

الكافي

AL-KAFI

ج 1

Volume 1

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (10)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

أَبْوَابُ التَّارِيخِ

CHAPTERS ON HISTORY

بَابُ مَوْلِدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَوَفَاتِهِ

Chapter 111 – Nazool (Arrival) of the Prophet^{saww} and his^{saww} demise

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَحْيَى حَمَادٍ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَيِّدَ وَوَلَدِ آدَمَ فَقَالَ كَانَ وَاللَّهِ سَيِّدَ مَنْ خَلَقَ اللَّهُ وَمَا بَرَأَ اللَّهُ بَرِيئَةً خَيْرًا مِنْ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Muhammad Bin Akhy Hammad Al Katib Al Husayn Bin Abdullah who said

'I said to Abu Abdullah^{asws}, 'Was Rasool-Allah^{saww} the chief of the children of Adam^{asws}? So he^{asws} said: 'By Allah^{azwj}! He^{saww} was the chief of the ones Allah^{azwj} Created, and Allah^{azwj} has no created being better than Muhammad^{saww},¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَذَكَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَا بَرَأَ اللَّهُ نَسَمَةً خَيْرًا مِنْ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullah^{asws}, and he^{asws} mentioned Rasool-Allah^{saww}, so he^{asws} said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} has not Created any creature better than Muhammad^{saww},²

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مَرَّازِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ عَلِيًّا نُورًا يَعْنِي رُوحًا بِلَا بَدَنٍ قَبْلَ أَنْ أُخْلَقَ سَمَاوَاتِي وَ أَرْضِي وَ عَرْشِي وَ بَحْرِي فَلَمْ تَزَلْ تُهَلِّلُنِي وَ تُمَجِّدُنِي

Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Isa and Muhammad Bin Abdullah, from Ali Bin Hadeed, from Murazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Said: "O Muhammad^{saww}! I^{azwj} Created you^{saww} and Ali^{asws} as نُورًا Light, Meaning a spirit without a body, before I^{azwj} Created My^{azwj} earth, and My^{azwj} Throne, and My^{azwj} oceans. So you^{asws} did not cease to extol My^{azwj} Oneness, and praising Me^{azwj}.

¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 1

² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 2

ثُمَّ جَمَعْتُ رُوحَيْكُمَا فَجَعَلْتُهُمَا وَاحِدَةً فَكَانَتْ تُمَجِّدُنِي وَتُقَدِّسُنِي وَتُهَلِّلُنِي ثُمَّ قَسَمْتُهَا ثِنْتَيْنِ وَ قَسَمْتُ الثَّنَتَيْنِ ثِنْتَيْنِ فَصَارَتْ أَرْبَعَةً مُحَمَّدٌ وَاحِدٌ وَ عَلِيٌّ وَاحِدٌ وَ الْحَسَنُ وَ الْحُسَيْنُ ثِنْتَانِ ثُمَّ خَلَقَ اللَّهُ فَاطِمَةَ مِنْ نُورٍ ابْتَدَأَهَا رُوحاً بِلا بَدَنٍ

Then I^{azwj} Gathered both your^{asws} spirits and Made these two to be one. So it was glorifying Me^{azwj}, and extolling My^{azwj} Holiness, and extolling My^{azwj} Oneness. Then I^{azwj} Divided it into two, and Divided the two into two each, so they came to be four – Muhammad^{saww} being one, and Ali^{asws} being one, and Al-Hassan^{asws} and Al-Husayn^{asws} being two. Then I^{azwj} Created (Syeda) Fatima^{asws} from 'نور' Light, Beginning her^{asws} as a spirit without a body".

ثُمَّ مَسَحْنَا بِبَيْمِينِهِ فَأَفْضَى نُورَهُ فِينَا .

Then He^{azwj} Wiped us^{asws} by His^{azwj} Right Hand, so His^{azwj} Light resulted into us^{asws}.³

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ أَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنِّي خَلَقْتُكَ وَ لَمْ تَكُ شَيْئاً وَ نَفَخْتُ فِيكَ مِنْ رُوحِي كَرَامَةً مِنِّي أَكْرَمْتُكَ بِهَا حِينَ أُوجِبُ لَكَ الطَّاعَةَ عَلَى خَلْقِي جَمِيعاً فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ أُوجِبُ ذَلِكَ فِي عَلِيٍّ وَ فِي نَسْلِهِ مِمَّنْ اخْتَصَصْنَاهُ مِنْهُمْ لِنَفْسِي .

Ahmad, from Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} the Exalted Revealed unto Muhammad^{saww}: "[19:9] and indeed I Created you before, when you were nothing, and I^{azwj} Blew into you^{saww} of My^{azwj} Spirit, a Prestige from Me^{azwj}. I^{azwj} Honoured you^{saww} with it when I^{azwj} Obligated the obedience to you^{saww} upon My^{azwj} creatures altogether. So the one who obeys you^{saww}, so he has obeyed Me^{azwj}, and the one who disobeys you^{saww}, so he has disobeyed Me^{azwj}; and I^{azwj} Obligated that regarding Ali^{asws} and regarding his^{asws} offspring from the ones^{asws} whom I^{azwj} Chose from them for Myself^{azwj}.⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ أَبِي الْفَضْلِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ سِنَانَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرَ الثَّانِي (عَلَيْهِ السَّلَامُ) فَأَجْرَيْتُ اخْتِلَافَ الشَّيْخَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَقَرِّداً بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَّنُوا أَلْفَ دَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ قَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يَحْلُونَ مَا يَشَاءُونَ وَ يَحْرُمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Al Fazl Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far^{asws} the 2nd, so I flowed (the discussion) of the differing of the Shias. So he^{asws} said: 'O Muhammad! Allah^{azwj} Blessed and High did not cease to be Individual by His^{azwj} Oneness. Then He^{azwj} Created Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}. So they^{asws} remained for 'ألف دهر' a thousand Dahr (one Dahr equals the amount of time earth's existence). Then He^{azwj} Created the entirety of the things. So He^{azwj} Made them^{asws} witness their creation, and Caused to flow their^{asws} obedience to be upon these, and Authorised their affairs to them^{asws}. Thus, they^{asws} are permitting whatever they are so desiring, and permitting

³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 3

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 4

whatever they^{asws} wish, and they^{asws} are never desiring except what Allah^{azwj} the Blessed and High Desires’.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّينَةُ الَّتِي مَنْ تَقَدَّمَهَا مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا مَحَقَّ وَ مَنْ لَزِمَهَا لَحِقَ خُذْهَا إِلَيْكَ يَا مُحَمَّدُ .

Then he^{asws} said: ‘O Muhammad^{saww}! This here is the Religion which (if) one who goes ahead of it (exaggerates), would miss it, and the one who remains behind from it would be obliterated, and the one who holds it properly would preserve it. Take it to yourself, O Muhammad^{saww}!⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ بَعْضَ فُرَيْشٍ قَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا أَيُّ شَيْءٍ سَبَقَتْ الْأَنْبِيَاءَ وَ أَنْتَ بُعِثْتَ آخِرَهُمْ وَ خَاتَمَهُمْ قَالَ إِنْ كُنْتُ أَوَّلَ مَنْ آمَنَ بِرَبِّي وَ أَوَّلَ مَنْ أَجَابَ حِينَ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَنَا أَوَّلَ نَبِيٍّ قَالَ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws}: ‘Some of the Qureysh said to Rasool-Allah^{saww}, ‘By which thing do you^{saww} precede the Prophets^{saww}, and you^{saww} were Sent at the end of them^{as} and as their^{as} Seal?’ He^{saww} said: ‘I^{saww} was the first one to believe in my^{saww} Lord^{azwj}, and the first one to answer when Allah^{azwj} Took the Covenant of the Prophets^{as} and Made them to testify upon themselves^{as} [7:172] **Am I not your Lord? They said: Yes!** Thus it was so that I^{saww} was the first Prophet^{as} to say: ‘Yes’, therefore I^{saww} preceded them by the acknowledgement with Allah^{azwj},⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ كُنْتُمْ حِينَ كُنْتُمْ فِي الْأُظْلَةِ فَقَالَ يَا مُفَضَّلُ كُنَّا عِنْدَ رَبِّنَا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فِي ظِلِّهِ خَضِرَاءَ نُسَبِّحُهُ وَ نُقَدِّسُهُ وَ نُهَلِّلُهُ وَ نُمَجِّدُهُ وَ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَ لَا ذِي رُوحٍ غَيْرُنَا حَتَّى بَدَأَ لَهُ فِي خَلْقِ الْأَشْيَاءِ فَخَلَقَ مَا شَاءَ كَيْفَ شَاءَ مِنْ الْمَلَائِكَةِ وَ غَيْرِهِمْ ثُمَّ أَنْهَى عَنَّا ذَلِكَ إِلَيْنَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Bin Hammad, from Al Mufazzal who said,

‘I said to Abu Abdullah^{asws}, ‘How were you^{asws} all when you^{asws} were in the shadows?’ So he^{asws} said: ‘O Mufazzal! We^{asws} were with of our^{asws} Lord^{azwj} There wasn’t anyone with Him^{azwj} apart from us^{asws} in the green shadow. We^{asws} praised Him^{azwj}, and we^{asws} extolled His^{azwj} Holiness, and we^{asws} extolled His^{azwj} Oneness, and we^{asws} Praised Him^{azwj}, and there was none from an Angel of Proximity nor anyone with a spirit apart from us^{asws} until there was a beginning for it in the creation of the things. So He^{azwj} Created whatever He^{azwj} so Desired from the Angels and others, then the knowledge of that ended up to us^{asws},⁷

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ يُونُسَ بْنَ يَعْقُوبَ عَنْ بِنَانِ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ إِنَّا أَوَّلُ أَهْلِ بَيْتِ نَوْهَ اللَّهِ بِأَسْمَائِنَا إِنَّهُ لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ أَمَرَ مُنَادِيًا فَنَادَى أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثًا أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ثَلَاثًا أَشْهَدُ أَنْ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ حَقًّا ثَلَاثًا .

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 5

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 6

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 7

Sahl Bin Ziyad, from Muhammad Bin Al Waleed who said, 'I heard Yunus Bin Yaqoub, from Sinan Bin Tareyf,

(It has been narrated) from Abu Abdullah^{asws} saying: 'We^{asws} were the first family Allah^{azwj} Commended by our^{asws} names. It was that when He^{azwj} Created the skies and the earth, He^{azwj} Commanded a Caller to Call out: 'I testify that there is no god except for Allah^{azwj}', thrice, and, 'I testify that Muhammad^{saww} is Rasool^{as} of Allah^{azwj}', thrice, and, 'I testify that Ali^{asws} is Amir Al-Momineen truly', thrice'.⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ كَانَ إِذْ لَا كَانَ فَخَلَقَ الْكَانَ وَالْمَكَانَ وَخَلَقَ نُورَ الْأَنْوَارِ الَّذِي نُورَتِ مِنْهُ الْأَنْوَارُ وَاجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُورَتِ مِنْهُ الْأَنْوَارُ وَهُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّدًا وَعَلِيًّا فَلَمْ يَزَلَا نُورَيْنِ أَوْلَيْنِ إِذْ لَا شَيْءَ كَوْنٌ قَبْلَهُمَا فَلَمْ يَزَلَا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الْأَصْلَابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) .

Ahmad Bin Idrees, from Al Husayn Bin Abdullah Al Sagheer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar,

(It has been narrated) son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws} having said: 'Allah^{azwj} Existed when there was no other existence. So He^{azwj} Created the existence (beings), and the space, and Created the Light of the light from which the lights are illuminated, and Made to flow into it from His^{azwj} Own Light from which the lights lit up, and it is the Light from which were created Muhammad^{saww} and Ali^{asws}. So they^{asws} did not cease to be two former lights when there was nothing existing before the two of them^{asws}. Thus, they both^{asws} did not cease to flow as clean, having been Cleaned, into the clean 'الأصْلَابِ', until they both^{asws} separated in the most clean of the two clean (linages), in Abdullah^{as} and Abu Talib^{as}'.⁹

الْحُسَيْنُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا جَابِرُ إِنَّ اللَّهَ أَوَّلَ مَا خَلَقَ خَلَقَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَثْرَتَهُ الْهُدَاةَ الْمُهْتَدِينَ فَكَانُوا أَشْبَاحَ نُورٍ بَيْنَ يَدَيْ اللَّهِ فَلَمَّتْ وَمَا الْأَشْبَاحُ قَالَ ظِلُّ النُّورِ أَبْدَانٌ نُورَانِيَّةٌ بِلَا أَرْوَاحٍ وَ كَانُ مُؤَيَّدَةً بِرُوحٍ وَاحِدَةٍ وَ هِيَ رُوحُ الْفَدْسِ

Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

'Abu Ja'far^{asws} said to me: 'O Jabir! Allah^{azwj}, the first of what He^{azwj} Created was the creation of Muhammad^{saww} and his^{saww} family, the guides, the Guided. So they^{asws} were resemblances of 'نُورٍ' Light in front of Allah^{azwj}'. I said, 'And what are the resemblances?' He^{asws} said: 'ظِلُّ النُّورِ', 'Shadows of light, bodies of light without spirits, and they^{asws} were Supported by one spirit, and it is the Holy Spirit.

