr, and established brotherhood between Abu Zarr Al-Ghifari^{-ra} and Al-Miqdad^{-ra}, and did not establish between Ali^{-asws} Bin Abu Talib^{-asws} and anyone of them.

فَخَرَجَ عَلَيَّ مُغْضَبًا حَتَّى أَتَى جَدْوَلًا مِنَ الْأَرْضِ وَ تَوَسَّدَ ذِرَاعَهُ وَ نَامَ فِيهِ تَسْفِي الرِّيحِ عَلَيْهِ فَطَلَبَهُ النَّبِيُّ ص فَوَجَدَهُ عَلَى تِلْكَ الصِّفَةِ فَرَكَّزَهُ بِرِجْلِهِ وَ قَالَ لَهُ فَمَا صَلَّحْتَ أَنْ تَكُونَ إِلَّا أَبَا تُرَابٍ

Ali^{-asws} went out disappointed until he^{-asws} went to a spring from the earth and used his^{-asws} arm as a pilot and slept in it, the wind storming upon him^{-asws}. The Prophet^{-saww} sought him^{-asws} and found him^{-asws} being upon that description. He^{-saww} nudged him^{-asws} with his^{-saww} leg and said to him^{-asws}: 'Arise, for it is not correct that you^{-asws} be except Abu Turab (father of the earth)!

أَعْضِبْتَ حِينَ آخَيْتُ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَمْ أُوَاخِ بَيْنَكَ وَ بَيْنَ أَحَدٍ مِنْهُمْ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي إِلَّا مَنْ أَحَبَّكَ فَقَدْ حُفَّتْ بِالْأَمْنِ وَ الْإِيمَانِ وَ مَنْ أَبْغَضَكَ أَمَاتَهُ اللَّهُ مَيِّتَةً جَاهِلِيَّةً.

Were you^{-asws} disappointed when I^{-saww} established brotherhood between the Emigrants and the Helpers and did not establish brotherhood between you^{-asws} and anyone of them? Are you^{-asws} not pleased that you^{-asws} happen to be from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except surely there is no Prophet^{-as} after me^{-saww}? Indeed! The one who loves you^{-asws}, so he has been encircled with the security and the Eman, and the one hating you, Allah^{-azwj} would Cause him to die a death of the pre-Islamic period''⁵²¹

⁵²⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 22 a

⁵²¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 68 H 22 b

CHAPTER 69 – HADEETH OF THE BIRD, AND HE^{-asws} IS THE MOST BELOVED OF THE PEOPLE TO ALLAH^{-azwj}

1- ج، الإحتجاج جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص فِي الْمَسْجِدِ بَعْدَ أَنْ صَلَّى الْفَجْرَ ثُمَّ كَهَضَ وَ كَهَضَتْ مَعَهُ وَ كَانَ إِذَا أَرَادَ أَنْ يَنْتَهِجَ إِلَى مَوْضِعٍ أَعْلَمَنِي بِذَلِكَ فَكَانَ إِذَا أَبْطَأَ فِي الْمَوْضِعِ صِرْتُ إِلَيْهِ لِأَعْرِفَ خَبْرَهُ لِأَنَّهُ لَا يَتَقَارُ قَلْبِي عَلَى فِرَاقِهِ سَاعَةً

(The book) 'Al Ihtijaj' –

Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'I^{-asws} and Rasool-Allah^{-saww} were in the Masjid after having prayed Al-Fajr Salat. Then he^{-saww} got up, and I^{-asws} got up with him^{-saww}, and it used to be so that whenever he^{-saww} wanted to head to any place, he^{-saww} would let me^{-asws} know of that, and whenever he^{-saww} would be delayed in the place, I^{-asws} would go to him^{-saww} to know his^{-saww} news, because my^{-asws} heart could not be content upon his^{-saww} separation even for a moment.

فَقَالَ لِي أَنَا مُتَّجِهٌ إِلَى بَيْتِ عَائِشَةَ فَمَضَى وَ مَضَيْتُ إِلَى بَيْتِ فَاطِمَةَ ع فَلَمَّ أَزَلْ مَعَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ هِيَ وَ أَنَا مَسْرُورَانِ بِمَا تَمَّ إِلَيَّ كَهَضْتُ وَ صِرْتُ إِلَى بَابِ عَائِشَةَ فَطَرَقْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَقُلْتُ لَهَا أَنَا عَلِيُّ فَقَالَتْ إِنَّ النَّبِيَّ ص رَاقِدٌ فَأَنْصَرَفْتُ

He^{-saww} said to me^{-asws}: 'I^{-saww} am heading to the house of Ayesha'. He^{-saww} went, and I^{-asws} went to the house of (Syeda) Fatima^{-asws}. I^{-asws} did not cease to be with Al-Hassan^{-asws} and Al-Husayn^{-asws}, and she^{-asws} and I^{-asws} were cheerful with them^{-asws}. Then I^{-asws} got up and went to the door of Ayesha. I^{-asws} knocked the door. Ayesha said to me, 'Who is this?' I^{-asws} to her: 'I^{-asws} am Ali^{-asws}'. She said, 'The Prophet^{-saww} is lying down!' So, I^{-asws} left.

ثُمَّ قُلْتُ النَّبِيُّ رَاقِدٌ وَ عَائِشَةُ فِي الدَّارِ فَرَجَعْتُ وَ طَرَقْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَقُلْتُ أَنَا عَلِيُّ فَقَالَتْ إِنَّ النَّبِيَّ عَلَى حَاجَةٍ فَانْتَهَيْتُ مُسْتَحْيِيًا مِنْ دَقِّي الْبَابَ وَ وَجَدْتُ فِي صَدْرِي مَا لَا أَسْتَطِيعُ عَلَيْهِ صَبْرًا

Then I^{-asws} said: 'The Prophet^{-saww} is lying down and Ayesha is in the house. So, I^{-asws} returned and knocked the door. Ayesha said to me^{-asws}, 'Who is this?' I^{-asws} said: 'I^{-asws} am Ali^{-asws}'. She said, 'The Prophet^{-saww} is upon a need'. So, I^{-asws} left in embarrassment from having knocked the door, and I^{-asws} found in my^{-asws} chest what I^{-asws} was not able to be patient upon.

فَرَجَعْتُ مُسْرِعًا فَدَقَقْتُ الْبَابَ دَقًّا عَنِيفًا فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَقُلْتُ أَنَا عَلِيُّ فَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَهَا يَا عَائِشَةُ افْتَحِي لَهُ الْبَابَ فَفَتَحَتْ فَدَخَلْتُ فَقَالَ لِي افْعُدْ يَا أَبَا الْحُسَيْنِ أَحَدَيْتَكَ بِمَا أَنَا فِيهِ أَوْ تُحَدِّثْنِي بِإِنْطَائِكَ عَنِّي

