

ONE HUNDRED VIRTUES of
'Alī Ibn Abī-Ṭālib
and his sons, The Imams



Compiled By: *IBN SHĀDHĀN*

English Edition by: *Badr Shakin*



ONE HUNDRED VIRTUES

OF `ALI IBN ABĪ-ṬĀLIB AND HIS SONS, THE IMAMS

COMPILED BY:
ABU'L-HASAN MUḤAMMAD IBN AḤMAD IBN `ALĪ IBN
ḤASAN AL-QUMMI
KNOWN AS
IBN SHĀDHĀN

ENGLISH EDITION BY
BADR SHAHIN



Ahmad,

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,
THE BENEFICENT, THE MERCIFUL**

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the human brain, and the second part to a description of the results of the experiments.

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PREFACE

In the Name of Allah, Most Gracious, Most Merciful

All praise be to Allah, the Lord of the worlds. Peace and blessings be upon the most honorable of all Prophets, the Seal of the Messengers, Muḥammad, and upon his Household—the pure, the immaculate.

Normally, an introduction to a book involves the introducer thrashing out, even if briefly, the subject, idea, method, and structure of the book, as well as presenting the compiler along with information that the gentle reader requires throughout the book.

As for this book whose title in its original language is '*mi'atu manqabatin min manāqibi amīril-mu'minīna 'aliy ibni abī-ṭālibin wal-a'immati min wildih*' (One Hundred Virtues of The Commander of the Believers, 'Alī ibn Abī-Ṭālib, and the Imams from his descendants)', I am sure that anyone who reads its title, even if by chance, will have a primary idea that the book comprises the virtues and merits of Imam 'Alī ibn Abī-Ṭālib and the Holy Imams from his offspring. Being the opposite of "defect", the word "virtue (*manqabah*)" embraces all noble deeds and items of pride. With reference to the most famous Arabic-Arabic dictionaries, the Arabic item '*manqabah*' stands for all high moral standards and excellent manners. Let us read the following text that is addressed by the compiler of this book to the addressee:

“O Shaykh! May Allah prolong your life! I have collected for you that which you requested and desired from the merits of Amīr al-Mu’minīn (the Commander of the Believers)... as reported from ways of narration approved and adopted by Sunnite scholars. They are one hundred in number. Hence, you may adhere to and learn them so that you will be guided to the right path.”

It seems repetitive to say that the topic of this book is no more than a bouquet by which the compiler perfumed the environment of the Islamic library with an everlasting fragrance. The compiler presents these virtues frankly and plainly. Moreover, his presentation of the *isnād*¹ is characterized by clarity, precision, and exactitude, ending them to a high degree of proving the esteem or merit of Imam `Alī or one of the Holy Imams (a.s),² and connecting them to the authority that he trusts.

In point of fact, the merits and virtues of Imam `Alī (a.s) are too abundant to be comprehended by any writer; therefore, a writer who compiles such merits has in fact only referred to a brilliant flash among these lights of truth, justice, and true guidance that exist in the personality of this Imam, since his merits are uncounted and no pen can ever enumerate them and no tongue can ever have a handle on them.

The compiler of this book has referred to the series of authority to the Holy Prophet (a.s) who ‘does not he speak out of desire; it is naught but revelation that is revealed.’ In the ninety-ninth virtue, the compiler reports the Holy Prophet (a.s) as saying,

“Even if all trees are pens and all seas are ink, and all the Jinn are counters, and all human beings are writers, they shall not be able to count the excellent virtues of `Alī ibn Abī-Ṭālib.”

In the hundredth virtue, he cites the following saying as reported from the Holy Prophet (a.s):

Almighty Allah has granted my brother, `Alī ibn Abī-Ṭālib, excellent virtues that are too numerous to count. If one mentions one of these virtues having faith in it, Almighty Allah will forgive all of his past and future sins. And if one writes one of his virtues, the angels will seek forgiveness for him as long as that written text continues to exist. And if one listens to one of his virtues, Almighty Allah will forgive all the sins that he committed using his ears. And if one reads a book about his virtues, Almighty Allah will forgive all of the sins that he committed using his eyes. To look at `Alī ibn Abī-Ṭālib is a kind of worship, and to mention him is another kind of worship. Almighty Allah does not accept the beliefs of one who does not declare loyalty to `Alī's Divinely commissioned leadership (*wilāyah*) and does not renounce his enemies."

Speaking of Imam `Alī's innumerable virtues, `Abdullāh ibn `Abbās was once asked, "Glory be to Allah!"³ How numerous the virtues and merits of `Alī are! I believe that they may be even three thousand!"

Answering him, `Abdullāh ibn `Abbās said, "You should have said thirty thousand at least so that you may be closer to the truth!"⁴

In this respect, Muḥammad ibn Maṣṣūr has reported that he heard Aḥmad ibn Ḥanbal -the found of the Ḥanbaliyah Jurisprudential School, died in AH 214- saying, "None of the Holy Prophet's companions has ever attained the number of `Alī ibn Abī-Ṭālib's virtues."⁵

Like Aḥmad ibn Ḥanbal, scholars and traditionists—such as Ismā'il ibn Ishāq and Aḥmad ibn Shu'ayb al-Nassā'i—have unanimously agreed that Imam `Alī enjoyed virtues and merits that none else has enjoyed.⁶

Even those known for their hostility to Imam `Alī (a.s) could not hide confessing to his excellence and priority to all other companions of the Holy Prophet. For instance, al-Jāhīz says, "Whenever precedence to Islam, asceticism, and altruism are mentioned, none can be preceded to `Alī."⁷

The best description of Imam `Alī's merits and priority has been depicted by Muḥammad ibn Idrīs al-Shāfi'i -the founder of the Shāfi'iyyah jurisprudential School- who is reported to have answered those who asked him about the rank of Imam `Alī (a.s), "What can I say about the merits of a man whose enemies tried to hide his virtues out of their malice, rage, and envy towards him, and his disciples have had to hide them out of their fear for themselves. Nevertheless, his merits and virtues have manifested themselves between these two in such a way that they are outspreading everywhere."⁸

This statement stands for clear evidence for the circumstances that encompassed the Imam (a.s) and the vicious attempts of the rulers to hide and even misrepresent his merits and virtues. This fact is too obvious to require proofs. Nonetheless, let us quote the following paragraph from Ibn Abī'l-Ḥadīd's *Sharḥ Nahj al-Balāghah*: 1:16:

"...I was the caller to prayer (*mu'adhdhin*) of so-and-so's family. Every morning, I used to 'curse' `Alī one thousand times! in the beginning of each *adhān*. On Fridays, I would repeat it four thousand times...

The ruling authorities threatened everybody who would praise Imam `Alī (a.s) with sentencing to death. Moreover, they banned the reporting of any tradition showing the excellence of Imam `Alī (a.s). Exceeding all limits, they also prevented the people from naming their newborns with the name of the Imam (a.s). All such procedures could never belittle him; rather, they raised his standing and increased his excellences. Hence, he was just like musk; whenever it is suppressed, its scent spreads more; and just like the sun whose light cannot be hidden by a hand; and just like sunlight; when it is hidden from one eye, many other eyes can see it."

In the face of such testimonies, astonishment cannot attack us, because we have full faith in Imam `Alī's unmatched personality, since none can comprehend him as exactly as he is in reality. Al-Barsī, in *Mashāriq Anwār al-Yaqīn*, pp. 112,

has quoted the Holy Prophet (a.s) as saying,

“O ‘Alī: none can realize your reality save Almighty Allah and me; and none can realize my reality save Almighty Allah and you; and none can comprehend Almighty Allah save you and me.”

In conclusion, the following book comprising Ibn Shādhān’s compilation of Imam ‘Alī’s virtues and merits is only a little drop in an ocean.

The Ansariyan Publications has the honor to publish this precious book, adding to its original language its English translation, hoping that the gentle readers will benefit by it and estimate the elevated rank of Imam ‘Alī and the Holy Imams (a.s) that they attained owing to their vigorous roles in presenting the true depiction of Islam.

Although a previous translation of this book has been done, as found on: <http://www.shiabooks.ca/virtues/intro2.html>, it required much edition and thorough conversion; therefore, the Translation Committee at Ansariyan Publications has asked Mr. Badr Shahin to enhance this translation so that it will be better comprehended by the gentle readers, with deep thanks to the original translator, Sayyid Mohsen al-Milani.

There are two editions of this book: one is kept in the Library of Āyatullāh Sayyid Mustafā al-Khunsārī, and the second is kept in the Library of Āyatullāh al-Mar’ashī al-Najafī.

In this translation, we have depended mainly upon a version revised by Mr. Nabil Riḍā Alwan and published by Ansariyan Publications.

To end with, we pray Almighty Allah to keep us following the path of Imam ‘Alī and the Holy Imams since it is the genuine path that Almighty Allah has commissioned us to follow.

Ansariyan Publications



THE AUTHOR

Abu'l-Hasan Muḥammad ibn Aḥmad ibn 'Alī ibn al-Ḥasan ibn Shādhān al-Qummī (resident of Qum) al-Imāmī is one of the master scholars and jurists of the Imāmīyah sect. He was the mentor of grand scholars like Abu'l-Faṭḥ al-Karājakī and al-Najāshī, a master biographer. He is the nephew of Shaykh Abu'l-Qāsim Ja'far ibn Muḥammad ibn Qawlawayh al-Qummī. According to some biographers, Ibn Shādhān might have been an Arab personality of al-Kūfah who was exiled to Persia, Qum in specific, because of his having embraced Shī'ism and held fast to the loyalty to the Ahl al-Bayt (a.s).

His father, also called Abu'l-'Abbās Ibn Shādhān, was one of the jurists of the Imāmīyah Sect. He wrote books like '*al-Amālī*' and '*Zād al-Musāfir*'.

Unfortunately, history has not recorded the period in which most of our scholars lived. Yet, we can conclude from books of biography that Ibn Shādhān lived in the last years of the fourth century and the earlier years of the fifth. Likewise, history has not mentioned anything about his birthplace.

Ibn Shādhān was one of the great scholars who safeguarded the heritage and knowledge of the Ahl al-Bayt (a.s) by writing and publishing several works that shared this treasure.

This book specifically has had a great impact on the Muslim world because the author has carefully selected the sources of the narratives from Sunnite books, thereby eliminating any doubt of bias.

Those who study the history of Islam can conclude that whenever corrupt, bribable writers tried to insert doubt into peoples' hearts through their spiteful writings, it was always our scholars who undertook the mission of fighting against such vicious works through writing, publishing, and distributing precious, authentic writing works, such as this book, which is void of any personal opinion.

Both Sunnite and Shī'ite scholars have depended upon Ibn Shādhān as a trustworthy, reliable narrator whose books and theses are dependable.

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful; and upon Him do I rely.

All praise be to Allah, the First in His perpetuity, the Perpetual in His eternity, the Just in all His affairs, the All-merciful with His creatures, the Unique in His kingdom and authority, the Sole in His independence and power, the Most High in His nearness, and the Nigh in His elevation. I praise Him with the praise of one who acknowledges that to praise Almighty Allah is a duty and to ignore so is a sin. I believe in Him with the belief of one who knows for sure that nothing can avail him except his own deeds and that he will eventually die without being able to achieve all his goals. I have full trust in Him with the trust of one who refers all power and might to Him.

I bear witness that there is no god save Allah, alone without having any associate. On this bearing witness do I live my whole age that He decides for me and I save it for the tribulations that I may face.

I also bear witness that Muḥammad is His servant and messenger. He is the Prophet of Mercy, the lantern for this nation, and the savior from ignorance, blindness, deviation, and perdition. May Allah bless him and his Household with countless, endless, and matchless blessings.

Shaykh Abu'l-Ḥasan Muḥammad ibn Aḥmad ibn 'Alī ibn al-Ḥasan Ibn Shādhān, the jurisprudent—may Allah help him continue on obedience to Him—says:

O Shaykh: May Allah prolong your life! I have collected for you that which you requested and desired from the merits of Amīr al-Mu'minīn (the Commander of the Believers), the Leader of the white-forehead believers, the prevalent Hero of Almighty Allah, 'Alī son of Abū-Ṭālib as well as the Imams from his descendants—may Allah's blessings be upon them—as reported from Sunnite ways of narration. These virtues are one hundred in number. Hence, you may adhere to and learn them so that you will be guided to the right path. I have intended to be brief in introducing them so as to avoid weariness. May Allah lead you and me to hit on the truth and the right and may He not deprive us of decency and abundant reward.

1

Ḥasan ibn Aḥmad ibn Sakhtawayh narrated in Kūfah in the year 374 from Abū-Bakr Muḥammad ibn Aḥmad ibn `Īsā ibn Mihrān from Yaḥyā ibn `Abdul-Ḥamid from Qays ibn Rabī` from A`mash from `Abāyah from Habbah al-Aranī from the Commander of the Believers `Alī ibn Abi-Ṭālib who said: The Messenger of Almighty Allah has said:

I am the master of the first (i.e. past) and the last (i.e. coming) generations, and you, `Alī, are the master of the creatures after me. The first of us (i.e. the Ahl al-Bayt) is as same as the last of us; and the last of us is as same as the first of us.¹

2

Abū-Zakariyyā Ṭalḥah ibn Aḥmad ibn Ṭalḥah ibn Muḥammad al-Ṣarrām narrated that a ḥajji came to al-Kūfah city and narrated from Abū-Ma`ād Shāh ibn `Abd al-Raḥmān from `Alī ibn `Abdullāh from `Abd al-Ḥamid al-Qattād from Hāshim ibn Bashīr from Shabbah ibn al-Ḥajjāj from `Adī ibn Thābit from Sa`id ibn Jubayr from Ibn `Abbās who said: The Messenger of Allah said:

`Alī ibn Abi-Ṭālib is Allah's best creature after me. al-Ḥasan and al-Ḥusayn are the Masters of the Youth of Paradise, and their father enjoys an even higher status, and Fāṭimah is the Doyenne of all women of the world. `Alī is the dearest to me. If I had found for Fāṭimah a husband better than `Alī, I would have given her in marriage to him.²

١

مَا حَدَّثَنِي بِهَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ سَخْتَوَيْهِ رَحِمَهُ اللَّهُ بِالْكُوفَةِ فِي سَنَةِ أَرْبَعٍ وَسَبْعِينَ
وَلَا ثَمَانَةَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عِيْسَى بْنِ مَهْرَانَ قَالَ: حَدَّثَنِي
يَحْيَى بْنُ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنِي الْأَعْمَشُ قَالَ:
حَدَّثَنِي عَبَّادُ عَنْ حَبَّةِ الْعَرَنِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

أَنَا سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ، وَأَنْتَ يَا عَلِيُّ سَيِّدُ الْخَلَائِقِ بَعْدِي، وَأَوْلُنَا
كَآخِرُنَا، وَآخِرُنَا كَأَوْلُنَا.

٢

حَدَّثَنِي أَبُو زَكَرِيَّا طَلْحَةُ بْنُ أَحْمَدَ بْنِ طَلْحَةَ بْنِ مُحَمَّدٍ الصَّرَّامُ - قَدِمَ عَلَيْنَا الْكُوفَةَ
حَاجًّا - قَالَ: حَدَّثَنَا أَبُو مَعَادٍ شَاهُ بْنُ عَبْدِ الرَّحْمَنِ بِهَرَاةَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ
اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ الْقَتَادُ، حَدَّثَنِي هُشَيْمُ بْنُ بَشِيرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ بْنُ
الْحَجَّاجِ، قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيُّ بْنُ أَبِي طَالِبٍ أَفْضَلُ خَلْقِ اللَّهِ غَيْرِي، وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا
شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا، وَإِنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ
الْعَالَمِينَ، وَإِنَّ عَلِيًّا حَبِيبِي وَلَوْ وَجَدْتُ لِفَاطِمَةَ خَيْرًا مِنْ عَلِيٍّ لَمْ
أَزُوجْهَا مِنْهُ.

3

Abū'l-Ṭayyib Muḥammad ibn Al-Ḥusayn narrated from Muḥammad ibn Sulaymān from Yaḥyā ibn Aḥmad from Muḥammad ibn al-Mutawakkil from Zufar ibn al-Hudhayl from al-A'mash from Muwarriq from Jābir ibn 'Abdullāh al-Anṣārī who said: The Messenger of Allah said:

Al-Ḥasan was given this name (which means, beneficent) because Almighty Allah has created the heavens and the earth out of His beneficence. Both the names of 'Alī' and 'Ḥasan' are derived from Almighty Allah's Names, and 'Ḥusayn' is a derivative of 'Ḥasan'.³

4

Aḥmad ibn Muḥammad ibn Jarrāḥ narrated from the judge 'Amr ibn al-Ḥusayn from Āminah bint (daughter of) Aḥmad ibn Dhahl ibn Sulaymān A'mash from her father from Sulaymān ibn Mahrān from Muḥammad ibn Kathīr from Abū-Khaythamī from 'Abdullāh son of 'Umar who said: The Messenger of Allah said:

I am your Warner and 'Alī ibn Abī-Ṭālib is your Guide. (The Holy Qur'ān reads) "Verily you are a Warner and for every group there is a Guide. (13:7)" Through al-Ḥasan, you receive Allah's beneficence; and through al-Ḥusayn, you will achieve either salvation or damnation. Al-Ḥusayn is a door amongst the doors of Paradise; Almighty Allah has forbidden those who fight against al-Ḥusayn from smelling the scent of Paradise.⁴

٣

أَخْبَرَنِي أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ التَّيْمَلِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُتَوَكِّلٍ، قَالَ: حَدَّثَنَا زُفَرُ بْنُ الْهَدَيْلِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي مُورِقُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

سُمِّيَ الْحَسَنُ حَسَنًا لِأَنَّهُ إِحْسَانُ اللَّهِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ، وَالْحَسَنُ مُشْتَقٌّ مِنَ الْإِحْسَانِ، وَعَلِيٌّ وَالْحَسَنُ اسْمَانِ مُشْتَقَّانِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى، وَالْحُسَيْنُ تَصْغِيرُ الْحَسَنِ.

٤

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ الْجَرَّاحُ، قَالَ: حَدَّثَنِي الْقَاضِي عُمَرُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي أَمَنَةُ بِنْتُ أَحْمَدَ بْنِ ذُهَلٍ بْنِ سُلَيْمَانَ الْأَعْمَشُ، قَالَتْ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ مَهْرَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

بِي أَنْذَرْتُمْ وَيَعْلِيَّ بْنُ أَبِي طَالِبٍ اهْتَدَيْتُمْ.

وَقَرَأَ: ﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

وَبِالْحَسَنِ أُعْطِيتُمْ الْإِحْسَانَ. وَبِالْحُسَيْنِ تُسْعَدُونَ وَبِهِ تُشْفَقُونَ، أَلَا وَإِنَّ الْحُسَيْنَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، مَنْ عَادَاهُ حَرَّمَ اللَّهُ عَلَيْهِ رَائِحَةَ الْجَنَّةِ.

5

Muḥammad ibn `Alī ibn al-Faḍl ibn Tamām al-Zayyāt narrated from Muḥammad ibn Qāsim from `Abbād ibn Ya`qūb from Mūsā ibn `Uthmān from A`mash from Abū-Ishāq from Ḥārith and Sa`īd sons of Qays from `Alī ibn Abī-Ṭālib who said: The Messenger of Allah said:

I will be at the Cistern of Kawthar on the Judgment Day; and you, `Alī, will serve with the water (of that cistern). Al-Ḥasan will keep people (who do not deserve that water) away from the Cistern; and al-Ḥusayn will give the orders; `Alī ibn al-Ḥusayn will be the enforcer; Muḥammad ibn `Alī will be the revealer; Ja`far ibn Muḥammad will be the driver; Mūsā ibn Ja`far will be counting the lovers and the resentful, and he will be the destroyer of the hypocrites; `Alī ibn Mūsā will beautify the believers; Muḥammad ibn `Alī will award the deservers of Paradise their degrees; `Alī ibn Muḥammad will be the preacher of his Shī`ah (adherents) and he will marry them the Paradisiacal Maidens; al-Ḥasan ibn `Alī is the light of the inhabitants of Paradise - they will see through his light; and al-Qā'im (Imām al-Mahdi; the Riser) will be the intercessor who will ask Almighty Allah to allow them (the believers) to enter Paradise on the Judgment Day, a day on which Almighty Allah will accept only the intercession of those whom He is pleased with.

٥

حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْفَضْلِ بْنِ تَمَّامِ الزِّيَّاتِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنِي مُوسَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي الْأَعْمَشُ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ الْحَارِثِ وَسَعِيدِ بْنِ قَيْسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

أَنَا وَارِدُكُمْ عَلَى الْحَوْضِ وَأَنْتَ يَا عَلِيُّ السَّاقِي، وَالْحَسَنُ الذَّائِدُ
وَالْحُسَيْنُ الْأَمِيرُ، وَعَلِيُّ بْنُ الْحُسَيْنِ الْفَارِضُ وَمُحَمَّدُ بْنُ عَلِيٍّ
النَّاشِئُ، وَجَعْفَرُ بْنُ مُحَمَّدٍ السَّائِقُ، وَمُوسَى بْنُ جَعْفَرٍ مُحْصِي
الْمُحِبِّينَ وَالْمُبْغِضِينَ وَقَامِعِ الْمُنَافِقِينَ، وَعَلِيُّ بْنُ مُوسَى زَيْنُ
الْمُؤْمِنِينَ، وَمُحَمَّدُ بْنُ عَلِيٍّ مُنْزِلُ أَهْلِ الْجَنَّةِ فِي دَرَجَاتِهِمْ، وَعَلِيُّ بْنُ
مُحَمَّدٍ خَطِيبُ شِيعَتِهِ وَمُزَوِّجُهُمُ الْحُورِ الْعِينِ وَالْحَسَنُ بْنُ عَلِيٍّ سِرَاجُ
أَهْلِ الْجَنَّةِ يَسْتَضِيئُونَ بِهِ، وَالْقَائِمُ شَفِيعُهُمْ يَوْمَ الْقِيَامَةِ حَيْثُ لَا
يَأْذَنُ اللَّهُ إِلَّا لِمَنْ يَشَاءُ وَيَرْضَى.

6

Muḥammad ibn `Abdullāh ibn `Ubaydullāh ibn Murrah narrated from `Abdullāh ibn Muḥammad Al-Baghawī from `Alī ibn al-Ja'd from Aḥmad ibn Wahab ibn Manṣūr from Abū-Qubays Shurayḥ ibn Muḥammad al-Anbārī from Nāfi' from `Abdullāh ibn `Umar ibn al-Khaṭṭāb who said: The Messenger of Allah told `Alī ibn Abī-Ṭālib:

O `Alī: I am the Warner of my nation; you are their Guide; al-Ḥasan is the leader (of my nation); al-Ḥusayn is the driver; `Alī ibn al-Ḥusayn will bring the nation together; Muḥammad ibn `Alī is the most learned of my nation; Ja'far ibn Muḥammad is the writer; Mūsā ibn Ja'far is the counter; `Alī ibn Mūsā is the nations' cross guard and savior, and he will banish those of my nation who are resentful, and he will draw the believers from my nation close together; Muḥammad ibn `Alī drives my nation; `Alī ibn Muḥammad is the most knowledgeable of my nation and its protector; al-Ḥasan ibn `Alī is the caller and the most generous of my nation; and al-Qā'im will serve them (with water from the Cistern of Kawthar) and the besought.

Then the Holy Prophet said:

O `Abdullāh: "Verily in this are signs for those who examine it closely (15:75)."⁵

٦

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مُرَّةَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحَجَّادِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ وَهَبٍ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنِي أَبُو قُبَيْصَةَ شَرِيحُ بْنُ مُحَمَّدٍ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ:

يَا عَلِيُّ أَنَا نَذِيرُ أُمَّتِي، وَأَنْتَ هَادِيهَا، وَالْحَسَنُ قَائِدُهَا، وَالْحُسَيْنُ سَائِقُهَا، وَعَلِيُّ بْنُ الْحُسَيْنِ جَامِعُهَا، وَمُحَمَّدُ بْنُ عَلِيٍّ عَارِفُهَا، وَجَعْفَرُ بْنُ مُحَمَّدٍ كَاتِبُهَا، وَمُوسَى بْنُ جَعْفَرٍ مُحْصِيهَا، وَعَلِيُّ بْنُ مُوسَى مُعَبِّرُهَا وَمُنْجِيهَا وَطَارِدُ مُبْغِضِيهَا وَمُدْنِي مُؤْمِنِيهَا وَمُحَمَّدُ بْنُ عَلِيٍّ قَائِمُهَا وَسَائِقُهَا، وَعَلِيُّ بْنُ مُحَمَّدٍ سَاتِرُهَا وَعَالِمُهَا، وَالْحَسَنُ بْنُ عَلِيٍّ مُنَادِيهَا وَمُعْطِيهَا، وَالْقَائِمُ الْخَلْفُ سَاقِيهَا وَمُنَاشِدُهَا (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ).

7

Sahl ibn Aḥmad narrated from Abū-Ja`far Muḥammad ibn Jarīr al-Ṭabarī from Hind ibn al-Sarī from Muḥammad ibn Hushām from Sa`īd son of Abī-Sa`īd from Muḥammad ibn al-Munkadir from Jābir ibn `Abdullāh al-Anṣārī who said:

The Messenger of Allah said:

When Almighty Allah created the heavens and the earth, He called on them and they responded. He also presented to them my Prophethood and the *Wilāyah* (the Divinely commissioned leadership) of `Alī ibn Abī-Ṭālib, and they both accepted. Then, Almighty Allah created the beings and entrusted the religious affairs to us. Therefore, the truly happy ones are those who will be happy through us (i.e. on account of obedience to us), and the truly unhappy ones are those who are unhappy because of being disobedient to us. It is we who deem lawful that which Almighty Allah has deemed lawful and it is we who deem unlawful that which Almighty Allah has deemed unlawful.⁶

٧

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ قَالَ: حَدَّثَنِي هُثَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ هُشَامٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ دَعَاهُنَّ فَأَجَبْنَهُ، فَعَرَضَ عَلَيْهِنَ نُبُوتِي وَوَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَبِلْنَهَا. ثُمَّ خَلَقَ الْخَلْقَ وَفَوَّضَ إِلَيْنَا أَمْرَ الدِّينِ، فَالسَّعِيدُ مَنْ سَعِدَ بِنَا وَالشَّقِيُّ مَنْ شَقِيَ بِنَا، نَحْنُ الْمُحِلُّونَ لِحَلَالِهِ وَالْمُحَرِّمُونَ لِحَرَامِهِ.

8

The judge al-Mu`āfā ibn Zakariyyā narrated from `Abdullāh ibn Muḥammad ibn `Abdullāh ibn `Abd al-`Azīz al-Baghawī from Yahyā al-Hamanī from Muḥammad ibn al-Fuḍayl, from al-Kalbī from Abī-Ṣāliḥ, from Ibn `Abbās who said:

I was sitting with the Holy Prophet, Imām `Alī, Lady Fāṭimah, Imām al-Ḥasan and Imām al-Ḥusayn when Archangel Gabriel came down (from heaven) and greeted the Holy Prophet with an apple. The Holy Prophet accepted the greeting by taking the apple. He then greeted `Alī and gave him the apple. `Alī accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet who accepted his greeting by taking the apple. Then, the Holy Prophet greeted Imām al-Ḥasan and gave him the apple.

Imām al-Ḥasan accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet, who accepted his greeting and then greeted Imām al-Ḥusayn and gave him the apple. Imām al-Ḥusayn accepted the greeting by taking the apple. He kissed it and gave it back to the Holy Prophet who accepted his greeting and then greeted Lady Fāṭimah and gave her the apple. Lady Fāṭimah accepted the greeting by taking the apple. She kissed the apple and gave it back to the Holy Prophet who accepted her greeting. He then greeted Imām `Alī again and gave him the apple. Imām `Alī accepted his greeting and kissed the apple. In an effort to return it to the Holy Prophet, the apple fell down from his hand and split into two halves. A light shone from the apple so radiantly that its rays reached the heavens. The following message was written inside the apple:

"In the name of Allah; the All-beneficent, the All-merciful. This is a greeting from Allah to Muḥammad, the Chosen Prophet (al-Muṣṭafā) and to `Alī, the Pleased Servant (al-Murtadha), and to Fāṭimah, the Luminous Lady (al-Zahrā), and to al-Ḥasan and al-Ḥusayn, the grandsons of the Holy Prophet. This letter is a guarantee to their lovers to protect them from Hellfire on the Judgment Day."⁷

٨

حَدَّثَنِي الْقَاضِي الْمُعَاوِي بْنُ زَكَرِيَّا قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ بْنِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنِي يَحْيَى الْحَمَّانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْفَضِيلِ، عَنْ الْكَلْبِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

كُنْتُ جَالِسًا بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ، وَبَيْنَ يَدَيْهِ عَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ، إِذْ هَبَطَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَمَعَهُ تَفَاحَةٌ، فَحَيَّا بِهَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيًّا، فَقَبَّلَهَا وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَحَيَّا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَحَيَّا بِهَا الْحَسَنَ.

فَتَحَيَّا بِهَا الْحَسَنُ وَقَبَّلَهَا وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَحَيَّا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَحَيَّا بِهَا الْحُسَيْنَ، فَحَيَّا بِهَا الْحُسَيْنَ وَقَبَّلَهَا وَرَدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم فَحَيَّا بِهَا، وَحَيَّا بِهَا فَاطِمَةَ فَتَحَيَّتْ بِهَا وَقَبَّلَتْهَا وَرَدَّتْهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَحَيَّا بِهَا وَحَيَّا بِهَا عَلِيًّا مَرَّةً أُخْرَى فَقَبَّلَهَا عَلِيٌّ وَهَمَّ أَنْ يَرُدَّهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَقَطَتْ التُّفَاحَةُ مِنْ بَيْنِ أَيْدِيهِ، فَانْفَلَقَتْ نِصْفَيْنِ فَسَطَعَ مِنْهَا نُورٌ حَتَّى بَلَغَ إِلَى سَمَاءِ الدُّنْيَا، فَإِذَا عَلَيْهَا سَطْرَانِ مَكْتُوبَانِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. تَحِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلِيِّ الْمُرْتَضَى، وَفَاطِمَةَ الزَّهْرَاءِ، وَالْحَسَنَ وَالْحُسَيْنَ سِبْطَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمَانَ لِمُحِبِّبِهِمَا يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

9

Nūḥ ibn Aḥmad ibn Ayman narrated from Ibrāhīm ibn Aḥmad ibn Abī-Ḥasan from his grandfather from Yaḥyā ibn `Abd al-Ḥamid from Qays ibn Rabi` from Sulaymān al-A`mash who said: Ja`far ibn Muḥammad (Imām al-Ṣādiq) said: my father narrated from `Alī ibn Ḥusayn from his father who said: my father, the Commander of the Believers, told me: The Holy Prophet of Allah told Imām `Alī:

O `Alī, you are the Commander of the Believers and the Leader of the pious ones.

O `Alī, you are the master of all of the Prophets' Successors. You inherit all the Prophets' knowledge and you are the best of the truthful ones and the best of those who preceded others in believing in Almighty Allah.

O `Alī, you are the husband of the Doyenne of all women of this world and you are the Successor of the best of Messengers.

O `Alī, you are the master of the believers.

O `Alī, you are, following me, the Argument of Almighty Allah against all creatures. Those who follow you will be awarded Paradise while those who are against you will be in Hellfire.

O `Alī, I swear by Almighty Allah Who has sent me as a Prophet and chosen me from amongst all of His creatures, if any servant (of Almighty Allah) worships Him for a thousand years, Allah will not accept it unless he (i.e. the servant) believes in your and your sons' *Wilāyah*.

Furthermore, your *Wilāyah* will not be accepted unless it is accompanied by disavowal for your enemies and the enemies of your sons. This is what Archangel Gabriel has told me. Hence, Let them choose to be believers or unbelievers.⁸

حَدَّثَنِي نُوحُ بْنُ أَحْمَدَ بْنِ أَيُّمَنِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَحْمَدَ بْنِ أَبِي حُصَيْنٍ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي أَمِيرُ الْمُؤْمِنِينَ قَالَ:

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَإِمَامُ الْمُتَّقِينَ.

يَا عَلِيُّ أَنْتَ سَيِّدُ الْوَصِيِّينَ وَوَارِثُ عِلْمِ النَّبِيِّينَ وَخَيْرُ الصَّدِيقِينَ وَأَفْضَلُ السَّابِقِينَ.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَخَلِيفَةُ خَيْرِ الْمُرْسَلِينَ.

يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ.

يَا عَلِيُّ أَنْتَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ، اسْتَجِبَ الْجَنَّةَ مَنْ تَوَلَّاكَ، وَاسْتَحَقَّ النَّارَ مَنْ عَادَاكَ.

يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالنُّبُوَّةِ وَأَصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ لَوْ أَنَّ عَبْدًا عَبْدَ اللَّهِ أَلْفَ عَامٍ مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ إِلَّا بِوِلَايَتِكَ وَوِلَايَةِ الْإِثْمَةِ مِنْ وَلَدِكَ.

وَأَنَّ وَلَايَتَكَ لَا تُقْبَلُ إِلَّا بِالْبَرَاءَةِ مِنْ أَعْدَائِكَ وَأَعْدَاءِ الْإِثْمَةِ مِنْ وَلَدِكَ.

بِذَلِكَ أَخْبَرَنِي جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: (فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ).

10

Sahl ibn Aḥmad narrated from `Alī ibn `Abdullāh from al-Zubayrī Ishāq ibn Ibrāhīm from `Abdul-Razzāq ibn Hammām from his father from Minnah, the slave of `Abd al-Raḥmān ibn `Awf, from `Abdullāh ibn Mas`ūd who said:

I was with the Messenger of Allah when he sighed heavily.

“O Allah’s Messenger: Why are you so sad?” I asked.

“O Ibn Mas`ūd: Death is approaching me,” replied the Holy Prophet.

“Appoint a successor,” I suggested.

“Whom should I nominate?” The Holy Prophet asked.

“You may nominate Abū-Bakr,” I replied.

The Holy Prophet kept silent and then sighed deeply.

“O Allah’s Messenger: Why are you so sad? May Allah accept me as ransom for you!” I said.

“Death is approaching me,” replied the Holy Prophet.

I said, “Nominate a successor.”

“Whom should I nominate?” asked the Holy Prophet.

“You may nominate `Umar ibn al-Khaṭṭāb,” I replied.

The Holy Prophet kept silent and sighed deeply for the third time.

“May Allah accept my mother and father as ransoms for you! Why are you so sad, O Allah’s Messenger?” I asked.

“Death is approaching me,” replied he.

I said, “Nominate a successor.”

“Whom should I nominate?” asked he.

“You may nominate `Alī ibn Abī-Ṭālib,” I said.

Weeping, the Holy Prophet said, “Ah, you (all) will not obey him! If you obey him, Almighty Allah shall allow you into Paradise. But by disobeying him, He will frustrate all your deeds.”⁹

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي الزُّبَيْرِيُّ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ بْنُ هَمَامٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ:

كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ أَصْحَرَ فَتَنَفَّسَ

الصُّعْدَاءَ فَقُلْتُ: "يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَفَّسُ؟"

قَالَ: "يَا بْنَ مَسْعُودٍ! نَعِيتُ إِلَيَّ نَفْسِي."

قُلْتُ: "إِسْتَخْلَفَ يَا رَسُولَ اللَّهِ."

قَالَ: "مَنْ؟"

قُلْتُ: "أَبَا بَكْرٍ."

فَسَكَتَ، ثُمَّ تَنَفَّسَ فَقُلْتُ: "مَا لَكَ تَنَفَّسُ؟ فَدَتَكَ نَفْسِي يَا رَسُولَ

اللَّهِ؟"

قَالَ: "نَعِيتُ إِلَيَّ نَفْسِي."

قُلْتُ: "إِسْتَخْلَفَ يَا رَسُولَ اللَّهِ."

قَالَ: "مَنْ؟"

قُلْتُ: "عُمَرَ بْنَ الْخَطَّابِ."

فَسَكَتَ، ثُمَّ تَنَفَّسَ ثَلَاثًا، فَقُلْتُ: "فِدَاكَ أَبِي وَأُمِّي! مَا لِي أَرَاكَ

تَنَفَّسُ، يَا رَسُولَ اللَّهِ؟"

قَالَ: "نَعِيتُ إِلَيَّ نَفْسِي."

قُلْتُ: "إِسْتَخْلَفَ يَا رَسُولَ اللَّهِ."

قَالَ: "مَنْ؟"

قُلْتُ: "عَلِيَّ بْنَ أَبِي طَالِبٍ."

فَبَكَى وَقَالَ: "أَوِهْ، وَلَنْ تَفْعَلُوا! فَوَاللَّهِ لَوْ أَطَعْتُمُوهُ لُدْخَلْتُمْ الْجَنَّةَ.

وَأَنْ خَالَفْتُمُوهُ لَيَحْبِطَنَّ أَعْمَالُكُمْ."

11

Qutaybah ibn Sa'id Abū-Rajā' narrated from Nāfi' from `Abdullāh ibn `Umar ibn al-Khaṭṭāb who said: The Messenger of Allah said to `Alī:

O `Alī: On the Judgment Day, you will be brought riding a luminous camel with a crown shining so brightly that it will almost blind people. Almighty Allah will call out, "Where is the successor of Muḥammad, the Messenger of Allah?" Then, you, `Alī, will say, "Here I am." Then the caller will say, "As for those who loved you [`Alī], let them enter Paradise, and as for those who were against you, send them to Hell." So, you will distinguish people of Paradise from those of Hellfire, and this is an order from the All-powerful King Lord.¹⁰

12

Abū-Muḥammad Ja'far ibn Aḥmad ibn al-Ḥusayn al-Shāshī narrated from his book that Aḥmad ibn Ziyād al-Qaṭṭān narrated from Yaḥyā ibn Abī-Ṭālib from `Amr ibn `Abdul-Ghaffār from al-A'mash from Abī-Ṣāliḥ from Abū-Hurayrah who said:

I was with the Holy Prophet when `Alī ibn Abī-Ṭālib entered. The Holy Prophet asked me, "O Abū-Hurayrah: Do you know who this is?"