فَبِهِ كَانَ يَعْبُدُ اللَّهُ وَ عَثْرَتَهُ وَ لِذَلِكَ خَلَقَهُمْ حُلَمَاءَ عُلَمَاءَ بَرَّةَ أَصْفِيَاءَ يَعْْبُدُونَ اللَّهَ بِالصَّلَاةِ وَ الصَّوْمِ وَ السُّجُودِ وَ التَّسْبِيحِ وَ النَّهْلِيلِ وَ يُصَلُّونَ الصَّلَوَاتِ وَ يَحْجُونَ وَ يَصُومُونَ .

So by it, he^{saww} and his^{saww} family^{asws} worshipped Allah^{azwj}, and it was for that that He^{azwj} Created them^{asws} as forbearing scholars, righteous, elites worshipping Allah^{azwj} with the *Salat*, and the *Sawm* (Fasts), and the *Sujood* (Prostrations), and the

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 8

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 9

Tasbeeh (Glorifications), and the extollation of Oneness, and they^{asws} are praying *Salat*, and they^{asws} are performing Hajj, and they^{asws} are Fasting'.¹⁰

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْلَيْدٍ شَبَابِ الصَّيْرَفِيِّ عَنْ مَالِكِ بْنِ إِسْمَاعِيلَ النَّهْدِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ حَارِثٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثَلَاثَةٌ لَمْ تَكُنْ فِي أَحَدٍ غَيْرِهِ لَمْ يَكُنْ لَهُ فِيءٌ وَكَانَ لَا يَمُرُّ فِي طَرِيقٍ فَيَمُرُّ فِيهِ بَعْدَ يَوْمَيْنِ أَوْ ثَلَاثَةٍ إِلَّا عَرَفَ أَنَّهُ قَدْ مَرَّ فِيهِ لِطَيْبِ عَرْفِهِ وَكَانَ لَا يَمُرُّ بِحَجْرٍ وَلَا بِشَجَرٍ إِلَّا سَجَدَ لَهُ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi, from Malik Bin Ismail Al Nahdy, from Abdul Salam Bin Haris, from Salim Bin Abu Hafsa Al Ijlaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There were three (qualities) in Rasool-Allah^{saww} which did not happen to be in anyone apart from him^{saww} – There did not happen to be a shadow for him^{saww}, and it was so that he^{saww} did not pass by a street; and no one would pass through it after two days or three, except that one would recognise that he^{saww} had passed through it, due to the (still left therein) fragrance of Rasool-Allah^{saww} (making him^{saww}) recognised; and it was so that he^{saww} neither passed by a rock nor by a tree except these prostrated to him^{saww}'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا عَرَجَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْتَهَى بِهِ جِبْرَائِيلُ إِلَى مَكَانٍ فَخَلَّى عَنْهُ فَقَالَ لَهُ يَا جِبْرَائِيلُ تَخْلِينِي عَلَى هَذِهِ الْحَالَةِ فَقَالَ أَمْضِهُ فَوَ اللَّهُ لَقَدْ وَطَنْتُ مَكَانًا مَا وَطَنَهُ بَشَرٌ وَ مَا مَسَى فِيهِ بَشَرٌ قَبْلَكَ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When there was an Ascension (Mi'raj) with Rasool-Allah^{saww}, Jibraeel^{as} ended up with him^{saww} to a place, and he^{as} isolated from him^{saww}. So he^{saww} said to him^{as}: 'O Jibraeel^{as}! You^{as} are isolating from me^{saww} upon this state?' So he^{as} said: 'Carry on, for by Allah^{azwj}, you^{saww} are treading in a place in which no person has trod upon and no person has walked in it before you^{saww}'.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ فَقَالَ جُعِلَتْ فِدَاكَ كَمْ عَرَجَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ مَرَّتَيْنِ فَأَوْقَفَهُ جِبْرَائِيلُ مَوْقِفًا فَقَالَ لَهُ مَكَانَكَ يَا مُحَمَّدُ فَلَقَدْ وَقَفْتَ مَوْقِفًا مَا وَقَفَهُ مَلَكٌ قَطُّ وَ لَا نَبِيٌّ إِنْ رَبِّكَ يُصَلِّي فَقَالَ يَا جِبْرَائِيلُ وَ كَيْفَ يُصَلِّي قَالَ يَقُولُ سُبُّوحٌ قُدُّوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتِي غَضَبِي فَقَالَ اللَّهُمَّ عَفُوكَ عَفُوكَ قَالَ وَ كَانَ كَمَا قَالَ اللَّهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza who said,

'Abu Baseer asked Abu Abdullah^{asws} and I was present, so he said, 'May I be sacrificed for you^{asws}! How many times was Rasool-Allah^{saww} Ascended (Mi'raj) with?' So he^{asws} said: 'Twice. So Jibraeel^{as} paused him^{saww} at a pausing stop and he^{as} said to him^{saww}: 'In your^{saww} place, O Muhammad^{saww}, for you^{saww} have paused at a pausing stop, no Angel has paused at all, not any Prophet^{saww}, your^{saww} Lord^{azwj} is

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 10

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 11

¹² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 12

Praying *Salat*. So he^{saww} said: O Jibraeel^{as}, and how does He^{azwj} Pray *Salāt*? He^{as} said: 'He^{azwj} is Saying: "Glorious, Holy am I^{azwj}! Lord^{azwj} of the Angels and the Spirit. My^{azwj} Mercy precedes My^{azwj} Wrath". So he^{saww} said: 'Your^{azwj} Pardon! Your^{azwj} Pardon!' He^{asws} said: 'And it was just as Allah^{azwj} Said [53:9] **So he was the measure of two bows or even closer**'.

فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَا قَابَ قَوْسَيْنِ أَوْ أَدْنَى قَالَ مَا بَيْنَ سَيْتَيْهَا إِلَى رَأْسِهَا فَقَالَ كَانَ بَيْنَهُمَا حِجَابٌ يَنَالُ لَا يَخْفُوقُ وَلَا أَعْلَمُهُ إِلَّا وَ قَدْ قَالَ زَبْرَجْدٌ فَتَطَّرَ فِي مِثْلِ سَمِّ الْإِبْرَةِ إِلَى مَا شَاءَ اللَّهُ مِنْ نُورِ الْعُظْمَةِ

So Abu Baseer said, 'May I be sacrificed for you^{asws}! What is **the measure of two bows or even closer**?' He^{asws} said: 'What is between its centre to its top (radius)'. So he said, 'And there was a Veil between the two, sparkling, pulsating', and I (the narrator) do not know it except and he^{asws} had said: 'Of aquamarine. So he^{saww} looked into like an eye of the needle towards whatever Allah^{azwj} so Desired from the Light of the Magnificence.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ قَالَ لَبَّيْكَ رَبِّي قَالَ مَنْ لِأُمَّتِكَ مَنْ بَعْدِكَ قَالَ اللَّهُ أَعْلَمُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمَحْجَلِينَ

So Allah^{azwj} Blessed and High Said: "O Muhammad^{saww}!" He^{saww} said: 'At Your^{azwj} service my^{saww} Lord^{azwj}!' He^{azwj} Said: "Who is for your^{saww} community from after you^{saww}?" He^{saww} said: 'Allah^{azwj} is more Knowing'. He^{azwj} Said: "Ali^{asws} Bin Abu Talib^{asws}, Amir Al-Momineen and chief of the Muslims, and guide of the resplendent".

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِأَبِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ وَ اللَّهُ مَا جَاءَتْ وَ لَا يَهُ عَلِيٌّ (عَلَيْهِ السَّلَام) مِنْ الْأَرْضِ وَ لَكِنْ جَاءَتْ مِنَ السَّمَاءِ مُشَافَهَةً .

He (the narrator) said, 'Then Abu Abdullah^{asws} said to Abu Baseer: 'O Abu Muhammad! By Allah^{azwj}! The Wilayah of Ali^{asws} did not come from the earth, but it came from the sky Verbally'.¹³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) (صِيفٌ لِي نَبِيِّ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ نَبِيُّ اللَّهِ (عَلَيْهِ السَّلَام) أَبْيَضَ مُشْرَبَ حُمْرَةَ أَدْعَجَ الْعَيْنَيْنِ مَقْرُونَ الْحَاجِبَيْنِ شَتْنِ الْأَطْرَافِ كَأَنَّ الذَّهَبَ أُفْرِغَ عَلَى بَرَاتِينِهِ عَظِيمِ مُشَافَهَةِ الْمُنْكَبِينَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from Amro Bin Shmr, from Jabir who said,

'I said to Abu Ja'far^{asws}, 'Describe to me the Prophet^{saww} of Allah^{azwj}. He^{asws} said: 'He^{saww} was white merged with red (complexion), the whiteness of his^{saww} eyes was intensely white and the black was intensely black, the two eyebrows almost joined, fleshy limbs as if the gold had been moulded upon his^{saww} fingers & toes, great fleshy shoulders.

إِذَا التَّفَتَ يَلْتَفِتُ جَمِيعاً مِنْ شِدَّةِ اسْتِرْسَالِهِ سُرْبُهُ سَائِلَةٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ كَأَنَّهَا وَسَطُ الْفِضَّةِ الْمُصَفَّاءِ وَ كَأَنَّ عُنْفَهُ إِلَى كَأْهِلِهِ إِبْرِيْقُ فِضَّةٍ يَكَادُ أَنْفَهُ إِذَا شَرِبَ أَنْ يَرِدَ الْمَاءَ وَ إِذَا مَشَى تَكَفَّ كَأَنَّهُ يَنْزِلُ فِي صَبَبٍ لَمْ يَرِ مِثْلَ نَبِيِّ اللَّهِ قَبْلَهُ وَ لَا بَعْدَهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 13

Whenever he^{saww} turned, he^{azwj} turned entirely due to his^{saww} uninhibitedness to make his questioner to be at ease; from below his^{saww} neck to his^{saww} navel was like a clear silver streak, and as if his^{saww} necks was like shoulders of a silver jug (long); his^{saww} nose almost touched the water when he^{saww} drank. When he^{saww} walked, he^{saww} leaned as if he^{saww} was descending into a slope. There was none like him^{saww} a Prophet^{as} of Allah^{azwj} before him^{saww}, nor after him^{saww}.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ اللَّهَ مَثَلٌ لِي أُمَّتِي فِي الطَّيْنِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرَّيَّاتِ فَاسْتَعْفَرْتُ لِعَلِّي وَ شِيعَتِهِ إِنَّ رَبِّي وَعَدَنِي فِي شِيعَةِ عَلِيٍّ خَصْلَةً قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هِيَ قَالَ الْمَغْفِرَةُ لِمَنْ آمَنَ مِنْهُمْ وَ أَنْ لَا يُغَادِرَ مِنْهُمْ صَغِيرَةً وَ لَا كَبِيرَةً وَ لَهُمْ تُبَدَّلُ السَّيِّئَاتُ حَسَنَاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Made a resemblance of my^{saww} community for me^{saww} in the clay and Taught me^{saww} their names just as He^{azwj} had Taught Adam^{saww} the names, all of them. So the owners of the flags passed by me^{saww}, and they sought Forgiveness for Ali^{asws} and his^{asws} Shias. My^{saww} Lord^{azwj} Promised me^{saww} a characteristic with regards to the Shias of Ali^{asws}. It was said, ‘O Rasool-Allah^{saww}! And what is it?’ He^{saww} said: ‘The Forgiveness for the ones from them who believe and that neither a minor (sin) nor a major (sin) of theirs would be left, and the evil deeds would be changed to good deeds’.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَطَبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) النَّاسَ ثُمَّ رَفَعَ يَدَهُ الْيُمْنَى قَائِلًا يَا أَيُّهَا النَّاسُ مَا فِي كَفِّي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Sli Bin Ibrahim, from his father, from Al Hassan Bin Sayf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} addressed the people, then raised his^{saww} right hand gripping his^{saww} palm, then said: ‘O you people! What is in my^{saww} palm?’ They said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’. So he^{saww} said: ‘In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes, up to the Day of Judgment’.

ثُمَّ رَفَعَ يَدَهُ الشَّمَالَ فَقَالَ أَيُّهَا النَّاسُ أ تَدْرُونَ مَا فِي كَفِّي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Then he^{saww} raised his^{saww} left hand and he^{saww} said: ‘O you people! Do you know what is in my^{saww} palm?’ They said, ‘Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing’. So he^{saww} said: ‘The names of the inhabitants of the Fire, and the names of their fathers and their tribes, up to the Day of Judgment’.

ثُمَّ قَالَ حَكَمَ اللَّهُ وَ عَدَلَ حَكَمَ اللَّهُ وَ عَدَلَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ .

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 14

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 15

Then he^{saww} said: 'Allah^{azwj} Judged and was Just! Allah^{azwj} Judged and was Just! A party in the Paradise and a party in the Blazing Fire'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي خُطْبَةٍ لَهُ خَاصَّةٌ يَذْكَرُ فِيهَا حَالَ النَّبِيِّ وَالْأَيْمَةَ (عَلَيْهِمُ السَّلَام) وَصِفَاتِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} in a sermon of his^{asws} especially mentioning therein the state of the Prophet^{saww} and the Imams^{asws} and their^{asws} description: -

فَلَمْ يَمْنَعْ رَبَّنَا لِحِلْمِهِ وَ أَنْاتِهِ وَ عَطْفِهِ مَا كَانَ مِنْ عَظِيمِ جُرْمِهِمْ وَ قَبِيحِ أَعْمَالِهِمْ أَنْ أَنْتَجَبَ لَهُمْ أَحَبَّ أَنْبِيَائِهِ إِلَيْهِ

'So our^{asws} Lord^{azwj} was not prevented, due to His^{azwj} Forbearance and His^{azwj} Care, and His^{azwj} Kindness, from the greatness of their crimes and the ugliness of their deeds, that He^{azwj} should Choose for them the most Beloved of His^{azwj} Prophets to Him^{azwj}.