I^{-asws} returned quickly and knocked the door with severe knocking. Ayesha said to me^{-asws}, 'Who is this?' I^{-asws} said: 'I^{-asws} am Ali^{-asws}'. I^{-asws} heard Rasool-Allah^{-saww} saying to her: 'O Ayesha! Open the door for him^{-asws}'. She opened and I entered. He^{-saww} said to me^{-asws}: 'Be seated, O Abu Al-Hassan^{-asws}, I^{-saww} shall narrated to you^{-asws} with what I^{-saww}, or you^{-asws} narrate to me^{-asws} about your^{-asws} being delayed from me^{-saww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي فَإِنَّ حَدِيثَكَ أَحْسَنُ فَقَالَ يَا أَبَا الْحَسَنِ كُنْتُ فِي أَمْرِ كَتَمْتُهُ مِنْ أَلَمِ الْجُوعِ فَلَمَّا دَخَلْتُ بَيْتَ عَائِشَةَ وَ أَطَلْتُ الْفُغُودَ لَيْسَ عِنْدَهَا شَيْءٌ تَأْتِي بِهِ مَدَدْتُ يَدِي وَ سَأَلْتُ اللَّهَ الْقَرِيبَ الْمُجِيبَ فَهَبَطَ عَلَيَّ حَبِيبِي جِبْرَائِيلُ ع وَ مَعَهُ هَذَا الطَّيْرُ وَ وَضَعَ إِصْبَعَهُ عَلَيَّ طَائِرٌ بَيْنَ يَدَيْهِ

I^{-asws} said: ‘O Rasool-Allah^{-saww}! O Rasool-Allah^{-saww}! Narrated to me^{-asws}, for your^{-saww} Hadeeth is better’. He^{-saww} said: ‘O Abu Al-Hassan^{-asws}! I^{-asws} was in a matter I^{-saww} had concealed, from the pain of hunger’. When I^{-saww} entered the house of Ayesha and the sitting was prolonged, there wasn’t anything with her she could come with I^{-saww} could extend my^{-saww} hand to, and I^{-saww} asked Allah^{-azwj} for the near answer, so my^{-saww} beloved Jibraeel^{-as} came down to me^{-asws}, and with him^{-saww} was this (cooked) bird’ – and he^{-saww} placed his^{-saww} finger upon a (cooked) bird in front of him^{-saww}.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنْ آخُذَ هَذَا الطَّيْرَ وَ هُوَ أَطْيَبُ طَعَامٍ فِي الْجَنَّةِ فَأَنْتَيْتُكَ بِهِ يَا مُحَمَّدُ فَحَمِدْتُ اللَّهَ كَثِيراً وَ عَرَجَ جِبْرَائِيلُ فَرَفَعْتُ يَدِي إِلَى السَّمَاءِ فَقُلْتُ اللَّهُمَّ بَيِّرْ عَبْدًا يُحِبُّكَ وَ يُحِبُّنِي يَأْكُلُ مَعِيَ هَذَا الطَّائِرَ

He (Jibraeel^{-as}) said: ‘Allah^{-azwj} Mighty and Majestic has Revealed to me^{-as} to take this bird, and it is the best of foods in the Paradise, and come to you^{-saww} with it, O Muhammad^{-saww}!’ So, I^{-saww} praised Allah^{-azwj} a lot, and Jibraeel^{-as} ascended, so I^{-saww} raised my^{-saww} hands to the sky and I^{-saww} said: ‘O Allah^{-azwj}! Send a servant who loves You^{-azwj} and loves me^{-saww}, to eat this bird with me^{-saww}’.

فَمَكَثْتُ مَلِيًّا فَلَمْ أَرِ أَحَدًا يَطْرُقُ الْبَابَ فَرَفَعْتُ يَدِي ثُمَّ قُلْتُ اللَّهُمَّ بَيِّرْ عَبْدًا يُحِبُّكَ وَ يُحِبُّنِي وَ أُحِبُّهُ وَ أُحِبُّهُ مَعِيَ هَذَا الطَّائِرَ

I^{-saww} remained for a while, but I^{-saww} did not see anyone knocking the door. I^{-saww} raised my^{-saww} hands, then said: ‘O Allah^{-azwj}! Send a servant who loves You^{-azwj} and loves me^{-saww}, and You^{-azwj} Love him^{-asws} and I^{-saww} love him^{-saww}, to eat this bird with me^{-saww}!’

فَسَمِعْتُ طَرَقَكَ لِلْبَابِ وَ ارْتَفَاعَ صَوْتِكَ فَقُلْتُ لِعَائِشَةَ أَدْخِلِي عَلَيَّ فَدَخَلَتْ فَلَمْ أَرِ حَامِداً لِلَّهِ حَتَّى بَلَغَتْ إِلَيَّ إِذْ كُنْتُ نُحِبُّ اللَّهَ وَ نُحِبُّكَ اللَّهُ وَ أُحِبُّكَ فَكُلْ يَا عَلِيُّ

I^{-saww} hear your^{-asws} knocking the door and your^{-asws} raised voice, so I^{-saww} said to Ayesha: ‘Let Ali^{-asws} enter’. So, you^{-asws} entered, and have not ceased to be serving Allah^{-azwj} until it reached to me^{-saww}, when you^{-asws} were loving Allah^{-azwj} and loving me^{-saww}, and Allah^{-azwj} Loves you^{-asws} and I^{-saww} love you^{-asws}. So, eat, O Ali^{-asws}!’

فَلَمَّا أَكَلْتُ أَنَا وَ النَّبِيُّ الطَّائِرَ قَالَ لِي يَا عَلِيُّ حَدِّثْنِي

When I^{-asws} and the Prophet^{-saww} had eaten the bird, he^{-saww} said to me^{-asws}: ‘O Ali^{-asws}! Narrate to me^{-saww}’.

فَقُلْتُ يَا رَسُولَ اللَّهِ لَمْ أَرِ مُنْذُ فَارَقْتِكَ أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ مُسْرُورِينَ جَمِيعاً ثُمَّ مَحَضْتُ أُرِيدُكَ فَجِئْتُ فَطَرَفْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَقُلْتُ لَهَا أَنَا عَلِيُّ فَقَالَتْ إِنَّ النَّبِيَّ ص رَاقِدٌ فَأَنْصَرَفْتُ

I^{-asws} said: ‘O Rasool-Allah^{-saww}! Since I^{-asws} separated from you^{-saww}, I^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} did not cease to be cheerful, altogether. Then I^{-asws} got up intending you^{-saww}, so I^{-asws} came. I^{-asws} knocked the door. Ayesha said to me^{-asws}, ‘Who

is this?' I^{-asws} said to her: 'I^{-asws} am Ali^{-asws}'. She said, 'The Prophet^{-saww} is lying down. So, I^{-asws} left.

فَلَمَّا صِرْتُ إِلَى الطَّرِيقِ الَّذِي سَلَكَهُ رَجَعْتُ فَمَلْتُ النَّبِيَّ رَاقِدًا وَ عَائِشَةُ فِي الدَّارِ لَا يَكُونُ هَذَا فَجِئْتُ فَطَرَقْتُ الْبَابَ فَقَالَتْ لِي مَنْ هَذَا فَمَلْتُ أَنَا عَلَيَّ
فَقَالَتْ إِنَّ النَّبِيَّ عَلَى حَاجَةٍ فَانصَرَفْتُ مُسْتَخِيئًا

When I^{-asws} came to the road which I^{-asws} travelled, I^{-asws} returned and said (to myself^{-asws}): 'The Prophet^{-saww} is lying down and Ayesha is in the house, this cannot be!' So, I^{-asws} came and knocked the door. She said to me^{-asws}, 'Who is this?' I^{-asws} said: 'I^{-asws} am Ali^{-asws}'. She said, 'The Prophet^{-saww} is upon a need'. So, I^{-asws} left in embarrassment'.