I said, "O Allah's Messenger! I do. This is `Alī ibn Abī-Ṭālib"

Then the Holy Prophet said,

"This is a sea full of treasures and this is a rising sun. He is more generous and magnanimous than the River Euphrates and his heart is bigger than the entire world. May Allah's curse be on those who hate him."¹¹

١١

أَخْبَرَنَا سَهْلُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْغَزْوِيُّ، قَالَ: حَدَّثَنِي إِبرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ السَّرَّاجُ قَالَ: حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ أَبُو الرَّجَاءِ عَنْ تَائِفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ:

يَا عَلِيُّ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِكَ عَلَى نَجِيبٍ مِنْ نُورٍ وَعَلَى رَأْسِكَ تَاجٌ يُضِيءُ يَكَادُ نُورُهُ يَخْطَفُ أَبْصَارَ أَهْلِ الْحَشْرِ فَيَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ: "أَيْنَ خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟" فَتَقُولُ يَا عَلِيُّ: "هَا أَنَا." فَيُنَادِي الْمُنَادِي: "مَنْ أَحَبَّكَ أَدْخَلَهُ الْجَنَّةَ، وَمَنْ عَادَاكَ أَدْخَلَهُ النَّارَ." فَانْتَ الْقَسِيمُ بَيْنَ الْجَنَّةِ وَالنَّارِ بِأَمْرِ الْمَلِكِ الْجَبَّارِ.

١٢

أَخْبَرَنِي أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الشَّاشِيُّ مِنْ كُتَابِهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ زِيَادِ الْقَطَّانُ فِي ذِكْرِهِ بَدَارِ الْقُطَيْنِ بِمَدِينَةِ السَّلَامِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي طَالِبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَبْدِ الْغَفَّارِ قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا أَبَا هُرَيْرَةَ أَتَدْرِي مَنْ هَذَا؟ قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

هَذَا الْبَحْرُ الرَّاخِرُ، هَذَا الشَّمْسُ الطَّالِعَةُ، أَسْحَى مِنَ الْفُرَاتِ كَفًّا وَأَوْسَعُ مِنَ الدُّنْيَا قَلْبًا، فَمَنْ أَبْغَضَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

13

Abū'l-Qāsim Ja'far ibn Muḥammad ibn Masrūr (The butcher) narrated from Ḥusayn ibn Muḥammad from Aḥmad known as Ibn al-Aswad al-Iṣbahānī from Ibrāhīm ibn Muḥammad from `Abdullāh ibn Šāliḥ from Jarir ibn `Abdul-Ḥāmid from Mujāhid from Ibn `Abbās who said: I heard the Messenger of Allah saying:

During the Ascension Night (*mi'rāj*), whenever I passed by a group of angels, they asked me about `Alī ibn Abī-Ṭālib so often that I started to believe that the name of `Alī was more famous than mine in the skies. When I reached the fourth sky, I saw the Angel of Death who asked me, "O Muḥammad, how is `Alī doing?" I said, "O my friend, how do you know `Alī?" He said, "O Muḥammad, I am responsible for taking the lives of everyone that Almighty Allah has created except for two—your life and `Alī's, because Almighty Allah Himself will take your lives by His Power."

When I reached under the Divine Throne, I looked up and saw `Alī ibn Abī-Ṭālib standing there under my Lord's Throne. "O `Alī, did you precede me to this place?" I asked. "O Muḥammad," Archangel Gabriel asked, "To whom are you speaking?"

"I am talking to my brother `Alī," I replied.

Archangel Gabriel said, "O Muḥammad, this is not `Alī himself. This is an angel that Almighty Allah has created in the form of `Alī. When we, the Favorite Angels, long for seeing `Alī's face, we visit this angel. This is on account of `Alī ibn Abī-Ṭālib's high rank in the view of Almighty Allah. We also seek Almighty Allah's forgiveness for the adherents (Shī'ah) of `Alī."¹²

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حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَسْرُورٍ اللَّحَامُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ غُلَوَيْهِ الْمَعْرُوفُ بِابْنِ الْأَسْوَدِ الْكَاتِبُ الْإِسْطَهَانِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ مَا مَرَرْتُ بِمَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا سَأَلُونِي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ حَتَّى ظَنَنْتُ أَنْ اسْمَ عَلِيٍّ أَشْهُرُ فِي السَّمَاءِ مِنْ إِسْمِي. فَلَمَّا بَلَغْتُ السَّمَاءَ الرَّابِعَةَ فَظَنَرْتُ إِلَى مَلِكِ الْمَوْتِ عَلَيْهِ السَّلَامُ فَقَالَ لِي: "يَا مُحَمَّدُ! مَا فَعَلَ عَلِيٌّ؟" قُلْتُ: "يَا حَبِيبِي وَمَنْ أَيْنَ تَعْرِفُ عَلِيًّا؟" قَالَ: "يَا مُحَمَّدُ! مَا خَلَقَ اللَّهُ تَعَالَى خَلْقًا إِلَّا وَأَنَا أَقْبِضُ رُوحَهُ بِيَدِي مَا خَلَا أَنْتَ وَعَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقْبِضُ أَرْوَاحَكُمْ بِقُدْرَتِهِ." فَلَمَّا صِرْتُ تَحْتَ الْعَرْشِ نَظَرْتُ فَإِذَا أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَقَافٌ تَحْتَ عَرْشِ رَبِّي، فَقُلْتُ: "يَا عَلِيُّ! سَبَقْتَنِي؟" فَقَالَ لِي جِبْرِئِيلُ: "يَا مُحَمَّدُ! مَنْ الَّذِي تُكَلِّمُ؟"

قُلْتُ: "هَذَا أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ."

فَقَالَ لِي: "يَا مُحَمَّدُ! لَيْسَ هَذَا عَلِيًّا بِنَفْسِهِ وَلَكِنَّهُ مَلَكٌ مِنَ الْمَلَائِكَةِ خَلَقَهُ اللَّهُ تَعَالَى عَلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. فَتَحْنُ الْمَلَائِكَةُ الْمُقَرَّبُونَ كُلُّمَا اسْتَقْنَا إِلَى وَجْهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ زُرْنَا هَذَا الْمَلَكَ لِكِرَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى، وَتَسْتَغْفِرُ اللَّهُ لِشَيْعَتِهِ."

14

Abū'l-Ḥasan `Alī ibn Aḥmad ibn Muṭawwa` al-Makkī narrated from Aḥmad ibn Muḥammad from Muḥammad ibn `Alī from `Alī ibn `Uthmān from Muḥammad ibn Furāt from Muḥammad ibn `Alī al-Bāqir from his father, from his grandfather Ḥusayn ibn `Alī from his father (Imām `Alī) who said:

The Messenger of Allah said:

`Alī ibn Abī-Ṭālib is the Successor of Almighty Allah and me, the decisive argument of Almighty Allah and me, the Door to Almighty Allah and to me, the Choice of Almighty Allah and me, the most-beloved of Almighty Allah and me, the intimate friend of Almighty Allah and me, and the sword of Almighty Allah and me.

He is my brother, my companion, and my representative.

He who loves `Alī will have loved me and he who hates him has in fact hated me, and the friend of `Alī is my friend and the enemy of `Alī is in fact my enemy.

`Alī's wife is my daughter and his sons are my sons. His words are my words. His orders are my orders.

He is the master of all the Successors of the Prophets.

He is the best of my nation.

He is the master of all the descendants of Adam after me.¹³

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حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ مَتَوَيْهِ الْمَقْرِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عُثْمَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فُرَاتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَخَلِيفَتِي.

وَحُجَّةُ اللَّهِ وَحُجَّتِي.

وَبَابُ اللَّهِ وَبَابِي.

وَصَفِيُّ اللَّهِ وَصَفِيِّي.

وَحَبِيبُ اللَّهِ وَحَبِيبِي.

وَخَلِيلُ اللَّهِ وَخَلِيلِي.

وَسَيْفُ اللَّهِ وَسَيْفِي.

وَهُوَ أَخِي وَصَاحِبِي وَوَزِيرِي وَوَصِيِّي.

مُحِبُّهُ مُحِبِّي وَمُبْغِضُهُ مُبْغِضِي وَوَلِيُّهُ وَلِيِّ وَعَدُوُّهُ عَدُوِّي؛

وَزَوْجُ ابْنَتِي وَوَلَدُهُ وَلَدِي

وَحَرْبُهُ حَرْبِي وَقَوْلُهُ قَوْلِي وَأَمْرُهُ أَمْرِي،

وَهُوَ سَيِّدُ الْوَصِيِّينَ وَخَيْرُ أُمَّتِي

وَسَيِّدُ وَلَدِ آدَمَ بَعْدِي.

15

The judge al-Mu`āfā ibn Zakariyyā narrated from Ḥasan ibn `Alī al-Asmī from Ṣuhayb from his father from Ja`far ibn Muḥammad al-Šādiq from his father from `Alī ibn Ḥusayn from his father Ḥusayn ibn `Alī ibn Abī-Ṭālib who said:

The Holy Prophet was at Ummu-Salamah's house when an angel descended upon him. This angel had twenty heads. In each head, he had one thousand tongues, and each tongue praised Almighty Allah with a different language. His palm was larger than the seven heavens and the seven (layers of) the earth.

As he thought of him as Archangel Gabriel, the Holy Prophet said to the angel, "I have never seen you in this form before."

The angel said, "I am not Gabriel. I am Šaršā'il. Almighty Allah has sent me to order you to give the light in marriage to the light."

The Holy Prophet asked, "Whom do you mean?"

The angel said, "You are ordered to give your daughter, Fāṭimah, in marriage to `Alī."

So, the Holy Prophet gave Fāṭimah in marriage to `Alī while Archangels Gabriel, Michael, Isrāfīl, and Šaršā'il were the witnesses. The Holy Prophet saw the following script written between the shoulders of Archangel Šaršā'il:

"There is no god but Allah; Muḥammad is the Messenger of Allah and the Prophet who brings mercy on people. `Alī ibn Abī-Ṭālib is the one who stimulates the decisive argument (of Almighty Allah)."

Then the Holy Prophet asked Šaršā'il, "How long have you had this inscription written between your shoulders?"

Archangel Šaršā'il replied, "It has been twelve thousand years before the creation of Adam."¹⁴

حَدَّثَنِي الْقَاضِي الْمُعَاوِي بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْعَاصِمِيُّ قَالَ: حَدَّثَنِي صُهَيْبٌ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ:

بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بَيْتٍ أَمَّ سَلَمَةَ إِذْ هَبَطَ عَلَيْهِ مَلَكٌ لَهُ عِشْرُونَ رَأْسًا، فِي كُلِّ رَأْسٍ أَلْفُ لِسَانٍ، يُسَبِّحُ اللَّهَ وَيُقَدِّسُهُ كُلُّ لِسَانٍ لَفَافَةً لَا تُشَبِّهُ الْأُخْرَى. وَرَاحَتُهُ أَوْسَعُ مِنْ سَبْعِ سَمَاوَاتٍ وَسَبْعِ أَرْضِينَ، فَحَسِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ جِبْرِئِيلُ فَقَالَ: "يَا جِبْرِئِيلُ لِمَ تَأْتِينِي فِي مِثْلِ هَذِهِ الصُّورَةِ فَقَدْ."

فَقَالَ الْمَلَكُ: "مَا أَنَا جِبْرِئِيلُ، أَنَا صَرَصَائِيلُ بَعَثَنِي اللَّهُ إِلَيْكَ لِتُزَوِّجَ النُّورَ مِنَ النُّورِ."

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "مَنْ بِمَنْ؟"

قَالَ: إِبْنُكَ فَاطِمَةُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(قَالَ) فَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ بِشَهَادَةِ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَصَرَصَائِيلَ عَلَيْهِمُ السَّلَامُ. (قَالَ) فَتَنَظَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَبَازَا بَيْنَ كَتِفَيْ صَرَصَائِيلَ مَكْتُوبٌ: "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ نَبِيُّ الرَّحْمَةِ، عَلِيُّ بْنُ أَبِي طَالِبٍ مُقِيمُ الْحُجَّةِ."

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "يَا صَرَصَائِيلُ مُنْذُ كَمْ كُتِبَ هَذَا بَيْنَ كَتِفَيْكَ؟"

قَالَ: "مِنْ قَبْلِ أَنْ يُخْلَقَ آدَمُ بِأَثْنَتَيْ عَشْرَةَ أَلْفَ سَنَةٍ."

16

Abū-`Abdullāh Muḥammad ibn Wahbān al-Hannād narrated from Aḥmad ibn Ibrāhīm from Ḥusayn ibn `Abdullāh al-Zafrānī from Ibrāhīm ibn Muḥammad al-Thaqafī from Yaḥyā ibn `Abd al-Quddūs from `Alī ibn Muḥammad al-Ṭayālīsī from Muḥammad ibn Wakī` al-Jarrāḥ from Fuḍayl ibn Marzūq from Aṭīyah Al-`Awfī from Abī-Sa`īd al-Khidrī who said: I heard the Messenger of Allah saying:

“On the Judgment Day, Almighty Allah will order two angels to watch over the Path (Ṣirāṭ) and guard it. None shall cross it (to Paradise) without having a pass issued by `Alī ibn Abī-Ṭālib. As for those who do not have a pass, Almighty Allah will order these two angels to stop them and ask them about it. Once one fails to answer, the angels will throw him into Hellfire on the head.”

Presenting evidence, the Holy Prophet referred to this holy verse: “And Stop them, for verily they must be questioned. (37:24)”

I asked the Holy Prophet, “O the Messenger of Allah; may Allah accept my father and mother as ransoms for You! Please tell me what this pass that `Alī gives is.”

The Holy Prophet replied, “This is what is written on the pass with a very bright light: *lā ilāha illa`llāh muḥammadun rasūlullāh `aliyyun waliyyullāh*. (There is no god but Allah; Muḥammad is the Messenger of Allah; `Alī is the Representative of Allah).”¹⁵

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حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ الْهَنَازُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ الرَّعْفَرَانِيُّ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الْقَدُوسِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ وَكَيْعٍ الْحَرَاحُ، قَالَ: حَدَّثَنِي فَضِيلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ تَعَالَى مَلَكَيْنِ يَقْعُدَانِ عَلَى الصِّرَاطِ، فَلَا يَجُوزُ بِهِمَا أَحَدٌ إِلَّا بِبِرَاءَةٍ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَمَنْ لَمْ تَكُنْ لَهُ بَرَاءَةٌ، أَمَرَ اللَّهُ تَعَالَى الْمَلَكَيْنِ الْمُؤَكَّلَيْنِ عَلَى الْجَوَازِ أَنْ يُوقِفَاهُ وَيَسْأَلَاهُ، فَلَمَّا عَجَزَ عَنْ جَوَابِهِمَا فَيَكْبَاهُ عَلَى مَنْخَرَيْهِ فِي النَّارِ. وَذَلِكَ قَوْلُهُ تَعَالَى: (وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ).

قُلْتُ: هَذَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ! وَمَا مَعْنَى الْبَرَاءَةِ الَّتِي أَعْطَاهَا عَلِيٌّ؟

فَقَالَ: مَكْتُوبٌ بِالنُّورِ السَّاطِعِ: لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيُّ وَلِيُّ اللَّهِ.

17

Aḥmad ibn Muḥammad ibn `Ubaydullāh al-Ḥāfiẓ narrated from `Alī ibn Sinān al-Mawṣili from Aḥmad ibn Muḥammad al-Khalīlī al-`Āmīlī from Muḥammad ibn Ṣāliḥ from Sulaymān ibn Aḥmad from Ziyād ibn Muslim from `Abd al-Raḥmān ibn Yazīd ibn Jābir from Salām from Abi-Salmā who said: I heard the Messenger of Allah saying:

On the Ascension Night, the All-majestic Lord said to me, "The messenger believes in what has been revealed to him from his Lord..."

I completed, "...and so do the believers."¹⁶

Almighty Allah then said, "This is true. Whom have you chosen as your successor?"

I answered, "I have chosen the best of my nation."

Almighty Allah asked, "You mean `Alī ibn Abī-Ṭālib. Do you not?"

I replied, "Yes, I do, my Lord!"

Then Almighty Allah said to me, "O Muḥammad! As I looked at all My creatures, I chose you from amongst all of them. Then I derived a name for you from My Name. Therefore, it is not permitted that one mentions My Name and neglects yours. My Name is Maḥmūd (the All-praised) and yours is Muḥammad (the Praised). Then I looked again [at all My creatures] and I chose `Alī, and I derived a name for him from Mine. So My Name is al-`Alī al-A`lā (the Elevated, the Most High), and his name is `Alī (the High).

O Muḥammad! I created you, `Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, and the Imams from al-Ḥusayn's descendants from a ray of My Light.

١٧

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ الْحَافِظُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ سِنَانٍ الْمُوصِلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْخَلِيلِيُّ الْأَمَلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنِي زِيَادُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي سَلَامٌ عَنْ أَبِي سُلَيْمٍ رَاعِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

لَيْلَةً أُسْرِي بِي إِلَى السَّمَاءِ قَالَ لِي الْجَلِيلُ جَلَّ جَلَالُهُ: (أَمِنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ.)

قُلْتُ: (وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ.)

قَالَ: "صَدَقْتُ يَا مُحَمَّدُ، مَنْ خَلَفْتُ فِي أَمْتِكَ؟"

قُلْتُ: "خَيْرَهَا."

قَالَ: "عَلِيَّ بْنُ أَبِي طَالِبٍ؟"

قُلْتُ: "نَعَمْ يَا رَبِّ."

قَالَ: "يَا مُحَمَّدُ، إِنِّي اطَّلَعْتُ إِلَى الْأَرْضِ إِطْلَاعَةً فَأَخْتَرْتُكَ مِنْهَا فَشَقَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَلَا أَدُكُرُ فِي مَوْضِعٍ إِلَّا ذُكِرْتَ مَعِي، فَأَنَا الْمُحَمَّدُ وَأَنْتَ مُحَمَّدُ. ثُمَّ اطَّلَعْتُ الثَّانِيَةَ فَأَخْتَرْتُ مِنْهَا عَلِيًّا، فَشَقَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْعَلِيُّ الْأَعْلَى، وَهُوَ عَلِيٌّ. يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَخَلَقْتُ عَلِيًّا وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَالْإِثْمَةَ مِنْ وَلَدِهِ مِنْ سَنَخِ نُورِي."

Then I ordered all My creatures in the heavens and the layers of the earth to accept your Leadership (*Wilāyah*). As to those who accept it, I shall consider them believers, while those who refuse it shall be considered unbelievers.

O Muḥammad! If any of My servants worships Me so persistently that he becomes like an old waterskin, but he meets me rejecting the (divinely commissioned) Leadership of you, `Alī, and the Imams from his offspring, I will not accept him and will not forgive him unless he has submitted to your Leadership!

O Muḥammad! Would you like to see them?"

I replied, "Yes, my Lord, I would."

Almighty Allah said, "Look to the right of the Throne."

When I looked, I saw `Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, `Alī ibn al-Ḥusayn, Muḥammad ibn `Alī, Ja`far ibn Muḥammad, Mūsā ibn Ja`far, `Alī ibn Mūsā, Muḥammad ibn `Alī, `Alī ibn Muḥammad, al-Ḥasan ibn `Alī, and al-Mahdi who were among them in shining light. They were all standing and praying to Almighty Allah. Al-Mahdi was in the center, shining like a brilliant star.

Then Almighty Allah said, "O Muḥammad! They are My decisive Arguments, and al-Mahdi shall take revenge on My behalf. I swear by My magnificence and majesty; he shall support My supporters and take revenge from My enemies. They (i.e. the fourteen Infallibles) enjoy obligatory right upon everyone. Only for the sake of them does Almighty Allah prevent the skies from falling on the earth."¹⁷

وَعَرَضْتُ لِأَيَّتِكُمْ عَلَى أَهْلِ السَّمَاوَاتِ وَأَهْلِ الْأَرْضِينَ، فَمَنْ قَبِلَهَا
كَانَ عِنْدِي مِنَ الْمُؤْمِنِينَ، وَمَنْ جَعَلَهَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ.
يَا مُحَمَّدُ، لَوْ أَنَّ عَبْدًا مِنْ عِبِيدِي عَبْدَنِي حَتَّى يَتَقَطَّعَ وَيَصِيرَ كَالشَّنِّ
الْبَالِي ثُمَّ أَتَانِي جَاحِدًا لَوْلَايَتِكُمْ مَا غَفَرْتُ لَهُ حَتَّى يُقَرَّ بِوِلَايَتِكُمْ.
يَا مُحَمَّدُ، أَتَحِبُّ أَنْ تَرَاهُمْ؟“
قُلْتُ: ”نَعَمْ يَا رَبَّ.“

فَقَالَ لِي: ”الْتَفَتْ عَنِ يَمِينِ الْعَرْشِ.“

فَالْتَفَتْتُ فَإِذَا أَنَا بِعَلِيٍّ وَقَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ بْنِ الْحُسَيْنِ
وَمُحَمَّدِ بْنِ عَلِيٍّ وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيٍّ بْنِ
مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيٍّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَالْمَهْدِيَّ
فِي ضَحَضَاحٍ مِنْ نُورٍ، قِيَامٌ يُصَلُّونَ وَهُوَ فِي وَسْطِهِمْ - يَعْنِي الْمَهْدِيَّ
- يُضِيُّ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ.

فَقَالَ: ”يَا مُحَمَّدُ، هَؤُلَاءِ الْحُجَجُ وَهُوَ الثَّائِرُ مِنْ عَثْرَتِكَ. فَوَعَرَّتِي
وَجَلَالِي إِنَّهُ النَّاصِرُ لِأَوْلِيَائِي، وَالْمُنْتَقِمُ مِنْ أَعْدَائِي، وَلَهُمُ الْحُجَّةُ
الْوَاجِبَةُ وَبِهِمْ يُمَسِّكُ اللَّهُ السَّمَاوَاتِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ.

18

Muḥammad ibn Sa`id Abu'l-Faraj narrated from Aḥmad ibn Muḥammad ibn Sa`id from Sa`d ibn Ṭurayf al-Khaffāf from Sa`id ibn Jubayr from Ibn `Abbās who said: The Messenger of Allah told `Alī:

O `Alī: I am the city of knowledge and you are its door. A city can only be entered through its door. Those who claim that they love me but they hate you are lying, because you are from me and I am from you; your flesh is my flesh; your blood is my blood; your soul is from my soul; your secret is my secret; and your demonstration is my demonstration. You are the leader of my nation and you are my successor after me. Those who obey you will triumph, and those who disobey you will lose. Those who follow you will win, and those who are against you will fail. Those committed to you are winners, and those who abandon you are losers. You, and the Imams who will come after you, are like Noah's Ark; he who embarks on it will have survived while he who stays behind will have been drowned. You are also like the stars; whenever one disappears, another one appears up to the Judgment Day.¹⁸

19

Muḥammad ibn Hāmid al-Khazzāz narrated from al-Ḥusayn ibn `Abdul-Ṣamad from Yaḥyā ibn Muḥammad ibn Qāsim al-Qazwīnī from Muḥammad ibn al-Ḥasan al-Ḥāfiẓ from Aḥmad ibn Muḥammad from Harimah ibn Ghālīb from Ḥammād ibn Salamah from Thābit from Anas ibn Mālik¹⁹ who said: The Messenger of Allah said:

Almighty Allah has created seventy thousand angels from the light of `Alī ibn Abī-Ṭalīb's face. Their one and only job is seeking Almighty Allah's forgiveness for him, for his Shī`ah (adherents), and for those who love him up to the Judgment Day.²⁰

١٨

حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ أَبُو الْفَرَجِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ طَرِيفٍ الْخَفَّافُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ:

يَا عَلِيُّ أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ بَابُهَا، وَلَنْ تُؤْتِيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ. وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ، لَأَنَّكَ مِنِّي وَأَنَا مِنْكَ، لِحِمْمِكَ مِنْ لَحْمِي وَدَمُّكَ مِنْ دَمِي، وَرُوحُكَ مِنْ رُوحِي، وَسَرِيرُكَ مِنْ سَرِيرَتِي، وَعَلَانِيَتُكَ مِنْ عَلَانِيَتِي وَأَنْتَ إِمَامُ أُمَّتِي وَخَلِيفَتِي عَلَيْهَا بَعْدِي، سَعِدَ مَنْ أَطَاعَكَ، وَشَقِيَ مَنْ عَصَاكَ، وَرَبِحَ مَنْ تَوَلَّاكَ، وَخَسِرَ مَنْ عَادَاكَ، وَفَارَزَ مَنْ لَزِمَكَ، وَخَسِرَ مَنْ فَارَقَكَ. فَمَثَلُكَ وَمَثَلُ الْأُنْمَةِ مِنْ وَلَدِكَ بَعْدِي مَثَلُ سَفِينَةِ نُوحٍ: مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ، وَمَثَلُكُمْ مَثَلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ إِلَى يَوْمِ الْقِيَامَةِ.

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حَدَّثَنِي مُحَمَّدُ بْنُ حَمِيدٍ الْجَرَّارُ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُحَمَّدٍ بْنِ الْقَاسِمِ الْقَزْوِينِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْخَافِضُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي هَدَّابَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي حَمَادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

خَلَقَ اللَّهُ مِنْ نُورٍ وَجْهَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَلِشَيعَتِهِ وَلِمُحِبِّهِ إِلَى يَوْمِ الْقِيَامَةِ.

20

Sahl ibn Aḥmad ibn `Abdullāh narrated from Muḥammad ibn Jarir from al-Ḥasan ibn Ibrāhīm al-Baghdādī from Muḥammad ibn Ya`qūb al-Imām from Aḥmad ibn Yaḥyā from `Abd al-Raḥmān ibn Mahdī from Ibn `Abbās who said:

A man came to the Holy Prophet and asked, "Will I benefit from my love for `Alī ibn Abī-Ṭālib?"

The Holy Prophet said, "I do not know until I ask Archangel Gabriel."

Immediately, Archangel Gabriel came to the Holy Prophet who asked him that question.

Archangel Gabriel said, "I do not know until I ask Isrāfil."

So, Archangel Gabriel went up and asked Isrāfil, "Will the love for `Alī benefit one?"

Archangel Isrāfil replied, "I do not know until I talk to my Magnificent Lord."

Then Almighty Allah sent the following revelation to Archangel Isrāfil:

Tell those angels, the trustworthy on My Revelations, to send My greetings to My beloved, Muḥammad, and to tell him that Almighty Allah greets you and says, "You are as close to Me as I want you to be. `Alī is as close to you as you are close to Me. And those who love `Alī are as close to Me as same as `Alī is close to you."²¹

٢٠

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ إِبْرَاهِيمَ الْبَغْدَادِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ الْإِمَامُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ: أَيَنْفَعُنِي حُبُّ

عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ؟

فَقَالَ لَهُ: لَا أَعْلَمُ حَتَّى أَسْأَلَ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ.

فَأَتَاهُ جِبْرِئِيلُ فِي الْحَالِ فَسَأَلَهُ النَّبِيُّ عَنْ ذَلِكَ، فَقَالَ: لَا أَعْلَمُ حَتَّى

أَسْأَلَ إِسْرَافِيلَ.

فَارْتَفَعَ جِبْرِئِيلُ فَقَالَ لِإِسْرَافِيلَ: أَيَنْفَعُ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ

صَلَوَاتُ اللَّهِ عَلَيْهِ؟

فَقَالَ: لَا أَعْلَمُ، حَتَّى أَتَاجِيَ رَبَّ الْعِزَّةِ جَلَّ جَلَالُهُ.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: قُلْ يَا إِسْرَافِيلُ لَأَمْنَائِي عَلَى وَحْيِي أَنْ أَتْلُوَ

تَحِيَّتِي إِلَى حَبِيبِي وَقُولُوا لَهُ: إِنَّ اللَّهَ يُقَرِّطُكَ السَّلَامَ وَيَقُولُ: أَنْتَ

مِنِّي حَيْثُ شِئْتُ، وَأَنَا وَعَلَيَّ مِنْكَ حَيْثُ أَنْتَ مِنِّي، وَمُحِبُّو عَلِيٍّ مِنِّي

حَيْثُ عَلَيَّ مِنْكَ.

21

Al-Ḥasan ibn Ḥamzah ibn `Abdullāh narrated from Aḥmad ibn al-Ḥasan al-Khashshāb from Ayyūb ibn Nūḥ from al-`Abbās from `Amr ibn Abān from Abān ibn Taghlib from `Ikrimah from Ibn `Abbās who said:

After returning from the Farewell Pilgrimage (*ḥijjat al-wadā`*), the Messenger of Allah said:

O people! Gabriel, the Honest Spirit, came to me from my Lord, the All-majestic, and said, "O Muḥammad! Almighty Allah says that He longs for seeing you. So, prepare a good will and finish what you have to do."

O people! My death is approaching; and I see coming that you will soon depart me and I will depart you. So, if your bodies have left me, do not allow your souls to do the same.

O people! No prophet of Almighty Allah has been immortal before me; therefore, I will not live forever. Verily Almighty Allah says (in the Qur'an) "*We have never made anyone before you immortal, so if you are going to die, do the rest of people expect not to die? Every one will taste death.* (21:34-35)" Verily, my Lord has ordered me to leave a will for you and to lead you to the Ark that secures your salvation and the Door of Forgiveness. Those of you who want to rescue themselves after me and to be safe from the destroying seductions must hold firmly to the *Wilāyah* of `Alī ibn Abī-Tālib. He is most surely the greatest veracious and the grandest separator between the right and the wrong. He is the leader (*imām*) of every Muslim after me. Those who love him and follow him in this world will be allowed to join me on the Cistern of Kawthar (on the Judgment Day). But as for those who disobey him, they will never meet with me on the Judgment Day and they will be pulled to the left side that takes to Hellfire. O people! I have given you the best advice but you do not like the advisors. By this saying of mine, I end my speech and seek the forgiveness of Almighty Allah for myself and for you.

حَدَّثَنِي الْحَسَنُ بْنُ حَمَزَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ الْحَشَّابُ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ نُوحٍ قَالَ: حَدَّثَنِي الْعَبَّاسُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبَانَ قَالَ: حَدَّثَنِي أَبَانَ بْنُ تَغْلِبٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ مُنْصَرَفِهِ مِنْ حِجَّةِ الْوُدَّاعِ: أَيُّهَا النَّاسُ، إِنَّ جِبْرِئِيلَ، الرُّوحَ الْأَمِينَ، نَزَلَ عَلَيَّ مِنْ عِنْدِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ: "يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يَقُولُ إِنِّي اسْتَقَمْتُ إِلَيْ لِقَائِكَ فَأَوْصِ بِخَيْرٍ وَتَقَدَّمْ فِي أَمْرِكَ."

أَيُّهَا النَّاسُ، إِنِّي قَدْ اقْتَرَبَ أَجَلِي، وَكَأَنِّي بِكُمْ وَقَدْ فَارَقْتُمُونِي وَفَارَقْتُمْكُمْ؛ فَإِذَا فَارَقْتُمُونِي بِأَبْدَانِكُمْ فَلَا تُفَارِقُونِي بِقُلُوبِكُمْ.

أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَكُنْ لِلَّهِ نَبِيٌّ قَبْلِي خُلِدَ فِي الدُّنْيَا فَاخْلُدُ، فَإِنَّ اللَّهَ تَعَالَى قَالَ (وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ). (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ). أَلَا وَإِنَّ رَبِّي أَمَرَنِي بِوَصِيَّتِكُمْ. أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَدُلَّكُمْ عَلَى سَفِينَةِ نَجَاتِكُمْ وَبَابِ حِطَّتِكُمْ، فَمَنْ أَرَادَ مِنْكُمْ النِّجَاةَ بَعْدِي وَالسَّلَامَةَ مِنَ الْفِتَنِ الْمُرْدِيَةِ، فَلْيَتِمَسَّكْ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَإِنَّهُ الصَّدِيقُ الْأَكْبَرُ، وَالْفَارُوقُ الْأَعْظَمُ، وَهُوَ إِمَامُ كُلِّ مُسْلِمٍ بَعْدِي، مَنْ أَحَبَّهُ وَاقْتَدَى بِهِ فِي الدُّنْيَا وَرَدَّ عَلَيَّ حَوْضِي، وَمَنْ خَالَفَهُ لَمْ أَرَهُ وَلَمْ يَرْنِي وَاخْتَلَجَ دُونِي فَاخْذِ بِهِ ذَاتَ الشَّمَالِ إِلَى النَّارِ.

(ثُمَّ قَالَ) أَيُّهَا النَّاسُ، إِنِّي قَدْ نَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ، أَقُولُ قَوْلِي هَذَا، وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ.

22

Abū'l-Qāsim Ja'far ibn Muḥammad ibn Qawlawayh narrated from `Alī ibn al-Ḥusayn from `Alī ibn Ibrāhīm from his father from Aḥmad ibn Muḥammad from Muḥammad ibn Fuḍayl from Thābit ibn Abī-Ḥamzah from `Alī ibn al-Ḥusayn from his father (Imām al-Ḥusayn) from Amīr al-Mu'minīn (i.e. Imam `Alī) who said: The Messenger of Allah said:

Almighty Allah has decreed you to be obedient to me and He has forbidden you from disobeying me. He has also made it obligatory on you to follow my orders and to obey `Alī ibn Abī-Ṭālib after me, for `Alī is my brother and representative. He will inherit my knowledge. He is from me and I am from him. To love him is faith (*īmān*) and to hate him is unbelief (*kufr*). Verily, whomsoever I am their master must betake `Alī as his master. `Alī and I are the fathers of this nation. Hence, he who disobeys his father will be included with the group of Prophet Noah's son on the Judgment Day. Prophet Noah said to his son, 'O son! Join us and do not be with the unbelievers.' His son replied, 'I will resort to a mountain.'"

Then the Holy Prophet prayed, "O Allah: (please do) support those who support `Alī; and disappoint those who disappoint him; and befriend his friends and be the enemy of his enemies."

The Holy Prophet then wept and bade `Alī farewell three times in the presense of a group of the Muhājirūn (Immigrants of Makkah) and the Anṣār (people of Madīnah) who were sitting around him crying.²²

٢٢

حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ قَوْلَوَيْهِ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ ثَابِتِ بْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِنَّ اللَّهَ قَدْ فَרَضَ عَلَيْكُمْ طَاعَتِي وَنَهَاكُمْ عَنْ مَعْصِيَتِي وَأَوْجَبَ عَلَيْكُمْ

اتِّبَاعَ أَمْرِي وَأَنْ تُطِيعُوا عَلِيَّ بْنَ أَبِي طَالِبٍ بَعْدِي.

فَأِنَّهُ أَخِي وَوَزِيرِي وَوَارِثُ عِلْمِي وَهُوَ مِنِّي وَأَنَا مِنْهُ.

حُبُّهُ إِيْمَانٌ وَبُغْضُهُ كُفْرٌ.

أَلَا فَمَنْ كُنْتُ مَوْلَاهُ فَهُوَ مَوْلَاهُ.

أَنَا وَعَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ، فَمَنْ عَصَى أَبَاهُ حُشِرَ مَعَ وَلَدِ نُوحٍ حَيْثُ

قَالَ لَهُ أَبُوهُ (يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ). قَالَ سَائِرِي

(إِلَى جَبَلٍ...)

ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

اَللّٰهُمَّ اَنْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَوَالِ وَلِيَّهٖ، وَعَادِ عَدُوَّهٖ.

ثُمَّ بَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَوَدَّعَهُ ثَلَاثَ كَرَّاتٍ بِمَشْهَدٍ جَمَعَ

مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ كَانُوا حَوْلَهُ جَالِسِينَ يَبْكُونَ.

23

Aḥmad ibn Muḥammad narrated from his book from `Abdullāh ibn Ja`far from Ibrāhīm ibn Hāshim from Ja`far ibn Muḥammad ibn Marwān from his father from `Ubaydullāh ibn Yaḥyā who said that Muḥammad ibn `Alī al-Bāqir narrated to him from his father from al-Ḥusayn ibn `Alī from his father Amīr al-Mu'minīn who said that the Messenger of Allah said the following about this holy verse "Cast, you two, every ingrate rebel into Hell. (50:24)"

O `Alī: on the Judgment Day, when Almighty Allah gathers all the creatures in the same place, you and I will be on the right side of Almighty Allah's Throne and He will say, "O Muḥammad and `Alī! Stand up and throw those who hated you, those who did not believe you, and those who disobeyed you to Hell."²³

24

Muḥammad ibn `Abdullāh ibn `Ubaydullāh from Muḥammad ibn al-Qāsim, from `Abbād ibn Ya`qūb from `Amr ibn Abil-Miqdām from his father from Sa`id ibn Jubayr from Ibn `Abbās who said: The Messenger of Allah said:

I swear by Almighty Allah Who has sent me with the truth to convey the good tidings (to the believers) and to warn (the unbelievers); the Divine Throne and the Divine Seat had not settled, and the orbit had not started rotating; and the heavens and the earth had not risen unless Almighty Allah wrote the following on them: *'lā ilāha illallāhu muḥammadun rasūlullāhi `aliyyun waliyullāh*. (There is no god but Allah; Muḥammad is the Messenger of Allah; `Alī is the Representative of Allah).'

When Almighty Allah elevated me to the heavens and conferred upon me with the honor of speaking to Him directly, He said to me, "O Mohammed!"

٢٣

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ هَاشِمٍ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَرْوَانَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ يَحْيَى قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ، عَنْ أَبِيهِ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَسُئِلَ عَنْ قَوْلِ اللَّهِ تَعَالَى (الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ):

قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ إِذَا جَمَعَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ كُنْتُ أَنَا وَيَوْمَئِذٍ عَنْ يَمِينِ الْعَرْشِ، فَيَقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، يَا عَلِيُّ، فَوَمَا وَالْقِيَا مَنْ أَبْغَضَكُمَا وَكَذَبَكُمَا وَخَالَفَكُمَا فِي النَّارِ.

٢٤

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ اللَّهُ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ، عَنْ عَبَادِ بْنِ يَعْقُوبَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي الْمِقْدَامِ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

وَالَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا وَنَذِيرًا مَا اسْتَقَرَّ الْكُرْسِيُّ وَالْعَرْشُ وَلَا دَارُ الْفَلَكَ وَلَا قَامَتِ السَّمَاوَاتُ وَالْأَرْضُونَ إِلَّا بَعْدَ أَنْ كَتَبَ اللَّهُ عَلَيْهَا: "لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيٌّ وَلِيُّ اللَّهِ."

ثُمَّ قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ وَاخْتَصَّنِي بِلطيفِ نِدَائِهِ قَالَ: "يَا مُحَمَّدُ."

I replied, "Yes, my Lord. Here I am, at Your service!"