وَ أَكْرَمَهُمْ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي حَوْمَةِ الْعِزِّ مَوْلِدُهُ وَ فِي دَوْمَةِ الْكَرَمِ مَحْنِدُهُ غَيْرَ مَشُوبٍ حَسْبُهُ وَ لَا مَمْزُوجٍ نَسْبُهُ وَ لَا مَجْهُولٍ عِنْدَ أَهْلِ الْعِلْمِ صِفَتُهُ بَشَّرَتْ بِهِ الْأَنْبِيَاءُ فِي كُتُبِهِا وَ نَطَقَتْ بِهِ الْعُلَمَاءُ بِنِعَتِهَا وَ تَأَمَّلَتْهُ الْحُكَمَاءُ بِوَصْفِهَا

And He^{azwj} Honoured them upon it, Muhammad^{saww} Bin Abdullah^{saww} with regards to the respectability of his^{saww} lineage, and regarding the prestigious-ness of his^{saww} family environment, without there being a blemish in his^{saww} descent nor an intermingling in his^{asws} lineage, nor being unknown in the presence of knowledgeable people of his^{saww} description which the Prophets^{as} had given glad tidings with, in their^{as} Books, and the scholars had spoken with his^{saww} epithet, and the wise ones had pondered on his^{saww} description.

مُهَدَّبٌ لَا يُدَانِي هَاشِمِيٌّ لَا يُوَارِي أَبْطَجِيٌّ لَا يُسَامِي شَيْمِيَّةُ الْحَبَاءِ وَ طَبِيعَتُهُ السَّخَاءُ مَجْبُولٌ عَلَى أَوْقَارِ النَّبُوءَةِ وَ أَخْلَاقِهَا مَطْبُوعٌ عَلَى أَوْصَافِ الرِّسَالَةِ وَ أَحْلَامِهَا إِلَى أَنْ أَنْتَهَتْ بِهِ أَسْبَابُ مَقَادِيرِ اللَّهِ إِلَى أَوْقَاتِهَا وَ جَرَى بِأَمْرِ اللَّهِ الْقَضَاءُ فِيهِ إِلَى نَهَائِيَّتِهَا آدَاهُ مَحْنُومٌ قَضَاءِ اللَّهِ إِلَى غَايَاتِهَا

A mannerism which no Hashimite had reached or was an equivalent of, nor had a person of Bat'ha had ever reached to such a peak. And his^{saww} nature was generous and had a natural tendency upon the dignity of the Prophet-hood and its mannerisms, bring naturally upon the qualities of the Messenger-ship and its magnanimity, up to that he^{saww} ended up to the Pre-determinations of Allah^{azwj} to its timings, and there flowed, by the Command of Allah^{azwj}, the Ordainments with regards to him^{saww} up to its end goals, fulfilling the Inevitable Ordainment of Allah^{azwj} to its peak.

يُبَشِّرُ بِهِ كُلُّ أُمَّةٍ مَنْ بَعْدَهَا وَ يَدْفَعُهُ كُلُّ أَبٍ إِلَى أَبٍ مِنْ ظَهْرٍ إِلَى ظَهْرٍ لَمْ يَخْلُطْهُ فِي عُنْصُرِهِ سِفَاحٌ وَ لَمْ يُنَجِّسْهُ فِي وَلَاذِيهِ نِكَاحٌ مِنْ لَدُنْ آدَمَ إِلَى أَبِيهِ عَبْدِ اللَّهِ فِي خَيْرِ فِرْقَةٍ وَ أَكْرَمِ سَبِيٍّ وَ أَمْنِ رَهْطٍ وَ أَكْلٍ حَمَلٍ وَ أَوْدَعِ حَجْرٍ

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 16

Every community gave the glad tidings of it from after him^{saww}, and every father handed it over to a father, from back to back. There did not did not mix it in the cutthroat race and did not defile the marriage in his^{saww} lineage from since Adam^{as} up to his^{saww} father^{as} Abdullah^{as}, being in the best of the parties, and the most prestigious of tribes, and the most protected of groups, and the most preserved of lap, and the safest of laps.

اصْطَفَاهُ اللهُ وَ ارْتَضَاهُ وَ اجْتَبَاهُ وَ آتَاهُ مِنَ الْعِلْمِ مَفَاتِيحَهُ وَ مِنَ الْحُكْمِ يَنَابِيْعَهُ ابْنَعْتَهُ رَحْمَةً لِلْعِبَادِ وَ رَبِيْعاً لِلْبِلَادِ وَ أَنْزَلَ اللهُ إِلَيْهِ الْكِتَابَ فِيهِ الْبَيَانُ وَ النَّبِيَانُ فُرَاناً عَرَبِيّاً غَيْرَ ذِي عَوَجٍ لَعَلَّهُمْ يَتَّقُونَ

Allah^{azwj} Chose him^{saww}, and Favoured him^{saww}, and Selected him^{saww}, and Gave him^{saww} from the Knowledge, its keys, and from the Wisdom, its springs, a Mercy to the servants, and a Sustainer to the cities. An Allah^{azwj} Revealed the Book unto him^{saww} wherein were the statements and the explanations, **[39:28] An Arabic Quran without any crookedness, that they may fear.**

قَدْ بَيَّنَّهَ لِلنَّاسِ وَ نَهَجَهُ بَعْلَمٍ قَدْ فَصَّلَهُ وَ دِينَ قَدْ أَوْضَحَهُ وَ فَرَائِضَ قَدْ أَوْجَبَهَا وَ حُدُودَ حَدَّهَا لِلنَّاسِ وَ بَيَّنَّهَا وَ أُمُورٍ قَدْ كَشَفَهَا لِحَقِيْقِهِ وَ أَعْلَنَهَا فِيهَا دَلَالَةً إِلَى النَّجَاةِ وَ مَعَالِمٌ تَدْعُو إِلَى هُدَاهُ

He^{azwj} had Explained it to the people and Programmed it with knowledge. He^{azwj} had Detailed it, a Religion He^{azwj} had Clarified it, and necessities He^{azwj} had Obligated these, and Legal Punishments He^{azwj} had Defined these for the people and explained these, and matters he^{saww} has uncovered to His^{azwj} creatures, and Proclaimed therein the evidence to the salvation and information Calling to His^{azwj} Guidance.

فَبَلَّغَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مَا أُرْسِلَ بِهِ وَ صَدَعَ بِمَا أُمِرَ وَ أَدَى مَا حُمِّلَ مِنْ أَثْقَالِ النَّبُوَّةِ وَ صَبَرَ لِرَبِّهِ وَ جَاهَدَ فِي سَبِيلِهِ وَ نَصَحَ لِأُمَّتِهِ وَ دَعَاهُمْ إِلَى النَّجَاةِ وَ حَنَّتْهُمْ عَلَى الذِّكْرِ وَ دَلَّهُمْ عَلَى سَبِيلِ الْهُدَى بِمَنَاهِجٍ وَ دَوَاعٍ أَسَّسَ لِلْعِبَادِ أَسَاسَهَا وَ مَنَارٍ رَفَعَ لَهُمْ أَعْلَامَهَا كَيْلَا يَضِلُّوا مِنْ بَعْدِهِ وَ كَانَ بِهِمْ رَعُوفاً رَحِيماً .

So Rasool-Allah^{saww} delivered what He^{azwj} had been Sent with, and expounded openly with whatever he^{saww} had been Commanded with, and fulfilled whatever he^{saww} was carrying from the burden of the Prophet-hood, and observed patience for his^{saww} Lord^{azwj}, and struggled in His^{azwj} Way, and advised to his^{saww} community and called them to the salvation, and urged them upon the Remembrance (Zikr), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him^{saww}, and he^{saww} was kind and merciful with them'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللهِ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمِّيَّةَ بِنِ عَلِيٍّ الْقَيْسِيِّ قَالَ حَدَّثَنِي دُرُسْتُ بْنُ أَبِي مَنْصُورٍ أَنَّهُ سَأَلَ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) أَمَا كَانَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مَحْجُوجاً بِأَبِي طَالِبٍ فَقَالَ لَا وَ لَكِنَّهُ كَانَ مُسْتَوْدِعاً لِلْوَصَايَا فَدَفَعَهَا إِلَيْهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) قَالَ قُلْتُ فَدَفَعَ إِلَيْهِ الْوَصَايَا عَلَى أَنَّهُ مَحْجُوجٌ بِهِ فَقَالَ لَوْ كَانَ مَحْجُوجاً بِهِ مَا دَفَعَ إِلَيْهِ الْوَصِيَّةَ قَالَ فَقُلْتُ فَمَا كَانَ حَالُ أَبِي طَالِبٍ قَالَ أَقْرَبَ بِالنَّبِيِّ وَ بِمَا جَاءَ بِهِ وَ دَفَعَ إِلَيْهِ الْوَصَايَا وَ مَاتَ مِنْ يَوْمِهِ .

Muhammad Bin Yahya, from Saeed Bin Abdullah, from a group of our companions, from Ahmad Bin Hilal, from Amayya Bin Ali Al Qaysi who said,

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 17

'Dorost Bin Abu Mansour narrated to me that he asked Abu Al-Hassan^{asws} the 1st, 'Was Rasool-Allah^{saww} (ever) cautioned by Abu Talib^{asws}?' So he^{asws} said: 'No, he^{asws} was a repository of the bequest, so he^{asws} handed it over to him^{saww}'. I said, 'So he^{as} handed over the bequest to him^{saww} upon that he^{saww} was incapacitated by him^{asws}?' So he^{asws} said: 'Had he^{saww} been incapacitated by him^{asws}, he^{asws} would not have handed over the bequest to him^{saww}'. So I said, 'So what was the state of Abu Talib^{asws}?' He^{saww} said: 'He^{asws} acknowledge with the Prophet^{saww} and with whatever he^{saww} came with, and handed over the bequest, and passed away on that day'.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا فُيْضِنَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَاتَ آلُ مُحَمَّدٍ (عَلَيْهِمُ السَّلَام) بِطَوْلِ لَيْلَةٍ حَتَّى ظَنُّوا أَنْ لَا سَمَاءَ تُظِلُّهُمْ وَ لَا أَرْضَ تُقَلِّمُهُمْ لِأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَتَرَ الْأَقْرَبِينَ وَ الْأَبْعَدِينَ فِي اللَّهِ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Myhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, the Progeny^{asws} of Muhammad^{saww} spent long nights until they^{asws} thought that there is no sky to shade them nor any land below them^{asws}, because Rasool-Allah^{saww} had held together the near ones and the far ones for the Sake of Allah^{azwj}.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ آتَاهُمْ آتٍ لَا يَرَوْنَهُ وَ يَسْمَعُونَ كَلَامَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ نَجَاءً مِنْ كُلِّ هَلَكَةٍ وَ دَرَكًا لِمَا فَاتَ

So while they^{asws} were in that (situation), a comer came to them. They^{asws} were not seeing him but they^{asws} were hearing his speech. So he said, 'The greetings be upon you^{asws} the People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} Blessings! In Allah^{azwj} there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure.

إِنَّ اللَّهَ اخْتَارَكُمْ وَ فَضَّلَكُمْ وَ طَهَّرَكُمْ وَ جَعَلَكُمْ أَهْلَ بَيْتِ نَبِيِّهِ وَ اسْتَوَدَعَكُمْ عِلْمَهُ وَ أَوْرَثَكُمْ كِتَابَهُ وَ جَعَلَكُمْ تَابُوتَ عِلْمِهِ وَ عَصَا عِزِّهِ وَ ضَرْبَ لَكُمْ مَثَلًا مِنْ نُورِهِ وَ عَصَمَكُمْ مِنَ الرَّزْلِ وَ أَمَنَكُمْ مِنَ الْفِتَنِ فَتَعَزَّوْا بِعِزِّ اللَّهِ

Allah^{azwj} Chose you all (Imams^{asws}), and Preferred you^{asws}, and Purified you^{asws}, and Made you^{asws} the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and Entrusted His^{azwj} Knowledge to you^{asws}, and Made you^{asws} to inherit His^{azwj} Book, and Made you^{asws} a Container of His^{azwj} Knowledge, and a Staff of His^{azwj} Mighty, And Struck for you^{asws} a resemblance from His^{azwj} Light and Protected you^{asws} from the error,

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 18

and Secured you^{asws} from the strife. Thus, you^{asws} were consoled by the Condolences of Allah^{azwj}.

فَإِنَّ اللَّهَ لَمْ يَنْزِعْ مِنْكُمْ رَحْمَتَهُ وَ لَنْ يُزِيلَ عَنْكُمْ نِعْمَتَهُ فَاتَّقُوا أَهْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ بِهِمْ تَمَّتِ النِّعْمَةُ وَ اجْتَمَعَتِ الْفُرْقَةُ وَ اتَّفَقَتِ الْكَلِمَةُ وَ أَنْتُمْ أَوْلِيَاؤُهُ فَمَنْ تَوَلَّاكُمْ فَارَ وَ مَنْ ظَلَمَ حَقَّكُمْ زَهَقَ

So Allah^{azwj} did not Remove His^{azwj} Mercy from you^{asws} and never Declined His^{azwj} Bounties from you^{asws}. You^{asws} are 'أَهْلُ اللَّهِ' the People^{asws} of Allah^{azwj} Mighty and Majestic, those by whom^{asws} the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you^{asws} are the Guardians^{asws} of Allah^{azwj}. So the one who is in your^{asws} Wilayah would succeed and the one who oppressed your^{asws} rights would vanish.