فَلَمَّا انْتَهَيْتُ إِلَى الْمَوْضِعِ الَّذِي رَجَعْتُ مِنْهُ أَوَّلَ مَرَّةٍ وَجَدْتُ فِي قَلْبِي مَا لَمْ أَسْتَطِعْ عَلَيْهِ صَبْرًا وَ قُلْتُ النَّبِيُّ عَلَى حَاجَةٍ وَ عَائِشَةُ فِي الدَّارِ فَرَجَعْتُ فَدَقَقْتُ
الْبَابَ الدَّقُّ الَّذِي سَمِعْتُهُ يَا رَسُولَ اللَّهِ فَسَمِعْتُكَ يَا رَسُولَ اللَّهِ أَنْتَ تَقُولُ لَهَا أَدْخِلِي عَلَيَّ

When I^{-asws} ended to the place which I^{-asws} had returned from the first time, I^{-asws} found in my^{-asws} heart what I^{-asws} could not be patient upon, and I^{-asws} said (to myself^{-asws}): 'The Prophet^{-saww} is upon a need, and Ayesha is in the house?' So, I^{-asws} returned and knocked the door with the knocking which you^{-saww} heard, O Rasool-Allah^{-saww}! I^{-asws} heard you^{-saww}, O Rasool-Allah^{-saww}, you^{-saww} said to her: 'Let Ali^{-asws} enter'.

فَقَالَ النَّبِيُّ صَ أَتَيْتُ إِلَّا أَنْ يَكُونَ الْأَمْرُ هَكَذَا يَا حُمَيْرَاءُ مَا حَمَلِكِ عَلَى هَذَا فَقَالَتْ يَا رَسُولَ اللَّهِ اسْتَهَيْتُ أَنْ يَكُونَ أَبِي يَأْكُلُ مِنَ الطَّيْرِ

The Prophet^{-saww} said: 'You refused except that the matter should be like this, O Humeyra? What carried you upon (doing) this?' She said, 'O Rasool-Allah^{-saww}! I desired that my father should happen to be the one to eat from this bird'.

فَقَالَ لَهَا مَا هُوَ بِأَوْلَ ضِعْفِ بَيْتِكَ وَ بَيْنَ عَلِيٍّ وَ قَدْ وَقَفْتُ عَلَى مَا فِي قَلْبِكِ لِعَلِّي إِيَّاكَ لَتَقَاتِلِينَنِي فَقَالَتْ يَا رَسُولَ اللَّهِ وَ تَكُونُ النِّسَاءُ يُقَاتِلُنَ الرِّجَالَ

He^{-saww} said to her: 'It is not the first grudge between you and Ali^{-asws}, and you have stood upon what is in your heart against Ali^{-asws}. You will be fighting him^{-asws}'. She said, 'O Rasool-Allah^{-saww}! And can the women happen to fight the men?'

فَقَالَ لَهَا يَا عَائِشَةُ إِنَّكَ لَتَقَاتِلِينَ عَلِيًّا وَ يَصْحَبُكَ وَ يَدْعُوكِ إِلَى هَذَا نَفَرٌ مِنْ أَصْحَابِي فَيَحْمِلُونَكَ عَلَيْهِ وَ لَيَكُونَنَّ فِي قِتَالِكَ لَهُ أَمْرٌ تَتَحَدَّثُ بِهِ الْأَوْلُونَ وَ
الْآخِرُونَ وَ عَلَامَةُ ذَلِكَ أَنَّكَ تَرَكِبِينَ الشَّيْطَانَ

He^{-saww} said to her: 'O Ayesha! You will be fighting Ali^{-asws}, and several my^{-saww} companions would be accompanying you and calling you to this. They will carry you upon it, and there shall happen during your fighting him^{-asws}, such an event, the former ones and the latter ones would be discussing it, and a sign of that is that you^{-asws} will be riding the Satan^{-la}.

ثُمَّ تُتَبَلَّغَنَّ قَبْلَ أَنْ تُبَلَّغِي إِلَى الْمَوْضِعِ الَّذِي يُقْصَدُ بِكَ إِلَيْهِ فَتَسْبُحُ عَلَيْكَ كِلَابُ الْحَوَآبِ فَتَسْأَلِينَ الرُّجُوعَ فَيَسْهَدُ عِنْدِكَ فَسَامَةٌ أَرْبَعِينَ رَجُلًا مَا هِيَ كِلَابُ
الْحَوَآبِ فَتَصِيرِينَ إِلَى بَلَدٍ أَهْلُهُ أَنْصَارُكَ هُوَ أَبْعَدُ بِلَادٍ عَلَى الْأَرْضِ إِلَى السَّمَاءِ وَ أَقْرَبُهَا إِلَى الْمَاءِ

Then you will be Tried, before you reach to the place which you will be aiming for, and the dogs of Al-Hawaab will bark at you. You will ask for the return, but forty men will testify in

your presence that these are not the dogs of Al-Hawab, so you will arrive to a city whose people will help you. It is the furthest of the cities upon the earth, to the sky, and nearest to the water.

وَلَتَرْجِعِينَ وَ أَنْتَ صَاغِرَةٌ غَيْرٌ بِالْعَةِ إِلَى مَا تُرِيدِينَ وَ يَكُونُ هَذَا الَّذِي يُرَدُّكَ مَعَ مَنْ يَتَّقِي بِهِ مِنْ أَصْحَابِهِ إِنَّهُ لَكَ خَيْرٌ مِنْكَ لَهُ وَ كَيْدَرَتِكَ مَا يَكُونُ الْفِرَاقُ
بَيْنِي وَ بَيْنِكَ فِي الْآخِرَةِ وَ كُلُّ مَنْ فَزَقَ عَلَيَّ بَيْنِي وَ بَيْنَهُ بَعْدَ وَفَاتِي فَفِرَاقُهُ حَائِزٌ

And you will return while you are belittled, without having reached to what you had wanted, and this is the one who will happen to returned you with someone from his^{-asws} companions you trust with. He^{-asws} will be better to you than you will be to him^{-asws}, and let it be a warning for you, what will be happening, the separation between me^{-saww} and you in the Hereafter, and every one Ali^{-asws} separates between me^{-saww} and him^{-asws} (divorce of the wives) after my^{-saww} expiry, so his^{-asws} (effecting the) separation (divorce) is valid’.

فَقَالَتْ يَا رَسُولَ اللَّهِ لَيْتَنِي مِتُّ قَبْلَ أَنْ يَكُونَ مَا تَعِدُنِي فَقَالَ لَهَا هَيْهَاتَ هَيْهَاتَ وَ الَّذِي نَفْسِي بِيَدِهِ لَيَكُونَنَّ مَا قُلْتُ حَتَّى كَأَنِّي أَرَاهُ

She said, ‘O Rasool-Allah^{-saww}! If only I would die before it happens, what you^{-saww} are promising me’. He^{-saww} said to her: ‘Far be it! Far be it! By the One^{-azwj} in Whose Hand is my^{-saww} soul! It will be happening whatever I^{-saww} said to the extent that it is as if I^{-saww} am seeing it!’