Almighty Allah said, "I am Maḥmūd (the All-praised) and you are Muḥammad (the Praised).

I derived your name from Mine and I made you superior to all of My creatures.

So, assign your brother, `Alī, to be the sign of My servants in order that he will guide them to My religion.

O Muḥammad! I have decided the believers to be My choicest servants and I have decided `Alī to be their chief.

Therefore, I curse him whoever appoints himself as commander over `Alī, and I will punish those who disobey him.

As for those who follow him, I will bring them closer to Me.

O Muḥammad! I have made `Alī the Imām (leader) of the Muslims.

Hence, I will disgrace those who proclaim to precede him and I will dishonor those who disobey him.

I have made `Alī the master of all of the Prophets' successors, the leader of the white-forehead believers, and My Argument against all the creatures.²⁴

قُلْتُ: "لَبَّيْكَ رَبِّي وَسَعْدَيْكَ."

فَقَالَ: أَنَا الْمَحْمُودُ وَأَنْتَ مُحَمَّدٌ.

شَقَقْتُ اسْمَكَ مِنْ اسْمِي وَفَضَّلْتُكَ عَلَى جَمِيعِ بَرِيَّتِي.

فَأَنْصَبُ أَخَاكَ عَلِيًّا عَلِمًا لِعِبَادِي يَهْدِيهِمْ إِلَى دِينِي.

يَا مُحَمَّدُ، إِنِّي قَدْ جَعَلْتُ الْمُؤْمِنِينَ أَحْصَى عِبَادِي،

وَجَعَلْتُ عَلِيًّا الْأَمِيرَ عَلَيْهِمْ.

فَمَنْ تَأَمَّرَ عَلَيْهِ لَعْنَتْهُ،

وَمَنْ خَالَفَهُ عَذَّبَتْهُ،

وَمَنْ أَطَاعَهُ قَرَّبَتْهُ.

يَا مُحَمَّدُ، إِنِّي قَدْ جَعَلْتُ عَلِيًّا إِمَامَ الْمُسْلِمِينَ.

فَمَنْ تَقَدَّمَ عَلَيْهِ أَخْزَيْتُهُ،

وَمَنْ عَصَاهُ اسْتَجَفَيْتُهُ.

فَإِنِّي جَعَلْتُ عَلِيًّا سَيِّدَ الْوَصِيِّينَ،

وَقَائِدَ الْفِرِّ الْمُحْجَلِينَ،

وَحُجَّتِي عَلَى الْخَلْقِ أَجْمَعِينَ.

25

Aḥmad ibn Muḥammad ibn 'Imrān narrated from Ḥasan ibn Muḥammad al-'Askarī from Ibrāhīm ibn 'Ubaydullāh from 'Abdul-Razzāq from Mu'ammār from Yaḥyā ibn Abī-Kathīr from his father from Abū-Hārūn al-'Abdī from Jābir ibn 'Abdullāh al-Anṣārī who said: The Messenger of Allah said the following about 'Alī ibn Abī-Ṭālib:

'Alī ibn Abī-Ṭālib is the first one to believe in Islam,

the most knowledgeable,

the most exact in faith;

the best in creed;

the most excellent in forbearance;

the most magnanimous;

and the most courageous.

Furthermore, he is the leader and the Successor after me.²⁵

٢٥

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِمْرَانَ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنِي مُعَمَّرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبُو هَارُونَ الْعَبْدِيُّ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيُّ بْنُ أَبِي طَالِبٍ أَقْدَمُ أُمَّتِي سِلْمًا،

وَأَكْثَرُهُمْ عِلْمًا،

وَأَصَحُّهُمْ دِينًا،

وَأَفْضَلُهُمْ يَقِينًا،

وَأَكْمَلُهُمْ حِلْمًا،

وَأَسَمَحُهُمْ كَفًّا،

وَأَشْجَعُهُمْ قَلْبًا،

وَهُوَ الْإِمَامُ وَالْخَلِيفَةُ بَعْدِي.

26

Sahl ibn Aḥmad ibn `Abdullāh narrated from `Alī ibn `Abdullāh from Ishāq ibn Ibrāhīm al-Dabarī from `Abdul-Razzāq ibn Hammām from Mu`ammar from `Abdullāh ibn Tāwūs from his father from Ibn `Abbās who said:

We were sitting with the Holy Prophet when `Alī ibn Abī-Tālib came and greeted the Holy Prophet, saying, "Peace be upon you, O the Messenger of Allah."

The Holy Prophet replied, "Peace and Allah's mercy and blessings be upon you, O the Commander of the Believers (*amīr al-mu'minīn*)."

(Imam) `Alī wondered, "O the Messenger of Allah! You are calling me the Commander of the Believers while you are still alive!"

The Holy Prophet answered, "Yes, in my lifetime, I call you the Commander of the Believers. Yesterday, while Archangel Gabriel and I were engaged in a talk, you passed by us but did not greet us. Having noticed so, Archangel Gabriel said to me, 'It is strange that the 'Commander of the Believers' passed by us but did not greet us. I swear by Allah; had he greeted us, we should have been pleased and we would have responded to his greeting.'"

`Alī excused, "As I noticed that you and Diḥyah²⁶ were engaged in a private talk, I did not want to interrupt it."

The Holy Prophet said, "It was not Diḥyah; that was Archangel Gabriel. I then asked him why he had called you the Commander of the Believers. The angel answered that during the Battle of Badr, Almighty Allah ordered him, saying, 'Descend to Muḥammad and order him to ask the Commander of the Believers `Alī ibn Abī-

٢٦

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبَرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ قَالَ: حَدَّثَنِي مُعَمَّرٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَاوُوسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

كُنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ: "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ."

فَقَالَ: "وَعَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ."

فَقَالَ عَلِيُّ: "تَدْعُونِي بِأَمِيرِ الْمُؤْمِنِينَ وَأَنْتَ حَيَّ يَا رَسُولَ اللَّهِ؟"

فَقَالَ: "نَعَمْ وَأَنَا حَيٌّ، وَإِنَّكَ يَا عَلِيُّ قَدْ مَرَرْتَ بِنَا أُمْسٍ وَأَنَا وَجِبْرِئِيلُ فِي حَدِيثٍ وَلَمْ تُسَلِّمْ."

فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: 'مَا بَالُ أَمِيرِ الْمُؤْمِنِينَ مَرَّ بِنَا وَلَمْ يُسَلِّمْ؟ أَمَا وَاللَّهِ لَوْ سَلَّمْ لَسُرَرْنَا وَرَدَدْنَا عَلَيْهِ."

فَقَالَ عَلِيُّ: "يَا رَسُولَ اللَّهِ؛ رَأَيْتَكَ وَدِحْيَةَ اسْتَخْلَيْتُمَا فِي حَدِيثٍ فَكَرِهْتُ أَنْ أَقْطَعَهُ عَلَيْكُمَا."

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "إِنَّهُ لَمْ يَكُنْ دِحْيَةً وَإِنَّمَا كَانَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ. فَقُلْتُ: 'يَا جِبْرِئِيلُ كَيْفَ سَمَّيْتَهُ أَمِيرَ الْمُؤْمِنِينَ؟'

فَقَالَ: 'كَانَ اللَّهُ تَعَالَى أَوْحَى إِلَيَّ فِي غَزْوَةِ بَدْرٍ أَنْ أَهْبِطُ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمُرُّهُ أَنْ يَأْمُرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ

Ṭālib, to move between the two armies, for the angels desire to see him doing so.'

Thus, Almighty Allah, from the heavens, named `Alī 'the Commander of the Believers' on that day.

O `Alī! Verily, you are the commander of the inhabitants of the heavens,

and the commander of the inhabitants on the earth,

and the commander of the past generations,

and the commander of the coming generations.

No commander will come after you,

and no commander lived before you.

Unless Almighty Allah permits, none is permitted to have the name of 'the Commander of the Believers' save you.²⁷

27

Muḥammad ibn `Abdullāh ibn Abī-`Ubaydullāh al-Shaybānī narrated from Muḥammad ibn Yaḥyā al-Tamīmī from Abū-Qutādah al-Ḥarranī from his father from al-Ḥārith ibn al-Khazraj, the holder of the Anṣār's pennon, who said: I heard the Messenger of Allah saying to `Alī ibn Abī-Ṭālib:

No one will precede you after me except a *kāfir* (unbeliever),

and no one will disobey you after me except a *kāfir*.

Verily, the inhabitants of the seven skies call you 'the Commander of the Believers' by the order of Almighty Allah.²⁸

أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَنْ يَجُولَ بَيْنَ الصَّفَيْنِ، فَإِنَّ الْمَلَائِكَةَ يُحِبُّونَ
أَنْ يَنْظُرُوا إِلَيْهِ وَهُوَ يَجُولُ بَيْنَ الصَّفَيْنِ، فَسَمَّاهُ اللَّهُ تَعَالَى مِنْ
السَّمَاءِ أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ الْيَوْمَ،
فَأَنْتَ، يَا عَلِيُّ، أَمِيرُ مَنْ فِي السَّمَاءِ
وَأَمِيرُ مَنْ فِي الْأَرْضِ،
وَأَمِيرُ مَنْ مَضَى
وَأَمِيرُ مَنْ بَقِيَ،
فَلَا أَمِيرَ قَبْلَكَ
وَلَا أَمِيرَ بَعْدَكَ

لَأنَّهُ لَا يَجُوزُ أَنْ يُسَمَّى بِهَذَا الْاسْمِ مَنْ لَمْ يُسَمِّهِ اللَّهُ تَعَالَى بِهِ.

٢٧

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عُبَيْدٍ اللَّهِ الشَّيْبَانِيُّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ
يَحْيَى التَّمِيمِيُّ قَالَ: حَدَّثَنِي أَبُو قُتَادَةَ الْحَرَانِيُّ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ
الْخَزَرَجِ صَاحِبُ رَأْيَةِ الْأَنْصَارِ قَالَ: قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ
عَلَيْهِ السَّلَامُ:

لَا يَتَقَدَّمُكَ بَعْدِي إِلَّا كَافِرٌ،

وَلَا يَتَخَلَّفُ عَنْكَ بَعْدِي إِلَّا كَافِرٌ،

وَأَنَّ أَهْلَ السَّمَاءِ وَالسَّبْعِ يُسَمُّونَكَ أَمِيرَ الْمُؤْمِنِينَ بِأَمْرِ اللَّهِ تَعَالَى.

28

My father narrated from Muḥammad ibn al-Ḥusayn from Muḥammad ibn al-Ḥasan al-Ṣaffār from Aḥmad ibn Muḥammad from his father from `Abdullāh ibn al-Mughīrah and Muḥammad ibn Yaḥyā al-Khath`amī from Muḥammad ibn Buhlūl al-`Abdī from Ja`far ibn Muḥammad (Imām al-Ṣādiq) from his father Muḥammad ibn `Alī from his father from his father al-Ḥusayn ibn `Alī who said: The Messenger of Allah said:

On the Ascension Night (*Mi`rāj*) when I was led to the Light Veils, Almighty Allah talked to me saying, "O Muḥammad! Convey My greetings to `Alī ibn Abī-Ṭālib, and inform him that he is My decisive argument against all of My creatures after you.

I pour the rain of My blessings on My slaves through him;

I keep evil away from them through him;

and he is My argument against them when they shall meet Me.

So, they are ordered to follow his commands,

to obey his orders,

and to avoid that against which he warns them.

If they do, I will decide for them the Seat of Honor that I have and I will allow them to enter My Paradise.

If they do not, I will put them with the most miserable of My enemies in Hellfire and I will not care for them at all.²⁹

٢٨

حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ
الْحَسَنِ الصَّفَّارُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ
اللَّهِ بْنُ الْمُغِيرَةِ وَمُحَمَّدُ بْنُ يَحْيَى الْخَثْعَمِيُّ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بُهْلُولِ الْعَبْدِيُّ،
عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ
عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَانْتَهَيْتُ بِي إِلَى حُجُبِ الثُّورِ، كَلَّمَنِي رَبِّي
جَلَّ جَلَالُهُ فَقَالَ لِي:

يَا مُحَمَّدُ، بَلَغَ عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنِّي السَّلَامَ وَأَعْلَمَهُ أَنَّهُ حُجَّتِي
بَعْدَكَ عَلَى خَلْقِي،

بِهِ أَسْقِي عِبَادِي الْغَيْثَ،

وَبِهِ أَدْفَعُ عَنْهُمْ السُّوءَ،

وَبِهِ أَحْتَجُّ عَلَيْهِمْ يَوْمَ يَلْقَوْنِي.

فَأَيَّاهُ فَلْيُطِيعُوا،

وَلَأَمْرَهُ فَلْيَأْتِمِرُوا،

وَعَنْ نَهْيِهِ فَلْيَنْتَهُوا،

أَجْعَلُهُمْ عِنْدِي فِي مَقْعَدِ صِدْقٍ وَأَبِيعَ لَهُمْ جَنَّتِي.

وَأَنْ لَمْ يَفْعَلُوا أَسَكَنْتُهُمْ نَارِي مَعَ الْأَشْقِيَاءِ مِنْ أَعْدَائِي ثُمَّ لَا أَبَالِي.

29

Sahl ibn Aḥmad al-Ṭarā'iqī and Muḥammad ibn `Abdullāh al-Kūfī narrated from Muḥammad ibn Jarīr al-Ṭabarī from Khalaf ibn Khalifah from Yazīd ibn Hārūn from Muḥammad ibn Ibrāhīm ibn Ibrāhīm ibn Mubashshir from Jābir ibn `Abdullāh al-Anṣārī who said:

I was sitting with the Holy Prophet when `Alī ibn Abī-Ṭālib came. The Holy Prophet brought him close to him and wiped his forehead with his cloak, saying to him, "O Abu'l-Ḥasan: may I tell you the good news that Archangel Gabriel gave me?"

`Alī replied, "Yes, you may, Allah's Messenger."

The Holy Prophet said, "In Paradise, there is a fountain called *tasnīm* from which two rivers flow. These two rivers are so big that all ships of this world can sail on them. On the shores of that *tasnīm*, there are trees whose trunks are of pearl and coral and whose leaves are of saffron. On the banks of these two rivers, there are seats made of light and there are people sitting there. On the foreheads of these people, the following script is written with light: "These are the true believers; these are the lovers of `Alī ibn Abī-Ṭālib."³⁰

٢٩

أَخْبَرَنَا سَهْلُ بْنُ أَحْمَدَ الطَّرَائِقِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْكُوفِيُّ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ، قَالَ: حَدَّثَنِي خَلْفُ بْنُ خَلِيفَةَ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِبْرَاهِيمَ بْنِ مُبَشَّرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ:

كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسًا إِذْ أَقْبَلَ عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَأَدْنَاهُ وَمَسَحَ وَجْهَهُ بِبُرْدَتِهِ، وَقَالَ: "يَا أَبَا الْحَسَنِ، أَلَا أَبَشُرُكَ بِمَا بَشَّرَنِي بِهِ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ؟"
قَالَ: "بَلَى يَا رَسُولَ اللَّهِ."

قَالَ: "إِنَّ فِي الْجَنَّةِ عَيْنًا يُقَالُ لَهَا 'تَسْنِيمٌ' يَخْرُجُ مِنْهَا نَهْرَانِ، لَوْ أَنَّ بَهُمَا سَفْنَيْنِ الدُّنْيَا بَحَرَتَا. وَعَلَى شَاطِئِي 'التَّسْنِيمِ' أَشْجَارٌ قُضْبَانُهَا مِنَ اللُّؤْلُؤِ وَالْمَرْجَانِ الرَّطْبِ وَحَشِيشُهَا مِنَ الزَّعْفَرَانِ. عَلَى حَافَتَيْهِمَا كِرَاسٌ مِنْ نُورٍ عَلَيْهَا أَنْاسٌ جُلُوسٌ، مَكْتُوبٌ عَلَى جِبَاهِهِمْ بِالنُّورِ: 'هَؤُلَاءِ الْمُؤْمِنُونَ، هَؤُلَاءِ مُحِبُّو عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.'"

30

Aḥmad ibn Muḥammad ibn `Abdullāh ibn `Ayyāsh al-Ḥāfiẓ narrated from the judge `Abdul-Bāqī ibn Fāli` from al-Ḥusayn ibn Muḥammad from Sulaymān ibn Qarm from Muḥammad ibn Shaybah from Dāwūd ibn `Ali from his father from his grandfather `Abdullāh ibn `Abbās who said:

The Messenger of Allah, once, said to `Alī ibn Ṭālib :

O `Alī, Archangel Gabriel told me something about you that delighted my eyes and filled in my heart with happiness. He said to me: O Muḥammad: Almighty Allah has told me to convey His greetings to you and to tell you that `Alī is the chief of true guidance;

the lantern in murk;

the decisive Argument against the inhabitants in this world;

the greatest veracious; and the grandest separator between the right and the wrong.

Almighty Allah has taken upon Himself that He should never decide Hellfire to anyone who abides by and adheres to `Alī and to the Successors (i.e. the Holy Imams) who will come after him.

Similarly, Almighty Allah shall never decide Paradise to anyone who abandons loyalty to the (Divinely commissioned) leadership of `Alī and rejects to abide by and adhere to him and to the Successors who will come after him.

But the Word from Me will come true: I will fill Hell and all its layers with Jinns and men all together who are enemies to `Alī, and I will fill Paradise with My beings who are loyal and adherents to him.³¹

٣٠

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ بْنِ عِيَّاشٍ الْحَافِظُ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي الْقَاضِي عَبْدُ الْبَاقِي بْنُ فَالِحٍ، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ قَرْمٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ شَيْبَةَ، قَالَ: حَدَّثَنِي دَاوُدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ:

يَا عَلِيُّ، إِنَّ جِبْرِئِلَ عَلَيْهِ السَّلَامُ أَخْبَرَنِي فِيكَ بِأَمْرٍ قَرَّتْ بِهِ عَيْنِي، وَفَرِحَ لَهُ قَلْبِي، قَالَ لِي: يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى قَالَ لِي: "أَفْرِئْ مُحَمَّدًا مِنِّي السَّلَامَ وَأَعْلِمُهُ أَنَّ عَلِيًّا إِمَامُ الْهُدَى، وَمِصْبَاحُ الدِّجَى،

وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا.

وَأَنَّهُ الصَّدِيقُ الْأَكْبَرُ وَالْفَارُوقُ الْأَعْظَمُ.

وَأَنِّي آتَيْتُ بِعِزَّتِي وَبِجَلَالِي أَنْ لَا أَدْخِلَ النَّارَ أَحَدًا تَوَلَّاهُ وَسَلَّمَهُ لَهُ وَلِلْأَوْصِيَاءِ مِنْ بَعْدِهِ.

وَأَنْ لَا أَدْخِلَ الْجَنَّةَ مَنْ تَرَكَ وَلَايَتَهُ وَالتَّسْلِيمَ لَهُ وَلِلْأَوْصِيَاءِ مِنْ بَعْدِهِ.

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ وَأَطْبَاقَهَا مِنَ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ مَنْ يَكُونُ مِنْ أَعْدَائِهِ.

وَلَأَمْلَأَنَّ الْجَنَّةَ مِنْ خَلَائِقِي مَنْ يَكُونُونَ مِنْ أَوْلِيَائِهِ وَشِعْبَتِهِ.

31

Muḥammad ibn Ḥammād ibn Bashīr narrated from Muḥammad ibn al-Ḥasan ibn `Abd al-Karīm from Ibrāhīm ibn Maymūn and `Uthmān ibn Sa`id from `Abd al-Karīm ibn Ya`qūb from Ḍiyā' al-Ju`fī from Abū'l-Ṭufayl from Anas ibn Mālīk who said:

Having been his servant, I was one day helping the Holy Prophet perform the ritual ablution (*wuḍū'*) when he said, "The person who will now enter is the Commander of the Believers,

the Master of Muslims,

the best of the Prophets' successors,

the worthiest of leading the believing ones,

and the leader of the white-forehead ones."

I prayed that he would be one of the Anṣār, but when the door was knocked, it was `Alī ibn Abī-Ṭālib. Then, the Holy Prophet's face started to sweat profusely. He wiped the sweat from his face and put it over on `Alī's face. "O Allah's Messenger! Has anything about me been revealed to you?" `Alī asked.

The Holy Prophet answered, "You are part of me; you settle up my debt, clear my liabilities, and convey my mission."

Imam `Alī exclaimed, "O Allah's Messenger: You have conveyed the mission, have you not?"

The Holy Prophet answered, "Yes, I have. But your mission is that you will teach the people some of the interpretation of the Holy Qur'ān that they have not yet learned and you will instruct them that which they have not understood yet."³²

٣١

حَدَّثَنَا مُحَمَّدُ بْنُ حَمَّادٍ عَنْ بَشِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْمُونٍ وَعُثْمَانُ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ يَعْقُوبَ عَنْ ضِيَاءِ الْجُعْفِيِّ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

كُنْتُ خَادِمًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَبَيْنَمَا أَنَا أَوْضِيهِ إِذْ قَالَ: ”يَدْخُلُ دَاخِلُ هُوَ أَمِيرُ الْمُؤْمِنِينَ،

وَسَيِّدُ الْمُسْلِمِينَ،

وَحَيْرُ الْوَصِيِّينَ،

وَأَوْلَى النَّاسِ بِالْمُؤْمِنِينَ،

وَقَائِدُ الْفُرِّ الْمُحَجَّلِينَ.“

فَقُلْتُ: ”اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ.“

حَتَّى فَرَعَ قَارِعَ الْبَابِ فَإِذَا أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

فَلَمَّا دَخَلَ عَرَقَ وَجْهُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّم عَرَقًا شَدِيدًا،

فَمَسَحَ الْعَرَقَ مِنْ وَجْهِهِ بِوَجْهِهِ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ عَلِيٌّ: ”يَا

رَسُولَ اللَّهِ: أُنْزِلَ فِي شَيْءٍ؟“

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ”أَنْتَ مِنِّي، تُؤَدِّي عَنِّي دَيْنِي، وَتُبْرِئُ

ذِمَّتِي، وَتُبَلِّغُ رِسَالَتِي.“

فَقَالَ عَلِيٌّ: ”يَا رَسُولَ اللَّهِ: أَوَلَمْ تُبَلِّغِ الرِّسَالَةَ؟“

قَالَ: ”بَلَى، وَلَكِنْ تُعَلِّمُ النَّاسَ مِنْ بَعْدِي مِنَ تَأْوِيلِ الْقُرْآنِ مَا لَمْ

يَعْلَمُوا وَتُخْبِرُهُمْ بِمَا لَمْ يَفْهَمُوا.“

32

Abū-`Abdullāh Muḥammad ibn `Alī ibn Zanjawayh narrated from Muḥammad ibn Ja`far from Ja`far ibn Salamah from Ibrāhīm ibn Muḥammad from Abū-Ghassān from Yaḥyā ibn Salamah from his father from Abū-Idrīs from al-Musayyab from Imam `Alī Amīr al-Mu'minīn who said:

I swear by Allah that the Messenger of Allah (a.s) assigned me as his representative among his people. Hence, I am Allah's decisive argument against them after His Prophet. Verily, the loyalty to me is obligatory upon the inhabitants of the heavens in the same way as it is obligatory upon the inhabitants of this earth. The angels' mentioning my virtues is the method of their praising Almighty Allah.

O people! Follow me and I will guide you to the path of righteousness. Do not go right or left lest you will miss the right path. Verily I am the successor of your Prophet and his vicegerent. I am the leader, the commander, and the master of the pious ones and the believers; and I will lead my adherents to Paradise and I will drive my enemies to Hellfire.

I am Almighty Allah's sword on His enemies and I am His mercy on His friends.

I am the supervisor of the Holy Prophet's Divine Cistern and the bearer of his standard; and I am the supervisor of his position and the manager of his right of intercession.

Al-Ḥasan, al-Ḥusayn, the nine sons of al-Ḥusayn, and I are Almighty Allah's representatives on His lands. We are the trustees on His Revelations, the leaders of the Muslims after the Holy Prophet, and Almighty Allah's decisive arguments against His beings.³³

٣٢

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ زُنْجَوَيْهِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِدْرِيسَ، عَنْ الْمُسَيَّبِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ:

وَاللَّهِ لَقَدْ خَلَفَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أُمَّتِهِ، فَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ بَعْدَ نَبِيِّهِ، وَإِنَّ وَلَايَتِي لَتُلْزِمُ أَهْلَ السَّمَاءِ كَمَا تُلْزِمُ أَهْلَ الْأَرْضِ وَإِنَّ الْمَلَائِكَةَ لَتَتَذَكَّرُ فَضْلِي وَذَلِكَ تَسْبِيحُهَا عِنْدَ اللَّهِ. أَيُّهَا النَّاسُ اتَّبِعُونِي أَهْدِيكُمْ سَبِيلَ الرَّشَادِ.

لَا تَأْخُذُوا يَمِينًا وَشِمَالًا فَتَضِلُّوا.

أَنَا وَصِيُّ نَبِيِّكُمْ وَخَلِيفَتُهُ وَإِمَامُ الْمُتَّقِينَ وَالْمُؤْمِنِينَ وَأَمِيرُهُمْ وَمَوْلَاهُمْ، وَأَنَا قَائِدُ شِيعَتِي إِلَى الْجَنَّةِ، وَسَائِقُ أَعْدَائِي إِلَى النَّارِ. أَنَا سَيِّفُ اللَّهِ عَلَى أَعْدَائِهِ، وَرَحْمَتُهُ عَلَى أَوْلِيَائِهِ.

أَنَا صَاحِبُ حَوْضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلِوَاثِهِ، وَصَاحِبُ مَقَامِهِ وَشَفَاعَتِهِ.

أَنَا وَالْحَسَنُ وَالْحُسَيْنُ وَتِسْعَةُ مِنْ وَلَدِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ، وَأَمَنَّاؤُهُ عَلَى وَحْيِهِ، وَأَنْمَةُ الْمُسْلِمِينَ بَعْدَ نَبِيِّهِ، وَحُجَجُ اللَّهِ عَلَى بَرِيَّتِهِ.

33

Muḥammad ibn Sa`id al-Dahqān narrated from Muḥammad ibn Mas`ūd from Aḥmad ibn `Īsā al-`Alawī from al-Ḥusayn from Abū-Khālīd and Zayd ibn `Alī from his father from his grandfather al-Ḥusayn ibn `Alī from Amīr al-Mu'minīn who said:

I once visited the Holy Prophet who was in one of his chambers. As I asked permission to see him, he permitted me. When I entered, he asked me, "O `Alī: Have you not known that my house is yours? Why do you then ask permission to enter?"

I replied, "O Allah's Messenger: I like doing that."

The Holy Prophet said, "O `Alī: You thus like that which Almighty Allah likes and you are following the manners that He desires.

O `Alī: have you not known that you are my brother, and my Creator and Sustainer has not wanted me to betake a brother other than you?

O `Alī: you are my successor after me, and you will be wronged and persecuted after me.

O `Alī: he who abides by you steadfastly will be considered just like those who have adhered to me steadfastly. Likewise, those who let you down have in fact let me down.

O `Alī: liar is he who claims bearing love for me while he hates you. This is because Almighty Allah has created you and me from the same light.³⁴

٣٣

حَدَّثَنِي مُحَمَّدُ بْنُ سَعِيدٍ الدَّقَقَانُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عِمْسَى الْعُلَوِيُّ قَالَ: حَدَّثَنِي الْحُسَيْنُ، عَنْ أَبِي خَالِدٍ وَعَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ، عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ:

آتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ فِي بَعْضِ حُجْرَاتِهِ، فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي. فَلَمَّا دَخَلْتُ قَالَ: "يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ، فَمَا لَكَ تَسْتَأْذِنُ عَلَيَّ؟"

(قال) فقلتُ: "يَا رَسُولَ اللَّهِ، أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ." قال: "يَا عَلِيُّ، أَحْبَبْتُ مَا أَحَبَّ اللَّهُ، وَأَخَذْتُ بِآدَابِ اللَّهِ. يَا عَلِيُّ، أَمَا عَلِمْتَ أَنَّكَ أَخِي وَأَنَّ خَالِقِي وَرِزَاقِي أَبِي أَنْ يَكُونَ لِي أَخٌ دُونَكَ؟"

يَا عَلِيُّ، أَنْتَ وَصِيِّي مِنْ بَعْدِي، وَأَنْتَ الْمَظْلُومُ الْمُسْطَهْدُ بَعْدِي. يَا عَلِيُّ، الثَّابِتُ عَلَيْكَ كَالْمُقِيمِ مَعِي، وَمُفَارِقُكَ مُفَارِقِي. يَا عَلِيُّ، كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُكَ، لِأَنَّ اللَّهَ تَعَالَى خَلَقَنِي وَإِيَّاكَ مِنْ نُورٍ وَاحِدٍ.

34

Aḥmad ibn Muḥammad narrated from Muḥammad ibn Ja`far from Muḥammad ibn al-Ḥusayn from Muḥammad ibn Sinān from Ziyād ibn Mundhir from Sa`īd ibn Jubayr from Ibn `Abbās who said:

The Messenger of Allah said:

Neither the blue sky nor has the dingy earth ever shaded or carried an individual that is preferred to `Alī ibn Abī-Ṭālib except me.

He is verily the leader and commander of my nation.

He is my successor and vicegerent.

Only will those who follow his example after me be guided to the true guidance.

However, those who follow anyone save him will have missed the true path and will have exposed themselves to perdition.

I am verily the Chosen Prophet.

I never say these merits of `Alī out of my own desire; rather, it is a (Divine) revelation that is revealed to me.

It has been carried to me by the Selected Spirit on behalf of the Lord to Whom belongs whatsoever is in the heavens and whatsoever is in the earth and whatsoever is between them and whatsoever is beneath the soil.³⁵

٣٤

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ، قَالَ: حَدَّثَنِي زِيَادُ بْنُ مُنْذِرٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

مَا أَظَلَّتِ الْخَضِرَاءُ، وَلَا أَقَلَّتِ الْغُبَرَاءُ بَعْدِي عَلَى أَحَدٍ أَفْضَلَ مِنْ

عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

وَأَنَّهُ إِمَامُ أُمَّتِي وَأَمِيرُهَا.

وَهُوَ وَصِيِّي وَخَلِيفَتِي عَلَيْهَا.

مَنْ افْتَدَى بِهِ بَعْدِي فَقَدْ اهْتَدَى.

وَمَنْ افْتَدَى بِغَيْرِهِ ضَلَّ وَغَوَى.

وَأَنَا النَّبِيُّ الْمُصْطَفَى،

مَا أَنْطَقَ - بِفَضْلِ عَلِيٍّ - عَنِ الْهَوَى،

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى إِلَيَّ،

نَزَلَ بِهِ الرُّوحُ الْمُجْتَبَى،

عَنِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ

الْثَّرَى.

35

Abū'l-Ṭayyib Muḥammad ibn al-Ḥusayn al-Taymalī narrated from Muṭayr ibn Muḥammad ibn `Abdullāh from Yaḥyā al-Jammāl from Hushām from Abū-Hārūn al-`Abdī from Abū-Sa`īd Al-Khidrī who said: The Messenger of Allah said:

At the Ascension Night (*mi`rāj*), all the things belonging to the Kingdom of the heavens and all the Screens that I passed by were loaded with noble angels of Almighty Allah, calling me and saying:

O Muḥammad: Congratulations! You have been granted that which has never been granted to anyone before or after you. You have been granted `Alī ibn Abī-Ṭālib as brother, and Fāṭimah, his wife, as daughter, and al-Ḥasan and al-Ḥusayn as sons, and their lovers as followers (Shī`ah).

O Muḥammad: You are verily the most preferable of the Prophets;

and `Alī is the most preferable of the Prophets' successors;

and Fāṭimah is the Doyenne of the women of the world;

and al-Ḥasan and al-Ḥusayn are the most honorable inhabitants of Paradise among the Prophets' descendants;

and their Shī`ah are the most preferable of those gathered in the courts of the Judgment Day.

They will enjoy the chambers, palaces, and gardens of Paradise.

The angels kept on saying so in my forth and back. If it were not that Almighty Allah prevented the Jinn and humankind from hearing these sayings, none could avoid hearing them.³⁶

٣٥

حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ التَّمِيمِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُطَيْرُ بْنُ مُحَمَّدٍ
بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي يَحْيَى الْجَمَالُ، قَالَ: حَدَّثَنِي هُشَامٌ، قَالَ: حَدَّثَنِي أَبُو
هَارُونَ الْعَبْدِيُّ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

مَا مَرَرْتُ فِي لَيْلَةٍ أُسْرِيَ بِي بِشَيْءٍ مِنْ مَلَكُوتِ السَّمَاوَاتِ وَلَا عَلَى
شَيْءٍ مِنَ الْعَجَبِ مِنْ فَوْقِهَا إِلَّا وَجَدْتُهَا كُلُّهَا مَشْحُونَةً بِكَرَامِ مَلَائِكَةِ
اللَّهِ تَعَالَى يُنَادُونَ:

هَئِثَا لَكَ يَا مُحَمَّدُ! فَقَدْ أُعْطِيَ مَا لَمْ يُعْطَ أَحَدٌ قَبْلَكَ وَلَا يُعْطَاهُ
أَحَدٌ بَعْدَكَ.

أُعْطِيَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَخًا وَفَاطِمَةَ زَوْجَتَهُ بِنْتًا،
وَالْحَسَنَ وَالْحُسَيْنَ أَوْلَادًا وَمُحِبِّهِمْ شِيعَةً.

يَا مُحَمَّدُ! إِنَّكَ أَفْضَلُ النَّبِيِّينَ،

وَعَلِيٌّ أَفْضَلُ الْوَصِيِّينَ،

وَفَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ،

وَالْحَسَنُ وَالْحُسَيْنُ أَكْرَمُ مَنْ دَخَلَ الْجَنَانَ مِنْ أَوْلَادِ الْمُرْسَلِينَ،

وَشِيعَتُهُمْ أَفْضَلُ مَنْ تَضَمَّنَتْهُ عَرَصَاتُ الْقِيَامَةِ،

يَسْتَمْلُونَ عَلَى غُرَفِ الْجَنَانِ وَقُصُورِهَا وَمُتَنَزَّهَاتِهَا.

فَلَمْ يَزَالُوا يَقُولُونَ ذَلِكَ فِي مَصْدَرِي وَمَرْجِعِي، فَلَكَ اللَّهُ تَعَالَى

حُجَبٌ عَنْهَا آذَانُ الثَّقَلَيْنِ لَمَّا بَقِيَ أَحَدٌ إِلَّا سَمِعَهَا.

36

Muḥammad ibn Muḥammad ibn Murrah narrated from al-Ḥasan ibn `Alī Al-`Āsimī from Muḥammad ibn `Abd al-Malik ibn Abī'l-Shawārib from Ja'far ibn Sulaymān Al-Ḍab'ī from Sa'd ibn Zārīf from al-Aṣṣbagh who said:

Salmān al-Fārisī was once asked about `Alī ibn Abī-Ṭālib and Lady Fāṭimah. He answered that he heard the Holy Prophet saying the following:

Abide by `Alī, for he is your master; therefore, you must love him.

He is your chief; therefore, you must follow him.

He is the most knowledgeable amongst you; therefore, you must honor him.

He is your leader to Paradise; therefore, you must aid him.

If he calls you, you must respond to him.

If he orders you, you must obey.

You must also love him on account of your love for me and you must respect him on account of your respect for me.

I have not said so about `Alī except that my Lord, the All-magnificent in His majesty, has ordered me to say.³⁷

٣٦

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ مُرَّةَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْعَاصِمِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَرَابِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ الضَّبَّعِيُّ قَالَ: حَدَّثَنَا سَعْدُ بْنُ طَرِيفٍ، عَنْ الْأَصْبَغِ قَالَ: سُئِلَ سَلْمَانَ الْفَارِسِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَفَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَقَالَ سَلْمَانُ:

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

عَلَيْكُمْ بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ مَوْلَاكُمْ فَأَحِبُّوهُ

وَكَبِيرُكُمْ فَاتَّبِعُوهُ

وَعَاِلْمُكُمْ فَأَكْرَمُوهُ

وَقَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزَّزُوهُ

وَإِذَا دَعَاكُمْ فَأَجِيبُوهُ

وَإِذَا أَمَرَكُمْ فَاطِيعُوهُ

وَأَحِبُّوهُ بِحُبِّي

وَأَكْرَمُوهُ بِكَرَامَتِي

مَا قُلْتُ لَكُمْ فِي عَلِيٍّ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي جَلَّتْ عَظَمَتُهُ.

37

Abū-Bakr Muḥammad ibn Aḥmad ibn al-Ghitṛif al-Jurjānī narrated from Abū-Khalifah al-Faḍl ibn Šāliḥ Al-Jamaḥī from `Alī ibn `Abdullāh ibn Ja`far from Muḥammad ibn `Ubayd from `Abdullāh from Nāfi` from `Abdullāh son of `Umar from `Umar Ibn al-Khaṭṭāb who said:

We once asked him about `Alī ibn Abi-Ṭālib, the Messenger of Allah became angry and said:

What for are some people mentioning the one who enjoys the same standing that I enjoy with my Lord and enjoys the same rank that I enjoy with my Lord except the rank of prophethood?

Verily, those who love `Alī will have in fact loved me; and those who love me will have in fact attained the Pleasure of Almighty Allah; and once Almighty Allah is pleased with someone, He shall award him Paradise.

Verily, as for those who love `Alī, the angels will ask Almighty Allah's forgiveness for them; and the gates of Paradise will be open wide before them so that they will be allowed to enter Paradise from any gate they choose without being exposed to settlement of account.

Verily, as for those who love `Alī, Almighty Allah will give them their Record of Deeds in their right hands, and their questioning on the Judgment Day will be made as easy for them as the questioning of the Prophets.

Verily, as for those who love `Alī, they will not leave this world until they will be served a drink from the Divine Cistern (of Kawthar) and will be served from the Tree of Blessing (*tūbbā*) and they will be shown their places in Paradise.