مَوَدَّتْكُمْ مِنَ اللَّهِ وَاجِبَةٌ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ ثُمَّ اللَّهُ عَلَى نَصْرِكُمْ إِذَا بَشَاءُ قَدِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الْأُمُورِ فَإِنَّهَا إِلَى اللَّهِ تَصِيرُ قَدْ قَبَّلَكُمْ اللَّهُ مِنْ نَبِيِّهِ وَدَبَّعَهُ وَ اسْتَوْدَعَكُمْ أَوْلِيَاءَهُ الْمُؤْمِنِينَ فِي الْأَرْضِ فَمَنْ أَدَّى أَمَانَتَهُ آتَاهُ اللَّهُ صِدْقَهُ

(Adopting) your^{asws} cordiality is from Allah^{azwj}, being an Obligation in His^{azwj} Book upon His^{azwj} servants who are the Momineen. Then, Allah^{azwj} is Able upon Helping you^{asws} whenever He^{azwj} so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah^{azwj}. Allah^{azwj} has Accepted you^{asws} from His^{azwj} Prophet^{saww} as a depository and Entrusted you^{asws} with His^{azwj} friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah^{azwj} would Give him (Rewards for) his truthfulness.

فَأَنْتُمْ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَ لَكُمْ الْمَوَدَّةُ الْوَاجِبَةُ وَ الطَّاعَةُ الْمَفْرُوضَةُ وَ قَدْ فُيِّضَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قَدْ أَكْمَلَ لَكُمْ الدِّينَ وَ بَيَّنَّ لَكُمْ سَبِيلَ الْمَخْرَجِ فَلَمْ يَتْرِكْ لِجَاهِلٍ حُجَّةً فَمَنْ جَهِلَ أَوْ تَجَاهَلَ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى اللَّهِ حِسَابُهُ وَ اللَّهُ مِنْ وَرَاءِ حَوَائِجِكُمْ وَ اسْتَوْدَعَكُمْ اللَّهُ وَ السَّلَامُ عَلَيْكُمْ

Thus, you^{asws} are the Entrusted entrustments, and for you^{asws} is the Obligatory cordiality and the necessitated obedience, and Allah^{azwj} has Captured (the soul of) His^{azwj} Prophet^{saww}, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He^{azwj} did not leave an argument for the ignorant one. So the one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah^{azwj}, and Allah^{azwj} is behind (the fulfilment of) all your needs, and I^{asws} entrust you all to Allah^{azwj}, and the greetings be upon you all'.

فَسَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مِمَّنْ آتَاهُمُ التَّعْزِيَةُ فَقَالَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى .

So I asked Abu Ja'far^{asws}, 'From who does the consolation come to them^{asws}?' So he^{asws} said: 'From Allah^{azwj} Blessed and High'.¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رُئِيَ فِي اللَّيْلَةِ الظُّلَمَاءِ رُئِيَ لَهُ نُورٌ كَأَنَّهُ شِعْثَةٌ قَمْرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Ismail Bin Ammar,

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 19

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} was looked at in the dark night, there was seen to be a 'نُور' Light for him^{saww} as if it was a portion of the moon'.²⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَزَلَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفْرِنُكَ السَّلَامَ وَ يَقُولُ إِنِّي قَدْ حَرَمْتُ النَّارَ عَلَى صُلْبِ أَنْزَلْتُكَ وَ بَطْنِ حَمَلِكَ وَ حَجْرَ كَفْلِكَ فَالْصُّلْبُ صُلْبُ أَبِيكَ عَبْدَ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ الْبَطْنُ الَّذِي حَمَلَكَ فَامْنَهُ بِنْتُ وَ هَبِ وَ أَمَا حَجْرُ كَفْلِكَ فَحَجْرُ أَبِي طَالِبٍ .

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah Al Husayn Al Sageer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws}, and Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from Ibn Fazzal, from some of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended into the Prophet^{saww} and he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and is Saying: "I^{azwj} have Prohibited the Fire upon the 'صُلْبِ' Sulb (Linage) which brought you^{saww} down, and the lap which bore you^{saww}, and the lap which took care of you^{saww}. So the صُلْبِ is the صُلْبِ of your^{saww} father Abdullah Bin Abdul Muttalib, and the lap which carried you^{saww} is Fatima^{asws} Bin Asad^{as}. As for the lap which took care of you^{saww}, so it is the lap of Abu Talib^{asws}".

وَ فِي رِوَايَةِ ابْنِ فَضَّالٍ وَ فَاطِمَةَ بِنْتِ أَسَدٍ .

And in a report of Ibn Fazzal: "And Fatima^{asws} Bin Asad"²¹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُحْسَرُ عَبْدُ الْمُطَّلِبِ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً عَلَيْهِ سِيْمَاءُ الْأَنْبِيَاءِ وَ هَيْبَةُ الْمُلُوكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{asws} would be Resurrected on the Day of Judgment as one community. Upon him^{saww} would be a mark of the Prophets^{as} and 'هَيْبَةُ' awe of the kings'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرَّنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَبْدَ الْمُطَّلِبِ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيْمَاءُ الْأَنْبِيَاءِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asamma, from Al Haysam Bin Waqid, from Muqarran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{as} was the first one who said (believed) in *Al-Bada'a* (Change of Allah^{azwj}'s Decision). He^{asws}

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 20

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 21

²² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 22

would be Resurrected on the Day of Judgment as one community. Upon him^{saww} would be the majesty of the kings and a mark of the Prophets^{as},²³

بَعْضُ أَصْحَابِنَا عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ وَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ الْمُفَظَّلِ بْنِ عُمَرَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُبْعَثُ عَبْدُ الْمُطَّلِبِ أُمَّةً وَحَدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيَمَاءُ الْأَنْبِيَاءِ وَ ذَلِكَ أَنَّهُ أَوَّلُ مَنْ قَالَ بِالْبَدَاءِ

Some of our companions, from Ibn Jamhour, from his father, from Ibn Mahboub, from Ibn Raib, from Abdul Rahman Bin Al Hajjaj, and from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, altogether,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Abdul Muttalib^{asws} would be Resurrected (on the Day of Judgment) as one community. Upon him^{as} would be the glory of the kings and a mark of the Prophets^{as}, and that is because he^{asws} was the first one to say (believe) in *Al-Bada'a* (Change of Allah^{azwj}'s Decision’.

قَالَ وَ كَانَ عَبْدُ الْمُطَّلِبِ أَرْسَلَ رَسُولَ اللَّهِ (صلى الله عليه وآله) إِلَى رُعَاتِهِ فِي إِبِلٍ قَدْ نَدَّتْ لَهُ فَجَمَعَهَا فَأَبْطَأَ عَلَيْهِ فَأَخَذَ بِحَقْلَةِ بَابِ الْكَعْبَةِ وَ جَعَلَ يَقُولُ يَا رَبِّ أَ تُهْلِكُ آلَكَ إِنْ تَفَعَّلَ فَأَمْرٌ مَا بَدَأَ لَكَ

He^{asws} said: ‘And it was so that Abdul Muttalib^{asws} sent Rasool-Allah^{saww} to his^{asws} shepherds among camels which had spread out. So he^{saww} gathered them, but was delayed upon it. So he^{asws} grabbed the ring of the Door of the Kabah and went on saying: ‘O Lord^{azwj}! Will You^{azwj} Destroy Your Sign? If You^{azwj} do so, it would be a matter what is Changed for You^{azwj}’.

فَجَاءَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْإِبِلِ وَ قَدْ وَجَّهَ عَبْدُ الْمُطَّلِبِ فِي كُلِّ طَرِيقٍ وَ فِي كُلِّ شَعْبٍ فِي طَلَبِهِ وَ جَعَلَ يَصِيحُ يَا رَبِّ أَ تُهْلِكُ آلَكَ إِنْ تَفَعَّلَ فَأَمْرٌ مَا بَدَأَ لَكَ وَ لَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَخَذَهُ فَقَبَّلَهُ وَ قَالَ يَا بُنَيَّ لَا وَجْهَتِكَ بَعْدَ هَذَا فِي شَيْءٍ فَإِنِّي أَخَافُ أَنْ تُغْتَالَ فَنُقْتَلَ .

So Rasool-Allah^{saww} came over with the camels, and Abdul Muttalib^{as} had looked for him^{saww} in every road and in every cave seeking him^{saww}, and went on shouting: ‘O Lord^{azwj}! Will You^{azwj} destroy Your^{azwj} Sign? If You^{azwj} do so, it would be a matter what is Changed for You^{azwj}’. When he^{as} saw Rasool-Allah^{saww}, he^{as} grabbed him^{saww}, and kissed him^{as}, and said: ‘O my^{as} son^{saww}! I^{as} will not divert you^{saww} after this with regards to anything, for I^{asws} fear that you^{saww} might be assassinated, murdered’.²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَمَّا أَنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْخَيْلِ وَ مَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلِ عَبْدِ الْمُطَّلِبِ فَسَافَوْهَا فَبَلَغَ ذَلِكَ عَبْدُ الْمُطَّلِبِ فَاتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْأَذِنُ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَ مَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَافَوْهَا يَسْأَلُكَ رَدَّهَا

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Aban Bin Taghlab who said,

‘Abu Abdullah^{asws} said: ‘When the master of Ethiopia (Abraha) diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah), they passed by the camels of Abdul Muttalib. So they ushered them (for themselves). So (the news of) that reached Abdul Muttalib^{as}, and he^{asws} came to the master of Ethiopia (Abraha). So the proclaimer entered and said, ‘This is Abdul

²³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 23

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 24

Muttalib^{asws} Bin Hashim^{asws}!'. So he said, 'And what does he^{asws} desire?' The translator said, 'He^{asws} has come regarding camels of his^{asws} which have been ushered (by us), asking you to return them'.

فَقَالَ مَلِكُ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَجُلٌ قَوْمٌ وَ زَعِيمُهُمْ جُنْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لِأَهْمِيهِ وَ هُوَ يَسْأَلُنِي إِطْلَاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ رُدُّوا عَلَيْهِ إِبِلَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِرَجْمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ لِهَذَا نَبَيْتُ رَبُّ يَمْنَعُهُ

So the king of Ethiopia said to his companions, 'This is a chief of the people and their leader. I have come to his^{asws} House which he^{asws} worships, in order to demolish it, and he^{asws} is asking me to free his^{asws} camels? But, had he^{asws} asked me to refrain from demolishing it, I would have done so. Return his^{asws} camels to him'. So Abdul Muttalib^{asws} said to his translator: 'What did the king say to you?' So he informed him^{asws}. So Abdul Muttalib^{asws} said: 'I^{asws} am the lord of the camels, and for this House (Kabah), there is a Lord^{azwj}, Protecting it'.

فَرَدَّتْ إِلَيْهِ إِبِلُهُ وَ انصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفَيْلِ فِي مَنْصَرَفِهِ فَقَالَ لِلْفَيْلِ يَا مَحْمُودُ فَحَرَكَ الْفَيْلُ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفَيْلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتَرَكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ

So he returned his^{asws} camels to him^{asws}, and Abdul Muttalib^{asws} left towards his^{asws} house. So he^{asws} passed by the elephant during his^{asws} leaving, and he^{asws} said to the elephant: 'O Mahmud!' So the elephant moved its head. So he^{asws} said: 'Do you know why they have come with you?' So the elephant said with its head, 'No'. So Abdul Muttalib^{asws} said: 'They came with you in order to demolish the House of your Lord^{azwj}. Do you see yourself doing that?' So it said with its head, 'No'. So Abdul Muttalib^{asws} left to go to his^{asws} house'.

فَلَمَّا أَصْبَحُوا عَدُّوا بِهِ لِخُحُولِ الْحَرَمِ فَأَبَى وَ امْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَعْضُ مَوَالِيهِ عِنْدَ ذَلِكَ اعْلُ الْجَبَلِ فَانظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصْرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لِأَوْشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرُبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مَنْقَارِهِ حَصَاةً مِثْلَ حَصَاةِ الْخَذْفِ أَوْ دُونَ حَصَاةِ الْخَذْفِ

So when it was morning, they went with it in order to demolish the Sanctuary. But it refused and prevented upon them. So Abdul Muttalib^{as} said to one of his^{asws} friends during that: 'Ascend to the top of the mountain and look if you can see anything'. So he said, 'I see blackness from the direction of the sea'. So he^{as} said to him: 'Do you visualise all of it?' So he said to him^{as}, 'No, I can almost see it'. So when it was nearer, he said, 'There are a lot of birds and I do not understand it. Every bird has a pebble in its beak like a flicking pebble, or smaller than a flicking pebble'.

فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبُّ عَبْدِ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُءُوسِهِمْ أَجْمَعَ أَلْقَتْ الْحَصَاةَ فَوَقَعَتْ كُلُّ حَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَفَتَنَتْهُ فَمَا أَنْفَلَتْ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حَصَاةً فَفَتَنَتْهُ .