ثُمَّ قَالَ لِي قُمْ يَا عَلِيُّ فَقَدْ وَجِبَتْ صَلَاةُ الظُّهْرِ حَتَّى أَمَرَ بِإِلَّا بِالْأَذَانِ فَأَذَّنَ بِإِلَّا وَ أَقَامَ الصَّلَاةَ وَ صَلَّى وَ صَلَّيْتُ مَعَهُ وَ لَمْ تَزَلْ فِي الْمَسْجِدِ.

Then he^{-saww} said to me^{-asws}: ‘Arise, O Ali^{-asws}, for the Al-Zohr Salat has become Obligatory, until I^{-saww} instruct Bilal with (proclaiming) the Azaan’. Bilal proclaimed the Azaan, and Iqaamah of the Salat, and he^{-saww} prayed Salat and I^{-asws} prayed Salat with him^{-saww}, and we^{-asws} did not cease to be in the Masjid’.⁵²²

2- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عوفة عن محمد بن أحمد بن الحسين بن يوسف بن عدي عن حماد بن المختار عن عبد الملك بن عمير عن أنس بن مالك قال: أهدني لرسول الله ص طائر فوضع بين يديه فقال اللهم اثني بأحب خلقك إليك يأكل معي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan, from Yusuf Bin Aday, from Hammad Bin Al Mukhtar, from Abdu Malik Bin Umeyr, from Anas Bin Malik (well known fabricator) who said,

‘A (cooked) bird was gifted to Rasool-Allah^{-saww}, so he^{-saww} placed it in front of him^{-saww} and said: ‘O Allah^{-azwj}! Bring to me^{-asws} the most Beloved of Your^{-azwj} creatures to You^{-azwj}, to eat with me^{-saww}!’

فَجَاءَ عَلِيٌّ ع فَدَقَّ الْبَابَ فُقِلْتُ مَنْ ذَا فَقَالَ أَنَا عَلِيُّ فُقِلْتُ إِنَّ النَّبِيَّ ص عَلَى حَاجَةٍ حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا فَجَاءَ الرَّابِعَةَ فَضْرَبَ الْبَابَ بِرِجْلِهِ فَدَخَلَ فَقَالَ
النَّبِيُّ ص مَا حَبَسَكَ قَالَ قَدْ جِئْتُ ثَلَاثَ مَرَّاتٍ

Ali^{-asws} came and knocked the door. I said, ‘Who is that?’ He^{-asws} said: ‘I^{-asws} am Ali^{-asws}!’ I said, ‘The Prophet^{-saww} is upon a need’. Until he^{-asws} did that three time and came for the fourth time. He^{-asws} struck the door by his^{-asws} leg and entered. The Prophet^{-saww} said: ‘What withheld

⁵²² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 1

you^{-asws?} He^{-asws} said: 'I^{-asws} had come three times'. The Prophet^{-saww} said (to me): 'What carried you upon that?'

فَقَالَ النَّبِيُّ ص مَا حَمَلَكَ عَلَى ذَلِكَ قَالَ فُلْتُ كُنْتُ أَحِبُّ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي.

He (the narrator) said, 'I said, 'I loved it to be a man from my people''.⁵²³

3- شف، كشف اليقين أحمد بن محمد بن القاسم بن أحمد عن أحمد بن محمد بن القاسم بن أحمد عن أحمد بن محمد بن علي بن خلف عن محمد بن القاسم الكوفي عن إسماعيل بن زياد البرزنجي عن أبي إدريس عن رافع مولى عائشة قال: كنت غلاماً أخذتها فكننت إذا كان رسول الله ص عندها أكون قريباً أعطيها قال فبينما رسول الله ص عندها ذات يوم إذ جاء فجاء فدق الباب قال فخرجت إليه فإذا جاريتة معها إناء مغطى قال فرجعت إلى عائشة فأخبرتها قالت أدخلها

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardaawayh, from Muhammad Bin Al Qaim Bin Ahmad, from Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Muhammad Bin Al Qasim Al Kufy, from Ismail Bin Ziyad Al Bazzaz, from Abu Idrees, from (Abu) Rafie, a slave of Ayesha who said,

'I was a boy serving her. Whenever Rasool-Allah^{-saww} was with her, I would be nearby, serving her. While Rasool-Allah^{-saww} was with her one day, when a comer came and knocked the door. I went out to him, and there was a girl having a covered bowl with her. So, I came back to Ayesha and informed her. She said, 'Let her enter'.

فَدَخَلْتُ فَوَضَعْتُهُ بَيْنَ يَدَيْ عَائِشَةَ فَوَضَعَتْهُ عَائِشَةُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ جَعَلَ يَأْكُلُ وَ خَرَجَتِ الْجَارِيَةُ فَقَالَ رَسُولُ اللَّهِ ص لَيْتَ أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُسْلِمِينَ وَ إِمَامَ الْمُتَّقِينَ عِنْدِي يَأْكُلُ مَعِي

She entered and placed it in front of Ayesha, and Ayesha placed it in front of Rasool-Allah^{-saww}, and he^{-saww} went on to eat, and the girl went out. Rasool-Allah^{-saww} said: 'If only Emir of the Momineen, chief of the Muslims, and Imam^{-asws} of the pious would have been with me^{-saww}, eating with me^{-asws?}.

فَجَاءَ جَاءٌ فَدَقَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ فَرَجَعْتُ فَقُلْتُ هَذَا عَلِيٌّ فَقَالَ النَّبِيُّ ص أَدْخِلْهُ فَلَمَّا دَخَلَ قَالَ النَّبِيُّ ص مَرْحَبًا وَ أَهْلًا لَقَدْ تَمَنَيْتُكَ مَرَّتَيْنِ حَتَّى لَوْ أُبْطَأْتُ عَلَيْكَ لَسَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَأْتِي بِكَ اجْلِسْ مَعِي.

A comer came and knocked the door. I went out to him, and there, it was Ali Bin Abu Talib^{-asws}. So, I returned and said, 'This is Ali^{-asws?}. The Prophet^{-saww} said: 'Let him^{-asws} enter'. When he^{-asws} had entered, the Prophet^{-saww} said: 'Hello and welcome! You^{-asws} were prevented twice until if you^{-asws} had been delayed to me^{-saww} anymore, I^{-asws} would have asked Allah^{-azwj} Mighty and Majestic to Bring you^{-asws}. Be seated and eat with me^{-saww?}'.⁵²⁴

بشا، بشارة المصطفى محمد بن علي بن عبد الصمد عن أبيه عن جده عن محمد بن القاسم الفارسي عن عبد الله بن أبي حامد عن زيد بن محمد بن جعفر عن محمد بن جعفر العباب عن الحسن بن سليمان عن محمد بن كثير عن إسماعيل البرزنجي عن رافع مولى رسول الله ص قال قال رسول الله ص قاتل الله من قاتلك و عادى من عاداك مرّتين أو ثلاثاً.