٣٧

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْغَطْرِيفِ الْجُرْجَانِيُّ قَالَ: حَدَّثَنِي أَبُو خَلِيفَةَ الْفَضْلُ بْنُ صَالِحِ الْجَمَحِيِّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عُيَيْدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ:

سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَغَضِبَ وَقَالَ:

مَا بَالُ أَقْوَامٍ يَذْكُرُونَ مَنْ لَهُ مَنَزِلَةٌ عِنْدَ اللَّهِ كَمَنَزِلَتِي، وَمَقَامٌ كَمَقَامِي إِلَّا النُّبُوَّةَ؟

أَلَا وَمَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي، وَمَنْ أَحَبَّنِي رَضِيَ اللَّهُ عَنْهُ، وَمَنْ رَضِيَ اللَّهُ عَنْهُ كَافَاهُ بِالْجَنَّةِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا اسْتَفْمَرَتْ لَهُ الْمَلَائِكَةُ، وَفُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ، وَحَاسَبَهُ حِسَاباً يَسِيراً حِسَابَ الْأَنْبِيَاءِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنْ حَوْضِ الْكُوْثَرِ وَيَأْكُلَ مِنْ شَجَرَةِ طُوبَى، وَيَرَى مَكَانَهُ مِنَ الْجَنَّةِ.

Verily, as for those who love `Alī, Almighty Allah will make easy for them to pass the death agonies and will change their graves into gardens of Paradise.

Verily, as for those who love `Alī, Almighty Allah will grant them Paradisiacal maidens (as wives) as many as the veins of their bodies, and they will be granted the right to intercede for eighty of their family members, and will be awarded cities in Paradise as many as the hairs of their bodies.

Verily, as for those who recognize `Alī's actual standing and loves him, Almighty Allah will send the Angel of Death to them (to grasp their souls) in the same way as He sends him to the Prophets; and He will discharge them from encountering the horrible interrogations of Munkar and Nakīr (in their graves); and He will light up and expand their graves to be as large as a distance requiring seventy year walking to cover; and He will raise them on the Judgment Day with their faces shining brightly.

Verily, as for those who love `Alī, Almighty Allah will cast over them the shadow of His Throne with the veracious, the martyrs, and the righteous ones. Almighty Allah will also secure them from the Supreme Horror as well as the terror of the Deafening Noise Day.

Verily, as for those who love `Alī, Almighty Allah will accept their good deeds and will overlook their wrongdoings, and they will accompany Ḥamzah,³⁸ the master of martyrs, in Paradise.

Verily, as for those who love `Alī, Almighty Allah will fix wisdom in their hearts, and make their tongues speak nothing but the right, and open before them the doors to His mercy.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ، وَجَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ فِي الْجَنَّةِ بِكُلِّ عِرْقٍ فِي بَدَنِهِ حَوْزَاءً، وَشَفَعَهُ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ، وَلَهُ بِكُلِّ شَعْرَةٍ عَلَى بَدَنِهِ مَدِينَةٌ فِي الْجَنَّةِ.

أَلَا وَمَنْ عَرَفَ عَلِيًّا عَلَيْهِ السَّلَامُ وَأَحَبَّهُ بَعَثَ اللَّهُ إِلَيْهِ مَلَكُ الْمَوْتِ كَمَا يُبْعَثُ إِلَى الْأَنْبِيَاءِ، وَرَفَعَ عَنْهُ أَهْوَالَ مُنْكَرٍ وَنَكِيرٍ، وَنَوَّرَ قَبْرَهُ وَفَسَحَهُ مَسِيرَةَ سَبْعِينَ عَاماً، وَبَيَّضَ وَجْهَهُ يَوْمَ الْقِيَامَةِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَظْلَهُ اللَّهُ فِي ظِلِّ عَرْشِهِ مَعَ الصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَأَمَنَهُ مِنَ الْفَرَعِ الْأَكْبَرِ وَأَهْوَالِ يَوْمِ الصَّاحَّةِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ تَقَبَّلَ اللَّهُ مِنْهُ حَسَنَاتِهِ، وَتَجَاوَزَ عَنْ سَيِّئَاتِهِ، وَكَانَ فِي الْجَنَّةِ رَفِيقَ حَمْزَةَ سَيِّدِ الشُّهَدَاءِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَثْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ، وَأَجْرَى عَلَى لِسَانِهِ الصَّوَابَ، وَفَتَحَ اللَّهُ لَهُ أَبْوَابَ الرَّحْمَةِ.

Verily, as for those who love `Alī, they are called -by the angels- the prisoners of Almighty Allah on the earth; and Almighty Allah will take pride in them before His angels and the Bearers of His Throne.

Verily, as for he who loves `Alī, an angel will call on him from beneath the Divine Throne, saying, "O Allah's servant: carry on because all of your sins are forgiven."

Verily, as for those who love `Alī, their faces will be shining, like full moons, on the Judgment Day.

Verily, as for those who love `Alī, Almighty Allah will place the crown of dignity on their heads and He will dress them the garment of glory.

Verily, as for those who love `Alī, they will pass the Discriminating Bridge (*ṣirāṭ*) as swift as lightning and they will not feel any difficulty while they pass it.

Verily, as for those who love `Alī, Almighty Allah will grant them a guarantee (of protection) from Hellfire, a guarantee from hypocrisy, a pass to surpass the Discriminating Bridge safely, and security from chastisement of Hellfire.

Verily, as for those who love `Alī, their Record of Deeds will not be opened for settling account with them, they will not be called for measuring their good deeds to their wrongdoings, and they will be allowed to enter Paradise without calling them to reckoning.

Verily, as for those who love the Household of Muḥammad, they will be released from reckoning, measurement of their deeds, and passing the Discriminating Bridge.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا سُمِّيَ أَسِيرَ اللَّهِ فِي الْأَرْضِ، وَبَاهَى اللَّهُ بِهِ
مَلَائِكَتَهُ وَحَمَلَتْهُ عَرْشُهُ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا نَادَاهُ مَلَكٌ مِنْ تَحْتِ الْعَرْشِ: يَا عَبْدَ اللَّهِ،
إِسْتَأْنِفِ الْعَمَلَ، فَقَدْ غَفَرَ اللَّهُ لَكَ الذُّنُوبَ كُلَّهَا.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ.
أَلَا وَمَنْ أَحَبَّ عَلِيًّا وَضَعَ اللَّهُ عَلَى رَأْسِهِ تَاجَ الْكِرَامَةِ، وَأَثْبَسَهُ حُلَّةَ
الْعِزِّ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا مَرَّ عَلَى الصَّرَاطِ كَالْبَرْقِ الْخَاطِفِ، وَلَمْ يَرِ
صُعُوبَةَ الْمُرُورِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ، وَبَرَاءَةً مِنَ النَّفَاقِ
وَجَوَازًا عَلَى الصَّرَاطِ، وَأَمَانًا مِنَ الْعَذَابِ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا لَا يُنْشَرُ لَهُ دِيْوَانٌ، وَلَا يُنْصَبُ لَهُ مِيزَانٌ، وَقِيلَ لَهُ
ادْخُلِ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

أَلَا وَمَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَالْمِيزَانِ وَالصَّرَاطِ.

Verily, as for those who die bearing love for the Household of Muḥammad, the angels will shake hands with them, the souls of the Prophets will come to visit them, and Almighty Allah will settle all their requests with Him.

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will die as unbelievers.

Verily, as for those who die bearing love for the Household of Muḥammad, they will die as believers and I guarantee Paradise for them.

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will have the following script written between their eyes on the Judgment Day, "Excluded from the Mercy of Almighty Allah."

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will not even smell the fragrance of Paradise.

Verily, as for those who die bearing malice towards the Household of Muḥammad, they will come out of their graves with black faces.³⁹

38

Aḥmad ibn al-Hasan ibn Muḥammad al-Nayshābūrī narrated in his book from Muḥammad ibn al-Ḥusayn al-Ājurī from Ja'far ibn Muḥammad ibn Al-'Izzī from Qutaybah ibn Sa'id from Jarīr from Muḥirah from Muḥammad ibn 'Amr ibn Abī-Salamah from Ibn 'Abbās who said:

The Messenger of Allah said:

'Alī to me is like my blood to my body. Those who accept his authority are guided to the true path. Those who love him are taking the right course. Those who follow him will be saved (from deviation). Verily, 'Alī is the fourth of the four ones who shall dwell the highest class of Paradise. They are al-Ḥasan, al-Ḥusayn, 'Alī, and I.⁴⁰

أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ صَافَحَتْهُ الْمَلَائِكَةُ، وَزَارَتْهُ أَرْوَاحُ
الْأَنْبِيَاءِ، وَقَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ كَانَتْ لَهُ عِنْدَ اللَّهِ تَعَالَى.
أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا.
أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى الْإِيمَانِ، وَكُنْتُ أَنَا كَفِيلُهُ
بِالْجَنَّةِ.

أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ
عَيْنَيْهِ 'هَذَا آيِسٌ مِنْ رَحْمَةِ اللَّهِ.'
أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشُمَّ رَائِحَةَ الْجَنَّةِ.
أَلَا وَمَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ يَخْرُجُ مِنْ قَبْرِهِ أَسْوَدَ الْوَجْهِ.

٣٨

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ النَّيْشَابُورِيُّ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ
الْحُسَيْنِ الْآجَرِيُّ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْعِزِيِّ، قَالَ: حَدَّثَنِي قُتَيْبَةُ بْنُ
سَعِيدٍ، قَالَ: حَدَّثَنِي جَرِيرٌ، عَنْ مُغِيرَةَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ أَبِي سَلَمَةَ،
عَنِ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلَيَّ مِنِّْي بِمَنْزِلَةِ دَمِي مِنْ بَدَنِي.

وَمَنْ تَوَلَّاهُ رَشَدَ.

وَمَنْ أَحْبَبَهُ نَهَجَ.

وَمَنْ تَبِعَهُ نَجَا.

أَلَا وَإِنَّ عَلِيًّا رَابِعَ الْأَرْبَعَةِ فِي الْفِرْدَوْسِ: أَنَا وَهُوَ وَالْحَسَنُ وَالْحُسَيْنُ.

39

Al-Sharīf al-Ḥasan ibn Ḥamzah al-`Alawī narrated from `Ubaydullāh ibn Mūsā from al-Zuhri from `Urwah from Ibn `Abbās who said:

The Messenger of Allah said:

To shake hands with `Alī is to shake hands with me, and to shake hands with me is to shake hands with the corners of the Divine Throne. And to embrace `Alī is to embrace me, and to embrace me is to embrace all the Prophets. If one shakes hands with him who loves `Alī, Almighty Allah will forgive all of the sins and will allow him to enter Paradise without judgment.⁴¹

40

The righteous Shaykh, Abū-`Abdullāh al-Ḥusayn ibn `Abdullāh al-Qaṭī'i narrated from Abū'l-Ḥasan Muḥammad ibn Aḥmad al-Hāshimī al-Manṣūrī from Abū-Mūsā `Īsā ibn Aḥmad from `Alī ibn Muḥammad (Imam al-Hādī) from his father from `Alī ibn Mūsā al-Riḍā from his father from Ja'far ibn Muḥammad from his father from `Alī ibn al-Ḥusayn from his father from Qanbar (Imām `Alī's servant) who said:

I was once with Amīr al-Mu'minīn on the shore of the River Euphrates when he took his shirt off and entered the river. A big wave came and pulled his shirt into water. When he came out and could not find his shirt, he felt deeply upset. After a while, a sound called upon him, saying, "O Abū'l-Ḥasan: look to your right side and take that which you will see."

Imam `Alī turned his sight to the right side and found a wrapped package in which he found a rolled shirt. As he was putting on the shirt, a piece of paper fell down from its pocket. The following script was written in that paper:

٣٩

حَدَّثَنِي الشَّرِيفُ الْحَسَنُ بْنُ حَمَزَةَ الْعَلَوِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

مَنْ صَافَحَ عَلِيًّا فَكَأَنَّمَا صَافَحَنِي، وَمَنْ صَافَحَنِي فَكَأَنَّمَا صَافَحَ أَزْكَانَ
الْعَرْشِ.

وَمَنْ عَانَقَهُ فَكَأَنَّمَا عَانَقَنِي، وَمَنْ عَانَقَنِي فَكَأَنَّمَا عَانَقَ الْأَنْبِيَاءَ كُلَّهُمْ.
وَمَنْ صَافَحَ مُجِيبًا لِعَلِيٍّ غُفِرَ اللَّهُ لَهُ الذُّنُوبَ وَأَدْخَلَهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

٤٠

حَدَّثَنِي الشَّيْخُ الصَّالِحُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ الْقَطِيعِيُّ رَحِمَهُ اللَّهُ، قَالَ:
حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ الْهَاشِمِيُّ الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي أَبُو مُوسَى
عِيسَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مُوسَى الرُّضَا،
عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ
قَالَ: حَدَّثَنِي قَتَبَرٌ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ:

كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى شَاطِئِ الْفُرَاتِ فَتَزَعَّ
فَمِيسُهُ وَدَخَلَ الْمَاءَ، فَجَاءَتْ مَوْجَةٌ فَأَخَذَتْ الْقَمِيصَ، فَخَرَجَ أَمِيرُ
الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَلَمْ يَجِدِ الْقَمِيصَ، فَاغْتَمَّ لِذَلِكَ غَمًّا
شَدِيدًا، فَإِذَا بِهِاتِفٌ يَهْتِفُ: يَا أَبَا الْحَسَنِ! أَنْظِرْ عَنْ يَمِينِكَ وَخُذْ
مَا تَرَى. فَإِذَا إِزَارٌ عَنْ يَمِينِهِ وَفِيهِ قَمِيصٌ مَطْوِيٌّ، فَأَخَذَهُ لِيَلْبَسَهُ
فَسَقَطَتْ مِنْ جَبِيهِ رَقْعَةٌ فِيهَا مَكْتُوبٌ:

"In the name of Allah, the All-beneficent, the All-merciful. This is a present from the All-powerful, the All-wise Lord to `Alī ibn Abī-Ṭālib. This is Hārūn (Prophet Aaron) ibn `Imrān's shirt. 'Thus it was, and We gave these as an inheritance to another people. (44:28)'"⁴²

41

Muḥammad ibn al-Ḥasan ibn Aḥmad narrated from Muḥammad ibn al-Ḥusayn from Ibrāhīm ibn Hāshim from Muḥammad ibn Sinān from Ziyād ibn Mundhir from Sa`id ibn Ṭurayf from al-Aṣḥagh ibn Nubātah from Ibn `Abbās who said:

I heard the Messenger of Allah saying:

"O people: Be it known to you that Almighty Allah has made for you a gate; if you enter from it, you will be escaped Hellfire and the Supreme Horror."

Abū-Sa`id al-Khidrī stood up and said, "O Allah's Messenger: Please guide us to this gate so that we can recognize it."

The Holy Prophet replied, "This gate is `Alī ibn Abī-Ṭālib, the chief of the Prophets' successors, the Commander of the Believers, the Brother of the Messenger of the Lord of the Worlds, and the representative of Almighty Allah on all humankind.

O people: If you want to lay hold on the firmest handle that shall never break off, then you must be loyal to the (Divinely commissioned) leadership of `Alī ibn Abī-Ṭālib. Verily, to be loyal to `Alī is to be loyal to me and to obey him is to obey me.

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. هَدِيَّةٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ إِلَى
عَلِيِّ بْنِ أَبِي طَالِبٍ: هَذَا قَمِيصُ هَارُونَ بْنِ عِمْرَانَ؛ (كَذَلِكَ
وَأَوْزَنْتَاهَا قَوْمًا آخَرِينَ).“

٤١

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ:
حَدَّثَنِي إِبْرَاهِيمُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَنَانَ، قَالَ: حَدَّثَنِي زِيَادُ بْنُ مُنْذِرٍ،
قَالَ: حَدَّثَنِي سَعِيدُ بْنُ طَرِيفٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

”مَعَاشِرَ النَّاسِ! إِعْلَمُوا أَنَّ اللَّهَ تَعَالَى جَعَلَ لَكُمْ بَابًا مَنْ دَخَلَهُ أَمِنَ
مِنَ النَّارِ وَمِنَ الْفَزَعِ الْأَكْبَرِ.“

فَقَامَ إِلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ: ”يَا رَسُولَ اللَّهِ! اهْدِنَا إِلَى
هَذَا الْبَابِ حَتَّى نَعْرِفَهُ.“

قَالَ: ”هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ، سَيِّدُ الْوَصِيِّينَ، وَأَمِيرُ الْمُؤْمِنِينَ،
وَأَخُو رَسُولِ رَبِّ الْعَالَمِينَ، وَخَلِيفَةُ اللَّهِ عَلَى النَّاسِ أَجْمَعِينَ.
مَعَاشِرَ النَّاسِ! مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ
لَهَا فَلْيَتَمَسَّكَ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَإِنَّ وِلَايَتَهُ وَلَايَتِي وَطَاعَتُهُ
طَاعَتِي.“

O people: If you want to know Almighty Allah's argument (on you), you must recognize `Alī ibn Abī-Ṭālib.

O people: If you want to be loyal to Almighty Allah and to His Messenger, you must follow `Alī ibn Abī-Ṭālib and the Imams from my progeny, for they are the keepers of my knowledge."

Then, Jābir ibn `Abdullāh al-Anṣārī asked, "What is the number of those Imams?"

The Holy Prophet replied, "O Jābir, may Allah have mercy on you. You have asked me about the entire Islam.

Their number is the same as the number of the months, which is twelve in number with Allah as is fixed in His Book since the day He created the heavens and the earth.

Their number is the same as the number of the springs that gushed for (Prophet) Mūsā (Moses) son of `Imrān when he stroke the rock with his staff; so, there gushed from it twelve springs.

Their number is the same as the number of the chieftains of the Israelites. Concerning this, Almighty Allah has said (in the Holy Qur'ān), "We raised from among them twelve chieftains."

O Jābir! The Imams are thus twelve in number. The first of them is `Alī ibn Abī-Ṭālib and the last of them is al-Mahdī, the Riser—peace be upon them all.⁴³

مَعَاشِرَ النَّاسِ! مَنْ أَحَبَّ أَنْ يَعْرِفَ الْحُجَّةَ بَعْدِي فَلْيَعْرِفْ عَلِيَّ بْنَ أَبِي طَالِبٍ.

مَعَاشِرَ النَّاسِ! مَنْ أَرَادَ أَنْ يَتَوَلَّى اللَّهَ وَرَسُولَهُ فَلْيَقْتَدِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدِي وَالْأئِمَّةِ مِنْ ذُرِّيَّتِي فَإِنَّهُمْ خَزَانُ عِلْمِي.

فَقَامَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ: "يَا رَسُولَ اللَّهِ! وَمَا عِدَّةُ الْأئِمَّةِ؟"

فَقَالَ: "يَا جَابِرُ سَأَلْتَنِي، رَحِمَكَ اللَّهُ، عَنِ الْإِسْلَامِ بِأَجْمَعِهِ؛ عِدَّتُهُمْ عِدَّةُ الشُّهُورِ وَهِيَ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ.

وَعِدَّتُهُمْ عِدَّةُ الْعُيُونِ الَّتِي انْفَجَرَتْ لِمُوسَى بْنِ عِمْرَانَ حِينَ ضَرَبَ بِعَصَاهُ الْحَجَرَ فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا.

وَعِدَّتُهُمْ عِدَّةُ نُبُيَاءِ بَنِي إِسْرَائِيلَ. قَالَ اللَّهُ تَعَالَى (وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا).

فَالْأئِمَّةُ، يَا جَابِرُ، اثْنَا عَشَرَ إِمَامًا: أُولَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَأَخَرُهُمُ الْقَائِمُ الْمَهْدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

42

Muḥammad ibn `Alī ibn al-Ḥusayn ibn Mūsā narrated from al-Ḥasan ibn Muḥammad ibn Sa`id from Furāt ibn Ibrāhīm from Aḥmad ibn Mūsā from Abū-Ḥāmid Aḥmad ibn Dāwūd from `Alī ibn Yaḥyā from Suwayd from Yazīd ibn Rabī` from `Amr ibn Dīnār from Ṭāwūs from Ibn `Abbās who said:

One day, after he led the congregational `Aṣr (afternoon) Prayer, the Holy Prophet stood up and said, "Those of you who love me and love my family may now follow me."

We all therefore followed him until we reached the house of Lady Fāṭimah. As he knocked on the door slightly, `Alī ibn Abī-Ṭālib, putting on a cloak, came out with his hands stained with clay. The Holy Prophet asked him to tell the attendants about what had happened the last day.

Imam `Alī replied, "Yes, I will do. May Allah accept my father and mother as ransoms for you, Allah's Messenger! It was Zuhr (noon) Prayer time and I wanted to perform the ritual ablution (*wuḍū'*) but I could not find water. I therefore sent my two sons, al-Ḥasan and al-Ḥusayn, to bring me some water, but they took a long time. Then I heard a voice calling upon me and saying, "O Abu'l-Ḥasan! Come to your right side". As I turned my face to my right side, I saw there a golden vessel, which was hung down. It had water as white as snow and as sweet as honey. It gave a fragrance of rose. I therefore performed my ritual ablution (*wuḍū'*) from that water, drank some of it, and poured on my head a few drops whose coolness reached my heart."

The Holy Prophet asked `Alī, "Do you have any idea from where that vessel was?"

٤٢

حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي فُرَاتُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُوسَى، قَالَ: حَدَّثَنِي أَبُو حَامِدٍ أَحْمَدُ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ يَحْيَى، قَالَ: حَدَّثَنِي سُؤَيْدٌ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ رَيْحٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُوسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةَ الْعَصْرِ، ثُمَّ قَامَ عَلَى قَدَمَيْهِ فَقَالَ: "مَنْ يُحِبُّنِي وَيُحِبُّ أَهْلَ بَيْتِي فَلْيَتَّبِعْنِي." فَاتَّبَعْنَاهُ بِاجْمَعٍ حَتَّى أَتَى مَنْزِلَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَرَعَ الْبَابَ فَرَعَا خَفِيفًا، فَخَرَجَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَعَلَيْهِ شَمْلَةٌ، وَيدُهُ مُلَطَّخَةٌ بِالطِّينِ.

فَقَالَ لَهُ: "يَا أَبَا الْحَسَنِ! حَدَّثَ النَّاسَ بِمَا رَأَيْتَ أَمْسٍ." فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: "نَعَمْ! فِدَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ. بَيْنَمَا أَنَا فِي وَقْتِ صَلَاةِ الظُّهْرِ أَرَدْتُ الطَّهُورَ فَلَمْ يَكُنْ عِنْدِي الْمَاءُ، فَوَجَّهْتُ وَلَدَيَّ الْحَسَنَ وَالْحُسَيْنَ فِي طَلَبِ الْمَاءِ، فَأَبْطَأَ عَلِيٌّ، فَإِذَا أَنَا بِهَاتِفٍ يَهْتِفُ: 'يَا أَبَا الْحَسَنِ أَقْبِلْ عَلَى يَمِينِكَ.' فَالْتَفَتُ فَإِذَا أَنَا بِقَدَحٍ مِنْ ذَهَبٍ مُعَلَّقٍ، فِيهِ مَاءٌ أَشَدُّ بَيَاضًا مِنَ التَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ، فَوَجَدْتُ فِيهِ رَائِحَةَ الْوَرْدِ، فَتَوَضَّأْتُ مِنْهُ، وَشَرِبْتُ جُرْعَاتٍ ثُمَّ قَطَّرْتُ عَلَى رَأْسِي قَطْرَةً وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي."

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "هَلْ تَدْرِي مِنْ أَيْنَ ذَلِكَ الْقَدَحُ؟"

`Alī ibn Abī-Ṭālib replied, "Verily, Almighty Allah and His Messenger know better."

The Holy Prophet said, "The vessel was one of the vessels of Paradise. The water was taken from beneath the Tree of Blessing (*ṭūbā*) –or from the Cistern of Kawthar--. The drop was from beneath the Divine Throne."

Then the Holy Prophet embraced him, kissed his forehead, and said to him, "O my dear! He whose servant was Archangel must enjoy an elevated rank and standing in the view of Almighty Allah."⁴⁴

43

Al-Sharīf Abū-Ja`far Muḥammad ibn Aḥmad ibn Muḥammad ibn `Īsā a-`Alawī narrated from Muḥammad ibn Aḥmad al-Kātib from Ḥammād ibn Mihrān from `Abdul-`Azīm ibn `Abdullāh al-Ḥasanī from Muḥammad ibn `Alī from Muḥammad ibn Kathīr from Ismā`il ibn Ziyād Al-Bazzāz from Abū-Idrīs from Rāfi`, the manumitted slave of `Ā`ishah who said:

I was a young boy serving `Ā`ishah, and when the Holy Prophet would be with her, I used to be near them to serve. One day, while the Holy Prophet was with her, the door was knocked. I opened the door and it was a maid with a covered dish, so I went back and told `Ā`ishah who asked me to bring her in. She came in and put the dish in front of `Ā`ishah who brought it before the Holy Prophet. So, he started eating from the dish and the maid left. Then, the Holy Prophet said, "I wish that the Commander of the Believers, the Master of Muslims, and the leader of the pious was here eating with me."

`Ā`ishah said, "O Allah's Messenger: Whom do you mean having all of these titles?"

قَالَ: "اللَّهُ تَعَالَى وَرَسُولُهُ أَعْلَمُ."

قَالَ: "الْقَدَحُ مِنْ أَقْدَاحِ الْجَنَّةِ، وَالْمَاءُ مِنْ تَحْتِ شَجَرَةِ طُوبَى (أَوْ

قَالَ: نَهْرُ الْكَوْثَرِ). وَأَمَّا الْقَطْرَةُ فَمِنْ تَحْتِ الْعَرْشِ."

ثُمَّ ضَمَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى صَدْرِهِ وَقَبَّلَ مَا بَيْنَ

عَيْنَيْهِ ثُمَّ قَالَ: "حَبِيبِي، مَنْ كَانَ خَادِمَهُ بِالْأَمْسِ جَبْرِئِيلُ فَمَحَلَّهُ

وَقَدْرُهُ عِنْدَ اللَّهِ عَظِيمٌ."

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حَدَّثَنِي الشَّرِيفُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى الْعَلَوِيُّ رَحِمَهُ اللَّهُ

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ الْكَاتِبُ قَالَ: حَدَّثَنِي حَمَّادُ بْنُ مَهْرَانَ، قَالَ: حَدَّثَنِي

عَبْدُ الْعَظِيمِ بْنُ عَبْدِ اللَّهِ الْحَسَنِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ

كَثِيرٍ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ زِيَادِ الْبَزَّازِ، عَنْ أَبِي إِدْرِيسَ، عَنْ رَافِعِ مَوْلَى عَائِشَةَ

قَالَ:

كُنْتُ غُلَامًا أَخْدُمُ عَائِشَةَ، فَكُنْتُ إِذَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

عِنْدَهَا قَرِيبًا أَعَاطِيهِمْ. فَبَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَهَا

ذَاتَ يَوْمٍ وَإِذَا دَاقُ الدَّقُّ الْبَابَ فَخَرَجْتُ إِلَيْهِ، فَإِذَا جَارِيَةٌ مَعَهَا طَبَقُ

مُطْلَى. فَرَجَعْتُ إِلَى عَائِشَةَ فَأَخْبَرْتُهَا فَقَالَتْ: "أَدْخُلْهَا." فَدَخَلْتُ

فَوَضَعْتُهُ بَيْنَ يَدَيِ عَائِشَةَ فَوَضَعْتُهُ عَائِشَةُ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ، فَجَعَلَ يَتَنَاوَلُ مِنْهُ وَيَأْكُلُ. وَخَرَجَتِ الْجَارِيَةُ فَقَالَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "لَيْتَ أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْمُسْلِمِينَ وَإِمَامَ

الْمُتَّقِينَ يَأْكُلُ مَعِي."

فَقَالَتْ عَائِشَةُ: "وَمَنْ هُوَ يَا رَسُولَ اللَّهِ الْمُجْتَمِعَةُ فِيهِ هَذِهِ

الْخِصَالُ؟"

The Holy Prophet did not answer. Then he repeated what he had said, and `Ā'ishah repeated the same question. The Holy Prophet did not answer. Then the door was knocked again. As I opened it, it was `Alī ibn Abī-Ṭālib at the door. I went back and informed the Holy Prophet who asked me to let him in.

The Holy Prophet then said, "O Abu'l-Ḥasan: Welcome. I wished for you twice and then when you did not show, I asked Almighty Allah to bring you for me. Now, sit down and eat with me."

Then `Alī sat down and ate with the Holy Prophet who said to him, "O `Alī: May Almighty Allah fight those who will fight you, and may He be the enemy of your enemies."

`Ā'ishah said, "Who will fight him and who will be his enemy?"

The Holy Prophet replied, "It will be you and those with you who will fight him; they will put their hands with you, and you will be pleased with that as you will not reject it."⁴⁵

44

Al-Ḥasan ibn Ḥamzah narrated from `Alī ibn Muḥammad ibn Qutaybah from al-Faḍl ibn Shādhān from Muḥammad ibn Ziyād from Jamīl ibn Ṣāliḥ from Ja'far ibn Muḥammad (Imam al-Ṣādiq) from his father from his father from al-Ḥusayn ibn `Alī who said:

The Messenger of Allah said:

Fāṭimah is the blood inside my heart; her two sons are the fruit of my heart; her husband is my eyesight; and the Imams, her descendants, are my Lord's trustees and His rope that is extended between His creatures and Him. Those who lay hold on them will be saved while those who lag behind will fall.⁴⁶

فَسَكَتَ، ثُمَّ أَعَادَ الْكَلَامَ مَرَّةً أُخْرَى، فَقَالَتْ عَائِشَةُ مِثْلَ ذَلِكَ،
فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

فَجَاءَ أَحَدٌ وَدَقَّ عَلَيْنَا الْبَابَ، فَخَرَجْتُ إِلَيْهِ، فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي
طَالِبٍ عَلَيْهِ السَّلَامُ. فَرَجَعْتُ وَقُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:
”عَلِيٌّ عَلَى الْبَابِ.“

فَقَالَ: ”أَدْخُلْهُ.“

ثُمَّ قَالَ: ”يَا أَبَا الْحَسَنِ مَرْحَبًا وَأَهْلًا بِكَ. لَقَدْ تَمَنَيْتُكَ مَرَّتَيْنِ حَتَّى
لَمَّا أَبْطَأْتُ عَلَيَّ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَأْتِيَنِي بِكَ. اجْلِسْ وَكُلْ.“
فَجَلَسَ وَآكَلَ مَعَهُ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ”يَا عَلِيُّ!
قَاتِلِ اللَّهَ مَنْ قَاتَلَكَ وَعَادَى مَنْ عَادَاكَ.“

فَقَالَتْ عَائِشَةُ: ”وَمَنْ يُقَاتِلُهُ؟ وَمَنْ يُعَادِيهِ؟“

قَالَ: ”أَنْتَ وَمَنْ مَعَكَ! أَنْتَ وَمَنْ مَعَكَ! أَيَدِيهِمْ مَعَكَ! أَيَدِيهِمْ
مَعَكَ! تَرْضَيْنَ بِذَلِكَ وَلَا تُنْكِرِينَهُ.“

٤٤

حَدَّثَنَا الْحَسَنُ بْنُ حَمْزَةَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ قُتَيْبَةَ، قَالَ:
حَدَّثَنِي الْفَضْلُ بْنُ شاذَانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنِي جَمِيلُ بْنُ
صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ
السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

فَاطِمَةُ مُهْجَةٌ قَلْبِي، وَأَبَاهَا ثَمَرَةٌ فُؤَادِي، وَبَعْلُهَا نُورٌ بَصَرِي وَالْإِثْمَةُ
مِنْ وَلَدِهَا أَمْنَاءُ رَبِّي، وَحَبْلُهُ الْمَمْدُودُ بَيْنَهُ وَبَيْنَ خَلْقِهِ. مَنْ اعْتَصَمَ
بِهِ نَجَا، وَمَنْ تَخَلَّفَ عَنْهُ هَوَى.

45

Abū-`Abdullāh Muḥammad ibn Wabhān al-Ṣālī narrated from Aḥmad ibn Amān al-`Āmirī from `Abdullāh ibn `Abdullāh ibn `Utbah ibn `Abdullāh ibn Mas`ūd from his father from his grandfather `Abdullāh ibn Mas`ūd who said:

I heard the Messenger of Allah saying:

“The sun has two sides: one side gives light to the inhabitants of the heavens and the other side gives light to the inhabitants of the earth. On both sides, there is a script. Do you know what the scripts that are written on both the sides of the sons are?”

We replied, “Almighty Allah and His Messenger know better.”

The Holy Prophet said, “The script on the side towards the heavens reads, “Allah is the light of the heavens and the earth”

The writing on the side towards the earth reads, “`Alī is the light of the earth.”⁴⁷

46

Aḥmad ibn Muḥammad ibn Ayyūb al-Ḥāfiẓ narrated from Aḥmad ibn Ziyād from `Alī ibn Ibrāhīm from his father from al-Rayyān ibn al-Ṣalt who said: I heard `Alī ibn Mūsā al-Riḍā saying that he heard Mūsā ibn Ja`far saying that he heard Ja`far ibn Muḥammad saying that he heard Muḥammad ibn `Alī saying that he heard `Alī ibn al-Ḥusayn saying that he heard al-Ḥusayn ibn `Alī saying that he heard `Alī Amīr al-Mu'minīn saying that he heard the Messenger of Allah saying that he heard Archangel Gabriel saying that he heard Almighty Allah saying:

`Alī ibn Abī-Ṭālib is my decisive argument against My creatures. He is My light in My land and the trustee of My knowledge. I will not decide Hellfire for those who recognize him even if they may disobey Me, and I will not decide Paradise for those who deny him even if they obey Me.⁴⁸

٤٥

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ الصَّالِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ أَمَانَ الْعَامِرِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

”إِنَّ لِلشَّمْسِ وَجْهَيْنِ: وَجْهَهُ يُضِيءُ لَأَهْلِ السَّمَاءِ وَوَجْهَهُ يُضِيءُ لَأَهْلِ الْأَرْضِ، وَعَلَى الْوَجْهَيْنِ مِنْهُمَا كِتَابَةٌ.“
ثُمَّ قَالَ: ”أَتَدْرُونَ مَا تِلْكَ الْكِتَابَةُ؟“
قُلْنَا: ”اللَّهُ وَرَسُولُهُ أَعْلَمُ.“

فَقَالَ: ”الْكِتَابَةُ الَّتِي تَلِي أَهْلَ السَّمَاءِ: (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ). وَأَمَّا الْكِتَابَةُ الَّتِي تَلِي أَهْلَ الْأَرْضِ: (عَلِيٌّ نُورُ الْأَرْضِينَ).“

٤٦

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ الْحَافِظُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ زِيَادٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي الرَّيَّانُ بْنُ الصَّلْتِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرُّضَا عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي مُوسَى عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي جَعْفَرًا عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي مُحَمَّدًا عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي الْحُسَيْنَ عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ أَبِي عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقُولُ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: سَمِعْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ:

عَلِيٌّ بْنُ أَبِي طَالِبٍ حُجَّتِي عَلَى خَلْقِي، وَنُورِي فِي بِلَادِي، وَأَمِينِي عَلَى عِلْمِي.

لَا أَدْخِلُ النَّارَ مَنْ عَرَفَهُ وَإِنْ عَصَانِي، وَلَا أَدْخِلُ الْجَنَّةَ مَنْ أَنْكَرَهُ وَإِنْ أَطَاعَنِي.

47

Abū-Muḥammad Ibrāhīm ibn Muḥammad al-Madhārī al-Khayyāṭ narrated from Muḥammad ibn Ja`far from Ayyūb ibn Nūḥ from Ibn Maḥbūb from `Alī ibn al-Rayyān from Malāk ibn `Aṭiyyah from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah told `Alī ibn Abī-Ṭālib:

O Abul-Ḥasan: If the faith and good deeds of all creatures are put on a scale of a balance and your good deeds that you do on a single day are put on the other scale, the scale carrying your good deeds on a single day shall undoubtedly be preponderant over the other scale that carries the good deeds of all creatures.

During the Battle of Uḥud, Almighty Allah took pride in you over His Favorite Angels.

He removed the screens of the Seven Skies on that day;
so, Paradise and its inhabitants aspired after you.

Your deed on that day pleased the Lord of the Worlds;

He therefore will award you for your deed on that day that which will make all the Prophets, Messengers, the veracious ones, and the martyrs hope that they would gain it.⁴⁹

٤٧

حَدَّثَنَا أَبُو مُحَمَّدٍ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْمَذَارِيُّ الْخِطَّاطُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ نُوحٍ، قَالَ: حَدَّثَنِي ابْنُ مُحَبُّوبٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الرِّيَّانِ، قَالَ: حَدَّثَنِي مَلَاكُ بْنُ عَطِيَّةٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ:

يَا أَبَا الْحَسَنِ! لَوْ وُضِعَ إِيْمَانُ الْخَلَائِقِ وَأَعْمَالُهُمْ فِي كِفَّةٍ مِيزَانٍ وَوُضِعَ عَمَلُكَ لِيَوْمٍ وَاحِدٍ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَ عَمَلُكَ لِيَوْمٍ وَاحِدٍ عَلَى جَمِيعِ مَا عَمِلَ الْخَلَائِقُ.

وَإِنَّ اللَّهَ بَاهَى بِكَ يَوْمَ أَحَدٍ مَلَائِكَتَهُ الْمُقَرَّبِينَ وَرَفَعَ الْحُجُبَ مِنَ السَّمَاءَاتِ السَّبْعِ،

وَأَشْرَفَتْ إِلَيْكَ الْجَنَّةُ وَمَا فِيهَا،

وَأَبْتَهَجَ بِفِعْلِكَ رَبُّ الْعَالَمِينَ،

وَإِنَّ اللَّهَ تَعَالَى لَيَمُوضُكَ بِذَلِكَ الْيَوْمِ مَا يَغِيظُكَ بِهِ كُلُّ نَبِيٍّ وَرَسُولٍ وَصَدِيقٍ وَشَهِيدٍ.

48

Aḥmad ibn Muḥammad ibn Sulaymān narrated from Ja`far ibn Muḥammad from Ya`qūb ibn Yazīd from Ṣafwān ibn Yaḥyā from Dāwūd ibn al-Ḥusayn from `Umar ibn Udhaynah from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said:

O `Alī: In my nation, you are just like the Messiah Jesus son of Mary:

His people separated into three groups:

a group believed in him and they were the Disciples;

another group incurred his hostility and they were the Jews;

and the third group exaggerated about his status and they are thus out of the circle of belief.

Likewise, my nation will separate into three groups:

a group is your Shī`ah (followers) and they are the true believers;

another group is your enemies and they are those who doubt your elevated rank;

and a third group will be those who exaggerate your status and they are disbelievers.