So Abdul Muttalib^{asws} said: 'By the Lord^{azwj} of Abdul Muttalib^{asws}! They are not intending except for the group of people'. When they came to be above their heads, they cast the pebbles altogether, and every pebble fell on top of a man and exited from his behind, and killed him. So none escaped from them except for one man who (ran back to his hometown and) informed the people (what had happened to the king

and his army). So when he had informed them, a pebble was thrown upon him, and killed him'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَبْدُ الْمُطَّلِبِ يُفْرَشُ لَهُ بِفِنَاءِ الْكَعْبَةِ لَا يُفْرَشُ لِأَحَدٍ غَيْرِهِ وَكَانَ لَهُ وَلَدٌ يَقُومُونَ عَلَى رَأْسِهِ فَيَمْنَعُونَ مَنْ دَنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ طِفْلٌ يَدْرُجُ حَتَّى جَلَسَ عَلَى فَخْذَيْهِ فَأَهْوَى بَعْضُهُمْ إِلَيْهِ لِيَنْحِيَهُ عَنْهُ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ دَعِ ابْنِي فَإِنَّ الْمَلِكَ قَدْ أَتَاهُ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Rifa'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{asws} was such that they used to furnish for him^{as} in the courtyard of the Kabah. It was not furnished for anyone apart from him^{asws}. And it was so that his^{asws} sons would be standing by his^{asws} head protecting him^{asws} from the ones who approached him^{asws}. So Rasool-Allah^{saww} came over, and he^{saww} was a child who had begun to walk, until he^{saww} came to be upon his^{asws} thigh. So one of them gestured towards him^{saww} in order to prevent him^{saww} from him^{asws}, but Abdul Muttalib^{asws} said to him: 'Leave my^{asws} son^{saww}, for an Angel has come with him^{saww}, (as a servant).²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقْفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ أَخِيهِ مُحَمَّدٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَكَثَ أَيَّامًا لَيْسَ لَهُ لَبَنٌ فَأَلْقَاهُ أَبُو طَالِبٍ عَلَى نُدْيِ نَفْسِهِ فَأَنْزَلَ اللَّهُ فِيهِ لَبَنًا فَرَضَعَ مِنْهُ أَيَّامًا حَتَّى وَقَعَ أَبُو طَالِبٍ عَلَى حَلِيمَةَ السَّعْدِيَّةِ فَدَفَعَهُ إِلَيْهَا .

Muhammad Bin yahya, from Sa'd Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from his brother Muhammad, from Dorost Bin Abu Mansour, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the (parents of) Prophet^{saww} were blessed, he^{saww} remained for days, there wasn't any milk for him^{saww}. So Abu Talib^{asws} cast him^{saww} upon his^{asws} own breast, and Allah^{azwj} Sent down milk from it. So he^{saww} breast-fed from him^{asws} for days until Abu Talib^{asws} came to Haleema Saeeda, so he^{asws} handed him^{saww} over to her'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مَثَلَ أَبِي طَالِبٍ مَثَلُ أَصْحَابِ الْكَهْفِ أَسْرُوا الْإِيمَانَ وَأَظْهَرُوا الشِّرْكَ فَآتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'An example of Abu Talib^{asws} is a example of the Companions of the Cave (As'haab Al-Kahf). They were secretive of the Eman and they manifested the polytheism, so Allah^{azwj} Gave them the Recompense twice'.²⁸

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 25

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 26

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 27

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 28

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ بَحْبِيٍّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ قِيلَ لَهُ إِنَّهُمْ يَزْعُمُونَ أَنَّ أَبَا طَالِبٍ كَانَ كَافِرًا فَقَالَ كَذَبُوا كَيْفَ يَكُونُ كَافِرًا وَ هُوَ يَقُولُ أَلَمْ تَعْلَمُوا أَنَا وَجَدْنَا مُحَمَّدًا نَبِيًّا كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ .

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azady,

(It has been narrated) from Is'haq son of Ja'far^{asws}, from his father^{asws}, said, 'It was said to him^{asws}, 'They (people) are claiming that Abu Talib^{asws} was a disbeliever'. So he^{asws} said: 'They are lying! How can he^{asws} happen to be a disbeliever and he^{asws} was saying: 'Are you not knowing that we^{asws} found Muhammad^{saww} as a Prophet^{asws} like Musa^{as}, written in the former Books?'

وَ فِي حَدِيثٍ آخَرَ كَيْفَ يَكُونُ أَبُو طَالِبٍ كَافِرًا وَ هُوَ يَقُولُ . لَقَدْ عَلِمُوا أَنَّ ابْنَنَا لَا مُكَذِّبَ لَدَيْنَا وَ لَا يَعْبَأُ بِقِيلِ الْأَبَاطِلِ وَ أَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ تِمَالُ الْيَتَامَى عِصْمَةٌ لِلرَّامِلِ .

And in another Hadeeth – 'How can Abu Talib^{asws} happen to be a disbeliever and he^{asws} was saying (in prose): 'They (people) have know that our^{asws} son^{saww} neither lies from us^{asws}, nor can he^{saww} be faulted with the words of falsehood, and he^{saww} is white, the clouds quench by his^{saww} face, a protector of the orphans and chastity of the widows'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَمَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْمَسْجِدِ الْحَرَامِ وَ عَلَيْهِ ثِيَابٌ لَهُ جُدٌّ فَأَلْقَى الْمُشْرِكُونَ عَلَيْهِ سَلَى نَاقَةً فَمَلَنُوا ثِيَابَهُ بِهَا فَدَخَلَهُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ فَذَهَبَ إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ يَا عَمَّ كَيْفَ تَرَى حَسْبِي فِيكُمْ فَقَالَ لَهُ وَ مَا ذَاكَ يَا ابْنَ أَخِي فَأَخْبَرَهُ الْخَبَرَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'While the Prophet^{saww} was in the Sacred Masjid and upon him^{saww} were new clothes, so the Polytheists threw upon him^{saww} the stomach contents of a she-camel. So his^{saww} clothes were stained by it. So there entered into him^{saww} due to that, whatever Allah^{azwj} so Desired. So he^{saww} went to Abu Talib^{asws} and said to him^{asws}: 'O Uncle! How do you^{asws} view my^{asws} nobility among you all?' So he^{asws} said to him^{saww}: 'And what is that, O son^{saww} of my^{asws} brother^{as}?'. So he^{saww} informed him^{asws} the news.

فَدَعَا أَبُو طَالِبٍ حَمْرَةَ وَ أَخَذَ السَّيْفَ وَ قَالَ لِحَمْرَةَ خُذِ السَّلَى ثُمَّ تَوَجَّهَ إِلَى الْقَوْمِ وَ النَّبِيُّ مَعَهُ فَآتَى قُرَيْشًا وَ هُمْ حَوْلَ الْكَعْبَةِ فَلَمَّا رَأَوْهُ عَرَفُوا الشَّرَّ فِي وَجْهِهِ ثُمَّ قَالَ لِحَمْرَةَ أَمْرٍ السَّلَى عَلَى سِبَالِهِمْ فَفَعَلَ ذَلِكَ حَتَّى آتَى عَلَى آخِرِهِمْ ثُمَّ انْفَقَتْ أَبُو طَالِبٍ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا ابْنَ أَخِي هَذَا حَسْبُكَ فِينَا .

So Abu Talib^{asws} called Hamza^{asws} and grabbed the sword and said to Hamza^{asws} to take the stomach contents (of a camel), then divert towards the group, and the Prophet^{saww} was with him^{asws}. So he^{asws} came to the Qureysh, and they were around the Kabah. So when they saw him^{asws}, they recognised the ferocity in his^{asws} face. Then he^{asws} said to Hamza^{asws}: 'Paste the stomach contents (of a camel) upon their faces'. So he^{asws} did that until he^{asws} came to their last one. Then Abu Talib^{asws}

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 29

turned towards the Prophet^{saww}, so he^{asws} said: 'O son^{saww} of my^{asws} brother^{asws}! This is your^{saww} nobility among us'.³⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا تَوَفَّى أَبُو طَالِبٍ نَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا مُحَمَّدُ أَخْرُجْ مِنْ مَكَّةَ فَلَيْسَ لَكَ فِيهَا نَاصِرٌ وَتَارَتْ فُرَيْشٌ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَخَرَجَ هَارِبًا حَتَّى جَاءَ إِلَى جَبَلٍ بِمَكَّةَ يُقَالُ لَهُ الْحَجُّونُ فَصَارَ إِلَيْهِ .

Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Abu Talib^{asws} passed away, Jibraeel^{as} descended unto Rasool-Allah^{saww} and he^{as} said: 'O Muhammad^{saww}! Exit from Makkah, for there isn't a helper for you^{saww} therein, and the Qureysh arose against the Prophet^{saww}, so he^{saww} went out fleeing until he^{saww} came to a mountain of Makkah called Al-Hajoun, so he^{saww} came to it'.³¹

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحِسَابِ الْجُمَلِ قَالَ بِكُلِّ لِسَانٍ .

Ali Bin Muhammad Bin Abdullah and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Talib^{asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)'. He^{asws} said: 'In every language'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجُمَلِ وَ عَقَدَ بِيَدِهِ ثَلَاثًا وَ سِتِّينَ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Talib^{asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)', and he^{asws} formed 'sixty three' with his^{asws} hands'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ الْحَزْوَرِيِّ الْعَنَوِيِّ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ الْحَنْظَلِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَوْمَ افْتَتَحَ الْبَصْرَةَ وَ رَكِبَ بَعْلَةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثْنَا فَأَنْتَ كُنْتَ تَشْهَدُ وَ نَغِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ سَبْعَةٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَضْلَهُمْ إِلَّا كَافِرٌ وَ لَا يَجْحَدُ بِهِ إِلَّا جَاحِدٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hsayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanawy, from Asbagh Bin Nubata Al Hanzaly who said,

'I saw Amir Al-Momineen^{asws} on the day he^{asws} was victorious over Al-Basra and rode the mule of Rasool-Allah^{saww}, then said: 'O you people! Shall I^{asws} inform you with the

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 30

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 31

³² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 32

³³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 33

nest of the creature on the Day Allah^{azwj} would Gather them?’ So Abu Ayoub Al-Alansary stood up to him^{asws} and said, ‘Yes, O Amir Al-Momineen^{asws}! Narrate to us, for you^{asws} were present and we were absent’. So he^{asws} said: ‘The best of the creatures on the Day Allah^{azwj} would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for an Infidel, nor would anyone reject it except for a renegade’.

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَجَمَهُ اللهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللهُ الرَّسُلُ وَإِنَّ أَفْضَلَ الرَّسُلِ مُحَمَّدٌ (صلى الله عليه وآله) وَإِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيِّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيُّ

So Ammar Bin Yasir, may Allah^{azwj} have Mercy on him stood up and he said, ‘O Amir Al-Momineen^{asws}! Name them for us in order for us to recognise them’. So he^{asws} said: ‘The best of the creatures on the Day Allah^{azwj} would Gather them are the Rasools^{saww}, and that the most superior of the Rasools^{as} is Muhammad^{saww}, and that the most superior of every community after its Prophet^{saww} is the successor^{as} of its Prophet^{as}, until he^{as} comes across a (another) Prophet^{as}.

أَلَا وَإِنَّ أَفْضَلَ الْأَوْصِيَاءِ وَصِيِّ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ أَلَا وَإِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الْأَوْصِيَاءِ الشُّهَدَاءُ أَلَا وَإِنَّ أَفْضَلَ الشُّهَدَاءِ حَمْرَةَ بِنْتُ عَبْدِ الْمُطَّلِبِ وَجَعْفَرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ خَضِيْبَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ لَمْ يُنْحَلْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ جَنَاحَانِ غَيْرُهُ شَيْءٌ كَرَّمَ اللهُ بِهِ مُحَمَّدًا (صلى الله عليه وآله) وَشَرَفَهُ وَالسَّبْطَانَ الْحَسَنَ وَالحُسَيْنَ وَالمَهْدِيَّ (عليهم السلام) يَجْعَلُهُ اللهُ مَنْ شَاءَ مِنْ أَهْلِ الْبَيْتِ

Indeed! And the most superior of the successors^{as} is the successor^{asws} of Muhammad^{saww}, may the greetings be upon him^{saww} and his^{saww} Progeny^{asws}. Indeed! And the most superior of the creatures after the successors^{as} are the martyrs. Indeed! And the most superior of the martyrs is Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ja'far^{asws} Bin Abu Talib^{asws}. For him^{asws} are two fresh wings. He^{asws} flies with these two in the Paradise. No one from this community has been Granted two wings apart from him^{asws}. It is a thing which Allah^{azwj} Prestige Muhammad^{saww} with, and Ennobled him^{saww}, and the two grandsons Al-Hassan^{asws} and Al-Husayn^{asws}, and Al-Mahdy^{asws}. Allah^{azwj} would Make him^{asws} to be the one whomsoever Allah^{azwj} so Desires from us^{asws}, the People^{asws} of the Household’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللهِ وَكَفَى بِاللهِ عَلِيمًا .

Then he^{asws} recited this Verse **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower**.³⁴

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ كَيْفَ كَانَتْ الصَّلَاةُ عَلَى النَّبِيِّ (صلى الله عليه وآله) قَالَ لَمَّا غَسَلَهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَكَفَّنَهُ سَجَّاهُ ثُمَّ أَدْخَلَ عَلَيْهِ عَشْرَةَ فِدَارٍ وَحَوْلَهُ ثُمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي وَسْطِهِمْ فَقَالَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا فَيَقُولُ الْقَوْمُ كَمَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الْعَوَالِي .