⁵²³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 2

⁵²⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 3 a

(The book) 'Bashaarat Al Mustafa' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsy, from Abdullah Bin Abu Khamid, from Zayd Bin Muhammad Bin Ja'far, from Muhammad Bin Jafar Al Abbab, from Al-Hassan Bin Suleyman, from Muhammad Bin Kaseer, from Ismail Al Bazzaz – similar to it, and there is an addition in its end, 'Then Rasool-Allah^{-sawww} said: 'May Allah^{-azwj} Fight the one who fights you^{-asws}, and be inimical to the one being inimical to you^{-asws}' – twice or thrice".⁵²⁵

4- وَ تَجْمَعُ الْحَدِيثُ أَنَّ أَنَسًا تَعَصَّبَ بِعَصَابَةٍ فَسُئِلَ عَنْهَا فَقَالَ هَذِهِ دَعْوَةٌ عَلَيَّ قَبْلَ وَ كَيْفَ ذَلِكَ قَالَ أَهْدَيْتَنِي إِلَى رَسُولِ اللَّهِ ص طَائِرٌ مَشْغُولٌ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا أَكْلُ مَعِيَ هَذَا الطَّيْرُ فَجَاءَ عَلِيٌّ ع فَقُلْتُ لَهُ رَسُولُ اللَّهِ ص عَنْكَ مَشْغُولٌ وَ أَحْبَبْتُ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي

And a summary of the Hadeeth is that Anas was wearing a covering cloth, and he was asked about it. He said, 'This is (due to) a supplication of Ali^{-asws}'. It was said, 'And how can that be?' He said, 'A grilled bird was gifted to Rasool-Allah^{-sawww}, so he^{-sawww} said: 'O Allah^{-azwj}! Bring me^{-sawww} the most beloved of the people to You^{-azwj}, to eat this bird with me^{-sawww}!' So, Ali^{-asws} came. I said, to him^{-sawww}, 'Rasool-Allah^{-sawww} is too busy from you^{-asws}', and I loved it to be a man from my people'.

فَدَعَا رَسُولُ اللَّهِ ص ثَانِيًا فَجَاءَ عَلِيٌّ ع فَقُلْتُ رَسُولُ اللَّهِ ص تَالِئًا فَجَاءَ عَلِيٌّ ع فَقُلْتُ رَسُولُ اللَّهِ ص عَنْكَ مَشْغُولٌ

Rasool-Allah^{-sawww} supplicated for a second time, and Ali^{-asws} came. I said, 'Rasool-Allah^{-sawww} is too busy from you^{-asws}'. Rasool-Allah^{-sawww} supplicated for a third time, and Ali^{-asws} came. I said, 'Rasool-Allah^{-sawww} is too busy from you^{-asws}'.

فَرَفَعَ عَلِيٌّ صَوْتَهُ وَ قَالَ وَ مَا يَشْغَلُ رَسُولَ اللَّهِ ص عَنِّي وَ سَمِعُهُ رَسُولُ اللَّهِ ص فَقَالَ يَا أَنَسُ مَنْ هَذَا فُلْتُ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع قَالَ ائْتَدَنْ لَهُ

Ali^{-asws} raised his^{-asws} voice and said, 'And what is the pre-occupation of Rasool-Allah^{-sawww} from me^{-asws}? – and Rasool-Allah^{-sawww} heard it. He^{-sawww} said: 'O Anas! Who is this?' I said, 'Ali Bin Abu Talib^{-asws}'. He^{-sawww} said: 'Permit for him^{-asws}'.

فَلَمَّا دَخَلَ قَالَ لَهُ يَا عَلِيُّ إِنِّي قَدْ دَعَوْتُ اللَّهَ ثَلَاثَ مَرَّاتٍ أَنْ يَأْتِيَنِي بِأَحَبِّ خَلْقِهِ إِلَيْهِ وَ إِلَيَّ أَنْ يَأْكُلَ مَعِيَ هَذَا الطَّيْرَ وَ لَوْ لَمْ يَجْعَلْنِي فِي الثَّلَاثَةِ لَدَعَوْتُ اللَّهَ بِاسْمِكَ أَنْ يَأْتِيَنِي بِكَ

When he^{-asws} had entered, said to him^{-asws}: 'I^{-asws} had supplicated to Allah^{-azwj} three times to Bring me^{-sawww} the most Beloved of His^{-azwj} people to Him^{-azwj}, to eat this bird with me^{-sawww}, and if you^{-asws} had not come during the third, I^{-sawww} would have supplicated to Allah^{-azwj} with your^{-asws} name, that He^{-azwj} Brings you^{-asws} to me^{-sawww}'.

فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ جِئْتُ ثَلَاثَ مَرَّاتٍ كُلِّ ذَلِكَ يَرُدُّنِي أَنَسٌ وَ يَقُولُ رَسُولُ اللَّهِ عَنكَ مَشْغُولٌ

He^{-asws} said: 'O Rasool-Allah^{-sawww}! I^{-asws} had come three times, during all that Anas had returned me^{-asws} and he was saying, 'Rasool-Allah^{-sawww} is too busy from you^{-asws}'.

⁵²⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 3 b

فَقَالَ لِي رَسُولُ اللَّهِ ص مَا حَمَلَكَ عَلَيَّ هَذَا فُلْتُ أَحَبَبْتُ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي فَرَفَعَ عَلَيَّ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ ازِمْ أَنَسًا بَوَاضِحٍ لَا يَسْتُرُهُ مِنَ النَّاسِ.

Rasool-Allah^{-saww} said to me (Anas): ‘What carried you upon (doing) this?’ I said, ‘I loved it to be a man from my people (instead)’. Ali^{-asws} raised his^{-asws} hands towards the sky and said: ‘O Allah^{-azwj}! Afflict Anas with a clear mark he cannot veil it from the people’.⁵²⁶

و فِي رِوَايَةٍ لَا تُؤَارِيهِ الْعِمَامَةُ ثُمَّ كَشَفَ الْعِمَامَةَ عَنْ رَأْسِهِ فَقَالَ هَذِهِ دَعْوَةُ عَلِيٍّ هَذِهِ دَعْوَةُ عَلِيٍّ.

And in a report: ‘The turban cannot cover it’. Then he (Anas) removed the turban from his head and said, ‘This is (due to) a supplication of Ali^{-asws}! This is (due to) a supplication of Ali^{-asws}’.⁵²⁷

لِي، الأمامي للصدوق أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي هُدْبَةَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ مَعْصُوبًا بِعِصَابَةٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ هِيَ دَعْوَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فُلْتُ لَهُ وَكَيْفَ كَانَ ذَلِكَ وَ سَأَلَ الْحَدِيثَ مِثْلَ مَا مَرَّ.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Abu Hudba who said,

‘I saw Anas Bin Malik being bandaged with a band (cloth). I asked him about it. He said, ‘It is (due to) a supplication of Ali^{-asws} Bin Abu Talib^{-asws}’. I said to him, ‘And how did that happen?’ – and he continued the Hadeeth like what has passed’.⁵²⁸

و فِي بَعْضِ النُّسخِ فَلَمَّا كَانَ يَوْمَ الدَّارِ اسْتَشْهَدَنِي عَلِيٌّ ع فَكَتَمْتُهُ فُلْتُ لِي أَنَسِيئُهُ فَرَفَعَ عَلَيَّ يَدَهُ إِلَى آخِرِ الْحَبْرِ.

And in one of the copies – ‘When it was the day of the house (consultation), Ali^{-asws} got us to bear witness, but I concealed it. I said, ‘I have forgotten it’. So, Ali^{-asws} raised his^{-asws} hands’ – up to the end of the Hadeeth’.⁵²⁹

5 – قب، المناقب لابن شهر آشوب: أنه ع كان أحب الخلق إلى الله و إلى رسوله لوجوه منها قوله ص اللهم ائني بأحب الخلق إليك و إلي يأكل معي من هذا الطائر.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘He (Ali^{-asws}) was the most beloved of the people to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww} due to (many) aspects. From these is are his^{-saww} words: ‘O Allah^{-azwj}! Bring me^{-saww} the most Beloved of the people to You^{-azwj} and to me^{-saww}, to eat with me^{-saww}, from his bird’.