Therefore, you, `Alī, as well as your Shī`ah and those who love your Shī`ah, will be in Paradise. While your enemies and those who exaggerate about you will be in Hellfire.⁵⁰

٤٨

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سُلَيْمَانَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَحْيَى، قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَذْيَنَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

يَا عَلِيُّ، مَثَلُكَ فِي أُمَّتِي مَثَلُ الْمَسِيحِ عِيسَى بْنِ مَرْيَمَ؛

إِفْتَرَقَ قَوْمُهُ ثَلَاثَ فِرَقٍ:

فِرْقَةٌ مُؤْمِنُونَ وَهُمْ الْحَوَارِيُّونَ،

وَفِرْقَةٌ عَادُوهُ وَهُمْ الْيَهُودُ،

وَفِرْقَةٌ غَلَوُا فِيهِ فَخَرَجُوا عَنِ الْإِيمَانِ.

وَإِنَّ أُمَّتِي سَتَفْتَرِقُ فِيكَ ثَلَاثَ فِرَقٍ:

فِرْقَةٌ شِيعَتُكَ وَهُمْ الْمُؤْمِنُونَ،

وَفِرْقَةٌ أَعْدَاؤُكَ وَهُمْ الشَّاكُونَ،

وَفِرْقَةٌ غُلَاةٌ فِيكَ فَهُمْ الْجَا حِدُونَ.

وَأَنْتَ يَا عَلِيُّ وَشِيعَتُكَ وَمُحِبُّو شِيعَتِكَ فِي الْجَنَّةِ،

وَأَعْدَاؤُكَ الْغُلَاةُ فِي مَحَبَّتِكَ فِي النَّارِ.

49

Hārūn ibn Mūsā narrated from Ja`far ibn `Alī al-Daqqāq from al-Ḥārith ibn Muḥammad from Sa`īd ibn Kathīr from Muḥammad ibn al-Ḥasan, known as Shalqān, from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from Jābir ibn `Abdullāh al-Anṣārī who said:

I heard the Messenger of Allah saying:

“`Alī ibn Abī-Ṭālib will be the first to enter Paradise from amongst the Prophets and the Veracious ones.”

Hearing this, Abū-Dujānah stood up and asked, “O Allah’s Messenger: You have informed us that Paradise will not be opened before the Prophets before I precede them there, and, similarly, it will not be opened before the other nations before your nation precede them there, have you not?”

The Holy Prophet answered, “Yes, I have. Yet, you should have known that the standard-bearer of any nation precedes them all to any place. Thus, as long as `Alī will be the bearer of the Standard of al-Ḥamd on the Resurrection Day and he will be in front of me, he will precede me to Paradise, since he is my standard-bearer. He will bear the standard and I will be behind him.”

His face was delighted out of happiness, `Alī stood up and said, “All praise be to Allah Who has honored us through you, O Allah’s Messenger.”⁵¹

٤٩

حَدَّثَنَا هَارُونُ بْنُ مُوسَى رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عَلِيٍّ الدَّقَاقُ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْمَعْرُوفُ بِشَلْقَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:
”أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ.“

فَقَامَ أَبُو دُجَانَةَ وَقَالَ: ”يَا رَسُولَ اللَّهِ، أَلَمْ تُخْبِرْنَا عَنِ اللَّهِ تَعَالَى أَنَّهُ أَخْبَرَكَ أَنَّ الْجَنَّةَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ، وَعَلَى الْأَمَمِ حَتَّى تَدْخُلَهَا أُمَّتُكَ؟“

قَالَ: ”بَلَى، وَلَكِنْ أَمَا عَلِمْتَ أَنَّ حَامِلَ لَوَاءِ الْقَوْمِ أَمَامَهُمْ؟ وَعَلِيٌّ حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيَّ، وَهُوَ صَاحِبُ رَأْيِي فَيَدْخُلُ الْجَنَّةَ قَبْلِي، فَإِنَّ الْعَلَمَ مَعَهُ وَأَنَا عَلَى أَثَرِهِ.“

فَقَامَ عَلِيُّ عَلَيْهِ السَّلَامُ وَقَدْ أَشْرَقَ وَجْهُهُ سُورُواً وَهُوَ يَقُولُ: ”الْحَمْدُ لِلَّهِ الَّذِي شَرَّفَنَا بِكَ يَا رَسُولَ اللَّهِ.“

50

Abū-Muḥammad Hārūn ibn Mūsā al-Tal`akbarī narrated from `Abd al-`Azīz ibn `Abdullāh from Ja`far ibn Muḥammad from `Abd al-Karīm from Qaymāz al-`Aṭṭar Abū-Qamar from Aḥmad ibn Muḥammad ibn al-Walīd from Rabi` Ibn al-Jarrāḥ from al-A`mash from Abū-Wā'il from `Abdullāh ibn Mas`ūd who said:

The Messenger of Allah said:

When Almighty Allah created Adam and breathed into him of His Spirit, Adam sneezed and said, 'All praise be to Allah.'

Answering him, Almighty Allah revealed to him saying, 'My servant: You have praised Me. I swear by My Glory and Magnificence that had it not been for two servants that I want to create, I would not have created you.'

Adam asked, 'My Lord: Will these two be from my descendants?'

Almighty Allah answered, 'Yes, they will. O Adam: Raise your head and look up.'

As Adam did, he found the following script written on the Divine Throne: There is no god save Allah; Muḥammad is the Messenger of Allah and the Prophet of Mercy. `Alī will put into effect the decisive Argument (of Almighty Allah against His creatures). Those who recognize the right of `Alī's shall be pure and free of condemnation, while those who will deny his right shall be cursed and shall fail. I swear by My Glory that I shall decide Paradise for those who will obey him even if they will disobey Me; and I swear by My Glory that I shall decide Hellfire for those who will disobey him even if they will obey Me."⁵²

٥٠

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى التَّلْعَكَبَرِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَبْدُ الْكَرِيمِ، قَالَ: حَدَّثَنِي قَيْمَارُ الْعَطَّارُ أَبُو قَمَرٍ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْوَلِيدِ، قَالَ: حَدَّثَنِي رَبِيعُ بْنُ الْحَرَّاحِ، قَالَ حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ مِنْ رُوحِهِ عَطَسَ آدَمُ وَقَالَ: "الْحَمْدُ لِلَّهِ."

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: "حَمْدَتِي عَبْدِي! وَعِزَّتِي وَجَلَالِي لَوْلَا عَبْدَانِ أَرِيدُ أَنْ أَخْلُقَهُمَا فِي دَارِ الدُّنْيَا مَا خَلَقْتُكَ."

قَالَ: "إِلَهِي! فَيَكُونَانِ مِنِّي؟"

قَالَ: "نَعَمْ! يَا آدَمُ، ارْفَعْ رَأْسَكَ وَانْظُرْ."

فَرَفَعَ رَأْسَهُ، فَإِذَا مَكْتُوبٌ عَلَى الْعَرْشِ: "لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ نَبِيُّ الرَّحْمَةِ، وَعَلَيَّ مُقِيمُ الْحُجَّةِ، مَنْ عَرَفَ حَقِّي عَلَيَّ زَكَى وَطَهَّرَ، وَمَنْ أَنْكَرَ حَقِّي لُعِنَ وَخَابَ."

أَفْسَمْتُ بِعِزَّتِي أَنْ أُدْخِلَ الْجَنَّةَ مَنْ أَطَاعَهُ وَإِنْ عَصَانِي، وَأَقْسَمُ بِعِزَّتِي أَنْ أُدْخِلَ النَّارَ مَنْ عَصَاهُ وَإِنْ أَطَاعَنِي."

51

Abū-`Abdullāh al-Ḥusayn ibn Aḥmad ibn Muḥammad ibn al-Aḥwal narrated to us at al-Muḥammadiyyah from al-Ḥusayn ibn Ja`far from Muḥammad ibn Ya`qūb from Muḥammad ibn `Īsā from Naṣr ibn Ḥammād from Shu`bah ibn al-Ḥajjāj from Ayyūb al-Sakhtiyānī from Nāfi` from `Abdullāh ibn `Umar who said:

The Messenger of Allah said:

He who really seeks for reliance on Almighty Allah must love my Household (Ahl al-Bayt).

He who really seeks for salvation from Hellfire must love my Household.

He who really seeks for wisdom must love my Household.

He who really seeks for Paradise without being called for reckoning must love my Household.

I swear by Allah that if one loves my Household, he shall be winning in this world as well as the Next World.⁵³

52

Muḥammad ibn `Imād al-Tustarī narrated from Muḥammad ibn Aḥmad ibn Idrīs from Muḥammad ibn `Abdullāh al-Iṣbahānī from his father from Ḥāshim from Yūnus ibn `Ubayd from al-Ḥasan al-Baṣrī from `Abdullāh who said:

The Messenger of Allah said:

On the Judgment Day, `Alī ibn Abī-Ṭālib will sit on the highest class of Paradise, a mountain which has risen higher than Paradise and nothing higher than it except the Divine Throne. From the versant of this mountain, the rivers of Paradise blast and flow into the gardens of Paradise. `Alī will be sitting on a chair made of light and the river of Tasnīm will run in front of him. No one will be allowed to cross the Discriminating Bridge (*ṣirāṭ*) without having a pass confirming his loyalty to `Alī and his Household. Overseeing Paradise and Hellfire, `Alī will allow those who loved him to enter Paradise and will send those who bore malice towards him to Hellfire.⁵⁴

٥١

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْأَحْوَلِ بِالْمَحْمَدِيَّةِ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ نَصْرِ بْنِ حَمَّادٍ، عَنْ شُعْبَةَ بْنِ الْحَجَّاجِ قَالَ: حَدَّثَنِي أَبُو السَّخْتَيَانِيُّ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:
مَنْ أَرَادَ التَّوَكَّلَ عَلَى اللَّهِ تَعَالَى فَلْيُحِبِّ أَهْلَ بَيْتِي.
وَمَنْ أَرَادَ أَنْ يَنْجُو مِنَ النَّارِ فَلْيُحِبِّ أَهْلَ بَيْتِي.
وَمَنْ أَرَادَ الْحِكْمَةَ فَلْيُحِبِّ أَهْلَ بَيْتِي.
وَمَنْ أَرَادَ أَنْ يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَلْيُحِبِّ أَهْلَ بَيْتِي.
قَوْلًا مَا أَحَبَّهُمْ أَحَدٌ إِلَّا رُبِعَ فِي الدُّنْيَا وَالْآخِرَةِ.

٥٢

حَدَّثَنَا مُحَمَّدُ بْنُ عِمَادٍ التُّسْتَرِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْإِصْبَهَانِيُّ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:
إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقْعُدُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى الْفِرْدَوْسِ، وَهُوَ جَبَلٌ قَدْ عَلَا عَلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ رَبِّ الْعَالَمِينَ، وَمِنْ سَفْحِهِ تَنْفَجِرُ أَنْهَارُ الْجَنَّةِ وَتَتَفَرَّقُ فِي الْجَنَانِ، وَهُوَ جَالِسٌ عَلَى كُرْسِيِّ مِنْ نُورٍ، يَجْرِي بَيْنَ يَدَيْهِ نَهْرٌ مِنَ التَّسْنِيمِ لَا يَجُوزُ أَحَدٌ عَلَى الصِّرَاطِ إِلَّا وَمَعَهُ بَرَاءَةٌ بِوِلَايَتِهِ وَوِلَايَةِ أَهْلِ بَيْتِهِ، وَهُوَ مُشْرِفٌ عَلَى الْجَنَّةِ فَيَدْخُلُهَا مُحِبِّيه، وَمُشْرِفٌ عَلَى النَّارِ فَيَدْخُلُهَا مُبْغِضِيهِ.

53

Abū-Muḥammad Hārūn ibn Mūsā narrated from Muḥammad ibn al-Ḥusayn al-Khath`amī from `Alī ibn Ka`b, who has dictated this report to al-Ḥusayn ibn Thābit al-Jammāl from his father from al-A`mash from Shafīq ibn Maslamah from Ḥudhayfah ibn al-Yamān who said:

One day, the Holy Prophet stood up, kissed `Alī ibn Abī-Ṭālib's forehead, and said,

O Abu'l-Ḥasan: You are just like one of my organs; you will reside wherever I reside. Verily, you will enjoy a high rank in Paradise, which is the right of intervention (*wasīlah*). Bliss and happiness be for you and for your Shi`ah!⁵⁵

54

Sahl ibn Aḥmad al-Dībājī narrated from Muḥammad ibn Muḥammad ibn al-Ash`ath in Egypt from Mūsā ibn Ismā`il from his father Ismā`il ibn Mūsā from his father Mūsā ibn Ja`far (Imam al-Kāẓim) from his father Ja`far ibn Muḥammad from his father Muḥammad ibn `Alī from his father `Alī ibn al-Ḥusayn from his father al-Ḥusayn ibn `Alī who said:

The Messenger of Allah said:

As I entered Paradise, I saw the following script written with light on its gate:

"There is no god save Allah. Muḥammad is the Messenger of Allah. `Alī is the intimate servant of Allah. Fāṭimah is the chosen servant of Allah. Al-Ḥasan and al-Ḥusayn are the selected servants of Allah. Allah's Mercy be on those who love them; and Allah's curse be on those who hate them."⁵⁶

٥٣

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْخُثَعَمِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ كَعْبٍ إِمْلَاءً، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ ثَابِتِ الْجَمَّالُ، عَنْ أَبِيهِ عَنِ الْأَعْمَشِ، قَالَ: حَدَّثَنِي شَفِيقُ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنِي حُذَيْفَةُ بْنُ الْيَمَانِ، قَالَ: قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَبِلَ مَا بَيْنَ عَيْنَيْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَقَالَ:

يَا أَبَا الْحَسَنِ أَنْتَ عَضُوٌّ مِنْ أَعْضَائِي تَنْزِلُ حَيْثُ نَزَلْتُ، وَإِنَّ لَكَ فِي الْجَنَّةِ دَرَجَةً وَهِيَ دَرَجَةُ الْوَسِيلَةِ، فَطُوبَى لَكَ وَلِشِعَتِكَ مِنْ بَعْدِكَ.

٥٤

حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ الدِّيَّاجِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ الْأَشْعَثِ بِمِصْرَ قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبِي إِسْمَاعِيلُ بْنُ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا مَكْتُوباً بِالنُّورِ: 'لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيٌّ وَلِيُّ اللَّهِ، فَاطِمَةُ أُمَةُ اللَّهِ، الْحَسَنُ وَالْحُسَيْنُ صِفْوَةُ اللَّهِ: عَلَى مُحِبِّبِهِمْ رَحْمَةُ اللَّهِ، وَمُبْغِضِهِمْ لَعْنَةُ اللَّهِ.

55

Muḥammad ibn `Abdullāh ibn `Abdullāh al-Ḥāfiẓ narrated from Ja`far ibn `Alī al-Daqqāq from `Abdullāh ibn Muḥammad al-Kātib from Sulaymān ibn al-Rabi` from Naṣr ibn Muzāḥim from `Alī ibn `Abdullāh from al-Ash`ath from Ḍamarah from Abū-Dharr who said:

The Holy Prophet looked at `Alī ibn Abī-Ṭālib and said about him:

This is the best of the past and the coming generations of the inhabitants of the heavens and the (layers of the) earth.

This is the master of the veracious ones, the adornment of the Prophets' successors, the leader of the pious ones, and the chief of the white-forehead ones (i.e. the inhabitants of Paradise).

On the Resurrection Day, `Alī will ride on a Paradisiacal camel whose light will fill in the yard of the Resurrection. He will put a crown inlaid with aquamarine and corundum. Seeing this, the angels will say, 'This one must be a Favorite Angel,' while the Prophets will say, 'This must be a Missioned Prophet.'

From inside the Divine Throne, a call will come, 'This is the Greatest Veracious. This is the Successor of Almighty Allah's most beloved one. This is `Alī ibn Abī-Ṭālib.'

`Alī will stand on top of Hellfire from which he will save those whom he love and will send those whom he does not love therein. Similarly, he will stand at the gates of Paradise to allow his followers and Shī`ah to enter therein from any gate they will choose without settling them to account.⁵⁷

٥٥

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْحَافِظُ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عَلِيٍّ الدَّقَاقُ
قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْكَاتِبُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ الرَّبِيعِ، قَالَ:
حَدَّثَنِي نَصْرُ بْنُ مُزَاحِمٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي الْأَشْعَثُ، عَنْ
ضَمْرَةَ عَنْ أَبِي ذَرٍّ قَالَ:

نَظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ
فَقَالَ: هَذَا خَيْرُ الْأَوَّلِينَ وَخَيْرُ الْآخِرِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ
الْأَرْضِينَ.

هَذَا سَيِّدُ الصَّدِيقِينَ وَزَيْنُ الْوَصِيِّينَ وَإِمَامُ الْمُتَّقِينَ وَقَائِدُ الْفُرُ
الْمُحَجَّلِينَ.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَاءَ عَلَى نَافَةِ مِنْ نُوقِ الْجَنَّةِ قَدْ أَضَاءَتْ
الْقِيَامَةُ مِنْ ضَوْئِهَا. عَلَى رَأْسِهِ تَاجٌ مُرَصَّعٌ بِالزُّبُرِ جَدٍ وَالْيَاقُوتِ،
فَتَقُولُ الْمَلَائِكَةُ: 'هَذَا مَلِكٌ مُقَرَّبٌ'. وَيَقُولُ النَّبِيُّونَ: 'هَذَا نَبِيٌّ
مُرْسَلٌ'.

فَيُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ: 'هَذَا الصَّدِّيقُ الْأَكْبَرُ. هَذَا وَصِيُّ
حَبِيبِ اللَّهِ. هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ'.

فَيَقِفُ عَلَى ظَهْرِ جَهَنَّمَ فَيُنْجِي مِنْهَا مَنْ يُحِبُّ وَيُدْخِلُ فِيهَا مَنْ لَا
يُحِبُّ. وَيَأْتِي أَبْوَابَ الْجَنَّةِ فَيُدْخِلُ فِيهَا أَوْلِيَاءَهُ وَشِيعَتَهُ مِنْ أَيِّ بَابٍ
أَرَادُوا يَغْيِرُ حِسَابٍ.

56

Abū'l-Ḥasan Muḥammad ibn Ja'far al-Naḥawī narrated from his father from Muḥammad ibn al-Ḥasan ibn `Alī al-Qazwīnī from Aḥmad ibn Dāwūd from Muḥammad ibn Šāliḥ from al-`Abbās ibn al-Rabī' from `Iṣmah ibn Ismā'il from Abū-Ma'shar from Abū-Hurayrah who said:

The Messenger of Allah said:

When I was ascended to the Seventh Heaven (on the Ascension Night), I heard a call coming directly from under the Divine Throne and saying, "Verily, `Alī is the sign of true guidance and the Successor of my most-beloved one (i.e. the Holy Prophet Muḥammad). You may announce this."

When I came down from the heavens, I forgot to announce so. Therefore, Almighty Allah revealed to me the following verse: "O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. (5/67)"⁵⁸

57

Al-Mu'fā ibn Zakariyyā, the judge, narrated from Muḥammad Ibn Mazīd from Abū-Kurayb Muḥammad ibn al-`Alā' from Ismā'il ibn Šabīḥ from Abū-Yūnus from Muḥammad ibn al-Munkadir from Jābir ibn `Abdullāh al-Anṣārī who said:

The Messenger of Allah said to `Alī ibn Abī-Ṭālib:

"Are you not pleased that your position to me is the same as the position of (Prophet) Aaron to (Prophet) Moses; yet, no Prophet is to come after me? If there had been one to be, it would have definitely been you."⁵⁹

٥٦

حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ جَعْفَرٍ النَّحْوِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الْقَزْوِينِيُّ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ ذَاوُدَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنِي عِصْمَةُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبُو مَعْشَرٍ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَيْلَةً أُسْرِيَ بِي إِلَى السَّمَاءِ السَّابِعَةِ سَمِعْتُ نِدَاءً مِنْ تَحْتِ الْعَرْشِ: "إِنَّ عَلِيًّا آيَةُ الْهُدَى وَوَصِيُّ حَبِيبِي، فَبَلِّغْ." فَلَمَّا نَزَلْتُ مِنَ السَّمَاءِ نَسِيتُ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى: "يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ."

٥٧

حَدَّثَنَا الْقَاضِي الْمُعَاوِي بْنُ زَكَرِيَّا رَحِمَهُ اللَّهُ إِمْلَاءً مِنْ حِفْظِهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَرْيَدٍ قَالَ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ صَبِيحٍ، قَالَ: حَدَّثَنِي أَبُو يُونُسَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّدِ، عَنْ جَابِرٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ:

أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي. (وَلَوْ جَاَزَ أَنْ يَكُونَ لَكُنْتُ يَا عَلِيُّ).

58

Abū-Muḥammad al-Ḥasan ibn `Alī ibn `Abdullāh al-`Alawī al-Ṭabarī narrated from Aḥmad ibn Muḥammad ibn `Abdullāh from his grandfather from his father from Ḥammād ibn `Īsā from `Umar ibn Udhaynah from Abān ibn Abī-`Ayyāsh from Sulaym ibn Qays al-Hilālī from Salmān al-Muḥammadī who said:

I once visited the Holy Prophet and saw al-Ḥusayn sitting in his lap and the Holy Prophet was kissing his forehead and lips, saying,

You are verily Sayyid (master), the son of a Sayyid, and the father of the Sayyids.

You are Imam, the son of Imam, and the father of the Imams.

You are Allah's decisive argument, the son of Allah's decisive argument, and the father of the nine Arguments.

The ninth of them is the Riser.⁶⁰

٥٨

حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْعَلَوِيُّ الطَّبْرِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي جَدِّي أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي حَمَّادُ بْنُ عِيسَى، قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَدْنَةَ، قَالَ: حَدَّثَنِي أَبَانُ بْنُ أَبِي عِيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ، عَنْ سَلْمَانَ الْمُحَمَّدِيِّ قَالَ:

دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِذَا الْحُسَيْنُ عَلَى فَخْذِهِ،
وَيَقْبَلُ بَيْنَ عَيْنَيْهِ وَيَلْتِمُ فَاهُ وَهُوَ يَقُولُ:

أَنْتَ سَيِّدٌ، ابْنُ السَّيِّدِ، أَبُو السَّادَةِ.

أَنْتَ الْإِمَامُ، ابْنُ الْإِمَامِ، أَبُو الْأَثَمَةِ.

أَنْتَ الْحُجَّةُ، ابْنُ الْحُجَّةِ، أَبُو الْحُجَجِ التَّسْعَةِ.

تَأْسِعُهُمْ فَائِمُهُمْ.

59

Abū'l-Qāsim `Ubaydullāh ibn al-Ḥasan ibn Muḥammad al-Sakūnī narrated from al-Ḥasan ibn Muḥammad al-Bujālī from Aḥmad ibn Yaḥyā ibn al-Ḥusayn ibn Zayd ibn `Alī from his father from his grandfather al-Ḥusayn ibn Zayd from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from his father `Alī ibn al-Ḥusayn from his father who said:

Once, Imam `Alī Amīr al-Mu'minīn said, "May Allah's curse be upon him who denies my being the fourth *khalīfah* (Vicegerent)."

Al-Ḥusayn ibn Zayd narrated that he, having heard this tradition, asked Imam al-Ṣādiq, "You have narrated something that may be contrary to this. Anyhow, you never tell lies."

Answering him, the Imam said,

This is true. In his Decisive Book, Almighty Allah says, "And when your Lord said to the angels, I am going to place in the earth a vicegerent (*khalīfah*) 2/30) So, (Prophet) Adam was the first *khalīfah* of Almighty Allah.

On another place in the Holy Qur'ān, Almighty Allah also says, "O David! Verily, we have appointed you as a *khalīfah* in the earth. (38:26)" So, Prophet David is the second *khalīfah*.

Almighty Allah has also said, "Moses said to Aaron, "Take my place (i.e. be my *khalīfah*) among my people. (7:142)." So, Prophet Aaron is the third *khalīfah*.

`Alī is the *khalīfah* of Muḥammad (ṣ). Hence, May Allah's curse be upon him who denies my being the fourth *khalīfah*."⁶¹

٥٩

حَدَّثَنَا أَبُو الْقَاسِمِ عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ السَّكُونِيُّ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ الْبُحَلِيُّ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ يَحْيَى بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي الْحُسَيْنِ بْنِ زَيْدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ:

مَنْ لَمْ يَقُلْ إِنِّي رَابِعُ الْخُلَفَاءِ الْأَرْبَعَةِ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

قَالَ الْحُسَيْنُ بْنُ زَيْدٍ: فَقُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: قَدْ رَوَيْتُمْ غَيْرَ هَذَا فَإِنَّكُمْ لَا تَكْذِبُونَ؟ قَالَ:

نَعَمْ! قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ كِتَابِهِ: (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً). فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ.

وَقَالَ: (يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ). فَكَانَ دَاوُدُ الثَّانِي.

وَكَانَ هَارُونُ خَلِيفَةُ مُوسَى. قَالَ تَعَالَى: (وَقَالَ مُوسَى لِأَخِيهِ هَارُونُ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ).

وَهُوَ خَلِيفَةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. (فَمَنْ لَمْ يَقُلْ إِنِّي رَابِعُ الْخُلَفَاءِ فَعَلَيْهِ لَعْنَةُ اللَّهِ).

60

Abū-Ḥaḥṣ `Umar ibn Ibrāhīm ibn Aḥmad ibn Kathīr al-Miqārī narrated from `Abdullāh ibn Muḥammad ibn `Abd al-`Azīz al-Baghawī from `Abdullāh ibn `Umar from `Abd al-Malik ibn `Umayr from Sālim al-Bazzāz from Abū-Hurayrah who said:

The Messenger of Allah said:

`Alī ibn Abī-Ṭālib, Fāṭimah, al-Ḥasan and al-Ḥusayn are the most preferred of this nation after me. May Allah's curse be upon whoever claims the opposite."⁶²

61

Abū'l-Ṭayyib Muḥammad ibn al-Ḥusayn al-Taymalī narrated from `Alī ibn al-`Abbās from Bakkār ibn Aḥmad from Naṣr ibn Muzāḥim from Ziyād ibn al-Mundhir from al-Mundhir from Salmān [the Persian] who said:

The Messenger of Allah said:

O Salmān: those who love Fāṭimah, my daughter, will be with me in Paradise; and those who bear malice towards her will be in Hellfire.

O Salmān: The love for Fāṭimah will be helpful in one hundred difficult instances the least of which will be (1) at the hour of death, (2) in the grave, (3) at the Scale (measuring the deeds of people), (4) the gathering of people on the Judgment Day, (5) the Discriminating Bridge, (6) the display (of the Records of Deeds), and (7) the Calling to Account.

As for those with those with whom my daughter Fāṭimah is pleased, I am pleased with them. Verily, Almighty Allah will be pleased with those who please me.

As for those with whom my daughter Fāṭimah is displeased, I am displeased with them. Verily, Almighty Allah will be displeased with those who displease me.

O Salmān: Woe be unto those who wrong her and wrong her husband, `Alī Amīr al-Mu'minīn. Woe be unto those who wrong her adherents (Shī`ah) and her offspring.⁶³

٦٠

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ كَثِيرٍ الْمَقْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي سَالِمُ الْبَرَّازُ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرُ هَذِهِ الْأُمَّةِ مِنْ بَعْدِي وَقَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ، فَمَنْ قَالَ غَيْرَ هَذَا فَقَلْبُهُ لَعْنَةُ اللَّهِ.

٦١

حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ التَّيْمَلِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْعَبَّاسِ قَالَ: حَدَّثَنِي بَكَارُ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي نَصْرُ بْنُ مُزَاحِمٍ، قَالَ: حَدَّثَنِي زِيَادُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنِي الْمُنْذِرُ، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

يَا سَلْمَانُ! مَنْ أَحَبَّ قَاطِمَةَ ابْنَتِي فَهُوَ فِي الْجَنَّةِ مَعِي، وَمَنْ أَبْغَضَهَا فَهُوَ فِي النَّارِ.

يَا سَلْمَانُ! حُبُّ قَاطِمَةَ يَنْفَعُ فِي مَائَةِ مِنَ الْمَوَاطِنِ؛ أَيْسَرُهَا الْمَوْتُ وَالْقَبْرُ وَالْمِيرَانُ وَالْمَحْشَرُ وَالصَّرَاطُ وَالْعَرْضُ وَالْحِسَابُ. فَمَنْ رَضِيَتْ ابْنَتِي عَنْهُ رَضِيَتْ عَنْهُ، وَمَنْ رَضِيَتْ عَنْهُ رَضِيَ اللَّهُ عَنْهُ.

وَمَنْ غَضِبَتْ عَلَيْهِ قَاطِمَةُ غَضِبْتُ عَلَيْهِ، وَمَنْ غَضِبْتُ عَلَيْهِ غَضِبَ اللَّهُ عَلَيْهِ.

يَا سَلْمَانُ! وَيْلٌ لِمَنْ يَظْلِمُهَا وَيَظْلِمُ بَعْلَهَا أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا، وَيَوْلِي لِمَنْ يَظْلِمُ شَيْعَتَهَا وَذُرِّيَّتَهَا.

62

Abū'l-Ḥasan Aḥmad ibn al-Ḥasan al-Ḍaḥḥāk al-Rāzī narrated to us at the city of Ray from Ḥamzah ibn `Abdullāh al-Mālikī from `Abdullāh ibn Muḥammad Rasmawayh from Ibn Harimah from Anas ibn Mālik who said:

One day, the Messenger of Allah asked me to saddle his mule; so, I did. I followed him, he rode on it and drove it towards the house of `Alī Amīr al-Mu'minīn. The Holy Prophet asked me to saddle `Alī's mule too; so, I did. I followed them, they both rode and directed towards a vividly green land. As they rode off there, a whitish cloud shaded them. When I came closer, I heard a loud voice greeting them and saying, "Peace and Allah's mercy and blessings be upon you both." They responded to the greeting. It was Archangel Gabriel who descended and the Holy Prophet and he retired to a place for a considerable time. When the angel ascended to the heavens, the Holy Prophet called at `Alī and handed him over an apple on which the following script is written out of the limitless power of Almighty Allah:

"This is a present from the Predominant Lord to His Representative, `Alī ibn Abī-Ṭālib."⁶⁴

63

Abū-`Abdullāh Aḥmad ibn Muḥammad ibn al-Ḥasan ibn Ayyūb al-Ḥāfiẓ narrated from Abū-`Alī Aḥmad ibn Muḥammad ibn Ja'far al-Ṣawli from Muḥammad ibn al-Ḥusayn from Ḥaṣṣ ibn `Umar from Abū-Mu'āwiyah who said that al-A'mash once said to him, "May I report to you a tradition that you will never prefer anything to it?" Abū-Mu'āwiyah said, "Yes, you may." Al-A'mash said that Abū-Wā'il told him alone from `Abdullāh ibn `Umar that the Messenger of Allah said:

"Archangel Gabriel told me: `Alī is the best of human beings; and whoever denies it will have disbelieved."⁶⁵

٦٢

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ الْحَسَنِ الضَّحَّاكُ الرَّازِيُّ بِهَا، قَالَ: حَدَّثَنِي حَمَزَةُ بْنُ عَبْدِ اللَّهِ الْمَالِكِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ رَسْمُوِيَّةٌ، قَالَ: حَدَّثَنِي ابْنُ هَرِمَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:

“قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ”يَا أَنَسُ، أَسْرَجُ بَعْلَتِي.“
فَأَسْرَجْتُ بَعْلَتَهُ، فَرَكِبَ فَتَبَعْتُهُ حَتَّى صِرْنَا إِلَى بَابِ أَمِيرِ الْمُؤْمِنِينَ
عَلَيْهِ السَّلَامُ فَقَالَ لِي: ”يَا أَنَسُ، أَسْرَجُ بَعْلَتَهُ.“ فَأَسْرَجْتُهَا فَرَكِبَهَا
وَأَنَا مَعَهُمَا حَتَّى صَارَا إِلَى فَلَاةٍ مِنَ الْأَرْضِ خَضِرَةٍ نَزْهَةٍ، فَأَظَلَّتَهُمَا
عِمَامَةٌ بَيْضَاءُ فَتَقَارَبْتُ فَإِذَا بِصَوْتٍ عَالٍ: ”السَّلَامُ عَلَيْكُمَا وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ.“ فَرَدَا السَّلَامَ، وَهَبِطَ الْأَمِينُ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ
فَاعْتَرَلَا مَلِيًّا. فَلَمَّا أَنْ عَرَجَ إِلَى السَّمَاءِ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ عَلَيْهِ السَّلَامُ وَنَآوَلَهُ تَفَاحَةً عَلَيْهَا سَطَرٌ مَكْتُوبٌ مِنْ مُنْشآتِ
الْقُدْرَةِ: ”هَدِيَّةٌ مِنَ الطَّالِبِ الْغَالِبِ إِلَى وَلِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ.“

٦٣

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ بْنِ أَيُّوبَ الْحَافِظُ رَحِمَهُ اللَّهُ قَالَ:
حَدَّثَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ جَعْفَرِ الصُّوِّيُّ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ
الْحُسَيْنِ، قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي أَبُو مُعَاوِيَةَ، قَالَ: قَالَ لِي
الْأَعْمَشُ: يَا أَبَا مُعَاوِيَةَ أَلَا أُحَدِّثُكَ حَدِيثًا لَا تَخْتَارُ عَلَيْهِ؟ قُلْتُ: بَلَى، فَدِثْتُكَ. قَالَ:
حَدَّثَنِي أَبُو وَائِلٍ وَلَمْ يَسْمَعْهُ أَحَدٌ غَيْرِي، عَنْ عَبْدِ اللَّهِ قَالَ:

حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ:

قَالَ لِي جِبْرِئِيلُ: يَا مُحَمَّدُ! عَلَيَّ خَيْرُ الْبَشَرِ، مَنْ أَبِي فَقَدْ كَفَرَ.

64

Al-Ḥasan ibn Aḥmad ibn Sakhtawayh al-Mujāwir narrated from Muḥammad ibn Aḥmad al-Baghdādī from `Īsā ibn Mihrān from Yaḥyā ibn `Abd al-Ḥamid al-Ḥamānī from Qays ibn Rabī`ah from al-A`mash from Abū-Wā'il from `Abdullāh ibn Mas`ūd who said:

The Messenger of Allah said:

The first inhabitant of the heavens who betook `Alī ibn Abī-Ṭālib as brother was Archangel Isrāfīl. Then Archangel Michael and Archangel Gabriel did so. The first inhabitants of the heavens who loved `Alī were the Bearers of the Divine Throne followed by Riḍwān, the Caretaker of Paradise, and then the Angel of Death.

Verily, the Angel of Death asks Almighty Allah's mercy for those who love `Alī ibn Abī-Ṭālib in the same way as he does for the Prophets.⁶⁶

65

Ṭalḥah ibn Aḥmad ibn Muḥammad ibn Zakariyyā al-Nayshābūrī narrated from Sinān ibn `Abd al-Raḥmān from `Alī ibn `Abdullāh ibn `Abdul-Ḥamid from Hushaym ibn Bashīr from Shu`bah ibn al-Ḥajjāj from `Alī ibn Thābit from Abū-Sa`id al-Khidrī from Ibn `Abbās who said:

I heard the Messenger of Allah saying:

On the Ascension Night, I was taken to Paradise where I saw a light that was so shining that it flashed in my face. When I asked him about that light, Archangel Gabriel said, "O Muḥammad: This is neither sunlight nor moonlight; rather, it came from the teeth of one of the Paradisiacal maidens of `Alī ibn Abī-Ṭālib. As she came out of her palace and saw you, she smiled. She will keep on wandering in Paradise until `Alī ibn Abī-Ṭālib, the Commander of the Believers, will enter it."⁶⁷

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ سَخْتَوَيْهِ الْمُجَاوِرُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ قَالَ: حَدَّثَنِي عَيْسَى بْنُ مَهْرَانَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحَمَّانِيُّ، قَالَ: أَخْبَرَنِي قَيْسُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

أَوَّلُ مَنْ اتَّخَذَ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَخًا مِنْ أَهْلِ السَّمَاءِ إِسْرَافِيلُ ثُمَّ مِيكَائِيلُ ثُمَّ جِبْرِئِيلُ.

وَأَوَّلُ مَنْ أَحَبَّهُ مِنْ أَهْلِ السَّمَاءِ حَمَلَةُ الْعَرْشِ وَرِضْوَانُ خَازِنِ الْجَنَّةِ، ثُمَّ مَلَكُ الْمَوْتِ.

وَأَنَّ مَلَكُ الْمَوْتِ يَتَرَحَّمُ عَلَى مُحِبِّي عَلِيٍّ بْنِ أَبِي طَالِبٍ كَمَا يَتَرَحَّمُ عَلَى الْأَنْبِيَاءِ.

حَدَّثَنَا طَلْحَةُ بْنُ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زَكَرِيَّا التَّيَشَابُورِيُّ قَالَ: حَدَّثَنِي سِنَانُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ هُشَيْمِ بْنِ بَشِيرٍ قَالَ: حَدَّثَنِي شُعْبَةُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ نَابِتٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

لَيْلَةً أُسْرِيَ بِي إِلَى السَّمَاءِ أَدْخِلْتُ الْجَنَّةَ فَرَأَيْتُ نُورًا ضَرْبَ بِهِ وَجْهِي، فَقُلْتُ لَجِبْرِئِيلَ: "مَا هَذَا النُّورُ الَّذِي رَأَيْتَهُ؟"

قَالَ: "يَا مُحَمَّدُ! لَيْسَ هَذَا نُورُ الشَّمْسِ وَلَا نُورُ الْقَمَرِ، وَلَكِنْ جَارِيَةٌ مِنْ جَوَارِي عَلِيٍّ بْنِ أَبِي طَالِبٍ؛ أَطْلَعَتْ مِنْ قَصْرِهَا فَتَنَظَّرَتْ إِلَيْكَ وَضَحِكَتَ. فَهَذَا النُّورُ مِنْ ثَنَائِهَا، وَهِيَ تَدُورُ فِي الْجَنَّةِ إِلَى أَنْ يَدْخُلَهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ."