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 34

Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'How was the (funeral) *Salat* upon the Prophet^{saww}? When Amir Al-Momineen^{asws} washed him^{saww} and enshrouded him^{saww}, covered him^{saww}. Then ten (people) came over to him^{saww} and they circled around him^{saww}. Then Amir Al-Momineen^{asws} paused in the middle of them and he^{asws} said: **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**'. So the people were saying just as he^{asws} was saying until the people of Al-Medina had prayed *Salat* upon him^{saww}, and (so did) the people of Al-Awaly'.³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِعَلِيِّ (عَلَيْهِ السَّلَام) يَا عَلِيُّ اذْفِنِي فِي هَذَا الْمَكَانِ وَارْفَعْ قَبْرِي مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ وَرُشَّ عَلَيْهِ مِنَ الْمَاءِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Abu Al Magra'a, from Uqba Bin Bashir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! Bury me^{saww} in this place, and raise my^{saww} grave from the ground by four fingers, and sprinkle upon it from the water'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَتَى الْعَبَّاسُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا أَنْ يَدْفِنُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي بَقِيعِ الْمُصَلَّى وَأَنْ يُؤْمَهُمْ رَجُلٌ مِنْهُمْ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِمَامٌ حَيًّا وَمَيِّتًا وَقَالَ إِنِّي أَدْفِنُ فِي الْبُقْعَةِ الَّتِي أُقْبِضُ فِيهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Abbas came over to Amir Al-Momineen^{asws}, so he said, 'O Ali^{asws}! The people are gathering that they would be burning Rasool-Allah^{saww} in the spot of the Praying place, and that a man from them would be leading the (funeral) *Salat*. So Amir Al-Momineen^{asws} came out to the people and he^{asws} said: 'O you people! Rasool-Allah^{saww} is an Imam^{asws}, be he^{saww} alive or expired, and he^{saww} said: 'I^{saww} want to be buried in the spot in which I^{saww} would pass away'.

ثُمَّ قَالَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ .

Then he^{asws} said: '(Come) at the door, so pray *Salat* upon him^{saww}'. Then he^{asws} instructed the people, ten by ten to be praying *Salat* upon him^{saww}. Then they went out'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا قُبِضَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَالْمُهَاجِرُونَ وَالْأَنْصَارُ قَوْجًا قَوْجًا

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 35

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 36

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 37

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the Prophet^{saww} passed away, there Prayed *Salat* upon him^{saww}, the Angels, and the Emigrants, and the Helpers, droves and droves'.

قَالَ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ فِي صِحَّتِهِ وَ سَلَامَتِهِ إِنَّمَا أَنْزَلْتُ هَذِهِ آيَةً عَلَيَّ فِي الصَّلَاةِ عَلَيَّ بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا .

He^{asws} said: 'And Amir Al-Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying during his^{saww} good health and his^{saww} well-being: 'But rather, this Verse was Revealed unto me^{saww} regarding the *Salat* upon me^{saww} after Allah^{azwj} Captures (my^{saww} soul) **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**'.³⁸

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا مَعْنَى السَّلَامِ عَلَيَّ رَسُولَ اللَّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَ وَصِيَّهُ وَ ابْنَتَهُ وَ ابْنَتَهُ وَ جَمِيعَ الْأَيِّمَةِ وَ خَلَقَ شِيَعَتَهُمْ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ أَنْ يَصْبِرُوا وَ يُصَابِرُوا وَ يُرَابِطُوا وَ أَنْ يَنْفُوا اللَّهَ

Some of our companions, raising it, from Muhammad Bin Sinan, from DAwood Bin Kaseer Al Raqqy who said,

'I said to Abu Abdullah^{asws}, 'What is the Meaning of the greetings upon Rasool-Allah^{saww}? So he^{asws} said: 'Allah^{azwj} Blessed and High, when He^{azwj} Created His^{azwj} Prophet^{saww} and his^{saww} successor^{asws} and his^{saww} daughter, and his^{saww} two (grand) sons^{asws}, and the entirety of the Imams^{asws}, and Created their^{asws} Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah^{azwj}.

وَ وَعَدَهُمْ أَنْ يُسَلِّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَ الْحَرَمَ الْأَمِينَ وَ أَنْ يُنَزِّلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ وَ يُظَهِّرَ لَهُمُ السَّفْفَ الْمَرْفُوعَ وَ يُرَبِّحَهُمْ مِنْ عَدُوِّهِمْ وَ الْأَرْضِ الَّتِي يُبَدِّلُهَا اللَّهُ مِنَ السَّلَامِ وَ يُسَلِّمَ مَا فِيهَا لَهُمْ لَا شَيْءَ فِيهَا

And He^{azwj} Promised them that He^{azwj} would Submit the Blessed earth to them, and the 'الْحَرَمَ الْأَمِينَ' Just Al-Harrum, and that He^{azwj} would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He^{azwj} would Manifest the Raised Ceiling to them, and Given them rest/respice from their enemies, and the earth Which Allah^{azwj} would Change for them from the peace and safety for whatever it therein for them there being no blemish in it'.

قَالَ لَا خُصُومَةَ فِيهَا لِعَدُوِّهِمْ وَ أَنْ يَكُونَ لَهُمْ فِيهَا مَا يُجِبُّونَ وَ أَخَذَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَيَّ جَمِيعَ الْأَيِّمَةِ وَ شِيَعَتِهِمُ الْمِيثَاقَ بِذَلِكَ وَ إِنَّمَا السَّلَامُ عَلَيْهِ تَذَكُّرَةٌ نَفْسِ الْمِيثَاقِ وَ تَجْدِيدٌ لَهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلًّا وَ عَزًّا وَ يُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ .

He^{asws} said: 'There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah^{saww} took the Covenant upon the entirety of the Imams^{asws} and their^{asws} Shias with that. And rather,

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 38

the greetings upon him^{saww} is a reminder to the self of the Covenant and the renewal of it upon Allah^{azwj}, perhaps He^{azwj} the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it'.³⁹

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ صَفِيكَ وَ خَلِيكَ وَ نَجِيكَ الْمُدَبِّرِ لِأَمْرِكَ .

Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'O Allah^{azwj}! Send *Salawat* upon Muhammad^{saww}, Your^{azwj} elite and Your^{azwj} friend, and Your^{azwj} confidant, the manager of Your^{azwj} affairs'.⁴⁰

باب النَّهْيِ عَنِ الْإِشْرَافِ عَلَى قَبْرِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Chapter 112 – The Forbiddance from climbing upon the grave of the Prophet^{saww}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ الْمُتَنَّى الْخَطِيبِ قَالَ كُنْتُ بِالْمَدِينَةِ وَ سَقَفُ الْمَسْجِدِ الَّذِي يُشْرِفُ عَلَى الْقَبْرِ قَدْ سَقَطَ وَ الْفَعْلَةُ يَصْعَدُونَ وَ يَنْزِلُونَ وَ نَحْنُ جَمَاعَةٌ فَقُلْتُ لِأَصْحَابِنَا مَنْ مِنْكُمْ لَهُ مَوْعِدٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اللَّيْلَةَ فَقَالَ مِهْرَانُ بْنُ أَبِي نَصْرٍ أَنَا وَ قَالَ إِسْمَاعِيلُ بْنُ عَمَّارِ الصَّيْرَفِيِّ أَنَا فَقُلْنَا لَهُمَا سَلَاهُ لَنَا عَنِ الصُّعُودِ لِنُشْرِفَ عَلَى قَبْرِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ja'far Bin Al Musna Al Khateeb who said,

'I was in Al-Medina and the ceiling of the Masjid which was upon the grave had fallen, and the workers were ascending and descending, and we were a group. So I said to our companions, 'Whom from you all to seek an appointment for him to see Abu Abdullah^{asws} tonight?' So Mihran Bin Abu Nasr said, 'I do'. And Ismail Bin Ammar Al-Sayrafi said, 'I do'. So we said to them both, 'You both ask him^{asws} for us about the ascending to see above the grave of the Prophet^{saww}'.

فَلَمَّا كَانَ مِنَ الْعَدِ لَقِينَاهُمَا فَاجْتَمَعْنَا جَمِيعًا فَقَالَ إِسْمَاعِيلُ قَدْ سَأَلْنَاهُ لَكُمْ عَمَّا ذَكَرْتُمْ فَقَالَ مَا أَحْبُّ لِأَحَدٍ مِنْهُمْ أَنْ يَغْلُو فَوْقَهُ وَ لَا أَمْنُهُ أَنْ يَرَى شَيْئًا يَذْهَبُ مِنْهُ بَصَرُهُ أَوْ يَرَاهُ قَائِمًا يُصَلِّي أَوْ يَرَاهُ مَعَ بَعْضِ أَرْوَاجِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

So when it was the morning, we met up with them both, and all of us had gathered. So Ismail said, 'We had asked him^{asws} for you all about what you had mentioned, so he^{asws} said: 'I^{asws} do not like it for anyone from you that he should be higher above him^{saww}, and there is no safety for him that he should see something due to which his eyesight would go away, or he may see him^{saww} standing praying *Salat*, or he might see him^{saww} along with one of his^{saww} wives'.⁴¹

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 40

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 112 H 1

بَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

Chapter 113 – Nazool (Arrival) of Amir Al-Momineen^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَنِيْفَةَ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ جَاءَتْ إِلَى أَبِي طَالِبٍ لِتُبَشِّرَهُ بِمَوْلِدِ النَّبِيِّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَبُو طَالِبٍ اصْبِرِي سَبْتًا أَبْشُرِي بِمِثْلِهِ إِلَّا النَّبُوَّةَ

Ali Husayn Bin Muhammad, from Muhammad Bin yahya Al Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al Waleed Bin Aban, from Muhammad Bin Abdullah Bin Muskan, from his father who said,

‘Abu Abdullah^{asws} said: ‘Fatima^{asws} Bint Asad^{as} came over to Abu Talib^{asws} in order to give him^{asws} the glad tidings of the Nazool (Coming) of the Prophet^{saww}. So Abu Talib^{asws} said: ‘Be patient for a ‘Sabta’, I^{as} shall give you^{as} glad tidings similar to it, except for the Prophet-hood’.

وَقَالَ السَّبْتُ ثَلَاثُونَ سَنَةً وَكَانَ بَيْنَ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرِ الْمُؤْمِنِينَ (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) ثَلَاثُونَ سَنَةً .

And he^{asws} said: ‘The ‘Sabt’ is of thirty years, and between Rasool-Allah^{saww} and Amir Al-Momineen^{asws} was (a span of) thirty years’.⁴²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ إِنَّ فَاطِمَةَ بِنْتَ أَسَدٍ أَمَّ أَمِيرِ الْمُؤْمِنِينَ كَانَتْ أَوَّلَ امْرَأَةٍ هَاجَرَتْ إِلَى رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَلَى قَدَمَيْهَا وَكَانَتْ مِنْ أَكْبَرِ النَّاسِ بِرَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Muhammad Bin Abdullah, from Al Sayyari, from Muhammad Bin Jamhour, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Fatima^{asws} Bint Asad^{as} is the mother of Amir Al-Momineen^{asws}. She^{asws} was the first woman to emigrate to Rasool-Allah^{saww}, from Makkah to Al-Medina upon her^{asws} feet, and she^{asws} was the most righteous of the people with Rasool-Allah^{saww}.

فَسَمِعَتْ رَسُولَ اللَّهِ وَهُوَ يَقُولُ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عُرَاءَ كَمَا وُلِدُوا فَقَالَتْ وَاسْتَأْذَنَتْ لَهَا رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَبَى أَسْأَلُ اللَّهَ أَنْ يَبْعَثَكَ كَاسِيَةً

So she^{as} heard Rasool-Allah^{saww} and he^{saww} was saying: ‘The people would be Resurrected on the Day of Judgment, naked just as they were born’. So she^{asws} said: ‘Oh the evil of it!’ So Rasool-Allah^{saww} said to her: ‘So I^{saww} shall ask Allah^{azwj} that He^{azwj} should Resurrect you^{asws} clothed’.

وَسَمِعَتْهُ يَذْكُرُ ضَعْفَةَ الْقَبْرِ فَقَالَتْ وَاسْتَأْذَنَتْ لَهَا رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَبَى أَسْأَلُ اللَّهَ أَنْ يَكْفِيكَ ذَلِكَ وَقَالَتْ لِرَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمًا إِنِّي أُرِيدُ أَنْ أَعْتَقَ جَارِيَّتِي هَذِهِ فَقَالَ لَهَا إِنَّ فَعَلْتَ أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهَا عَضْوًا مِنْكَ مِنَ النَّارِ

And she^{asws} heard him^{saww} mention the compression of the grave, so she^{asws} said: ‘Oh the weakness from it!’ So Rasool-Allah^{saww} said to her^{asws}: ‘So I^{saww} shall ask Allah^{azwj} that He^{azwj} Restrain that’. And she^{asws} said to Rasool-Allah^{saww} one day, ‘I^{asws}

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 113 H 1

intend to free this maid of mine'. So he^{saww} said to her^{asws}: 'Allah^{azwj} would Free, with every body part of hers, a body part of yours^{as}, from the Fire'.