و منها قوله ص لأعطين الراية غدا رجلا يحب الله و رسوله و يحبه الله و رسوله.

And from these are his^{-saww} words: ‘I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}’.

⁵²⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 4 a

⁵²⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 4 b

⁵²⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 4 c

⁵²⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 4 d

و منها ادعوا إلي خليلي فدعوا لفلان و فلان فأعرض.

And from these: ‘Call my^{-saww} friend to me^{-asws}’. They called so and so (Abu Bakr) and so and so (Umar), but he^{-saww} turned his^{-saww} face away’.⁵³⁰

إبانة ابن بطة و فضائل أحمد في خبر عن عكرمة عن ابن عباس قال و لقد عاتب الله أصحاب محمد ص في غير آي من القرآن و ما ذكر عليا إلا بخير و ذلك نحو قوله وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ و قوله تعالى وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثُرَتْكُمُ الْآيَةُ و قوله تعالى في آية المناجاة فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ.

(The book) ‘Ibanah’ of Ibn Battah, and (the book) ‘Fazaail’ of Ahmad, in a Hadeeth from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

‘Allah^{-azwj} has Faulted the companions of Muhammad in other (places), i.e. from the Quran, and did not Mention Ali^{-asws} except with goodness, and that is around His^{-azwj} Words: **When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122 And Allah Helped you at Badr when you were humble, [3:123];** and Words of the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you [9:25]** – the Verse; and Words of the Exalted in the Verse of the imprecation (Mubahila): **So when you did not do so, and Allah Turned to you. [58:13]**’.⁵³¹

البخاري توفي النبي ص و هو عنه راض يعني عن علي ع.

Al-Bukhari: ‘The Prophet^{-saww} passed away and he^{-saww} was pleased from him^{-asws}’ – meaning Ali^{-asws} Bin Abu Talib^{-asws}’.⁵³²

6- كشف، كشف الغمة من مناقب الخوارزمي عن أنس قال: كَانَ عِنْدَ النَّبِيِّ ص طَيْرٌ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كَلَّ مَعِيَ هَذَا الطَّيْرَ فَبَجَاءَ عَلِيٌّ ع فَأَكَلَ مَعَهُ.

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi’, from Anas (well-known fabricator) who said,

‘There was a (cooked) bird with the Prophet^{-saww}. He^{-saww} said: ‘Bring me^{-saww} the most beloved of Your^{-azwj} creatures to eat this bird with me^{-saww}’, so Ali^{-asws} came and ate with him^{-saww}’.⁵³³

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَيْ النَّبِيِّ ص بِطَائِرٍ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَبَجَاءَهُ عَلِيٌّ بُنْ أَبِي طَالِبٍ ع فَقَالَ اللَّهُمَّ وَالِيهِ.

And from him, from Ibn Abbas who said,

‘The Prophet^{-saww} was brought a (cooked) bird. He^{-saww} said: ‘Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj}!’ Ali^{-asws} Bin Abu Talib^{-asws} came, and he^{-saww} said: ‘O Allah^{-azwj}! Befriend him^{-asws}’.⁵³⁴

⁵³⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 4 e

⁵³¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 5 a

⁵³² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 5 b

⁵³³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 5 c

⁵³⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 6

7- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَامِدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُدْرِكٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ قُرْطٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ دَاوُدَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَجَاءَ عَلِيٌّ ع فَقَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

(The book) – ‘Bashaarat Al Mustafa^{-sawww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Abdullah Bin Abu Hamid, from Muhammad Bin Ibrahim Bin Ahmad, from Ahmad Bin Mudrik, from Ibrahim Bin Sa’ad, from Husayn Bin Muhammad, from Suleyman Bin Qurty, from Muhammad Bin Shuayb, from Dawood Bin Ali Bin Abdullah Bin Abbas, from his father, from his grandfather,

‘The Prophet^{-sawww} was brought a (cooked) bird. He^{-sawww} said: ‘O Allah^{-azwj}! Bring me^{-sawww} the most beloved of Your^{-azwj} creatures to You^{-azwj}!’ Ali^{-asws} came, so he^{-sawww} said: ‘O Allah^{-azwj}! Befriend the one befriending him^{-asws} and be inimical to the one being inimical to him^{-asws}}’.⁵³⁵

8- يف، الطرائف أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ يَرْفَعُهُ إِلَى سَفِينَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَهْدَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْرَيْنِ بَيْنَ رِغِيئَيْنِ فَقَدِمَتْ إِلَيْهِ الطَّيْرَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ إِلَى رَسُولِكَ

(The book) ‘Al Taraiif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, raising it to Safeena,

‘A slave of Rasool-Allah^{-sawww}, ‘A woman from the Helpers gifted to Rasool-Allah^{-sawww} two (cooked) birds between two loaves of bread. She forwarded the two birds to him^{-sawww}. Rasool-Allah^{-sawww} said: ‘O Allah^{-azwj}! Bring me^{-sawww} the most beloved of Your^{-azwj} creatures to You^{-azwj} and to Your^{-azwj} Rasool^{-sawww}!’

فَجَاءَ عَلِيٌّ ع فَرَفَعَ صَوْتَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا قُلْتُ عَلِيٌّ قَالَ فَفَتَحَتْ لَهُ فَفَتَحَتْ لَهُ فَأَكَلَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى فِينَا.

Ali^{-asws} came and raised his^{-asws} voice. Rasool-Allah^{-sawww} said: ‘Who is this?’ I said: ‘Ali^{-asws}}. He^{-sawww} said: ‘Open (the door) for him^{-asws}}!’ It was opened for him^{-asws}} and he^{-asws}} ate with the Prophet^{-sawww} until it was finished’.⁵³⁶

وَ مِمَّا يَدُلُّ عَلَى أَنَّ هَذَا الْمَعْنَى قَدْ تَكَرَّرَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عِدَّةٍ أَطْيَارٍ وَ عِدَّةٍ مَجَالِسٍ مَا رَوَاهُ مِنْ غَيْرِ هَذَا الطَّرِيقِ فِي الْجُمُعِ بَيْنَ الصِّحَاحِ السِّتَةِ مِنَ الْجُرُوءِ الثَّلَاثِ فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع مِنْ صَحِيحِ أَبِي دَاوُدَ وَ هُوَ كِتَابُ السُّنَنِ بِإِسْنَادٍ مُتَّصِلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَائِرٌ قَدْ طَبَخَ لَهُ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي فَجَاءَ عَلِيٌّ ع فَأَكَلَ مَعَهُ مِنْهُ.