66

Abū-`Abdullāh Ḥusayn ibn Muḥammad ibn Ishāq ibn Abū-Khaṭṭāb al-Sawṭī from Ismā`il ibn `Alī al-Dī`bilī from his father from `Alī ibn Mūsā al-Riḍā from his father from Ja`far ibn Muḥammad (al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said to `Alī ibn Abī-Ṭālib:

“O `Alī: You are the best of human beings. He who doubts it will have disbelieved.”⁶⁸

67

Sharīf Abū-Muḥammad al-Ḥasan ibn Muḥammad al-`Alawī al-Ḥusaynī narrated from Muḥammad ibn Zakariyyā from al-`Abbās ibn Bakkār from Abū-Bakr al-Hudhalī from `Ikrimah from Ibn `Abbās who said:

The Messenger of Allah said to `Abd al-Raḥmān ibn `Awf:

O `Abd al-Raḥmān: You (all) are my companions, but `Alī ibn Abī-Ṭālib is part of me and I am part of him. So, whoever compares him to anyone else will have been unfair to me; and whoever is unfair to me will have harmed me; and whoever harms me will be exposed to my Lord's curse.

O `Abd al-Raḥmān: Verily, Almighty Allah has revealed to me a perspicuous Book and ordered me to explain that which is revealed for all the people except `Alī ibn Abī-Ṭālib, for he does not need to be taught.

Verily, Almighty Allah has made `Alī's eloquence and knowledge as same as my eloquence and knowledge.

If forbearance were to be represented by a human being, it would certainly be `Alī ibn Abī-Ṭālib who represents it.

٦٦

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ بْنِ أَبِي خَطَّابٍ السَّوْطِيُّ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَلِيٍّ الدَّعْبَلِيُّ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرُّضَا عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ:

يَا عَلِيُّ أَنْتَ خَيْرُ الْبَشَرِ، لَا يَشْكُ فَيْكَ إِلَّا مَنْ كَفَرَ.

٦٧

حَدَّثَنِي الشَّرِيفُ الثَّقِيبُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ الْحُسَيْنِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ بَكَّارٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ الْهَذَلِيُّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ:

يَا عَبْدَ الرَّحْمَنِ! أَنْتُمْ أَصْحَابِي، وَعَلِيُّ بْنُ أَبِي طَالِبٍ مِنِّي وَأَنَا مِنْ عَلِيٍّ، فَمَنْ قَاسَهُ بِغَيْرِهِ فَقَدْ جَفَانِي، وَمَنْ جَفَانِي فَقَدْ آذَانِي، وَمَنْ آذَانِي فَعَلَيْهِ لَعْنَةُ رَبِّي.

يَا عَبْدَ الرَّحْمَنِ! إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَيَّ كِتَابًا مُبِينًا وَأَمَرَنِي أَنْ أُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ مَا خَلَا عَلَيَّ بْنُ أَبِي طَالِبٍ، فَإِنَّهُ يَسْتَفْنِي عَنْ الْبَيَانِ.

إِنَّ اللَّهَ تَعَالَى جَعَلَ فَصَاحَتَهُ كَفَصَاحَتِي وَدِرَافَتَهُ كَدِرَافَتِي.

وَلَوْ كَانَ الْحِلْمُ رَجُلًا لَكَانَ عَلِيًّا.

If excellence were to be represented by a person, it would certainly be al-Ḥasan who represents it.

If prudence were to be represented by a character, it would certainly be al-Ḥusayn who represents it.

If decency were to be represented by an appearance, it would certainly be Fāṭimah who represents it. Moreover, she is even greater than this.

Verily, my daughter Fāṭimah is the most preferred of all the inhabitants of this earth in origin, priority, and dignity.⁶⁹

68

The judge Al-Mu`āfā ibn Zakariyyā narrated from Ibrāhīm ibn Faḍl from al-Faḍl ibn Yūsuf from al-Ḥasan ibn Šābir from Wakī` from Hushām ibn `Urwah from his father from `Ā`ishah who said:

The Messenger of Allah said:

"To mention `Alī ibn Abī-Ṭālib is a kind of worshipping Almighty Allah."⁷⁰

69

Abū'l-Qāsim Ja'far ibn Masrūr al-Laḥḥām narrated from al-Ḥusayn ibn Muḥammad from Ibrāhīm ibn Muḥammad from Bilāl from Ibrāhīm ibn Šāliḥ al-Inmāṭī from `Abdul-Šamad from Ja'far ibn Muḥammad (Imam al-Šādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Holy Prophet was once asked to explain the following holy (Qur'ānic) verse: "As for those who believe and do good, for them is bliss (*ṭūbā*) and a beautiful place of return. (13:29)"

He answered, "This verse was revealed to convey the future manners of `Alī, the Commander of the Believers.

Ṭūbā is a (Paradisiacal) tree that is situated in the house of `Alī that lies in the highest class of Paradise (namely, *al-firdaws*). There is no tree in Paradise but the tree of *Ṭūbā* holds a branch of it.⁷¹

وَلَوْ كَانَ الْفَضْلُ شَخْصًا لَكَانَ الْحَسَنُ.

وَلَوْ كَانَ الْحَيَاءُ صُورَةً لَكَانَ الْحُسَيْنُ.

وَلَوْ كَانَ الْحَسَنُ هَيْئَةً لَكَانَتْ فَاطِمَةُ، بَلْ هِيَ أَعْظَمُ.

إِنَّ فَاطِمَةَ ابْنَتِي خَيْرُ أَهْلِ الْأَرْضِ عُنُصْرًا وَشَرْفًا وَكِرَامًا.

٦٨

حَدَّثَنِي الْقَاضِي الْمُعَاوِي بْنُ زَكَرِيَّا مِنْ حَفَظِهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ فَضْلٍ قَالَ:

حَدَّثَنِي الْفَضْلُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ صَابِرٍ قَالَ: حَدَّثَنِي وَكِيعٌ قَالَ:

حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

ذَكَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ عِبَادَةً.

٦٩

حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مَسْرُورٍ اللَّحَامُ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ

مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ بِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ صَالِحِ الْإِنْمَاطِيِّ، عَنْ عَبْدِ

الصَّمَدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ:

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ قَوْلِهِ تَعَالَى (طُوبَى لَهُمْ وَحَسَنُ

مَا بَيْنَ)

قَالَ: نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ وَطُوبَى شَجَرَةٍ فِي دَارِهِ، وَهِيَ

فِي الْفِرْدَوْسِ، لَيْسَ مِنْ أَثْمَارِ دُورِ الْجَنَّةِ شَيْءٌ إِلَّا وَغُصِّنَ مِنْهَا

فِيهَا.

70

Abū'l-Qāsim `Abdullāh ibn Muḥammad ibn Ishāq ibn Sulaymān ibn Ḥannānah al-Bazzāz narrated from `Abdullāh ibn Muḥammad al-Baghawī from al-Ḥasan ibn `Arafah from Zajr ibn Hārūn from Jamīl ibn al-Ṭawīl from Anas from `Ā'ishah who said:

I heard the Messenger of Allah saying:

`Alī is verily the best of all human beings. Whoever doubts this will have disbelieved."

Some people asked her, "Why did you then wage war against him?"

She answered, "I swear by Allah that I did not do so out of my own desire; rather it was Ṭalḥah and al-Zubayr who induced me to do so."⁷²

71

Abū-Bakr Muḥammad ibn `Abdullāh ibn Ḥamdūn ibn al-Faḍl, the jurisprudent, narrated from the judge `Abd al-Raḥmān ibn al-Ḥasan from Ibrāhīm ibn al-Ḥusayn from Shāh `Abdullāh ibn Salamah al-Ṣaghīr from Shu`bah ibn al-Ḥajjāj from Abū-Rajā' al-`Aṭṭār from Samarah who said:

The Holy Prophet used to come to his companions evry morning to ask them about their dreams.

One mornng, the Holy Prophet himself narrated his dream, which was as follows:

I saw in dream Ḥamzah, my uncle, and Ja`far, my cousin, sitting and holding a dish of lotes from which they were eating. Immediately, that lote turned into ripe dates from which they also ate.

I asked them, "According to your conclusion, what are the best deeds one may prepare for the Next World?"

They answered, "These are three: prayer, love for `Alī ibn Abī-Ṭālib, and secret almsgiving."⁷³

٧٠

حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ إِسْحَاقَ بْنِ سُلَيْمَانَ بْنِ حَنَانَةَ الْبَزَّازُ بِمَدِينَةِ السَّلَامِ، قَالَ: حَدَّثَنِي الْبَغَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، عَنْ الْحَسَنِ بْنِ عَرَفَةَ، قَالَ: حَدَّثَنَا رَجْرُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا جَمِيلُ بْنُ الطَّوِيلِ، عَنْ أَنَسٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: "عَلِيٌّ بْنُ أَبِي طَالِبٍ خَيْرُ الْبَشَرِ؛ مَنْ أَبِي فَقَدْ كَفَرَ." فَقِيلَ لَهَا: "وَلِمَ حَارَبْتِيهِ؟" فَقَالَتْ: "وَاللَّهِ مَا حَارَبْتُهُ مِنْ ذَاتِ نَفْسِي وَمَا حَمَلَنِي عَلَى ذَلِكَ إِلَّا طَلْحَةُ وَالزُّبَيْرُ."

٧١

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدُونِ بْنِ الْفَضْلِ الْفَقِيه، قَالَ: حَدَّثَنِي الْقَاضِي عَبْدُ الرَّحْمَنِ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنَا شَاهُ عَبْدِ اللَّهِ بْنِ سَلَمَةَ الصَّغِيرِ، قَالَ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ الْعَطَّارُ عَنْ سَمَرَةَ، قَالَ:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كُلَّمَا أَصْبَحَ أَقْبَلَ عَلَى أَصْحَابِهِ بِوَجْهِهِ يَقُولُ: هَلْ رَأَى مِنْكُمْ أَحَدٌ رُؤْيَا؟ وَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصْبَحَ ذَاتَ يَوْمٍ فَقَالَ:

رَأَيْتُ فِي الْمَنَامِ حَمْزَةَ عَمِّي وَجَعْفَرَ ابْنَ عَمِّي جَالِسَيْنِ وَبَيْنَ أَيْدِيهِمَا طَبَقٌ مِنْ نَبَقٍ وَهُمَا يَأْكُلَانِ مِنْهُ فَمَا لَبِثَا أَنْ تَحَوَّلَ رُطْبًا فَأَكَلَا مِنْهُ.

فَقُلْتُ لَهُمَا: "مَا وَجَدْتُمَا السَّاعَةَ أَفْضَلَ الْأَعْمَالِ فِي الْآخِرَةِ؟"

قَالَا: "الصَّلَاةُ، وَحُبُّ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَإِخْفَاءُ الصَّدَقَةِ."

72

Abū'l-Faraj Muḥammad ibn al-Muẓaffar ibn Qays al-Muqri' narrated from al-Ḥasan ibn Muḥammad ibn Sa'id from Surābah ibn Ibrāhīm from `Alī ibn Muḥammad ibn Mukhallad from Ja'far ibn Ḥifẓ from Muḥammad ibn Ismā'il from Zayd ibn `Ayyād from Ṣafwān ibn Salmān from Salmān ibn Yasār from Ibn `Abbās who said:

The Messenger of Allah said:

`Alī ibn Abī-Ṭālib to me is like my skin.

`Alī to me is like my flesh.

`Alī o me is like my bones.

`Alī to me is like the blood that flows in my veins.

`Alī is my brother, my heir among my household, and my vicegerent among my people. He repays my debts and fulfills my commitments.

`Alī is my representative in the world when I die.⁷⁴

73

Abū'l-Faraj Muḥammad ibn al-Muẓaffar ibn Aḥmad ibn Sa'id al-Daqqāq narrated from Aḥmad ibn Muḥammad from Muḥammad ibn Maṣṣūr from `Uthmān ibn Abī-Shaybah from Jarīr from Muḥammad ibn Yasār from al-Faḍl ibn Hārūn from Abū-Hārūn al-`Abdī from Abū-Bakr `Abdullāh ibn `Uthmān who said:

I was once with the Holy Prophet in the orchard of `Āmir ibn Sa'd, which was located in Valley `Aqīq. As we were walking through the orchard, we heard a date tree shouting at another. "Do you know what the palm tree said?" asked the Holy Prophet.

We replied, "Almighty Allah and His Messenger know best."

The Holy Prophet said, "The palm tree shouted 'This is the Messenger of Allah, Muḥammad, whose successor is `Alī ibn Abī-Ṭālib.'"

Since that day, the Holy Prophet named this palm tree as '*al-ṣayḥ ānī*-- The shouting palm tree.'⁷⁵

٧٢

حَدَّثَنَا أَبُو الْفَرَجِ مُحَمَّدُ بْنُ الْمُظَفَّرِ بْنِ قَيْسِ الْمُقَرَّرِ الْفَقِيهَ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي سُرَابَةُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ مُخَلَّدٍ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ حَفْظٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ عِيَّاضٍ، عَنْ صَفْوَانَ بْنِ سَلْمَانَ، عَنْ سَلْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

عَلِيٌّ بْنُ أَبِي طَالِبٍ مِنِّي كَجِلْدِي،

عَلِيٌّ مِنِّي كَلَحْمِي،

عَلِيٌّ مِنِّي كَعَظْمِي،

عَلِيٌّ مِنِّي كَدَمِي فِي عُرْوَتِي،

عَلِيٌّ أَخِي، وَوَصِيِّي فِي أَهْلِي، وَخَلِيفَتِي فِي قَوْمِي، وَيَقْضِي دِينِي،

وَيُنْجِزُ عِدَاتِي،

عَلِيٌّ فِي الدُّنْيَا إِذَا مِتُّ عَوْضٌ عَنِّي.

٧٣

حَدَّثَنَا أَبُو الْفَرَجِ مُحَمَّدُ بْنُ الْمُظَفَّرِ بْنُ أَحْمَدَ بْنِ سَعِيدِ الدَّقَاقِ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ، عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنِي جَرِيرٌ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَسَارٍ، قَالَ: حَدَّثَنِي الْفَضْلُ بْنُ هَارُونَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي بَكْرٍ عَبْدِ اللَّهِ بْنِ عُثْمَانَ قَالَ:

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بُسْتَانٍ عَامِرٍ بَيْنَ سَعْدٍ بِعَاقِيقِ

السُّفْلَى، فَبَيْنَا نَحْنُ نَخْتَرِقُ الْبُسْتَانَ إِذْ صَاحَتْ نَخْلَةٌ بِنَخْلَةٍ. فَقَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ”أَنْتَرُونَ مَا قَالَتْ النَّخْلَةُ؟“ فَقُلْنَا:

”اللَّهُ وَرَسُولُهُ أَعْلَمُ.“ قَالَ: ”صَاحَتْ: ‘هَذَا مُحَمَّدٌ رَسُولُ اللَّهِ

وَوَصِيُّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ.“ فَسَمَّاهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

مِنْ تِلْكَ الصَّيْحَةِ نَخْلَةُ الصَّيْحَانِي.

74

Abul-Ḥasan `Alī ibn Muḥammad al-Rāzī narrated from al-Ḥasan ibn `Alī al-Wafawī from al-`Abbās ibn Bakkār al-Ḍabbī from Abū-Bakr al-Huhālī from `Ikrimah who said:

Ibn `Abbās was asked about the Household of the Holy Prophet; so, he described them as follows:

The Household of Muḥammad are those who teach pity, give magnanimously, forsake yearnings, and obliterate catastrophes.

They are neither interested in the worldly pleasures nor do they have worldly ambitions, nor are they rudely coarse. They are thus aware all the time.

They are the best horsemen, the stars in murk, the oceans of generosity, and the extremely remote from bias.

They are the chiefs of all chiefs, the masters of all masters, the aiders of the needy, and the brave lions.

They are those who attend to their prayers constantly, give alms generously, do good deeds incessantly, and forbid evildoings.⁷⁶

٧٤

حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْمُكَتَبُ اللَّعْوِيُّ الرَّازِيُّ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْوَفَوِيُّ، قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ بَكَّارٍ الضَّنْبِيُّ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ الْهَذَلِيُّ، قَالَ: حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا بْنَ عَبَّاسٍ، أَخْبِرْنِي عَنْ آلِ مُحَمَّدٍ. فَقَالَ ابْنُ عَبَّاسٍ:

آلُ مُحَمَّدٍ الْمُعَلَّمُونَ التَّقِيُّ، الْبَادِلُونَ الْجُودَ، التَّارِكُونَ الْهَوَى،
النَّاكِبُونَ الرَّدَى.

لَا خُسْعَ لَمْضٍ، وَلَا طُمَحُ حُظْظٍ، وَلَا غُلْظَ فُظْظٍ، فِي كُلِّ حِينٍ يُقْظُ.

أَحْلَاسُ الْخَيْلِ، أَنْجُمُ اللَّيْلِ، وَبَحْرُ النَّيْلِ، بُعَادُ الْمِيلِ.

هَامَاتُ هَامَاتٍ، وَسَادَاتُ سَادَاتٍ، وَغِيُوثُ جَارَاتٍ، وَلِيُوثُ غَابَاتٍ.

الْمُقِيمُونَ الصَّلَاةَ، الْمُؤْتُونَ الزَّكَاةَ، وَالْمُقَرَّبُونَ الْحَسَنَاتِ، وَالْمُمِيطُونَ
السَّيِّئَاتِ.

75

Abū-Muḥammad `Abdullāh ibn Yūsuf ibn Māmawayh al-Iṣbahānī narrated in Nayshābīr from Ḥāmid ibn Muḥammad al-Harawī from `Alī ibn Muḥammad ibn `Īsā from Muḥammad ibn `Ukāshah from Muḥammad ibn Salamah from Khaṣraf from Mujāhid who said:

As he was asked about `Alī ibn Abī-Ṭālib, `Abdullāh ibn `Abbās said to the asker:

By Allah I swear, you have mentioned one of the two Weighty Things. It is he who preceded all others in uttering the Two Testimonies⁷⁷ (testifying to Almighty Allah being the One and Only God and testifying to Muḥammad being His Messenger); and it is he who offered the prayers to the two directions (Jerusalem and Makkah); and it is he who paid the two homages.

He is also the father of the two grandsons of the Holy Prophet—al-Ḥasan and al-Ḥusayn; and the one for whom the sun was turned back twice after it has set from the horizons; and it is he who unsheathed his sword twice; and it is he who managed the two battles—Badr and Ḥunayn.

His parable in this nation is like the parable of Dhul-Qarnayn. That is my master, `Alī ibn Abī-Ṭālib.

٧٥

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ يُوسُفَ بْنِ مَامُونَةَ الْإِسْطَهَانِيُّ بَنِي سَابُورَ، قَالَ: حَدَّثَنِي حَامِدُ بْنُ مُحَمَّدٍ الْهَرَوِيُّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عِيْسَى، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عُكَاشَةَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خَصْرَفَ، عَنْ مُجَاهِدٍ، قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ؟ فَقَالَ:

ذَكَرْتُ، وَاللَّهِ، أَحَدَ الثَّقَلَيْنِ، سَبَقَ بِالشَّهَادَتَيْنِ، وَصَلَّى الْقِبْلَتَيْنِ، وَبَايَعَ الْبَيْعَتَيْنِ.

وَهُوَ أَبُو السَّبْطَيْنِ الْحَسَنِ وَالْحُسَيْنِ، وَمَنْ رُدَّتْ عَلَيْهِ الشَّمْسُ مَرَّتَيْنِ مِنْ بَعْدِ مَا غَابَتْ عَنِ الْقِبْلَتَيْنِ، وَجَرَّدَ السَّيْفَ تَارَتَيْنِ، وَهُوَ صَاحِبُ الْكَرَّتَيْنِ وَهُمَا حَرْبُ بَدْرٍ وَحُنَيْنٍ. فَمَثَلُهُ فِي الْأُمَّةِ مَثَلُ ذِي الْقَرْنَيْنِ. ذَلِكَ مَوْلَايَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

76

Abul-Ḥasan Aḥmad ibn Tārḥān al-Kindī al-Kindī narrated from Ja'far ibn Muḥammad from Abū-Bakr Aḥmad ibn Ja'far from Ja'far ibn Muḥammad from Ibrāhīm ibn al-Ḥajjāj from Ḥammād ibn Salamah from `Alī ibn Zayd ibn Jad`ān from Sa`īd ibn al-Musayyab who said:

The Messenger of Allah once prayed his Lord, saying, "O Allah: (please) appoint for me an aider from the inhabitants of the heavens and an aider from the inhabitants of the earth." Hence, Almighty Allah responded to him through revelation, saying, "I have made Archangel Gabriel as your aider from among the inhabitants of the heavens, and `Alī ibn Abī-Ṭālib as your aider from among the inhabitants of the earth."⁷⁸

77

Muḥammad ibn `Alī ibn Faḍl al-Zayyāt narrated from al-Ḥusayn ibn Muḥammad from al-Ḥasan ibn Rabī` al-Mājashūnī from Ismā`il ibn Abān al-Warrāq from Ghiyāth ibn Ibrāhīm from Ja'far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said:

Very happy and optimistic, Archangel Gabriel once visited me. "My dear Gabriel: Why you are so happy and cheerful?" asked I. He replied, "How can I not be so happy and cheerful after I witnessed how Almighty Allah had delighted my eyes by honoring your brother, successor, and the leader of your nation--`Alī ibn Abī-Ṭālib?" "By which means had Almighty Allah honored my brother and the leader of my nation?" asked I. The archangel replied, "Last night, Almighty Allah took pride in the worship of `Alī before His angels and the bearers of the Divine Throne. He said to them, 'Look at the one who is My Argument on My lands after My Prophet. Look how he prostrates himself for Me out of his humbleness to My Majesty. I thus call take you all to witness that he is the Imām of My creatures and the master of My beings.'⁷⁹

٧٦

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ طَرْحَانَ الْكَنْدِيُّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ أَحْمَدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ، قَالَ: حَدَّثَنِي حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ زَيْدٍ بْنِ جَدْعَانَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

“اللَّهُمَّ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِ السَّمَاءِ وَوَزِيرًا مِنْ أَهْلِ الْأَرْضِ.”
فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنِّي قَدْ جَعَلْتُ وَزِيرَكَ مِنْ أَهْلِ السَّمَاءِ
جِبْرِئِيلَ وَوَزِيرَكَ مِنْ أَهْلِ الْأَرْضِ عَلِيَّ بْنَ أَبِي طَالِبٍ.

٧٧

حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ فَضْلِ الزِّيَّاتِ، قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ رَبِيعِ الْمَاجَشُونِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ الْوَرَّاقِ، قَالَ: حَدَّثَنِي غِيَاثُ بْنُ إِبْرَاهِيمَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

نَزَلَ عَلَيَّ جِبْرِئِيلُ صَبِيحَةَ يَوْمٍ فَرَحًا مُسْتَبْشِرًا فَقُلْتُ: “حَبِيبِي جِبْرِئِيلُ! مَا لِي أَرَاكَ فَرَحًا مُسْتَبْشِرًا؟” فَقَالَ: “يَا مُحَمَّدُ! وَكَيْفَ لَا أَكُونُ كَذَلِكَ وَقَدْ قَرَّتْ عَيْنِي بِمَا أَكْرَمَ اللَّهُ بِهِ أَخَاكَ وَوَصِيكَ وَامَامَ أُمَّتِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ.” فَقُلْتُ: “وَيْمَ أَكْرَمَ اللَّهُ أَخِي وَامَامَ أُمَّتِي؟” فَقَالَ: “بَاهَى اللَّهُ سُبْحَانَهُ وَتَعَالَى بِعِبَادَتِهِ الْبَارِحَةَ مَلَائِكَتَهُ وَحَمَلَةَ عَرْشِهِ، وَقَالَ: ‘مَلَائِكَتِي وَحَمَلَةُ عَرْشِي انْظُرُوا إِلَى حُجَّتِي فِي أَرْضِي بَعْدَ نَبِيِّ مُحَمَّدٍ كَيْفَ عَفَّرَ خَدَّهُ فِي التُّرَابِ تَوَاضُعًا لِعَظَمَتِي، أَشْهَدُكُمْ أَنَّهُ إِمَامُ خَلْقِي وَمَوْلَى بَرِيَّتِي.”

78

Abū-Bakr Muḥammad ibn `Abdullāh ibn Ḥamdūn narrated from Muḥammad ibn Aḥmad from Ja`far ibn Muḥammad ibn Shākir al-Ṣā'igh from Manṣūr ibn Ṣafar from Mahdī ibn Maymūn from Muḥammad ibn Sirīn from his brother Ma`bid from Abū-Sa`īd Al-Khidrī who said:

The Messenger of Allah said:

Knowledge is divided into five parts four of which have been given to `Alī ibn Abī-Ṭālib while all the people's share is one part only.

I swear by Him Who has sent me with the truth as conveyor of good tidings and as warner; `Alī ibn Abī-Ṭālib is more knowledgeable than all people with the one part of knowledge that is given to them.⁸⁰

79

Abū-Muḥammad ibn Farīd al-Bawshanjī narrated from al-Zubayr ibn Bakkār from Sufyān ibn `Uyaynah from Abū-Qulābah from Ayyūb al-Sakhtiyānī who reported that Anas ibn Mālik, once, met him while he was circumambulating the Holy House of God and said, "May I convey to you something that will make you happy?" Ayyūb answered, "Yes, of course. You may." Hence, Anas ibn Mālik narrated the following:

I was standing in front of the Holy Prophet in the mosque of al-Madīnah while he was sitting in the courtyard, "Hurry up and bring me `Alī ibn Abī-Ṭālib," he ordered. So, I went and found `Alī and Fāṭimah, "The Prophet has ordered me to summon you," I said. Without delay, `Alī responded. I was there when `Alī greeted the Prophet who said to him, "O `Alī: Greet (Archangel) Gabriel."

٧٨

حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَمْدُونَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ شَاكِرِ الصَّائِغِ، قَالَ: حَدَّثَنِي مَنْصُورُ بْنُ صَفَرٍ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ مَعْبُدٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

الْعِلْمُ خَمْسَةُ أَجْزَاءٍ أُعْطِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ ذَلِكَ أَرْبَعَةٌ أَجْزَاءً، وَأُعْطِيَ سَائِرُ النَّاسِ جُزْءً وَاحِدًا.

وَالَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا وَنَذِيرًا؛ لَعَلِّي يَجُزُّ النَّاسِ أَعْلَمُ مِنَ النَّاسِ بِجُزْئِهِمْ.

٧٩

حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ فَرِيدٍ الْبُوشَنجِيُّ، قَالَ: حَدَّثَنِي الزُّبَيْرُ بْنُ بَكَّارٍ، قَالَ: أَخْبَرَنِي سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنِي أَبُو قَلَابَةَ، عَنْ أَيُّوبَ السَّخَنِيَّانِيِّ، قَالَ: كُنْتُ أَطُوفُ بِالنَّبِيِّ فَاسْتَقْبَلَنِي فِي الطَّوَافِ أَنَسُ بْنُ مَالِكٍ فَقَالَ لِي: أَلَا أُبَشِّرُكَ بِشَيْءٍ تَفْرَحُ بِهِ؟ فَقُلْتُ لَهُ: بَلَى. فَقَالَ:

كُنْتُ وَاقِفًا بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَسْجِدِ الْمَدِينَةِ وَهُوَ قَاعِدٌ فِي الرُّوضَةِ فَقَالَ لِي: "أَسْرِعْ وَائْتِنِي بِعَلِيِّ بْنِ أَبِي طَالِبٍ."

فَذَهَبْتُ فَبِذَا عَلِيٌّ وَهَاطَمُهُ، فَقُلْتُ لَهُ: "إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَدْعُوكَ."

فَجَاءَ فِي الْحَالِ وَكُنْتُ مَعَهُ، فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ لَهُ النَّبِيُّ: "يَا عَلِيُّ، سَلِّمْ عَلَى جِبْرِئِيلَ."

`Alī said, "Peace be upon you, Gabriel."

The Archangel responded to his greeting.

The Holy Prophet then said, "Gabriel says, 'Almighty Allah greets you and says:

Blessedness shall be for you, for your adherents (Shī`ah) and for those who love you; but woe and more woe will be on those who bear malice towards you.

On the Resurrection Day, a caller from inside the Divine Throne will call, 'Where are Muḥammad and `Alī?'

You both shall be elevated to the Seventh Sky to stand before Almighty Allah Who will say to His Prophet, "Take `Alī to the Divine Cistern and give him this cup so that he will serve his lovers and followers from the water of that cistern and prevent all those who bear malice towards him from drinking from that cistern. He will then order that `Alī's lovers must be exposed to an easy reckoning and then they must be allowed Paradise."⁸¹

80

Aḥmad ibn Muḥammad ibn Sa`id narrated from al-Ḥusayn ibn Maḥfūz from Aḥmad ibn Ishāq from al-Ghiṭrif ibn `Abdul-Salām from `Abdul-Razzāq from Mu`ammar from al-Zahrī Zohari from Abū-Bakr `Abdullāh ibn `Abdul-Raḥmān from `Uthmān ibn `Affān from `Umar ibn al-Khaṭṭāb from Abū-Bakr ibn Abī-Quḥāfah who said:

I heard the Messenger of Allah saying:

Verily, Almighty Allah has created from the light of `Alī ibn Abī-Ṭālib's face angels who praise and glorify Him, while the reward of such is recorded for those who love `Alī and his descendants.⁸²

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: "السَّلَامُ عَلَيْكَ يَا جِبْرِئِيلُ."

فَرَدَّ عَلَيْهِ جِبْرِئِيلُ السَّلَامَ.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "إِنَّ جِبْرِئِيلَ يَقُولُ: إِنَّ اللَّهَ تَعَالَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَيَقُولُ:

'طَوْبَى لَكَ وَلِشِعْبِكَ وَلِمُحِبِّكَ، وَالْوَيْلُ لِمَنْ الْوَيْلُ لِمُبْغِضِكَ،'

إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ: أَيْنَ مُحَمَّدٌ وَعَلِيٌّ؟

فَيُرْفَعُ بِكُمَا إِلَى السَّمَاءِ السَّابِعَةِ حَتَّى تُوَفَّقَا بَيْنَ يَدَيِ اللَّهِ، فَيَقُولُ اللَّهُ لِنَبِيِّهِ: أَوْرِدْ عَلَيَّ الْحَوْضَ، وَهَذَا الْكَأْسُ أَعْطَاهُ حَتَّى يَسْقِيَ مُحِبِّيهِ وَشِعْبَتَهُ، وَلَا يَسْقِيَ أَحَدًا مِنْ مُبْغِضِيهِ، وَيَأْمُرُ لِمُحِبِّهِ أَنْ يُحَاسِبُوا حِسَابًا يَسِيرًا وَيَأْمُرُ بِهِمْ إِلَى الْجَنَّةِ."

٨٠

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ، عَنْ الْحُسَيْنِ بْنِ مَحْفُوظٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنِي الْغَطَرِيُّ بْنُ عَبْدِ السَّلَامِ بِصَنْعَاءَ الْيَمَنِ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ، عَنْ مُعَمَّرٍ، عَنْ الزَّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ بْنَ أَبِي قُحَافَةَ يَقُولُ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ مِنْ نُورٍ وَجْهَ عَلِيِّ بْنِ أَبِي طَالِبٍ مَلَائِكَةً يُسَبِّحُونَ وَيُقَدِّسُونَ وَيَكْتُبُونَ كُتَابَ ذَلِكَ لِمُحِبِّهِ وَمُحِبِّي وَلَدِهِ عَلَيْهِمُ السَّلَامُ.

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The Chief of Justice, Abū-`Abdullāh al-Ḥusayn ibn Hārūn al-Ḍabbī narrated from Aḥmad ibn Muḥammad from `Alī ibn al-Ḥasan from his father from `Alī ibn Mūsā (Imam al-Riḍā) from his father from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said:

“There will come dark sedition after me. Only those who hold fast on the Firmest Handle will escape it.”

“O Allah’s Messenger: What is the Firmest Handle,” the attendants asked.

“It is the loyalty to the (Divinely commissioned) leadership of the Chief of the Prophets’ Successors,” answered the Holy Prophet.

“O Allah’s Messenger: Who is the Chief of the Prophet’s Successors?” they further asked.

“He is the Commander of the Believers,” answered the Holy Prophet.

“O Allah’s Messenger: Who is the Commander of the Believers?” they asked.

“He is the Master of the Muslims and their Leader after me,” answered the Holy Prophet.

“O Allah’s Messenger: Who is the Master of the Muslims and their Leader after you,” they asked.

“He is my brother, `Alī ibn Abī-Ṭālib,” answered the Holy Prophet.⁸³

٨١

حَدَّثَنِي قَاضِي الْقَضَاةِ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ هَارُونَ الصَّبِيُّ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُوسَى، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

”سَتَكُونُ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ؛ النَّاجِي مِنْهَا مَنْ تَمَسَكَ بِالْعُرْوَةِ الْوُثْقَى.“

فَقِيلَ: ”يَا رَسُولَ اللَّهِ! وَمَا الْعُرْوَةُ الْوُثْقَى؟“

قَالَ: ”وَلَايَةُ سَيِّدِ الْوَصِيِّينَ.“

قِيلَ: ”يَا رَسُولَ اللَّهِ! وَمَنْ سَيِّدُ الْوَصِيِّينَ؟“

قَالَ: ”أَمِيرُ الْمُؤْمِنِينَ.“

قِيلَ: ”يَا رَسُولَ اللَّهِ! وَمَنْ أَمِيرُ الْمُؤْمِنِينَ؟“

قَالَ: ”مَوْلَى الْمُسْلِمِينَ وَإِمَامُهُمْ بَعْدِي.“

قِيلَ: ”يَا رَسُولَ اللَّهِ! وَمَنْ مَوْلَى الْمُسْلِمِينَ وَإِمَامُهُمْ بَعْدَكَ؟“

قَالَ: ”أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ.“

82

Al-Ḥusayn ibn Muḥammad ibn Mihrān al-Dāmghānī narrated from Muḥammad Ibn `Abdullāh ibn Naṣr from `Abdullāh ibn al-Mubārak al-Daynawarī from al-Ḥasan ibn `Alī from Muḥammad ibn `Abdullāh ibn `Urwah from Yūsuf ibn Bilāl from Muḥammad ibn Marwān from al-Sā'ib from Abū-Ṣāliḥ from Ibn `Abbās who said:

The Messenger of Allah said:

While I was ascended to the heavens on the Ascension Night (*mi`rāj*), I, along with Archangel Gabriel, reached the Fourth Sky where I saw a house made of ruby. Archangel Gabriel told me, "O Muḥammad: This is Much-Frequented Fane (*al-bayt al-ma'mūr*) which Almighty Allah had created fifty thousand years before He created the heavens and the (layers of the) earth. O Muḥammad: You may offer a prayer facing it."

Then, Almighty Allah ordered all the Prophets and Messengers to gather there. Archangel Gabriel lined them up after me and I led a congregational prayer there.

When I finished the prayer, a spokesperson of my Lord came to me and asked, "O Muḥammad: Your Lord sends greetings to you and asks you to ask the Messengers about the message with which they were sent to people."

I thus asked, "O Messengers: With what message had your Lord sent you before me?"

They all replied, "The message with which we were sent was to call the people to the loyalty to you and to the leadership of `Alī ibn Abī-Ṭālib."

This is the interpretation of Almighty Allah's saying (in the Holy Qur'ān), "Ask those of our messengers whom we sent before you. (43:45)"⁸⁴

٨٢

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنُ مَهْرَانَ الدَّامَغَانِيُّ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نَصْرٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ الدِّبَوْرِيُّ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَرْوَانَ، قَالَ: حَدَّثَنِي السَّائِبُ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ انْتَهَى بِي الْمَسِيرُ مَعَ جِبْرِئِيلَ إِلَى السَّمَاءِ الرَّابِعَةِ، فَرَأَيْتُ بَيْتًا مِنْ يَاقُوتٍ أَحْمَرَ. فَقَالَ لِي جِبْرِئِيلُ: "يَا مُحَمَّدُ! هَذَا هُوَ الْبَيْتُ الْمَعْمُورُ، خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ عَامٍ. ثُمَّ يَا مُحَمَّدُ فَصَلِّ إِلَيْهِ." قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ثُمَّ أَمَرَ اللَّهُ تَعَالَى حَتَّى اجْتَمَعَ جَمِيعُ الرُّسُلِ وَالْأَنْبِيَاءِ، فَصَفَّهُمْ جِبْرِئِيلُ وَرَأَيْتُ صَفًّا، فَصَلَّيْتُ بِهِمْ. فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَقَالَ لِي: "يَا مُحَمَّدُ! رَبُّكَ يَقْرُئُكَ السَّلَامَ وَيَقُولُ لَكَ: 'سَلِ الرُّسُلَ عَلَى مَاذَا أَرْسَلْتَهُمْ قَبْلَكَ.'"

فَقُلْتُ: "مَعَاشِرَ الرُّسُلِ! عَلَى مَاذَا بَعَثَكُمْ رَبِّي قَبْلِي؟" فَقَالَتِ الرُّسُلُ: "عَلَى وَلايَتِكَ وَوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ." وَهُوَ قَوْلُهُ تَعَالَى (وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا.)

83

Abū-Muḥammad `Abdullāh ibn al-Ḥusayn, the righteous old man, narrated from Muḥammad ibn `Alī al-A`raj from Muḥammad ibn al-Ḥusayn ibn `Abdul-Wahhāb from `Alī ibn al-Ḥusayn from al-Rabī` ibn Yazid al-Raqqāshī from Anas ibn Mālik who said:

The Messenger of Allah said:

On the Resurrection Day, `Alī ibn Abī-Ṭālib will be called with seven titles the first of which will be 'the veracious,' followed by 'the director, 'the worshipper, 'the guide,' 'the well-guided,' 'the hero,' and '`Alī'.

He, as well as his adherents (Shī`ah), will be then allowed to pass to Paradise without being called to reckoning.⁸⁵

84

Muḥammad ibn `Abdullāh ibn `Abd Al-Muṭṭalib ibn Maṭar al-Shaybānī narrated from `Abdullāh ibn Sa`id from Mu`ammal ibn Ihāb from `Abdul-Razzāq from Mu`amamr from al-Zuhri from `Urwah from `Ā'ishah who said:

`Alī ibn Abī-Ṭālib visited to my father (Abū-Bakr) in his final ailment. My father was staring at `Alī's face without casting his eyes down.

When `Alī ibn Abī-Ṭālib left, I asked my father, "Why were you looking at `Alī's face like that?"