فَلَمَّا مَرَضَتْ أَوْصَتْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَرَتْ أَنْ يُعْتِقَ خَادِمَهَا وَ اعْتَقَلَ لِسَانَهَا فَجَعَلَتْ تُؤَمِّي إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) إِيْمَاءً فَقَبِلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَبَّيْهَا فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ قَاعِدٌ إِذْ أَتَاهُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ هُوَ يَبْكِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا يَبْكِيكَ فَقَالَ مَا تَتَّ أُمِّي فَاطِمَةُ فَقَالَ رَسُولُ اللَّهِ وَ أُمِّي وَ اللَّهُ وَ قَامَ مُسْرِعًا حَتَّى دَخَلَ

When she^{asws} was ill, she^{asws} bequeathed to Rasool-Allah^{saww} and instructed that he^{saww} should free her^{as} servant, and her^{asws} tongue seized up, so she^{asws} went on gesturing to Rasool-Allah^{saww} with gestures. So Rasool-Allah^{saww} accepted her^{asws} bequest. So while he^{saww} was seated one day, when Amir Al-Momineen^{asws} came over and he^{asws} was weeping. So Rasool-Allah^{saww} said to him^{asws}: 'What makes you^{asws} weep?' So he^{asws} said: 'My^{asws} mother^{as} Fatima^{asws} passed away'. So Rasool-Allah^{saww} said: 'And (she^{as} was) my^{saww} mother (as well), by Allah^{azwj}!', and he^{saww} stood up quickly until he^{saww} went over.

فَنظَرَ إِلَيْهَا وَ بَكَى ثُمَّ أَمَرَ النِّسَاءَ أَنْ يُغْسِلْنَهَا وَ قَالَ (صلى الله عليه وآله) إِذَا فَرَغْتُنَّ فَلَا تُحَدِثْنَ شَيْئًا حَتَّى تُعَلِّمَنِي فَلَمَّا فَرَغْنَ أَعْلَمْنَهُ بِذَلِكَ فَأَعْطَاهُنَّ أَحَدَ قَمِيصِيهِ الَّذِي يَلِي جِسْدَهُ وَ أَمَرَهُنَّ أَنْ يُكْفِنَهَا فِيهِ وَ قَالَ لِلْمُسْلِمِينَ إِذَا رَأَيْتُمُونِي فَدَفَعْتُ شَيْئًا لَمْ أَفْعَلْهُ قَبْلَ ذَلِكَ فَسَلُونِي لِمَ فَعَلْتُهُ

So he^{saww} looked at her^{asws} and wept. Then he^{saww} instructed the women that they should wash her^{asws} and said: 'When you are free, so do not do anything new until you let me^{saww} know'. So when they were free, they let him^{saww} know of that, so He^{saww} gave them one of his^{saww} shirts which was beneath his^{saww} body, and instructed them that they should enshroud her^{asws} in it, and said to the Muslims: 'When you see me^{saww} to have done something I^{saww} have not done before that, so ask me^{as} why I^{saww} have done it'.

فَلَمَّا فَرَغْنَ مِنْ غُسْلِهَا وَ كَفْنِهَا دَخَلَ (صلى الله عليه وآله) فَحَمَلَ جَنَازَتَهَا عَلَى عَاتِقِهِ فَلَمْ يَزَلْ تَحْتَ جَنَازَتِهَا حَتَّى أوردَهَا قَبْرَهَا ثُمَّ وَضَعَهَا وَ دَخَلَ الْقَبْرَ فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ فَأَخَذَهَا عَلَى يَدَيْهِ حَتَّى وَضَعَهَا فِي الْقَبْرِ ثُمَّ انْكَبَّ عَلَيْهَا طَوِيلًا يُنَاجِيهَا وَ يَقُولُ لَهَا ابْنُكَ ابْنُكَ [ابْنُكَ]

So when they were free from washing her^{as} and enshrouding her^{as}, he^{saww} came over and carried her^{asws} coffin upon his^{saww} shoulder. So he^{saww} did not cease to be beneath her^{asws} coffin until he^{saww} came near her^{asws} grave, and placed it and entered her^{asws} grave. So he^{saww} laid down in it'. Then he^{asws} said: 'So he^{saww} took her^{asws} upon his^{saww} hands until he^{saww} placed her^{asws} in the grave. Then he^{saww} devoted upon her^{asws} for a long time, whispering to her^{asws}, and he^{saww} was saying to her: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}!'

ثُمَّ خَرَجَ وَ سَوَّى عَلَيْهَا ثُمَّ انْكَبَّ عَلَى قَبْرِهَا فَسَمِعُوهُ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُمَّ إِنِّي أَسْتَوْدِعُهَا إِلَيْكَ ثُمَّ انْصَرَفَ فَقَالَ لَهُ الْمُسْلِمُونَ إِنَّا رَأَيْنَاكَ فَعَلْتَ أَشْيَاءَ لَمْ تَفْعَلْهَا قَبْلَ الْيَوْمِ فَقَالَ الْيَوْمَ فَفَدَّتْ بَرَّ أَبِي طَالِبٍ إِنْ كَانَتْ لِيَكُونُ عِنْدَهَا الشَّيْءُ فَنُوْزِنِي بِهِ عَلَى نَفْسِهَا وَ وِلْدَهَا

Then he^{saww} came out and evened (the soil) upon her^{asws}. Then he^{saww} devoted upon her^{asws} grave and he^{saww} was heard saying: 'There is no god Except Allah^{azwj}! O Allah^{azwj}! I^{saww} hereby entrust her^{asws} to You^{azwj}'. Then he^{saww} left. So the Muslims said, 'We saw you^{saww} doing things which you^{saww} did not do those before today'. So he^{saww} said: 'Today I^{saww} lost the righteousness of Abu Talib^{asws}. If she^{asws} ever

happened to have anything with her^{asws}, so she^{asws} would prefer me^{saww} with it upon her^{asws} own self, and her^{asws} sons^{as}.

وَإِنِّي ذَكَرْتُ الْقِيَامَةَ وَ أَنَّ النَّاسَ يُحْشَرُونَ عُرَاءَ فَقَالَتْ وَ سَوَاتَاهُ فَضَمِنْتُ لَهَا أَنْ يَبْعَثَهَا اللَّهُ كَاسِيَةً وَ ذَكَرْتُ ضَغْطَةَ الْقَبْرِ فَقَالَتْ وَ أَضْعَفَاهُ فَضَمِنْتُ لَهَا أَنْ يُكْفِيَهَا اللَّهُ ذَلِكَ فَكَفَّنْتُهَا بِقَمِيصِي وَ اضْطَجَعْتُ فِي قَبْرِهَا لِذَلِكَ وَ انْكَبْتُ عَلَيْهَا فَلَقْنُهَا مَا سُئِلَ عَنْهُ فَأَنهَا سُئِلَتْ عَنْ رَبِّهَا فَقَالَتْ وَ سُئِلَتْ عَنْ رَسُولِهَا فَأَجَابَتْ وَ سُئِلَتْ عَنْ وَلِيِّهَا وَ إِمَامِهَا فَارْتَجَّ عَلَيْهَا فَقُلْتُ ابْنُكَ ابْنُكَ [ابْنُكَ].

And I^{saww} mentined the Day of Judgment that the people would be Resurrected naked, so she^{asws} said: 'O the evil of it!'. So I^{saww} guaranteed to her^{asws} that Allah^{azwj} would Resurrect her^{asws} clothed. And I^{saww} mentioned the compression of the grave, so she^{asws} said: 'O the weakness from it!' So I^{saww} guaranteed to her^{asws} that Allah^{azwj} would Restrain that. So I^{saww} enshrouded her^{asws} with my^{saww} shirt, and I^{saww} laid down in her^{asws} grave for that and devoted upon her^{as}, so I^{saww} indoctrinated her^{as} (Talqeen) what she^{saww} would be question about. So she^{saww} was questioned about her^{asws} Lord^{azwj}, so she^{asws} said it, and she^{asws} was asked about her^{asws} Rasool^{saww}, so she^{asws} answered, and she^{asws} was asked about her^{asws} Gardian^{asws} and her^{asws} Imam^{asws}. So she^{asws} was shaken over it, so I^{saww} said: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}!'.⁴³

بَعْضُ أَصْحَابِنَا عَمَّنْ ذَكَرَهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَمَّا وُلِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَتِيحٌ لِأَمْنَةَ بِنَاتِ فَارِسَ وَ فُصُورُ الشَّامِ فَجَاءَتْ فَاطِمَةُ بِنْتُ أَسَدِ أُمِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَبِي طَالِبٍ ضَاحِكَةً مُسْتَبْشِرَةً فَأَعْلَمْتُهُ مَا قَالَتْ آمَنَةٌ فَقَالَ لَهَا أَبُو طَالِبٍ وَ تَتَعَجَّبِينَ مِنْ هَذَا ابْنِكَ تَحْلِيلِينَ وَ تَلْدِينَ بِوَصِيهِ وَ وَزِيرِهِ .

Some of our companions, from the one who mentioned it, from Ibn Mahboub, from Umar Bin Aban Al Kalby, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'When (Syeda) Aamina^{as} was blessed with Rasool-Allah^{saww}, there were opened up (displayed) for, the white (houses) of Persian, and palaces of Syria (as having been conquered). So (Syeda) Fatima^{asws} Bint Asad^{as}, mother^{asws} of Amir Al-Momineen^{asws} came over to Abu Talib^{asws}, smiling, giving glad tidings, and let him^{asws} know what Aamina^{asws} had said. So Abu Talib^{asws} said to her^{asws}: 'You^{asws} are being astounded from this? You^{asws} would be blessed with and bring up his^{saww} successor^{asws} and his^{saww} Vizier'.⁴⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الزُّرْقِيِّ عَنِ أَحْمَدَ بْنِ زَيْدِ النَّيْسَابُورِيِّ قَالَ حَدَّثَنِي عُمَرُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ أُسَيْدِ بْنِ صَفْوَانَ صَاحِبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لَمَّا كَانَ الْيَوْمَ الَّذِي فُيْضَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ارْتَجَّ الْمَوْضِعُ بِالْبُكَاءِ وَ دَهَشَ النَّاسُ كَيَوْمِ فَيْضِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ جَاءَ رَجُلٌ بَاكِياً وَ هُوَ مُسْرِعٌ مُسْتَرْجِعٌ وَ هُوَ يَقُولُ الْيَوْمَ انْقَطَعَتْ خِلَافَةُ النَّبُوَّةِ حَتَّى وَقَفَ عَلَى بَابِ النَّبِيِّ الَّذِي فِيهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Ahmad Bin Zayd Al Neyshapouri who said, 'Umar Bin Ibrahim Al Hashimy narrated to me, from Abdul Malik Bin Umar,

(It has been narrated) from Aseyd Bin Safwan, a companion of Rasool-Allah^{saww} who said, 'When it was the day in which Amir Al-Momineen^{asws} passed away, the

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 2

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 3

place/world/earth vibrated with the crying and the people were staggered like on the day the Prophet^{saww} passed away; and a man came over crying, returning quickly, and he was saying, 'Today the Caliphate of the Prophet-hood has been cut off', until he paused at the door of the house in which was Amir Al-Momineen^{asws}.

فَقَالَ رَحِمَكَ اللَّهُ يَا أَبَا الْحَسَنِ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَ أَخْلَصَهُمْ إِيمَانًا وَ أَشَدَّهُمْ يَقِينًا وَ أَحْوَفَهُمْ بِاللَّهِ وَ أَعْظَمَهُمْ عَنَاءً وَ أَحْوَطَهُمْ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَنَهُمْ عَلَى أَصْحَابِهِ وَ أَفْضَلَهُمْ مَنَاقِبَ وَ أَكْرَمَهُمْ سَوَابِقَ وَ أَرْفَعَهُمْ دَرَجَةً وَ أَقْرَبَهُمْ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَشَبَّهُهُمْ بِهِ هَدْيًا وَ خُلْفًا وَ سَمْتًا وَ فِعْلًا وَ أَشْرَفَهُمْ مَنْزِلَةً وَ أَكْرَمَهُمْ عَلَيْهِ

So he said, 'May Allah^{azwj} have Mercy on you^{asws}, O Amir Al-Momineen^{asws}! You^{asws} were the first of the people of Al-Islam and the most sincere of them in Eman, and the most intense of them in conviction, and the most fearful of them of Allah^{azwj}, and of the greatest hardship of them, and the most protective of them upon Rasool-Allah^{saww}, and the most trustworthy of them upon his^{saww} companions, and the most superior of them in virtues, and the most prestigious of them in precedence, and the loftiest of them in levels, and the closest of them from Rasool-Allah^{saww}, and the most resembling of them with him^{as} in (providing) Guidance, and morals, and attributes, and deeds, and the noblest of them in status, and the most prestigious to him^{saww}.

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ عَنِ رَسُولِهِ وَ عَنِ الْمُسْلِمِينَ خَيْرًا قَوِيَةً جِئِن ضَعُفَ أَصْحَابُهُ وَ بَرَزْتَ جِئِن اسْتَكْبَرُوا وَ نَهَضْتَ جِئِن وَهِنُوا وَ لَزِمْتَ مِنْهَا رَسُولَ اللَّهِ (صلى الله عليه وآله) إِذْ هَمَّ أَصْحَابُهُ وَ كُنْتَ خَلِيفَتَهُ حَقًّا لَمْ تَنَارِعْ وَ لَمْ تُضَرِّعْ بِرَعْمِ الْمُنَافِقِينَ وَ غَيْظِ الْكَافِرِينَ وَ كُرْهِ الْحَاسِدِينَ وَ صِعْرِ الْفَاسِقِينَ

So may Allah^{azwj} Recompense you^{asws} good on behalf of Al-Islam, and on behalf of His^{azwj} Rasool^{saww}, and on behalf of the Muslims. You^{asws} strengthened them when his^{saww} companions were weak, and you^{asws} went for duels when they were humbled, and you^{asws} rose up when they were languishing, and you^{asws} necessitated the manifesto of Rasool-Allah^{saww} when his^{saww} companions were distressed, and you^{asws} were his^{saww} true Caliph. You^{asws} did not dispute and were not humbled by the opposition of the hypocrites, and the anger of the Infidels, and the abhorrence of the envying ones, and the lowliness of the transgressors.