And from what points upon this meaning has been repeated from the Prophet^{-sawww} regarding a number of birds, and a number of gatherings, what is reported from other than this way, in (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta, from the third volume, in a chapter of merits of Amir Al-Momineen Ali^{-asws}}, from (the book) ‘Saheeh’ of Abu Dawood, and it is a book of the Sunnah, by a chain connecting from Anas Bin Malik (well-known fabricator) who said,

‘There was a bird with the Prophet^{-sawww} which had been cooked for him^{-sawww}. He^{-sawww} said: ‘O Allah^{-azwj}! Bring me^{-sawww} the most beloved of the creatures to You^{-azwj} to eat with me^{-sawww}!’ Ali^{-asws}} came and ate with him^{-sawww}, from it’.⁵³⁷

⁵³⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}}, Ch 69 H 7

⁵³⁶ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}}, Ch 69 H 8 a

⁵³⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}}, Ch 69 H 8 b

وَرَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ فِي كِتَابِهِ مِنْ نَحْوِ أَكْثَرِ مِنْ ثَلَاثِينَ طَرِيقاً فَمِنْهَا مَا يَدُلُّ عَلَى أَنَّ ذَلِكَ قَدْ وَقَعَ مِنَ النَّبِيِّ ص فِي طَائِرٍ آخَرَ قَالَ بِإِسْنَادِهِ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ أَنَسٍ قَالَ: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ص طَيْرٌ مَشْوِيٌّ فَلَمَّا وَضِعَ بَيْنَ يَدَيْهِ قَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ حَتَّى يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ

And it is reported by the Shafie Ibn Al Maghazily in his book, from around more than thirty ways. From these is what points upon that which had occurred from the Prophet^{-saww} regarding another bird. He said by his chain from Al Zubeyr Bin Aday, from Anas (well known fabricator) who said,

‘A grilled bird was gifted to Rasool-Allah^{-saww}. When it was placed in front of him^{-saww}, he^{-saww} said: ‘O Allah^{-azwj}! Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj} until he^{-asws} eats with me^{-saww} from this bird’.

قَالَ فَمُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ قَالَ فَجَاءَ عَلِيٌّ ع فَقَرَعَ الْبَابَ قَرَعًا خَفِيفًا فَمُلْتُ مِنْ هَذَا فَقَالَ عَلِيٌّ فَمُلْتُ إِنَّ رَسُولَ اللَّهِ ص عَلَى حَاجَةٍ فَانصَرَ

He (Anas) said, ‘I said within myself, ‘O Allah^{-azwj}! Make it to be a man from the Helpers!’ But Ali^{-asws} came and knocked the door with a slight knocking. I said, ‘Who is this?’ He^{-asws} said: ‘Ali^{-asws}’. I said, ‘Rasool-Allah^{-saww} is upon a need’. So, he^{-asws} left’.

قَالَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَهُوَ يَقُولُ الثَّانِيَةَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ فَمُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ

He (Anas) said, ‘I returned to Rasool-Allah^{-saww}, and he^{-asws} was saying for the second time: ‘O Allah^{-azwj}! Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj}, to eat with me^{-saww} from this bird!’ I said within myself, ‘O Allah^{-azwj}! Make it to be a man from the Helpers!’

قَالَ فَجَاءَ عَلِيٌّ ع فَقَرَعَ الْبَابَ فَمُلْتُ أَمْ أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ص عَلَى حَاجَةٍ فَانصَرَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَهُوَ يَقُولُ الثَّلَاثَةَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ

(Anas) said, ‘Ali^{-asws} came and knocked the door. I said, ‘Did I not inform you^{-asws} that Rasool-Allah^{-saww} is upon a need?’ So, he^{-asws} left and I returned to Rasool-Allah^{-saww}, and he^{-saww} was saying for the third time: ‘O Allah^{-azwj}! Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj} to eat with me^{-saww} from this bird!’

قَالَ فَجَاءَ عَلِيٌّ ع فَضْرَبَ الْبَابَ ضَرْبًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ص افْتَحْ افْتَحْ افْتَحْ قَالَ فَلَمَّا نَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ وَ إِلَيَّ اللَّهُمَّ وَ إِلَيَّ اللَّهُمَّ وَ إِلَيَّ قَالَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ص فَأَكَلَ مَعَهُ مِنَ الطَّيْرِ.

He (Anas) said, ‘Ali^{-asws} came and knocked the door with a severe knocking. Rasool-Allah^{-saww} said: ‘Open! Open! Open!’ When Rasool-Allah^{-saww} looked at him^{-asws}, he^{-saww} said: ‘O Allah^{-azwj}! And (most beloved) to me^{-saww}! O Allah^{-azwj}! And (most beloved) to me^{-saww}!’ He^{-asws} sat down with Rasool-Allah^{-saww} and ate with him^{-saww} from the bird’.⁵³⁸

⁵³⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 c

و فِي بَعْضِ رَوَايَاتِ ابْنِ الْمَغَازِلِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ ع مَا أَبْطَأَكَ قَالَ هَذِهِ نَائِلَةٌ وَ يَزِدُّنِي أَنْسُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ رَجَوْتُ أَنْ يَكُونَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ لِي يَا أَنْسُ أَوْ فِي الْأَنْصَارِ خَيْرٌ مِنْ عَلِيٍّ أَوْ فِي الْأَنْصَارِ أَفْضَلُ مِنْ عَلِيٍّ.

And in one of the reports of Ibn Al Maghazily –

‘The Prophet^{-sawww} said to Ali^{-asws}: ‘What delayed you^{-asws}?’ He^{-asws} said: ‘This is the third time and Anas had returned me^{-asws}’. The Prophet^{-sawww}: ‘O Anas! What carried you upon what you did?’ He said, ‘I wished that it would happen to be a man from the Helpers’. He^{-sawww} said to me: ‘O Anas! Or is there anyone among the Helpers better than Ali^{-asws}? Or is there among the Helpers anyone superior to Ali^{-asws}?’⁵³⁹

9- مد، العمدة من مناقب ابن المغازلي عن أحمد بن محمد بن عبد الوهاب السمسار عن أحمد بن علي الحنوطي عن إسماعيل بن محمد الطيب عن أحمد بن عبد بن المفضل الواسطي عن محمد بن أحمد بن سهل النخوي عن علي بن الحسن الطحان عن محمد بن عثمان المعدل عن أسلم بن سهل البزاز عن وهب بن ببيعة الواسطي عن إسحاق بن يوسف الأزرق عن عبد الملك بن أبي سليمان عن أنس بن مالك قال: دخلت على محمد بن الحجاج فقال يا أبا حمزة حدثنا عن رسول الله ص حديثاً ليس بينك و بينه فيه أحد فقلت تحدثوا فإن الحديث ذو شجون يجز بعضه بعضاً

(The book) ‘Al Amdah’ – From (the book) ‘Manaqib’ of Ibn Al Maghazily – From Ahmad Bin Muhammad, from Abdul Wahhab Al Simsar, from Ahmad Bin Ali Al Hanouty, from Ismail Bin Muhammad Al Tayyib, from Ahmad Bin Abdu Bin Al Mufazzal Al Wasity, from Muhammad Bin Ahmad Bin Sahl Al Nahwy, from Ali Bin Al-Hassan Al Tahhan, from Muhammad Bin Usman Al Muaddil, from Aslam Bin Sahl Al Bazzaz, from Wahab Bin Baqie Al Wasity, from Is’haq Bin Yusuf Al Azraq, from Abdul Malik Bin Abu Suleyman, from Anas Bin Malik (well-known fabricator) who said,

‘I entered to see Muhammad Bin Al-Hajjaj. He said, ‘O Abu Hamza! Narrated to us a Hadeeth from Rasool-Allah^{-sawww}, there wasn’t anyone between you and him^{-asws} during it’. I said, ‘Narrate, for the Hadeeth is with branches, a part of it flows with a part’.