He replied, "O my daughter: I did so because I heard the Messenger of Allah saying 'To look in `Alī's face is a kind of worshiping Almighty Allah.'⁸⁶

٨٣

حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الشَّيْخُ الصَّالِحُ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْأَعْرَجُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ يَزِيدَ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادَى عَلِيُّ بْنُ أَبِي طَالِبٍ بِسَبْعَةِ أَسْمَاءَ: أَوَّلُهَا يَا صَدِّيقُ، يَا دَالَ، يَا عَابِدُ، يَا هَادِي، يَا مَهْدِي، يَا فَتَى، يَا عَلِيُّ؛
مَرَّ أَنْتَ وَشِيعَتُكَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ.

٨٤

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ مَطَرٍ الشَّيْبَانِيُّ، وَحَدَّثَنِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَحَدَّثَنِي مُؤَمِّلُ بْنُ إِهَابٍ، وَحَدَّثَنِي قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ وَحَدَّثَنِي قَالَ: حَدَّثَنِي مُعَمَّرُ وَحَدَّثَنِي قَالَ: حَدَّثَنِي الرَّهْرِيُّ وَحَدَّثَنِي قَالَ: حَدَّثَنِي عُرْوَةُ وَحَدَّثَنِي قَالَ: حَدَّثَنِي عَائِشَةُ قَالَتْ:

دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى أَبِي فِي مَرَضِهِ الَّذِي قَبَضَهُ اللَّهُ تَعَالَى فِيهِ فَجَعَلَ أَبِي يَنْظُرُ إِلَيْهِ فَمَا يُزِغُ بَصَرَهُ عَنْهُ.

فَلَمَّا خَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ قُلْتُ: ”يَا أَبَه! رَأَيْتَكَ تَنْظُرُ إِلَى عَلِيٍّ“
بْنِ أَبِي طَالِبٍ فَمَا تُزِغُ بَصَرَكَ عَنْهُ؟“

قَالَ: ”يَا بُنَيَّة! قَدْ فَعَلْتُ هَذَا لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

’النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ‘.“

85

Ja'far ibn Muḥammad ibn Qawlawayh narrated from `Alī ibn al-Ḥasan al-Naḥawī from Aḥmad ibn Muḥammad from Maṣṣūr ibn Abī-`Abbās from `Alī ibn Asbāṭ from al-Ḥakam ibn Buhlūl from Abū-Humām from `Abdullāh ibn Udhaynah from Ja'far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

One day, `Umar ibn Khattāb stood up and said to the Holy Prophet, "You have frequently addressed `Alī ibn Abī-Ṭālib, saying to him, 'You are to me as same as Prophet Aaron was to Prophet Moses.' Yet, Almighty Allah has referred to Prophet Aaron in the Holy Qur'ān by name but he has not mentioned `Alī's!"

The Holy Prophet replied, "O Rude nomad! You should have heard this verse: 'This is the straight path that leads to me. (15:41)',^{87,88}

86

Muḥammad ibn `Alī ibn Sakar narrated from Muḥammad ibn al-Qāsim from `Abbād ibn Ya'qūb from Shuraykh from al-Rukayn ibn al-Rabī' from al-Qāsim ibn Ḥassān from Zayd ibn Thābit who said:

The Messenger of Allah said:

I leave behind me the Two Weighty Things—Almighty Allah's Book and `Alī ibn Abī-Ṭālib.

Be it known to you that `Alī ibn Abī-Ṭālib is better than Almighty Allah's Book, because it is he who interprets Almighty Allah's Book for you.⁸⁹

٨٥

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فَوَلَوَيْهِ رَحِمَهُ اللَّهُ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ النَّحْوِيُّ
قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مَنصُورُ بْنُ أَبِي الْعَبَّاسِ، قَالَ: حَدَّثَنِي
عَلِيُّ بْنُ أَسْبَاطٍ، عَنْ الْحَكَمِ بْنِ بُهْلُولٍ، قَالَ: حَدَّثَنِي أَبُو هُمَامٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ
بْنُ أُذَيْنَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ:
قَامَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: "إِنَّكَ
لَا تَزَالُ تَقُولُ لِعَلِيٍّ: "أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى. وَقَدْ ذَكَرَ
اللَّهُ هَارُونَ فِي الْقُرْآنِ وَلَمْ يَذْكُرْ عَلِيًّا."
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: "يَا غَلِيظُ يَا أَعْرَابِي! أَمَا تَسْمَعُ
قَوْلَ اللَّهِ تَعَالَى: (هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ).

٨٦

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ سَكَّرَ رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ، قَالَ:
حَدَّثَنِي عَبَادُ بْنُ يَعْقُوبَ، قَالَ: أَخْبَرَنَا شُرَيْكٌ، عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ الْقَاسِمِ بْنِ
حَسَّانَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:
إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَعَلِيَّ بْنَ أَبِي طَالِبٍ.
وَأَعْلَمُوا أَنَّ عَلِيًّا لَكُمْ أَفْضَلُ مِنْ كِتَابِ اللَّهِ لِأَنَّهُ مُتَرْجِمٌ لَكُمْ عَنْ
كِتَابِ اللَّهِ تَعَالَى.

87

The judge Abū'l-Faraj al-Mu`āfā ibn Zakariyyā narrated in the al-Ruṣāfah Mosque from Muḥammad ibn `Alī ibn `Abdul-Ḥāmid ibn Zayyār ibn Yaḥyā al-Qurayshī from `Abdul-Razzāq from Ṣadaqah al-`Absī from Zādhān from Salmān al-Muḥammadi who said:

One day, I visit the Holy Prophet and greeted him. I then visited Lady Fāṭimah and greeted her. She then asked, "O Abū-Abdullah: al-Ḥasan and al-Ḥusayn are crying out of hunger. Please, take them from the hands and lead them out to their grandfather."

I took them to the Holy Prophet who said to them, "O my dearest ones: What are complaining from?"

They both replied, "O Allah's Messenger: We desire for food."

The Holy Prophet prayed Almighty Allah, saying, "O Allah: Please, feed them."

Immediately, I saw in the Holy Prophet's hand a quince that was as big as a jar. It seemed to be whiter than milk, sweeter than honey, and softer than butter. The Holy Prophet then rubbed it with his thumb and cut it to two halves, giving one half to each of al-Ḥasan and al-Ḥusayn. So, I gazed at the two halves in their hands and desired for a piece. The Holy Prophet asked me, "O Salmān: Do you desire to have it?"

"Yes, I do, O Allah's Messenger," replied I.

The Holy Prophet said, "O Salmān: This is from the fruit of Paradise. No one is allowed to eat from it before he/she escapes Hellfire and the Reckoning (on the Resurrection Day). However, you are on the right path."⁹⁰

حَدَّثَنَا الْقَاضِي أَبُو الْفَرَجِ الْمُعَاوِي بْنُ زَكَرِيَّا فِي جَامِعِ الرُّصَافَةِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ
بْنِ عَبْدِ الْحَمِيدِ بْنِ زِيَّارِ بْنِ يَحْيَى الْقَرَشِيِّ، عَنْ عَبْدِ الرَّزَّاقِ، قَالَ: أَخْبَرَنِي صَدَقَةُ
الْعَبْسِيِّ، قَالَ: أَخْبَرَنِي زَاذَانُ، عَنْ سُلَيْمَانَ قَالَ:

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَسَلَّمْتُ عَلَيْهِ، ثُمَّ دَخَلْتُ عَلَى فَاطِمَةَ
عَلَيْهَا السَّلَامُ فَسَلَّمْتُ عَلَيْهَا فَقَالَتْ: ”يَا أَبَا عَبْدِ اللَّهِ! هَذَانِ
الْحَسَنُ وَالْحُسَيْنُ جَائِعَانِ يَبْكِيَانِ. خُذْ بِأَيْدِيهِمَا فَاخْرُجْ بِهِمَا إِلَى
جَدِّهِمَا.“

فَأَخَذْتُ بِأَيْدِيهِمَا وَحَمَلْتُهُمَا حَتَّى أَتَيْتُ بِهِمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ فَقَالَ: ”مَا لَكُمَا يَا حَبِيبَاي؟“
قَالَا: ”نَشْتَهِي طَعَامًا يَا رَسُولَ اللَّهِ.“

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ”اللَّهُمَّ اطْعِمَهُمَا.“ ثَلَاثًا.
(قَالَ) فَظَنَرْتُ فَإِذَا سَفَرَجَلَّةٌ فِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
شَبِيهَةٌ بِقُلَّةٍ مِنْ قِلَالِ هَجَرَ، أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ
الْعَسَلِ، وَالَّذِينَ مِنَ الرُّبْدِ. فَفَرَكَهَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِأَيْدِيهِمَا
فَصَيَّرَهَا نِصْفَيْنِ، ثُمَّ دَفَعَ نِصْفَهَا إِلَى الْحَسَنِ، وَإِلَى الْحُسَيْنِ
نِصْفَهَا.

فَجَعَلْتُ أَنْظُرُ إِلَى النَّصْفَيْنِ فِي أَيْدِيهِمَا وَأَنَا أَشْتَهِيهَا. فَقَالَ لِي: ”يَا
سُلَيْمَانُ! أَتَشْتَهِيهَا؟“

فَقُلْتُ: ”نَعَمْ يَا رَسُولَ اللَّهِ.“
قَالَ: ”يَا سُلَيْمَانُ! هَذَا طَعَامٌ مِنَ الْجَنَّةِ لَا يَأْكُلُهُ أَحَدٌ حَتَّى يَنْجُو مِنَ
النَّارِ وَالْحِسَابِ وَإِنَّكَ لَعَلَى خَيْرٍ.“

88

Abū-Sahl Maḥmūd ibn `Umar ibn Maḥmūd al-`Askarī narrated from Muḥammad ibn `Umar from Yūsuf ibn Ya`qūb from Muslim ibn Ibrāhīm from Hushām al-Dastawā`i from Yaḥyā ibn Abī-Kathīr from Abū-Salamah from Abū-Hurayrah who said:

The Messenger of Allah said:

Almighty Allah created one hundred thousand angels in the Fourth Sky and three hundred in the Fifth Sky.

In the Seventh Sky, He created an angel whose head is directly under the Divine Throne while his feet are under the soil of the earth.

He also created so many angels that their numbers exceed the number of the individuals of the two tribes of Rabī`ah and Muḍar (the two largest Arab tribes).

These angels neither eat nor drink anything; rather, their one and only deed is to pray Almighty Allah to send blessings on `Alī ibn Abī-Ṭālib and those who love him and to pray Him to forgive the sinful among `Alī's adherents and lovers.⁹¹

٨٨

حَدَّثَنَا أَبُو سَهْلٍ مَحْمُودُ بْنُ عُمَرَ بْنِ مَحْمُودٍ الْعَسْكَرِيُّ، عَنْ مُحَمَّدِ بْنِ عُمَرَ قَالَ:
حَدَّثَنِي يُونُسُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي هُشَامُ
الدَّسْتَوَائِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِنَّ اللَّهَ خَلَقَ فِي السَّمَاءِ الرَّابِعَةِ مَائَةَ أَلْفِ مَلَكٍ،

وَفِي السَّمَاءِ الْخَامِسَةِ ثَلَاثِمِائَةَ مَلَكٍ،

وَخَلَقَ فِي السَّمَاءِ السَّابِعَةِ مَلَكًا رَأْسُهُ تَحْتَ الْمَرْشِ وَرِجْلَاهُ تَحْتَ

النَّارِ

وَمَلَائِكَةٌ أَكْثَرُ مِنْ رِبْعَةِ وَمُضَرَّ لَيْسَ لَهُمْ طَعَامٌ وَلَا شَرَابٌ إِلَّا

الصَّلَاةُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَمُحِبِّيهِ، وَالِاسْتِغْفَارُ

لَشَيْعَتِهِ الْمُذْنِبِينَ وَمَوَالِيهِ.

89

Aḥmad ibn Muḥammad ibn Mūsā ibn `Urwah narrated from Muḥammad ibn `Uthmān al-Mu`addal from Muḥammad ibn `Abd al-Malik from Yazīd ibn Hārūn from Ḥammād ibn Salamah from Thābit from Anas ibn Mālik who said:

I saw the Holy Prophet in my dream and he blamed me, saying, "O Anas: What has made you refrain from conveying the message that you had heard from me regarding `Alī ibn Abī-Ṭālib until you have received the punishment?

It was `Alī who prayed Almighty Allah to forgive you; otherwise, you would have never even smelled the scent of paradise.

You must now and up to the end of your lifetime announce and tell people that `Alī and his progeny and their lovers will precede all others to Paradise as they will be the neighbors of Almighty Allah's Favorite Saints who are Ḥamzah, Ja`far (ibn Abī-Ṭālib), al-Ḥasan, and al-Ḥusayn.

As for `Alī, he is truly the greatest veracious one; those who love him need not fear the Resurrection Day.⁹²

٨٩

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ الْمُعَدَّلُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، عَنْ يَزِيدَ بْنِ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمَنَامِ فَقَالَ لِي:

يَا أَنَسُ! مَا حَمَلَكَ عَلَى أَنْ لَا تُؤَدِّيَ مَا سَمِعْتَ مِنِّي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ حَتَّى أَدْرِكَتَكَ الْعُقُوبَةُ؟

وَلَوْلَا اسْتِغْفَارُ عَلِيٍّ لَكَ مَا شَمَمْتَ رَائِحَةَ الْجَنَّةِ أَبَدًا.

وَلَكِنْ انْشُرْ فِي بَقِيَّةِ عُمْرِكَ أَنَّ عَلِيًّا وَذُرِّيَّتَهُ وَمُحِبِّيهِمُ السَّابِقُونَ الْأَوَّلُونَ إِلَى الْجَنَّةِ، وَهُمْ جِيرَانُ أَوْلِيَاءِ اللَّهِ. وَأَوْلِيَاءِ اللَّهِ حَمَزَةُ وَجَعْفَرُ وَالْحَسَنُ وَالْحُسَيْنُ.

وَأَمَّا عَلِيٌّ فَهُوَ الصَّدِيقُ الْأَكْبَرُ لَا يَخْشَى يَوْمَ الْقِيَامَةِ مَنْ أَحَبَّهُ.

90

Abul-Ḥasan `Alī ibn Muḥammad ibn `Alawiyyah al-Mustamili narrated from Abū-`Abdullāh Muḥammad ibn Aḥmad from Ḥamdān ibn Yahyā from Muḥammad ibn Ṣadaqaḥ from Mūsā ibn Ja`far (Imam al-Kāzim) from Ja`far ibn Muḥammad (al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said:

When He created Paradise of Eden, Almighty Allah ordered it to decorate itself. It did and, furthermore, swaggered.

Almighty Allah then ordered it to settle down, saying, "I swear by My Might and My Majesty; I created you for none save the believers. Blessedness be you and your inhabitants."

The Holy Prophet then said to `Alī, "Verily, Paradise of Eden was created for none save you and your adherents (Shi`ah)." ⁹³

91

Abū-Muḥammad al-Ḥusayn al-Fārisī narrated from Aḥmad ibn Muḥammad from Muḥammad ibn Manṣūr from Muḥammad ibn Ismā`il from Waki` from Sufyān from Ash`ab from `Ikrimah who said:

Ibn `Abbās, once, said, "The Holy Messenger of Allah said a word about `Alī ibn Abī-Tālib; if this word had been said about me, it should have been more pleasant to me than having in possessing the best kinds of camels."

The attendants asked, "What was that word, which Allah's Messenger said about `Alī?"

Ibn `Abbās replied, "The Holy Prophet said, 'O `Alī: You are part of me and I am part of you. Your descendants are part of us and we are part of them. Your adherents (Shi`ah) are part of us and we are part of them. They will be allowed to enter Paradise five hundred years before the other nations.'" ⁹⁴

٩٠

حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ عَلَوَيْهِ الْمُسْتَمْلِيُّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي حَمْدَانُ بْنُ يَحْيَى، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ صَدَقَةَ، قَالَ: حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ جَنَّةَ عَدْنٍ قَالَ لَهَا: "تَزِينِي." فَتَزَيَّنَتْ

وَمَاسَتْ. فَقَالَ لَهَا: "قَرِّي، فَوَعِزَّتِي وَجَلَّالِي مَا خَلَقْتُكَ إِلَّا

لِلْمُؤْمِنِينَ. فَطُوبَى لَكَ وَلِسَاكِنِكَ."

ثُمَّ قَالَ: "يَا عَلِيُّ! مَا خُلِقَتْ جَنَّةُ عَدْنٍ إِلَّا لَكَ وَلِشِعْمَتِكَ."

٩١

حَدَّثَنِي أَبُو مُحَمَّدٍ الْحُسَيْنُ الْفَارِسِيُّ الْبَيْعِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَشْعَبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ:

"قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ كَلِمَةً

لَوْ قَالَهَا لِي كَانَتْ أَحَبَّ إِلَيَّ مِنْ حُمْرِ النَّعَم."

قَالُوا: "وَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عَلِيٍّ؟"

قَالَ: "قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: 'يَا عَلِيُّ! أَنْتَ مِنِّي وَأَنَا

مِنْكَ، وَذُرِّيَّتُكَ مِنَّا وَنَحْنُ مِنْهُمْ، وَشِعْمَتُكَ مِنَّا وَنَحْنُ مِنْهُمْ، يَدْخُلُونَ

الْجَنَّةَ قَبْلَ الْأَمَمِ بِخَمْسِمِائَةِ عَامٍ."

92

Ibrāhīm ibn al-Madhārī a-Khayyāṭ narrated from Aḥmad ibn Muḥammad ibn Sa`id al-Raffā al-Baghdādī from Aḥmad ibn `Alī from `Abdullāh ibn Dāwūd al-Anṣārī from Mūsā ibn `Alī al-Qurashī from Qanbar ibn Aḥmad, the grandson of Qanbar the servant of Imam `Alī ibn Abī-Ṭālib, from his father from his grandfather from Ka`b ibn Nawfal from Bilāl ibn Ḥamāmah who said:

The Holy Prophet came to the people one day and his face was beaming like the moon. So `Abd-Al-Raḥmān al-`Awf asked him, "Why is your face beaming like this?"

The Holy Prophet replied, "I received good news from my Lord about my brother and cousin and about my daughter. Almighty Allah married `Alī to Fāṭimah and ordered Riḍwān, the keeper of Paradise, to shake the tree of Ṭūbā. As he did, the tree gave papers as many as the lovers of my Household. Riḍwān created angels of light under the tree and gave each angel one of these papers.

When all the people will gather on the Resurrection Day, these angels will call at the lovers of the `Alī ibn Abī-Ṭālib to come and collect your consignments.

All those who love the Ahl al-Bayt, men and women, will be given a paper by these angels. These papers will be passes as compensation for their love for `Alī ibn Abī-Ṭālib and for my daughter, Fāṭimah, and their descendants.⁹⁵

٩٢

حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمَذَارِيِّ الْخِطَّاطُ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ الرَّقَّاءِ الْبَغْدَادِيُّ فِي طَرِيقِ مَكَّةَ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ عَلِيلٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دَاوُدَ الْأَنْصَارِيُّ، عَنْ مُوسَى بْنِ عَلِيٍّ الْقَرَشِيِّ، قَالَ: حَدَّثَنِي قَتَبُ بْنُ أَحْمَدَ بْنِ قَتَبِ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: حَدَّثَنِي كَعْبُ بْنُ نُوفَلٍ، عَنْ بِلَالِ بْنِ حَمَامَةَ قَالَ:

طَلَعَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَاتَ يَوْمٍ وَوَجَّهَهُ مُشْرِقَ كِدَارَةِ الْقَمَرِ، فَقَامَ إِلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ: "يَا رَسُولَ اللَّهِ! مَا هَذَا النُّورُ؟"

فَقَالَ: "بِشَارَةِ أَتْنِي مِنْ عِنْدِ رَبِّي فِي أَخِي وَأَبْنِ عَمِّي وَأَبْنَتِي، وَإِنَّ اللَّهَ تَعَالَى قَدْ زَوَّجَ عَلِيًّا بِفَاطِمَةَ، وَأَمَرَ رِضْوَانَ خَازِنَ الْجَنَّةِ فَهَزَّ شَجَرَةَ طُوبَى فَحَمَلَتْ رُفَاعاً - يَعْنِي صِكَاكاً - بِعَدَدِ مُحِبِّي أَهْلِ بَيْتِي، وَأَنْشَأَ مِنْ تَحْتِهَا مَلَائِكَةٌ مِنْ نُورٍ، وَدَفَعَ إِلَى كُلِّ مَلَكٍ صَكَاً.

فَإِذَا اسْتَوَتْ الْقِيَامَةُ بِأَهْلِهَا نَادَتْ الْمَلَائِكَةُ فِي الْخَلَائِقِ: 'يَا مُحِبُّو عَلِيٍّ بْنِ أَبِي طَالِبٍ! هَلِّمُوا خُذُوا وَدَائِعَكُمْ.' فَلَا يَبْقَى مُحِبٌّ لَنَا أَهْلُ الثُّبُتِ إِلَّا وَدَفَعَتِ الْمَلَائِكَةُ إِلَيْهِ صَكَاً فِيهِ فَكَأَكُهُ مِنَ النَّارِ مِنَ الرِّجَالِ وَالنِّسَاءِ بِعَوَضِ حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَفَاطِمَةَ ابْنَتِي وَأَوْلَادِهِمَا."

93

Aḥmad ibn al-Jarrāḥ narrated from `Abd al-`Azīz ibn Yaḥyā al-Julūlī from Muḥammad ibn Zakariyyā from `Abdullāh ibn Muslim from al-Mufaḍḍal ibn Ṣāliḥ from Jābir ibn Yazīd from Zādhān from Salmān and Ibn `Abbās who said:

The Messenger of Allah said:

On the Ascension Night, I approached my Lord and I was at a distance of two bows or nearer still.

He spoke to me between the two mountains of carnelian and said,

‘O Aḥmad: Verily, I created you and `Alī from My own light; and I created these two mountains from the light of `Alī’s face.

I swear by My Might and Majesty; I have created these two mountains to be a sign identify the believers from the other creatures.

I have sworn by My Might on Myself that I will not allow Hellfire to consume anyone who put a carnelian ring provided that they are loyal to `Alī ibn Abī-Ṭālib.⁹⁶

٩٣

حَدَّثَنَا أَحْمَدُ بْنُ الْجَرَّاحِ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْجُلُودِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنِي الْمُفَضَّلُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي جَابِرُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي زَادَانُ، عَنْ سَلْمَانَ وَأَبْنِ عَبَّاسٍ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

دَنَوْتُ مِنْ رَبِّي فَكُنْتُ مِنْهُ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى وَكَلَّمَنِي بَيْنَ جَبَلَيْنِ الْعَقِيقِ ثُمَّ قَالَ:

”يَا أَحْمَدُ! إِنِّي خَلَقْتُكَ وَعَلِيًّا مِنْ نُورِي.

وَخَلَقْتُ هَذَيْنِ الْجَبَلَيْنِ مِنْ نُورِ وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

فَوَعِزَّتِي وَجَلَالِي لَقَدْ خَلَقْتُهُمَا عَلَامَةً بَيْنَ خَلْقِي يُعْرِفُ بِهَا الْمُؤْمِنُونَ.

وَلَقَدْ أَفْسَمْتُ بِعِزَّتِي عَلَى نَفْسِي إِنِّي حَرَّمْتُ النَّارَ عَلَى الْمُتَحْتِمِ بِالْعَقِيقِ إِذَا تَوَلَّى عَلِيُّ بْنُ أَبِي طَالِبٍ.

94

Muḥammad ibn `Abdullāh ibn `Ubaydullāh ibn al-Buhlūl al-Muwālī narrated from Muḥammad ibn al-Ḥasan from `Īsā ibn Mihrān from `Ubaydullāh ibn Mūsā from Khālīd ibn Ṭahmān al-Khaffāf from Sa'd ibn Junādah al-`Awfī from Zayd ibn Arqam from Abū-Sa'īd al-Khidrī who said:

I heard the Messenger of Allah saying,

“`Alī ibn Abī-Ṭālib is the Master of the Arabs.”

The attendants asked, “You, Allah’s Messenger, are the Master of the Arabs. Are you not?”

The Holy Prophet replied, “I am the Master of all human beings, but `Alī is the Master of the Arabs.

If one loves `Alī and betakes him loyally, Almighty Allah shall love him and guide him to the right path.

But if one bears malice towards him and incurs his hostility, Almighty Allah shall deafen him and make blind his eyes.

Your duty to `Alī is as same as your duty to me; and the obedience to him is as same as the obedience to me; except that there is no prophet to come after me.

He who departs `Alī will have departed me; and he who departs me will have departed Almighty Allah.

I am the city of wisdom, which is Paradise, and `Alī is the door to that city.

`Alī is the best of human beings; he who rejects this fact will have disbelieved.”⁹⁷

٩٤

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْبُهْلُولِ الْمُوَالِي رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنِي عَيْسَى بْنُ مَهْرَانَ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنِي خَالِدُ بْنُ طَهْمَانَ الْخَفَافُ، قَالَ: سَمِعْتُ سَعْدَ بْنَ حَنَادَةَ الْعُوفِيَّ يَذْكُرُ أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخَذَرِيَّ يَقُولُ:
أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ:

“عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ.”

فَقِيلَ: “أَلَسْتَ أَنْتَ سَيِّدُ الْعَرَبِ؟”

فَقَالَ: “أَنَا سَيِّدُ وَلَدِ آدَمَ، وَعَلِيٌّ سَيِّدُ الْعَرَبِ.”

مَنْ أَحَبَّهُ وَتَوَلَّاهُ أَحَبَّهُ اللَّهُ وَهَدَاهُ.

وَمَنْ أَبْغَضَهُ وَعَادَاهُ أَصَمَّهُ اللَّهُ وَأَعَمَّاهُ.

عَلِيٌّ حَقُّهُ كَحَقِّي وَطَاعَتُهُ كَطَاعَتِي غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

مَنْ فَارَقَهُ فَارَقَنِي، وَمَنْ فَارَقَنِي فَارَقَ اللَّهَ.

أَنَا مَدِينَةُ الْحِكْمَةِ، وَهِيَ الْجَنَّةُ، وَعَلِيٌّ بَابُهَا.

فَكَيْفَ يَهْتَدِي الْمُهْتَدِي إِلَى الْجَنَّةِ إِلَّا مِنْ بَابِهَا؟

عَلِيٌّ خَيْرُ الْبَشَرِ، وَمَنْ أَبَى فَقَدْ كَفَرَ.”

95

The judge Abū-Muḥammad al-Ḥasan ibn Muḥammad ibn Mūsā narrated from `Alī ibn Thābit from Ḥafṣ ibn `Umar from Yaḥyā ibn Ja`far from `Abd al-Raḥmān ibn Ibrāhīm from Mālik ibn Anas from Nāfi` from `Abdullāh ibn `Umar who said:

The Messenger of Allah said:

As for those who love `Alī, verily Almighty Allah will accept their (ritual) prayers, fasting, and acts of worship and will respond to their supplications.

As for those who love `Alī, verily Almighty Allah will grant them cities in Paradise as many as the veins in their bodies.

As for those who love the Household of Muḥammad, verily they will be saved from the Reckoning, the Scale, and the Discriminating Bridge.

As for those who the Household of Muḥammad, verily I guarantee Paradise for him with the Prophets.

As for those who bear malice towards the Household of Muḥammad, they will have the following script written between their eyes on the Resurrection Day, "Excluded from the Mercy of Almighty Allah."⁹⁸

٩٥

حَدَّثَنِي الْقَاضِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ مُوسَى قَالَ: حَدَّثَنِي عَلِيُّ بْنُ نَابِتٍ،
قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

مَنْ أَحَبَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَبِلَ اللَّهُ مِنْهُ صَلَاتَهُ وَصِيَامَهُ وَقِيَامَهُ
وَاسْتَجَابَ دُعَاءَهُ.

أَلَا وَمَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِكُلِّ عِرْقٍ فِي بَدَنِهِ مَدِينَةً فِي الْجَنَّةِ.

أَلَا وَمَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَالْمِيزَانِ وَالصِّرَاطِ.

أَلَا وَمَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفِيلُهُ بِالْجَنَّةِ مَعَ الْأَنْبِيَاءِ.

أَلَا وَمَنْ أَبْغَضَ آلَ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ 'أَيْسُ'
مِنْ رَحْمَةِ اللَّهِ.

96

Abū-`Abdullāh Aḥmad ibn Muḥammad ibn Ayyūb narrated the following tradition from `Alī ibn Muḥammad ibn `Uyaynah ibn Ruwaydah from Bakr ibn Aḥmad.

Aḥmad ibn Muḥammad al-Jarrāḥ from Aḥmad ibn al-Faḍl al-Ahwāzī from Bakr ibn Aḥmad from Muḥammad ibn `Alī al-Naqī (Imam al-Hādī) from His father from Mūsā ibn Ja`far from his father from Muḥammad ibn `Alī from Fāṭimah daughter of Imām al-Ḥusayn from her father Imām al-Ḥusayn and from her uncle Imām al-Ḥasan from the Commander of the Believers `Alī ibn Abī-Ṭalīb who said:

The Messenger of Allah said:

When I entered Paradise, I saw a tree carrying jewels and garments. Beneath it, there were piebald horses. In the middle of it, there were the paradisiacal maidens. Its top comprises the Ultimate Pleasure.

So, I asked Archangel Gabriel to whom that tree belonged. The angel replied, "This tree is for your cousin, the Commander of the Believers. When Almighty Allah will allow entering Paradise, the Shī`ah will be led to this tree. They will put on the jewels and garments, ride on the piebald horses, and then a call will come with the following command:

"These are the adherents (Shī`ah) of `Alī. As they endured harm patiently in the world, they must be honored today."⁹⁹

٩٦

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَيُّوبَ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ
 بْنُ عُيَيْنَةَ بْنِ رُوَيْدَةَ، عَنْ بَكْرِ بْنِ أَحْمَدَ. وَحَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَرَّاحِ، قَالَ:
 حَدَّثَنِي أَحْمَدُ بْنُ الْفَضْلِ الْأَهْوَازِيُّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي مُحَمَّدُ
 بْنُ عَلِيٍّ النَّقْبِيُّ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ
 عَلَيْهِمُ السَّلَامُ، عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ أَبِيهَا وَعَمِّهَا الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا
 السَّلَامُ قَالَا: حَدَّثَنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ:
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَمَّا دَخَلْتُ الْجَنَّةَ رَأَيْتُ فِيهَا شَجَرَةً تَحْمِلُ الْحُلِيَّ وَالْحُلْلَ، أَسْفَلُهَا
 خَيْلٌ بُلُقٌ، وَوَسَطُهَا حُورُ الْعَيْنِ، وَفِي أَعْلَاهَا الرِّضْوَانُ. قُلْتُ: "يَا
 جِبْرِئِيلُ! لِمَنْ هَذِهِ الشَّجَرَةُ؟"

قَالَ: "هَذِهِ لِابْنِ عَمِّكَ أَمِيرِ الْمُؤْمِنِينَ. إِذَا أَمَرَ اللَّهُ الْخَلِيقَةَ
 بِالْدُّخُولِ إِلَى الْجَنَّةِ يُؤْتَى بِشَيْعَةٍ عَلِيٍّ حَتَّى يَنْتَهِيَ بِهِمْ إِلَى هَذِهِ
 الشَّجَرَةِ فَيَلْبِسُونَ الْحُلِيَّ وَالْحُلْلَ، وَيَرْكَبُونَ الْخَيْلَ الْبُلُقَ، وَيُنَادِي
 مُنَادٍ:

'هَؤُلَاءِ شَيْعَةُ عَلِيٍّ؛ صَبَرُوا فِي الدُّنْيَا عَلَى الْأَذَى فَأَكْرَمُوهُمْ
 الْيَوْمَ.'"

97

Aḥmad ibn Muḥammad ibn al-Ḥusayn narrated from Wurayzah ibn Muḥammad ibn Wurayzah from his grandfather Wurayzah ibn Muḥammad al-Ghassānī from `Alī ibn Mūsā (Imam al-Riḍā) from his father from Ja`far ibn Muḥammad from his father from `Alī ibn al-Ḥusayn from his father who said:

The Messenger of Allah said:

When I was ascended to the heavens (on the Ascension Night), I met my forefather Prophet Noah who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed `Alī ibn Abī-Ṭālib." Prophet Noah said, "You have chosen an excellent representative."

Then, I met my brother Prophet Moses who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed `Alī ibn Abī-Ṭālib." Prophet Moses said, "You have chosen an excellent representative."

Then, I met my brother Prophet Jesus who asked me, "Whom did you appoint as your representative on your people?" I replied, "I appointed `Alī ibn Abī-Ṭālib." Prophet Jesus said, "You have chosen an excellent representative."

I then asked Gabriel, "Why have I not seen my father, Prophet Abraham, so far?"

Archangel Gabriel led me to an orchard where there was a tree comprising nipples just like the nipples of sheep. There were lots of babies sucking on these nipples thereby receiving their sustenance. Every time a nipple would fall out of a baby's mouth, Prophet Abraham would put it back in their mouth. So, he asked me, "O Muḥammad: Whom did you appoint as your representative on your people?" I replied, "I appointed `Alī ibn Abī-Ṭālib." Prophet Abraham said, "You have chosen an excellent representative. I have asked Almighty Allah to make me responsible for giving sustenance to the babies of `Alī's Shī`ah. So, I am responsible for their sustenance until the Resurrection Day."¹⁰⁰

٩٧

حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي وَرِيزَةُ بْنُ مُحَمَّدٍ بْنِ وَرِيزَةَ، قَالَ: حَدَّثَنِي جَدِّي وَرِيزَةُ بْنُ مُحَمَّدٍ الْعَسَانِيُّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ يَقُولُ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ لَقِيتُ أَبِي نُوحَ فَقَالَ: "يَا مُحَمَّدُ! مَنْ خَلَّفْتَ عَلَى أَمْتِكَ؟"

فَقُلْتُ: "عَلِيٌّ بْنُ أَبِي طَالِبٍ."

فَقَالَ: "نِعْمَ الْخَلِيفَةُ خَلَّفْتَ."

ثُمَّ لَقِيتُ أَخِي مُوسَى فَقَالَ: "يَا مُحَمَّدُ! مَنْ خَلَّفْتَ عَلَى أَمْتِكَ؟"

فَقُلْتُ: "عَلِيًّا."

فَقَالَ: "نِعْمَ الْخَلِيفَةُ خَلَّفْتَ."

ثُمَّ لَقِيتُ أَخِي عِيسَى فَقَالَ: "يَا مُحَمَّدُ! مَنْ خَلَّفْتَ عَلَى أَمْتِكَ؟"

فَقُلْتُ: "عَلِيًّا."

فَقَالَ: "نِعْمَ الْخَلِيفَةُ خَلَّفْتَ."

(قَالَ) فَقُلْتُ لِجِبْرِئِيلَ: "يَا جِبْرِئِيلُ! مَا لِي لَا أَرَى أَبِي إِبْرَاهِيمَ؟"

(قَالَ) فَمَدَلَّ بِي إِلَى حَظِيرَةٍ، فَإِذَا فِيهَا شَجَرَةٌ، لَهَا ضُرُوعٌ كَضُرُوعِ الْفَنَمِ، وَإِذَا ثَمَّ أَطْفَالٌ كُلَّمَا خَرَجَ ضُرْعٌ مِنْ فَمٍ وَاحِدٍ رَدَّهُ إِلَيْهِ.

فَقَالَ: "يَا مُحَمَّدُ! مَنْ خَلَّفْتَ عَلَى أَمْتِكَ؟"

فَقُلْتُ: "عَلِيًّا."

فَقَالَ: "نِعْمَ الْخَلِيفَةُ خَلَّفْتَ، وَإِنِّي يَا مُحَمَّدُ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُؤَلِّينِي غَدَاءَ أَطْفَالِ شَيْعَةِ عَلِيٍّ، فَأَنَا أُغَدِّيهِمْ إِلَى يَوْمِ الْقِيَامَةِ."

98

The judge Abū'l-Ḥasan Muḥammad ibn `Uthmān ibn `Abdullāh al-Naṣībī narrated from Ja`far ibn Muḥammad al-`Alawī from `Abdullāh ibn Aḥmad from Muḥammad ibn Ziyād from al-Mufaḍḍal ibn `Umar from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn who said:

`Alī ibn Abī-Ṭālib, the Commander of the Believers, was once sitting in an open area and surrounded by people one of whom stood up and asked, "O Commander of the Believers: How is it that you are enjoying such an elevated rank (in the view of Almighty Allah) while your father is tortured in Hellfire?"

Angrily, Imām `Alī replied, "Shut up! May God shut your mouth! I swear by Him Who has sent Muḥammad with the truth as Prophet; If my father intercedes for all of the sinners on earth, Almighty Allah will accept it.

How can my father be tortured, while I, his son, am the one who separates the people of Paradise from those deserving Hellfire?

I swear by Him Who has sent Muḥammad with the truth as Prophet; verily the light of Abū-Ṭālib, my father, will exceed the lights of all of the creatures on the Resurrection Day except five lights: the light of Muḥammad, my light, the light of Fāṭimah, the light of al-Ḥasan and al-Ḥusayn, and the light of the Imams, his descendants.

Verily, Abū-Ṭālib's light is par of our lights. Almighty Allah had created his light two thousand years before he created Adam."¹⁰¹

٩٨

حَدَّثَنِي الْقَاضِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ النَّصَّيْبِيُّ فِي دَارِهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْعُلَوِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ، عَنْ الْمُفَضَّلِ بْنِ عَمْرٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ:

أَنَّهُ كَانَ جَالِسًا فِي الرَّحْبَةِ وَالنَّاسُ حَوْلَهُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ: "يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّكَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ فِيهِ وَأَبُوكَ مُعَذَّبٌ فِي النَّارِ!"

فَقَالَ لَهُ: "مَهْ! فَضَّ اللَّهُ فَآكَ! وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا، لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَعَهُ اللَّهُ تَعَالَى فِيهِمْ.

أَبِي مُعَذَّبٌ بِالنَّارِ وَأَنَا، ابْنُهُ، فَسِيمُ الْجَنَّةِ وَالنَّارِ؟

وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا إِنَّ نُورَ أَبِي، أَبِي طَالِبٍ، يَوْمَ الْقِيَامَةِ لَيُطْفِئُ أَنْوَارَ الْخَلَائِقِ إِلَّا خَمْسَةً أَنْوَارَ: نُورَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَنُورِي وَنُورَ فَاطِمَةَ، وَنُورَ الْحَسَنِ وَالْحُسَيْنِ وَنُورَ أَوْلَادِهِ مِنَ الْأَتَمَّةِ.

أَلَا إِنَّ نُورَهُ مِنْ نُورِنَا، خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ قَبْلِ أَنْ يَخْلُقَ آدَمَ بِالْقَمِيِّ عَامٍ.

99

Al-Mu`āfā ibn Zakariyyā Abul-Faraj narrated from Muḥammad ibn Aḥmad ibn Abil-Thalj from al-Ḥasan ibn Muḥammad ibn Bahrām from Yūsuf ibn Mūsā al-Qaṭṭān from Jarīr from Layth from Mujāhid from Ibn `Abbās who said:

The Messenger of Allah said:

“Even if all trees are pens and all seas are ink, and all the Jinn are counters, and all human beings are writers, they shall not be able to count the excellent virtues of `Alī ibn Abī-Ṭālib.”¹⁰²

100

Abū-Muḥammad al-Ḥasan ibn Aḥmad ibn Muḥammad al-Mujallidī narrated from al-Ḥusayn ibn Muḥammad ibn Ishāq from Muḥammad ibn Zakariyyā from Ja`far ibn Muḥammad (Imam al-Ṣādiq) from his father from `Alī ibn al-Ḥusayn from his father from the Commander of the Believers who said:

The Messenger of Allah said:

Almighty Allah has granted my brother, `Alī ibn Abī-Ṭālib, excellent virtues that are too numerous to count. If one mentions one of these virtues having faith in it, Almighty Allah will forgive all of his past and future sins. And if one writes one of his virtues, the angels will seek forgiveness for him as long as that written text continues to exist. And if one listens to one of his virtues, Almighty Allah will forgive all the sins that he committed using his ears. And if one reads a book about his virtues, Almighty Allah will forgive all of the sins that he committed using his eyes. To look at `Alī ibn Abī-Ṭālib is a kind of worship, and to mention him is another kind of worship. Almighty Allah does not accept the beliefs of one who does not declare loyalty to `Alī's Divinely commissioned leadership (*Wilāyah*) and does not renounce his enemies.”¹⁰³

٩٩

حَدَّثَنَا الْمُعَاوِيَةُ بْنُ زَكَرِيَّا أَبُو الْفَرَجِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الثَّلَاجِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ بَهْرَامٍ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنِي جَرِيرٌ، عَنْ لَيْثٍ عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

لَوْ أَنَّ الْفَيَاضَ أَفْلَامٌ، وَالْبَحَارَ مِدَادٌ، وَالْجَنِّ حُسَابٌ، وَالْإِنْسَ كُتَّابٌ مَا قَدَرُوا عَلَى إِحْصَاءِ فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

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أَخْبَرَنِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُجَلِّدِيُّ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

إِنَّ اللَّهَ تَعَالَى جَعَلَ لِأَخِي فَضَائِلَ لَا تُحْصَى كَثْرَةً: فَمَنْ ذَكَرَ فَضِيلَةً مِنْ فَضَائِلِهِ مَقْرَأَ بِهَا غُفِرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. وَمَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِهِ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا بَقِيَ لَتِلْكَ الْكِتَابَةِ رَسْمٌ.

وَمَنْ أَصَغَى إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ غُفِرَ اللَّهُ لَهُ الذُّنُوبُ الَّتِي اكْتَسَبَهَا بِالِاسْتِمَاعِ.

وَمَنْ نَظَرَ فِي كِتَابِ فَضَائِلِ عَلِيٍّ غُفِرَ اللَّهُ لَهُ الذُّنُوبُ الَّتِي ارْتَكَبَهَا بِالنَّظَرِ.

النَّظَرُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ، وَذِكْرُهُ عِبَادَةٌ، وَلَا يَقْبَلُ اللَّهُ إِيْمَانَ عَبْدٍ مِنْ عِبَادِهِ كُلِّهِمْ إِلَّا بِوِلَايَتِهِ وَالْبَرَاءَةِ مِنْ أَعْدَائِهِ.

ENDNOTES

¹ Isnād is a list of authorities who have transmitted a Ḥadīth of a statement, action, or approbation of the Holy Prophet; its reliability determines the validity of a Ḥadīth. The isnād precedes the actual text (*matn*) and takes the form, "It has been related to me by A on the authority of B on the authority of C on the authority of D that the Holy Prophet said..."

² For maintaining readability, (a.s) which is an acronym for "ʿAlayhi'l-Salām" is used throughout the book to denote "May Almighty Allāh bless him, her or them", which is added after the names of the Holy Infallibles.

³ The statement, 'Glory be to Allah' is usually used for expressing exclamation.

⁴ *Manāqib al-Khawārizmī*, pp.3.

⁵ *Ibid.*

⁶ *al-Isī'āb* by Ibn 'Abd al-Barr, 2:466; *al-Ṣawā'iq al-Muḥriqah*, by Ibn Ḥajar, pp. 118, *Nūr al-Abṣār*, by al-Shabalnajī, pp.73.

⁷ Al-Tha'ālībī, in *Thimār al-Qulūb*, pp.67, has mentioned this confession of al-Jāhīz.

⁸ Al-Khiyābānī, in *Waqā'i' al-Ayyām* 3:474, has reported this saying from *al-Anwār al-Bahīyyah*. It is also mentioned in al-Daylamī's *Irshād al-Qulūb*, pp. 210.

I Biḥār al-Anwār V25 P360 H17. *Ghāyat al-Marām* P450 H14 and P620 H17. Khawārizmī in *Manāqib* P31 and in *Maqtal* V1 P39. *Yanābī' al-Mawaddah* 133. *Kashf Al-Ghummah* V1 P103. *Iḥqāq al-Ḥaqq* V6 P111. *Miṣbāḥ al-Anwār* P61.

2 Shaykh al-Ṣadūq in *al-Khiṣāl* P206 H25. *Biḥār al-Anwār* V43 P26 H24. Ibn Shahrāshūb in *Manāqib* V3 P103. Shaykh al-Ṣadūq in *Ma'ānī al-Akhhbār* P107 H1. al-Qundūzī in *Yanābī' al-Mawaddah* P260. 'Awālim V11 P44. al-Daylamī in *al-Firdaws*. al-Suyūṭī in *Tārīkh al-Khulafā'* P114. Ibn Abī'l-Ḥadīd in *Sharḥ Nahj al-Balāghah* V2 P457. *Ḥilyat al-Awliyā'* V2 P42. Khawārizmī in *Maqtal* V1 P79. *Mushkil al-Athar* V1 P48. Muḥibb al-Dīn al-Ḥabārī in *Dhakhā'ir al-'Uqbā* P 43. *Mu'taṣar min al-Mukhtaṣar* V2 P147.

Dhahabi in *Tārikh al-Islām* V2 P 91. *Wasilat al-'Amal* P80. *Rashfat al-Ṣādī* 226. *al-Isti'āb* V4 P385. *al-Iṣābah* V4 P378. *al-Sirah al-Nubawīyyah* V2 P6. *Mashāriq al-Anwār* P105. *Usd al-Ghābah* V5 P522.

3 *Madīnat al-Ma'ājiz* P202 H4 and P238 H8. *Hilyat al-Abrār* V1 P499. *Biḥār al-Anwār* V43 P252. *al-'Awālim* P16. *Manāqib* Ibn Shahrāshūb V3 P166.

4 *Biḥār al-Anwār* V35 P405 H28. *Ghāyat al-Marām* P235 H6. *al-Burhān* V2 P181. Khawārizmī in *Maqṭal* V1 P14.

5 *Biḥār al-Anwār* V36 P280. *Manāqib* Ibn Shahrāshūb V1 P251. *Ithbāt al-Hudāt* V3 P222 through 34 different ways. *al-Ṣirāṭ al-Mustaḳīm* V2 P150.

6 *Ghāyat al-Marām* P208 H9. Khawārizmī in *Manāqib* P79 and in *Maqṭal* V1 P46. *al-Muḥtaḍir* P97. *Kashf al-Ghummaḥ* V1 P291. *Miṣbāḥ al-Anwār* P64. *Biḥār al-Anwār* V17 P13 H25.

7 *Ghāyat al-Marām* P659. *Madīnat al-Ma'ājiz* P61 H131. *al-Khawārizmī* in *Maqṭal* V1 P95. *Biḥār al-Anwār* V43 P308 H72. *al-'Awālim* V16 P62. Shaykh al-Ṣadūq in his *al-Amālī* P477. *al-Jawāhir al-Saniyyah* P233.

8 *Al-Yaqīn* P56. *Biḥār al-Anwār* V27 P199 H66. *Ghāyat al-Marām* P17 H9. *Ithbāt al-Hudāt* V4 P168 H507. *Kanz al-'Ummāl* P185. *al-Mustadrak* V1 P23. *Rawḍāt al-Jannāt* V6 P183.

9 *Ghāyat al-Marām* P69 H14. *al-Khawārizmī* in *al-Manāqib* P64. *Farā'id al-Simṭayn* V1 P167 H209. *Shaykh al-Tūsī* in *al-Amālī* V1 P313. *al-Manāqib* Ibn Shahrāshūb V2 P262. *Bishārat al-Muṣṭafā* P215. *Tārikh Dimashq* V3 P72. *Nafaḥāt al-Lāhūt* P114. *Arjā al-Maṭālib* P162. *Maqṣad al-Rāghib* P29. *Majma' al-Zawā'id* V5 P185. Ibn Kathīr in his *Tafsīr* V9 P200.

10 *Ghāyat al-Marām* P69 H15. Shaykh al-Ṣadūq in *al-Amālī* P295 H14. *Biḥār al-Anwār* V7 P232. *Al-Jawāhir al-Saniyyah* P277. *Ithbāt al-Hudāt* V3 P402. *Al-Ṭabari* in *Al-Bishārah* P68. *Al-Qundizī* in *Yanābī' al-Mawaddah* P83.

11 *Kanz al-'Ummāl* P62. *Biḥār al-Anwār* V27 P227 H29.

12 *Madīnat al-Ma'ājiz* P143 H404. *Kanz al-'Ummāl* 259. *Biḥār al-Anwār* V18 P300 H3.

13 *Ghāyat al-Marām* P69 H16. *Kanz al-'Ummāl* 185, *Ithbāt al-Hudāt* V3 P632 H860. *Biḥār al-Anwār* V26 P263 H47.

14 *Madīnat al-Ma'ājiz* P158 H463. Khawārizmī in *Manāqib* P245. *Kashf al-Ghummah* V1 P352. *Biḥār al-Anwār* V43 P123 H31. *Al-Muḥṭaḍar* P133.

15 *Al-Yaqīn fī Imrat Amīr al-Mu'minin* P57. *al-Burhān* V4 P17 H3. *Ghāyat al-Marām* P17 H10. *Biḥār al-Anwār* V39 P201 H22.

¹⁶ Holy Qur'ān, 2:285.

17 *Biḥār al-Anwār* v27 p199 h27. *Madīnat al-Ma'ājiz* p143 h405. *al-al-Arba'in Khātūn al-Abadī* h17. al-Khawārizmī in *maqāt* v1 p95. *al-Ṭarā'if* p170 h270. *Hilyat al-Abrār* v2 p720. *Yanābī' al-Mawaddah* p486. *al-Širāṭ al-Mustaḡim* v2 p117. *Ghāyat al-Marām* p35 h21. *Ilzām al-Nāṣib* v1 p186. *Farā'id al-Simṭayn* v2 319 h 571. *Shaykh al-Ṭūsī* in *al-Ghaybah* p95. *Ithbāt al-Hudāt* v2 p462. Furāt al-Kūfī in his *Tafsīr* p 5.

18 *Ghāyat al-Marām* p543. *Shaykh al-Šadūq* in *al-Amālī* p222. *Kamāl al-Dīn* v1 p241. *Biḥār al-Anwār* v23 p125 h53. *al-Ṭabarī* in *Bishārat al-Muṣṭafā* p39. *Farā'id al-Simṭayn* v2 p243. *Jāmi' al-Akhbār* p16. *Biḥār al-Anwār* v40 p 203 h9. al-Khaṭīb al-Baghdādī in *Tārikh Baghdād* v11 p204. *al-'Asqalānī* in *Lisān al-Mizān* v5 p19.

19 Anas was the servant of the Holy Prophet; and people respected and trusted him because, as you will see in this book, he narrated many authentic Ḥadīths. The Holy Prophet made sure that Anas heard him praising and talking about Imām 'Alī as his successor. Likewise, he used to warning Anas not to hide his testimony when it would be required. After the Holy Prophet's demise, Imām 'Alī, once, entered the *Masjid al-Nabī* (The Holy Prophet Mosque) and found Abū-Bakr with whom he argued about the leadership of the Muslim community and the succession of the Holy Prophet. Imām 'Alī asked Anas to testify the truth and to tell people about some of the Holy Prophet's words concerning this matter. Unexpectedly, Anas refused, claiming that he had become too old to remember. Thus, Imām 'Alī said, "If you lie, then may Almighty Allah afflict you with a disease that cannot be concealed by your turban!" Nevertheless, Anas insisted; therefore, Imām 'Alī cursed him in the presence of all the attendants at the *Masjid al-Nabīy*. Afterwards,

Anas was affected by lepersy due to which he spent the rest of his life putting a mask.

20 *Ghāyat al-Marām* P585 H75. *Madīnat al-Ma`ājiz* P173 H487. Khawārizmī in *Manāqib* P31. Khawārizmī in *Maqtal al-Ḥusayn* V1 P39. *Miṣbāḥ al-Anwār* P64. *Irshād al-Qulūb* P234. *Ghāyat al-Marām* P8 H18. *al-Manāqib Al-Murtaḍawiyyah* p220. *Kashf al-Ghummaḥ* V1 P103. *Biḥār al-Anwār* V39 P275 H52.

21 *Ghāyat al-Marām* P585 H76. *Madīnat al-Ma`ājiz* P163 H450. *Al-Jawāhir al-Saniyyah*.

22 *Ghāyat al-Marām* P165 H51. *Kanz al-`Ummāl* P185. *Biḥār al-Anwār* V26 P263 H48. *Ithbāt al-Hudāt* V3 P379 H218. *Rawḍāt al-Jannāt* V6 P184. Shaykh al-Ṣadūq in *Amālī* P22 H6. *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P196.

23 *Ghāyat al-Marām* P390 S101 H2. *al-Burhān* V4 P227 H18. *Al-Lawāmi` al-Nūrāniyyah* P409. *Tafsīr* Al-Qummī P644. *Biḥār al-Anwār* V39 P199 H13. *Tafsīr* Furāt al-Kūfiy, P166 and 167. *Shawhid al-Tanzīl* V2 P191 H897. *Manāqib* Ibn Sharāshūb V2 P8. *Yanābi` al-Mawaddah* P85.

24 *Al-Yaqīn fī Imrat Amīr al-Mu`minīn* P57. *Madīnat al-Ma`ājiz* P157 H428. *Ghāyat al-Marām* P17 H11. *Biḥār al-Anwār* V27 P8 H16. *Al-Jawāhir al-Saniyyah* P300. *Ta`wīl al-Āyāt* P186 H34.

25 *Ghāyat al-Marām* P45 H51. *Kanz al-`Ummāl* P121. *Ithbāt al-Hudāt* V3 P633 H862. Shaykh al-Ṣadūq in *Amālī* P16 H6. *Biḥār al-Anwār* V38 P90 H1. *Ḥilyat al-Abrār* V1 P235.

26 Diḥyah al-Kalbī was one the Holy Prophet's companions. He was characterized by handsomeness. Usually, Archangel Gabriel visited the Holy Prophet in the appearance of Diḥyah al-Kalbiy. When Archangel Gabriel appeared as Diḥyah, people would be able to see and hear him, mainly because the Holy Prophet wanted them to hear the Archangel.

27 *Al-Yaqīn* P58 S79. *Ghāyat al-Marām* P18 H12. *Madīnat al-Ma`ājiz* P8. Sirath AL-Mostaqīm V2 P54. *Biḥār al-Anwār* V37 P307 H39. *Manāqib* Ibn Shahrāshūb V2 P253.

28 *Ghāyat al-Marām* P69 H17. *Al-Yaqīn* P78. *Miṣbāḥ al-Anwār* P164. *Ithbāt al-Hudāt* V4 P170 H517. *Al-Ṣirāṭ al-Mustaqīm* V2

P55. *Manāqib* Ibn Shahrāshūb V2 P254. *Biḥār al-Anwār* V37 P310 H43.

29 *Madīnat al-Ma`ājiz* P157 H430. *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P79. *Biḥār al-Anwār* V38 P138 H99.

30 *al-Burhān* V4 P440 H10. *Ghāyat al-Marām* P586 H78.

31 *Biḥār al-Anwār* V37 P113 H88. *Ghāyat al-Marām* P45 H52.

32 *Al-Yaqīn* P59. *Ghāyat al-Marām* P18 H3. *Biḥār al-Anwār* V37 P296 H13. *Al-Mustadrak* V3 P192 H32. *Manāqib* Ibn Shahrāshūb V2 P253.

33 *Ghāyat al-Marām* P18 H14.

34 *Ghāyat al-Marām* P7 H12. *Al-Mustadrak* V2 P71 H1. *Kanz al-Ummāl* P208. *Biḥār al-Anwār* V27 P230 H38. *Rawḍāt al-Jannāt* V6 P184.

35 *Ghāyat al-Marām* P45 H54. *Kanz al-Ummāl* P208. *Biḥār al-Anwār* V25 P361 H31. *Ithbāt al-Hudāt* V3 P633 H864. *Rawḍāt al-Jannāt* V6 P185.

36 *Ghāyat al-Marām* P166 H56.

37 *Ghāyat al-Marām* P586 H81. *Kanz al-Ummāl* P208. *Biḥār al-Anwār* V27 P112 H86. *Rawḍāt al-Jannāt* V6 P185. *Khawārizmī* in *Manāqib* P226. *Farā'id al-Simṭayn* V1 P78 H45.

³⁸ °amzah is the Holy Prophet's uncle who way martyred defending Islam at the Battle of U'ud.

39 *Biḥār al-Anwār* V27 P114 H89. *Ghāyat al-Marām* P207 H10. *Faḍā'il al-Shī'ah* P2 H1. *Ta'wīl al-Āyāt* P863 H1. *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P36. *al-Arba'in* H1.

40 *Ghāyat al-Marām* P207 H11.

41 *Biḥār al-Anwār* V27 P115 H90. *Khawārizmī* in *Manāqib* P226. *Miṣbāḥ al-Anwār* P122. *Ghāyat al-Marām* P583 H47.

42 *Ghāyat al-Marām* P660 H119. *Al-Kharāj wa'l-Jarā'h* P288 H60. *Biḥār al-Anwār* V39 P126 H13. *Ithbāt al-Hudāt* V4 P551 H201. *Manāqib* Ibn Shahrāshūb V2 P69. *Madīnat al-Ma`ājiz* P16 H14. *Khaṣā'iṣ al-Riḍā* P25.

- 43 *Al-Yaqīn* P60. *Ghāyat al-Marām* P18 H15. *Al-Istinṣār* P221. *Biḥār al-Anwār* V36 P263 H84.
- 44 *Ghāyat al-Marām* P638 H4. *Madīnat al-Ma`ājiz* P96 H245.
- 45 *Al-Yaqīn* P61. *Ghāyat al-Marām* P16 H18. *Kashf al-Ghummaḥ* V1 P343. *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P165. *Biḥār al-Anwār* V38 P351 H3. *Miṣbāḥ al-Anwār* P156.
- 46 *Ghāyat al-Marām* P46 H57. *Khawārizmī* in *Maqtal Al-Ḥusayn* V1 P59. *Manāqib Al-Zamakhshari* P213. *Farā'id al-Simṭayn* V2 P66 H390. *Yanābī' al-Mawaddah* P82. *Al-Ṭarā'f* P117 H180. *Al-Sirā' al-Mustaḳīm* V2 P42. *Biḥār al-Anwār* V3 P100 H16. *Al-Faḍā'il* P146. *Durar Baḥr al-Manāqib* P106. *Al-al-Arba'in* P14. *Iḥqāq al-Ḥaqq* V13 P79.
- 47 *Biḥār al-Anwār* V27 P9 H21. *Madīnat al-Ma`ājiz* P158 H432.
- 48 *Biḥār al-Anwār* V27 P116 H91. *Ghāyat al-Marām* P512 H19.
- 49 *Ghāyat al-Marām* P508 H8. *Yanābī' al-Mawaddah* P64 and 127.
- 50 *Biḥār al-Anwār* V25. P264 H4. *Khawārizmī* in *Manāqib* P226. *Miṣbāḥ al-Anwār* P23. *Yanābī' al-Mawaddah* P109.
- 51 *Khawārizmī* in *Manāqib* P227. *Al-Muḥṭaḍar* P97. *Miṣbāḥ al-Anwār* P111. *Ghāyat al-Marām* P679 H9. *Tafsīr Furāt Al-Kūfī* P175. *Biḥār al-Anwār* V7 P209 H100. *Al-Faḍā'il* P31. *Al-Ikhtiṣāṣ* by Shaykh al-Mufid P354. *Kashf al-Ghummaḥ* V1 P321.
- 52 *Khawārizmī* in *Manāqib* P227. *Ghāyat al-Marām* P7 H16. *Yanābī' al-Mawaddah* P11. *Miṣbāḥ al-Anwār* P94. *Al-Ṭabarī* in *Bishārat al-Muṣṭafā* P68. *Biḥār al-Anwār* V68 p130 H61. *Ta'wīl al-Āyāt* P47 H22. *Al-Faḍā'il* P152 H79. *Iḥqāq al-Ḥaqq* V4 P144. *al-Arba'in* P27. *Durar Baḥr al-Manāqib* p120. *Arjā al-Maṭālib* P29.
- 53 *Biḥār al-Anwār* V27 P116 H92. *Ghāyat al-Marām* P586 H83. *Khawārizmī* in *Maqtal Al-Ḥusayn* V1 P59. *Farā'id al-Simṭayn* V2 P294 H551. *Al-I'tiqād* P296. *Yanābī' al-Mawaddah* P263.
- 54 *Biḥār al-Anwār* V27 P116 H93. *Ghāyat al-Marām* P207 H12. *Khawārizmī* in *Manāqib* P31. *Khawārizmī* in *Maqtal Al-Ḥusayn* V1 P39. *Kashf al-Ghummaḥ* V1 P103. *Irshād al-Qulūb* P235 *Rājiḥ al-Maṭālib* P550. *Farā'id al-Simṭayn* V1 P292 H230. *Al-Manāqib* Al-

Murtaḍawiyyah P105. *Yanābī' al-Mawaddah* P86. *Miṣbāḥ al-Anwār* P60. *Manāqib Ibn Shahrāshūb* V2 P7. *Bihār al-Anwār* V39 P202.

55 *Ghāyat al-Marām* P586 H84.

56 *Ghāyat al-Marām* P586 H82. *Madīnat al-Ma'ājiz* P149 H415. *Kanz al-'Ummāl* P63. *Bihār al-Anwār* V27 P228 H31. *Rawḍāt al-Jannāt* V6 P181. *Al-Khiṣāl* of Shaykh al-Ṣadūq V1 P323 H10. *Amālī* of Shaykh al-Ṭūsī V1 P365 H77. Khawārizmī in *Manāqib* 214. *Farā'id al-Simṭayn* V2 P73 H396. *Lisān Al-Mizān* V5 P70. *Kifāyat al-Tālib* P423. *Al-Širāṭ al-Mustaḳīm* V2 P75 H4. *Kashf al-Ghummah* V1 P94. *Al-Ṭarā'if* P64 H65. *Mizān al-'Iṭidāl* V2 P217. *Miftāḥ al-Najāt* P15. *Durar Baḥr al-Manāqib* P31. Khawārizmī in *Maqṭal al-Ḥusayn* V1 P18.

57 *Ghāyat al-Marām* P46 H56. *Bihār al-Anwār* V26 P316 H81.

58 *Ghāyat al-Marām* P207 H13. *Madīnat al-Ma'ājiz* P160 H405. *Miṣbāḥ al-Anwār* P49. *Shawāhid al-Tanzil* V1 P187 h242. *Farā'id al-Simṭayn* v1 p158.

59 *Ghāyat al-Marām* P119 H74. *Kanz al-'Ummāl* P282. *Bughyat al-Wu'āt* P452. Al-Khaṭīb al-Baghdādī in *Tārikh Baghdād* V3 P288. *Tārikh Dimashq* V1 P346 H427. *Amālī* of Shaykh al-Ṭūsī V2 P211 H15. *Bihār al-Anwār* V37 P255 H5. *Ithbāt al-Hudāt* V3 P452 H464. *al-Arba'in* P39. *Farā'id al-Simṭayn* V1 P123 H86. *Dhayl al-La'ālī* P59. *Lisān Al-Mizān* V5 H378. *Al-Ṭarā'if* P51. *Arjā al-Maṭālib* P431. *Iḥqāq al-Ḥaqq* V16 P86. Khawārizmī in *Maqṭal Al-Ḥusayn* V1 P48.

60 *Ghāyat al-Marām* P46 H59. Khawārizmī in *Maqṭal al-Ḥusayn* V1 P146. *Hilyat al-Abrār* V2 P720 H128. *Al-Ṭarā'if* P174 H272. *Al-Širāṭ al-Mustaḳīm* V2 P119. *Al-Imāmah wat-Tabṣirah* P110. *Ikmāl al-Dīn* V1 P272 H9. 'Uyūn Akhbār al-Riḍā V1 P52 H17. *Al-Khiṣāl* P475 H38. *Bihār al-Anwār* V36 P241 H47. *Kifāyat al-Athar* P45. *Mawaddat Dhawi'l-Qurbā* P95. *Al-Manāqib Al-Murtaḍawiyyah* P129. *Yanābī' al-Mawaddah* P168. *Arjā al-Maṭālib* P448. *Iḥqāq al-Ḥaqq* V13 P71-71. *Kashf al-Ghummah* V3 P298. *Al-Inṣāf* P164 H172.

61 *Ghāyat al-Marām* P69 H19. *Al-Burhān* V1 P75 H13. *Madīnat al-Ma'ājiz* P160. *Manāqib Ibn Shahrāshūb* V2 P261. *Bihār al-Anwār* V38 P153 H127.

62 *Ghāyat al-Marām* P450 H16. *Kanz al-'Ummāl* P63. *Biḥār al-Anwār* V27 P228 H31. *Rawḍāt al-Jannāt* V6 H181.

63 *Biḥār al-Anwār* V27 P116 H94. *Ghāyat al-Marām* P18 H17. Khawārizmī in *Maqṭal* Al-Ḥusayn V1 P59. *Yanābī' al-Mawaddah* P263. *Mawaddat Dhawī'l-Qurbā* P116. *Iḥqāq al-Ḥaqq* V10 P166.

64 *Madīnat al-Ma'ājiz* V61 H132.

65 *Biḥār al-Anwār* V26 P306 H66. *Ghāyat al-Marām* P450 H15. *Amālī* Shaykh al-Ṣadūq P71 H7. *'Uyūn Akhbār al-Riḍā* V2 P59 H225. *Farā'id al-Simṭayn* V1 P154 H116. *Tārikh Baghdād* V3 P192. *Tahdhīb al-Tahdhīb* V9 P419. *Kanz al-'Ummāl* V12 P221 H1286. *Kifāyat al-Ṭālib* H245. *Miftāḥ al-Najāt* P49. *Ithbāt al-Hudāt* V3 P634 H867. *Amālī* of Shaykh al-Ṣadūq P71 H6. *Amālī* of Shaykh al-Ṭūsī P213. *Nawādir al-Athar fī 'Alī Khayr al-Bashar* P23-42. *Tārikh Baghdād* V7 P421. *Al-Muntakhab* V5 P35. *al-Faḍā'il* Ahmad ibn Ḥanbal P46 H72. *Al-Ṣirāt al-Mustaḡim* V2 P70. *Tajhīz al-Jaysh* P308. *Lisān Al-Mizān* V3P166. *Miṣbāḥ al-Anwār* P138. *Al-Riyāḍ al-Naḍirah* V2 P220.

66 Khawārizmī in *Manāqib* P31. Khawārizmī in *Maqṭal* V1 P30. *Manāqib* Ibn Shahrāshūb V2 P32. *Yanābī' al-Mawaddah* P133. *Kashf al-Ghummaḥ* V1 P103. *Ghāyat al-Marām* P580 H26. *Miṣbāḥ al-Anwār* P61. *Biḥār al-Anwār* V38 P335 H10. *Iḥqāq al-Ḥaqq* V6 P111.

67 *Ghāyat al-Marām* P18 H18. *Al-Yaqīn* P61. Khawārizmī in *Manāqib* P227. and in *Maqṭal* P39. *Kifāyat al-Ṭālib* P321. *Ithbāt al-Hudāt* V4 P64 H482. *Al-Muḥṭaḍar* P99.

68 *Biḥār al-Anwār* V26 P306 H67. *Ghāyat al-Marām* P450 H17.

69 *Ghāyat al-Marām* P512 H20. Khawārizmī in *Maqṭal al-Ḥusayn* V1 P60. *Farā'id al-Simṭayn* V2 P68 H392.

70 Khawārizmī in *Manāqib* P261. *Tārikh Dimashq* V2 P424. *Al-Manāqib* of Moghazeli P206 H 243. *Al-Firdaws* P110. *Manāqib* Ibn Shahrāshūb V3 P6. *Kanz al-'Ummāl* V12 P201. *Al-Muntakhab* V5 P30. *Yanābī' al-Mawaddah* P237 H261. *Biḥār al-Anwār* V38 P199. *Kunūz al-Ḥaqā'iq* P78. *Yanābī' al-Mawaddah* P180. *Al-Bidāyah wan-Nihāyah* V7 P357. *Al-Jāmi' al-Ṣaghīr* V1 P583. *Al-Faṭḥ al-Kabīr* V2 p120. *Mawaddat Dhawī'l-Qurbā* V7 P111.

71 *Al-Yaqīn* P62. *Ghāyat al-Marām* P19 H19. *Bihār al-Anwār* v39 p235 h20. *Manāqib Ibn Shahrāshūb* V3 P32. *Majma' al-Bayān* V6 P291. *Al-Ṭarā'f* p100 h147. *Al-'Umdah* P183. *Shawāhid al-Tanzīl* V1 P304 H417. *Manāqib al-Mughāzili* P268 H315. *Al-Durr al-Manthūr* V4 P59.

72 *Bihār al-Anwār* V26 P306 H68. *Al-Muḥṭaḍar* p551.

73 *Bihār al-Anwār* V27 P117 H95. *Madīnat al-Ma`ājiz* P172 H476.

74 *Ghāyat al-Marām* P69 H20.

75 *Madīnat al-Ma`ājiz* P65 H152. *Al-Thāqib fī'l-Manāqib* P34 H17. *Khawārizmī in Manāqib* P221. *Al-Ṣirāṭ al-Mustaḳīm* V2 P33. *Ithbāt al-Hudāt* V5 P64 H439. *Farā'id al-Simṭayn* V1 P137. *Yanābī' Al-Mawaddah* P136. *Ghāyat al-Marām* P157 H26. *Al-Kharāj wa'l-Jarā'h* P478. *Bihār al-Anwār* V17 P365 H7. *Manāqib Ibn Shahrāshūb* V2 P153. *Al-Faḍā'il of Shādhān ibn Jibrīl* P146 H113. *Mizān al-I'tidāl (al-Dhahabiy)* P79. *Lisān Al-Mizān* V1 P317. *Al-Sirah al-Dhahabiyyah* V2 P256. *Durar Baḥr al-Manāqib* P105. *Khulāṣat al-Wafā'* P39. *Miftāḥ al-Najāt. al-Arba'in. Arjā al-Maṭālib* P36. *Nuḏum Durar al-Simṭayn* P124. *Iḥqāq al-Ḥaqq* V4 P112.

76 *Lisān Al-Mizān* V3 P237 H1052.

77 i.e. the first to accept Islam.

78 *Ghāyat al-Marām* P613 H9.

79 *al-Burhān* V1 P27 H14. *Khawārizmī in Manāqib* P236. *Khawārizmī in Maqṭal Al-Ḥusayn* V1 P47. *Ghāyat al-Marām* P214 H24. *Yanābī' al-Mawaddah* P629 H7.

80 *Ghāyat al-Marām* P512 H21 and P586 H85. *Bihār al-Anwār* V27 P117H96.

81 *Bihār al-Anwār* V27 P117 H97. *Ghāyat al-Marām* P586 H56.

82 *Ghāyat al-Marām* p8 h19. *Bihār al-Anwār* V27 P118 H98. *Madīnat al-Ma`ājiz* P188 H515. *Khawārizmī in Maqṭal of Ḥusayn* V1 P97. *Miṣbāḥ al-Anwār* P297. *Jāmi' al-Akhbār* P212.

83 *Bihār al-Anwār* V36 P20 H16. *Al-Burhān* V1 P244 H11. *Al-Yaqīn* P62. *Ghāyat al-Marām* P19 H20, P46 H61 and P167 H62.

84 *Ghāyat al-Marām* P207 H14. *Bihār al-Anwār* V26 P307 H69.

- 85 Khawārizmī in *Manāqib* P228. *Ghāyat al-Marām* P587 H88. *Iḥqāq al-Ḥaqq* V4 P299. *Miṣbāḥ al-Anwār* P95.
- 86 *Bihār al-Anwār* V26 P229 H11. *Ghāyat al-Marām* P327 H21. *Amālī al-Shaykh al-Ṣadūq* P119 H9. *Kashf al-Ghummaḥh* V1 P112. *Ta'wīl al-Āyāt* P283. *Ḥilyat al-Abrār* V1 P290. *Amālī al-Shaykh al-Ṭūsī* V1 P70. *Tārīkh Dimashq* V2 P403.
- 87 Note from the translator: Some exegetes of the Holy Qur'an have interpreted this holy verse as: "The path of 'Alī is a straight path."
- 88 *Ghāyat al-Marām* P119 H75. *Bihār al-Anwār* V35 P58 H12. *Manāqib* Ibn Shahrāshūb V2 P302.
- 89 *Ghāyat al-Marām* P214 H20. *al-Burhān* V1 P28 H15. *Irshād al-Qulūb* P387.
- 90 *Madīnat al-Ma'ājiz* P216 H60. *Bihār al-Anwār* V43 P308 H72. *Al-'Awālim* V16 P62 H2. Khawārizmī in *Maqtal* Al-Ḥusayn V1 P97.
- 91 *Bihār al-Anwār* V26 P349 H22. *Ghāyat al-Marām* P19 H21. *al-Arba'in* H9.
- 92 Khawārizmī in *Manāqib* P32. and his *Maqtal* V1 P40. *Kashf al-Ghummaḥh* V1 P104. *Ghāyat al-Marām* P580 H27. *Madīnat al-Ma'ājiz* P51 H103. *Miṣbāḥ al-Anwār* P137. *Bihār al-Anwār* V68 P40 H84.
- 93 *Ghāyat al-Marām* P587 H90.
- 94 *Ghāyat al-Marām* P459 H35.
- 95 *Bihār al-Anwār* V27 P117 H96. *Ghāyat al-Marām* P586 H85. *Tārīkh Baghdād* V4 P210 H1897. *Usd al-Ghābah* V1 P206. *Al-Ṣawā'iq al-Muḥriqah* P103. *Faḍā'il al-Khamsah fiṣ-Ṣiḥāḥ al-Sittah* V2 P147.
- 96 *Ghāyat al-Marām* P7 H13.
- 97 *Ghāyat al-Marām* P543 H30. *Amālī* Shaykh al-Ṣadūq P317 H11. *Amālī* of Shaykh al-Ṭūsī V2 P45 h21. *Bihār al-Anwār* V40 P200 h2.
- 98 *Ghāyat al-Marām* P580 H28 *Bihār al-Anwār* V27 p120 H100. *Manāqib* of Khawārizmī P32. *Maqtal* al-Ḥusayn of al-Khawārizmī

V1 P40. *Kashf al-Ghummah* V1 P104. *Irshād al-Qulūb* P235. *Lisān Al-Mizān* V5 P62. *Farā'id al-Simṭayn* V2 P257 H526. *Iḥqāq al-Ḥaqq* V7 P161. *Arjaḥ al-Maṭālib* P526. *'Awālim al-Dīn* P284.

99 *Ghāyat al-Marām* P19 H22. *Biḥār al-Anwār* V27 P120 H101. *Al-Yaqīn* P63. *Manāqib al-Khawārizmī* P32. *Maqtal al-Husayn Khawārizmī* V1 P40. *Miṣbāḥ al-Anwār* p61. *'Awālim al-Dīn* P285.

100 *Ghāyat al-Marām* P69 H21. *Biḥār al-Anwār* V27 P121 H102.

101 *Al-Hujjatu 'alal-Zāhid* P72. *al-Darajāt al-Rafi'ah* P50. *Amāli Shaykh al-Tūsī* V1 P331 H58. *Bishārat al-Muṣṭafā* p249. *al-Iḥtijāj* by al-Ṭabrasī V1 P340. *Biḥār al-Anwār* V35 P69 H3. *al-Ghadīr* V7 P387 H3.

102 *Kanz al-'Ummāl* P128. *Manāqib Khawārizmī* P2. *Kifāyat al-Ṭālib* P251. *Farā'id al-Simṭayn* V1 P16. *Lisān al-Mizān* V5 P62. *Mizān al-I'tidāl* V3 P467. *Biḥār al-Anwār* V4 P70 H105. *Kashf al-Ghummah* V1 H111. *Al-Ṭarā'f* P138 H216. *Ḥilyat al-Abrār* V1 P289. *Yanābī' al-Mawaddah* P121. *Ghāyat al-Marām* P493 H1. *Manāqib Khawārizmī* P235. *Arjaḥ al-Maṭālib* P11. *Kashf al-Ḥaqq* V1 P108. *al-Arba'in* H38. *Miṣbāḥ al-Anwār* p121. *Ta'wīl al-Āyāt* P888 H13. *Mawaddat Dhawī'l-Qurbā* P55.

103 *Biḥār al-Anwār* V26 P229 H10. *Manāqib Khawārizmī* P2. *Kifāyat al-Ṭālib* P252. *Farā'id al-Simṭayn* V1 P19. *Mizān al-I'tidāl* V3 p467. *Amāli Shaykh al-Ṣadūq* P119 H9. *Jāmi' al-Akbār* P17. *Ta'wīl al-Āyāt* P888. *Kashf al-Ḥaqq* V1 P108. *Yanābī' al-Mawaddah* P121. *Ghāyat al-Marām* P293 H2. *Al-Muḥṭaḍar* P98. *Kashf al-Ghummah* V1 P112.