فَدَكَرَ أَنْسُ حَدِيثًا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ مُحَمَّدُ بْنُ الْحَجَّاجِ عَنْ أَبِي ثُرَابٍ تُحَدِّثُنَا دَعْنَا مِنْ أَبِي ثُرَابٍ فَعَضِبَ أَنْسُ وَ قَالَ لِعَلِيِّ تَقُولُ هَذَا أَمَا وَ اللَّهُ إِذْ قُلْتَ هَذَا فَأَلْحَدْتَنِكَ بِحَدِيثٍ فِيهِ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص

Anas mentioned a Hadeeth about Ali^{-asws} Bin Abu Talib^{-asws}. Muhammad Bin Al-Hajjaj said to him, ‘You are narrating to us about Abu Turab^{-asws}? Leave us away from Abu Turab^{-asws}!’ Anas was angered and said, ‘You are saying this for Ali^{-asws}? But, by Allah^{-azwj}! When you have said this, then I will narrate to you with a Hadeeth regarding him^{-asws} I have heard from Rasool-Allah^{-sawww}.

أَهْدَيْتَ لَهُ ص يَغَاقِبُ فَأَكَلِ مِنْهَا وَ فَضَلَتْ فَضْلَةً وَ شَيْءٌ مِنْ حُبِّزٍ فَلَمَّا أَصْبَحَ أَتَيْتُهُ بِهِ فَقَالَ رَسُولُ اللَّهِ ص اثْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كَلْبُ مَعِيَ مِنْ هَذَا الطَّائِرِ

A (cooked) partridge was gifted to him^{-sawww}, so he^{-sawww} ate from it and there remained a leftover, and something from the bread. When it was morning, I went to him^{-sawww}. Rasool-Allah^{-sawww} said: ‘(O Allah^{-azwj})! Bring me^{-sawww} the most beloved of Your^{-azwj} creatures to You^{-azwj}, to eat with me^{-sawww} from this bird’.

⁵³⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 d

فَجَاءَ رَجُلٌ فَضْرَبَ الْبَابَ فَرَجَوْتُ أَنْ يَكُونَ مِنَ الْأَنْصَارِ فَإِذَا أَنَا بِعَلِيِّ عَ فُقُلْتُ أَلَيْسَ إِذَا جِئْتُ السَّاعَةَ فَرَجَعْتُ

A man came and knocked the door. I wished that it would happen to be (someone) from the Helpers, but there I was, with Ali^{-asws}. I said, 'This isn't the time for coming'. He^{-asws} returned.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي مِنْ هَذَا الطَّائِرِ فَجَاءَ رَجُلٌ فَضْرَبَ الْبَابَ فَإِذَا بِهِ عَلِيُّ ع فَسَمِعَهُ رَسُولُ اللَّهِ ص فَقَالَ اللَّهُمَّ وَإِلَيَّ اللَّهُمَّ وَإِلَيَّ.

Then Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj} to eat with me^{-saww} from this bird'. A man came and knocked the door, and there I was, with Ali^{-asws}. I heard Rasool-Allah^{-saww}, he^{-saww} said: 'O Allah^{-azwj}! And (most beloved) to me^{-saww}! And (most beloved) to me^{-saww}'.⁵⁴⁰

أمير المؤمنين ع احتج به في مناقبه يوم الدار فقال أنشدكم الله هل فيكم أحد قال له رسول الله ص اللهم اتني بأحب خلقك إليك يأكل معي من هذا الطائر فجاء أحد غيري قالوا اللهم لا قال اللهم اشهد.

Amir Al-Momineen^{-asws} had argued with it as being among his^{-asws} virtues, on the day of house (consultation). He^{-asws} said: 'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'O Allah^{-azwj}! Bring me^{-asws} the most beloved of Your^{-azwj} creatures to You^{-azwj}, to eat with me^{-saww} from this bird!', so no one had come apart from me^{-asws}? They said, 'O Allah^{-azwj}, no!' He^{-asws} said: 'O Allah^{-azwj}, be Witness!'⁵⁴¹

قول النبي ص علي مع الحق و الحق مع علي يدور حيثما دار.

Words of the Prophet^{-saww}: 'Ali^{-asws} is with the truth and the truth is with Ali^{-asws}, turning wherever he^{-asws} turns'.⁵⁴²

و رَوَى الْعَلَامَةُ مِنْ كِتَابِ الْمَنَاقِبِ لِابْنِ مَرْذُوقٍ بِإِسْنَادِهِ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص فَقُلْنَا مَنْ أَحَبُّ أَصْحَابِكَ إِلَيْكَ وَ إِنْ كَانَ أَمْرٌ كُنَّا مَعَهُ وَ إِنْ كَانَ نَائِبَةً كُنَّا دُونَهُ قَالَ هَذَا عَلِيُّ أَقْدَمُكُمْ سَلْمًا وَ إِسْلَامًا أَنْتَهَى.

And it is reported by the Allamah from the book 'Al Manaqib' of Ibn Mardawayh, by his chain to,

'Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased from him^{-ra}, said, 'We entered to see Rasool-Allah^{-saww} and we said, 'Who is the most beloved of your^{-saww} companions to you^{-saww}, and if a matter happens, we can be with him, and if a difficulty happens, we can be protecting him'. He^{-saww} said: 'This Ali^{-asws} is your most advanced in submission and in Islam' – end".⁵⁴³

و رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ أَنَسٍ قَالَ: كَانَ عِنْدَ رَسُولِ اللَّهِ ص طَيْرٌ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي هَذَا الطَّيْرِ فَجَاءَ عَلِيُّ ع فَأَكَلَ مَعَهُ.

⁵⁴⁰ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 e

⁵⁴¹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 f

⁵⁴² Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 g

⁵⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 h

And it is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from (the book) 'Saheeh' of Al Tirmizi, from Anas (well-known fabricator) who said,

'There was a (cooked) bird with Rasool-Allah^{-saww}. He^{-saww} said: 'O Allah^{-azwj}! Bring me^{-saww} the most beloved of Your^{-azwj} creatures to You^{-azwj}, to eat with me^{-saww} from this bird!' So, Ali^{-asws} came and ate with him^{-saww}'.⁵⁴⁴

وَقَالَ رَزِينٌ قَالَ أَبُو عِيسَى فِي هَذَا الْحَدِيثِ قِصَّةً وَ فِي آخِرِهَا أَنَّ أَنْسَا قَالَ لِعَلِيٍّ عِ اسْتَغْفِرْ لِي وَ لَكَ عِنْدِي بِشَارَةٌ فَفَعَلَ فَأَخْبَرَهُ بِمَقُولِ رَسُولِ اللَّهِ ص.

And Razeyn said, 'Abu Isa said regarding this Hadeeth a story, and it its end: 'Anas said to Ali^{-asws}, 'Seek Forgiveness for me and for you^{-asws}, there is glad tiding with me'. He^{-asws} did so. He informed him^{-asws} with the words of Rasool-Allah^{-saww}'.⁵⁴⁵

⁵⁴⁴ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 i

⁵⁴⁵ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 69 H 8 j