فَقُمْتَ بِالْأَمْرِ جِئِن فَشِلُوا وَ نَطَقْتَ جِئِن تَبَعْنَعُوا وَ مَضَيْتَ بِنُورِ اللَّهِ إِذْ وَقَفُوا فَاتَّبَعُوكَ فَهَدُوا وَ كُنْتَ أَحْفَضَهُمْ صَوْتًا وَ أَعْلَاهُمْ قُنُوتًا وَ أَقْلَهُمْ كَلَامًا وَ أَصْوَبَهُمْ نُطْقًا وَ أَكْبَرَهُمْ رَأْيًا وَ أَشَجَعَهُمْ قَلْبًا وَ أَشَدَّهُمْ يَقِينًا وَ أَحْسَنَهُمْ عَمَلًا وَ أَعْرَفَهُمْ بِالْأُمُورِ

So you^{asws} stood with the matter where they failed, and you^{asws} spoke where they were dumbfounded, and you^{asws} went (ahead) with the Light of Allah^{azwj} where they paused. So had they followed you, they would have been Guided. And you^{asws} were the lowest of them in voices, and the highest of them in devoutness, and the least of them in speeches, and the most correct of them in speaking, and the greatest of them in ideas, and the bravest of them of heart, and the most intense of them in conviction, and the most excellent of them in deeds, and the most understanding of them with the affairs.

كُنْتَ وَ اللَّهُ يَعْسُوبًا لِلدِّينِ أَوَّلًا وَ آخِرًا أَوَّلَ جِئِن تَفَرَّقَ النَّاسُ وَ الْآخِرَ جِئِن فَشِلُوا كُنْتَ لِلْمُؤْمِنِينَ أَبًا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عِيَالًا فَحَمَلْتَ أَنْقَالَ مَا عَنْهُ ضَعُفُوا وَ حَفِظْتَ مَا أَضَاعُوا وَ رَعَيْتَ مَا أَهْمَلُوا وَ سَمَرْتَ إِذَا اجْتَمَعُوا وَ عَلَوْتَ إِذْ هَلِعُوا وَ صَبَرْتَ إِذْ أَسْرَعُوا وَ أَدْرَكْتَ أَوْتَارَ مَا طَلَبُوا وَ نَالُوا بِكَ مَا لَمْ يَحْتَسِبُوا

By Allah^{azwj}! You^{asws} were the Leading figure (Yasoob) of the Religion, being the first and the last. The first, where the people scattered, and the last where they failed. For

the Momineen you^{asws} were a merciful father where they came to be dependent upon you^{asws}. So you^{asws} carried what they were weak from, and you^{asws} preserved what they wasted, and you were a shepherd upon what they ignored, and you^{asws} tightened (economized) when they amassed, and you^{asws} rose high when they got lower, and you^{asws} were patient when they were hasty, and you^{asws} achieved the cords of what they were (still) seeking, and they attained with you^{asws} what they were not even reckoning.

كُنْتَ عَلَى الْكَافِرِينَ عَذَاباً صَبِيًّا وَ نَهَباً وَ لِلْمُؤْمِنِينَ عَمَدًا وَ حِصْنًا فَطَرْتَ وَ اللَّهُ بِنِعْمَائِهَا وَ فُزْتَ بِجِبَائِهَا وَ أَحْرَزْتَ سَوَابِغَهَا وَ ذَهَبْتَ بِفَضَائِلِهَا لَمْ تُفَلِّحْ حُجَّتُكَ وَ لَمْ يَزَعْ قَلْبُكَ وَ لَمْ تَضْعَفْ بِصِيرَتِكَ وَ لَمْ تَجْبُنْ نَفْسُكَ وَ لَمْ تَحْرَجْ كُنْتَ كَالْجَبَلِ لَا تَحْرَكُهُ الْعَوَاصِفُ

You^{asws} were a Punishment, a calamity and a disaster upon the disbelievers; and for the Momineen a pillar and a fortress. So, by Allah^{azwj}, you^{asws} flew by its Bounties and succeeded with its awards, and you^{asws} attained its accomplishments, and you^{asws} went with its merits. Your^{asws} argument was not blunted and your^{asws} heart did not waver, and your^{asws} insight did not weaken, and your^{asws} self did not fear, and you^{asws} did not fall. You^{asws} were like a mountain which the storms could not move.

وَ كُنْتَ كَمَا قَالَ (عليه السلام) آمَنَ النَّاسُ فِي صُحْبَتِكَ وَ دَاتَ يَدِكَ وَ كُنْتَ كَمَا قَالَ (عليه السلام) ضَعِيفاً فِي بَدَنِكَ قَوِيًّا فِي أَمْرِ اللَّهِ مُتَوَاضِعاً فِي نَفْسِكَ عَظِيماً عِنْدَ اللَّهِ كَبِيرًا فِي الْأَرْضِ جَلِيلًا عِنْدَ الْمُؤْمِنِينَ لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَ لَا لِقَائِلٍ فِيكَ مَعْمَرٌ [وَ لَا لِأَحَدٍ فِيكَ مَطْمَعٌ] وَ لَا لِأَحَدٍ عِنْدَكَ هَوَادَةٌ

And you^{asws} were just as he^{saww} (Rasool-Allah^{saww}) said: 'The people are safe in your^{asws} company and that which is in your^{asws} hands'. And you^{asws} were just as he^{saww} said: 'Weak in your^{asws} body, strong in the Command of Allah^{azwj}, modest within yourself^{asws}, magnificent in the Presence of Allah^{azwj}, great in the earth, majestic in the presence of the Momineen. There did not happen to be any faulting for anyone regarding you, nor any criticism for a speaker regarding you^{asws}, nor any corruption for anyone regarding you^{asws}, nor was there a leniency for anyone with you^{asws}.

الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ لَهُ بِحَقِّهِ وَ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ دَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ شَأْنُكَ الْحَقُّ وَ الصِّدْقُ وَ الرَّفْقُ وَ قَوْلُكَ حُكْمٌ وَ حَتْمٌ وَ أَمْرُكَ جَلْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ فِيمَا فَعَلْتَ

The weak and the humiliated was strong and honourable in your^{asws} presence until you^{asws} seized for him his right; and the strong (and) the honourable was weak and humiliated in your^{asws} presence until you^{asws} seized the right from him, and the near ones and the distant ones were equal in your^{asws} presence with regards to that. Your^{asws} dealings were the right, and (based on) the truthfulness, and the kindness, and your^{asws} words were decisive judgments, and your^{asws} orders were forbearing and determined, and your^{asws} view were knowledgeable and resolute in whatever you^{asws} did.

وَ قَدْ نَهَجَ السَّبِيلُ وَ سَهَّلَ الْعَسِيرُ وَ أُطْفِئَتِ النَّيِّرَانُ وَ اعْتَدَلَ بِكَ الدِّينُ وَ قَوِيَ بِكَ الْإِسْلَامُ فَظَهَرَ أَمْرُ اللَّهِ وَ لَوْ كَرِهَ الْكَافِرُونَ وَ تَبَّتْ بِكَ الْإِسْلَامُ وَ الْمُؤْمِنُونَ وَ سَبَقَتْ سَبْقًا بَعِيدًا وَ اتَّعَبَتْ مَنْ بَعْدَكَ تَعَبًا شَدِيدًا

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you^{asws},

and Al-Islam has been strengthened by you^{asws}. So the Command of Allah^{azwj} appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you^{asws} and (so were) the Momineen, and you^{asws} preceded with a far precedence, and exhausted the ones after you^{asws} with an intense exhaustion.

فَجَالَتْ عَنِ الْبُكَاءِ وَ عَظُمَتْ رَزِيَّتُكَ فِي السَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ الْأَنَامَ فَإِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَضِينَا عَنِ اللَّهِ قَضَاهُ وَ سَلَّمْنَا لِلَّهِ أَمْرَهُ فَوَ اللَّهُ لَنْ يُصَابَ الْمُسْلِمُونَ بِمِثْلِكَ أَبَدًا كُنْتَ لِلْمُؤْمِنِينَ كَهْفًا وَ حَصْنًا وَ قَنَّةً رَاسِبًا وَ عَلَى الْكَافِرِينَ غَلْظَةً وَ غَيْظًا فَالْحَقَّ اللَّهُ بِنَبِيِّهِ وَ لَا أْحْرَمْنَا أَجْرَكَ وَ لَا أَضَلْنَا بَعْدَكَ

You^{asws} are gravely missed by the weeping, and how great is your^{asws} issue in the skies, and your^{asws} calamity has threatened the people (with chaos), **[2:156] Surely we are for Allah and to Him we are returning.** We are pleased from Allah^{azwj} of His^{azwj} Ordainment, and we submit to Allah^{azwj} to His^{azwj} Command, for the Muslims will never come across the like of you^{asws}, ever! You^{asws} were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. So, may Allah^{azwj} Join you^{asws} with His^{azwj} Prophet^{saww} and not Deprive us from your^{asws} Recompense, nor let us to stray after you^{asws}.

وَ سَكَتَ الْقَوْمُ حَتَّى انْقَضَى كَلَامُهُ وَ بَكَى وَ بَكَى أَصْحَابُ رَسُولِ اللَّهِ (صلى الله عليه وآله) ثُمَّ طَلَبُوهُ فَلَمْ يُصَادِفُوهُ .

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah^{saww} wept. Then they sought him, but they could not come across him'.⁴⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَالِ قَالَ كُنْتُ أَنَا وَ عَامِرٌ وَ عَبْدُ اللَّهِ بْنُ جُدَاعَةَ الْأَزْدِيُّ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فَقَالَ لَهُ عَامِرٌ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) دُفِنَ بِالرَّحْبَةِ قَالَ لَا قَالَ فَأَيُّنَ دُفِنَ قَالَ إِنَّهُ لَمَّا مَاتَ احْتَمَلَهُ الْحَسَنُ (عَلَيْهِ السَّلَام) فَأَتَى بِهِ ظَهْرَ الْكُوفَةِ قَرِيبًا مِنَ النَّجْفِ يَسْرَةً عَنِ الْعَرِيِّ يَمْنَةً عَنِ الْحِيرَةِ فَدَفَنَهُ بَيْنَ رَكْوَاتِ بَيْضِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'I, and Aamir, and Abdullah Bin Juza'at Al-Azdy were in the presence of Abu Abdullah^{asws}. So Aamir said to him^{asws}, 'May I be sacrificed for you^{asws}! The people are alleging that Amir Al-Momineen^{asws} is buried at Al-Rahba'. He^{asws} said: 'No'. He said, 'So where is he^{asws} buried?' He^{asws} said: 'When he^{asws} passed away, Al-Hassan^{asws} carried him^{asws} and came with him^{asws} to behind Al-Kufa, near from Al-Najaf, left of Al-Ghary, right of Al-Hira. So he^{asws} buried him^{asws} between the two white dunes'.

قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبْتُ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعًا مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصَبْتَ رَحِمَكَ اللَّهُ ثَلَاثَ مَرَّاتٍ .

He (the narrator) said, 'So when it was afterwards, I went to the place. So I suspected a place from it. Then I went over to him^{asws} and informed him^{asws}, so he^{asws} said: 'You hit it. May Allah^{azwj} have Mercy on you' – thrice'.⁴⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ أَتَانِي عُمَرُ بْنُ يَزِيدَ فَقَالَ لِي ارْكَبْ فَرَكِبْتُ مَعَهُ فَمَضَيْنَا حَتَّى أَتَيْنَا مَنْزِلَ حَفْصِ الْكِنَاسِيِّ فَاسْتَخَرَجْنَاهُ فَرَكِبَ مَعَنَا ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا الْعَرِيَّ فَأَنْتَهَيْنَا إِلَى قَبْرِ

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 4

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 5

فَقَالَ انْزِلُوا هَذَا قَبْرَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقُلْنَا مِنْ أَيْنَ عَلِمْتَ فَقَالَ أَتَيْتُهُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) حَيْثُ كَانَ بِالْحَيْرَةِ غَيْرَ مَرَّةٍ وَخَبَّرَنِي أَنَّهُ قَبْرُهُ .

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Abdullah Bin Sinan who said,

'Umar Bin Yazeed came over to me and said to me, 'Ride'. So I rode with him, and we went until we came to the house of Hafs Al-Kunasy, So we got him out, and he rode with us. Then we went until we came over to Al-Ghary, so we ended up to a grave. So he said, 'Descend! This is the grave of Amir Al-Momineen^{asws}'. So we said, 'From where did you know that?' So he said, 'I came to it along with Abu Abdullah^{asws} when he^{asws} was at Al-Hira, more than once, and he^{asws} informed me that it is his^{asws} grave'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَيْسَى شَلْفَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَهُ خُوْلَةٌ فِي بَنِي مَخْرُومٍ وَإِنَّ شَابًا مِنْهُمْ أَتَاهُ فَقَالَ يَا خَالِي إِنَّ أَخِي مَاتَ وَ قَدْ حَزِنْتُ عَلَيْهِ حَزْنًا شَدِيدًا قَالَ فَقَالَ لَهُ تَشْتَهِي أَنْ تَرَاهُ قَالَ بَلَى قَالَ فَأَرِنِي قَبْرَهُ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Isa Shalqan who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} had a maternal uncle for him^{asws} among the Clan of Makhzoum, and a youth from them came over to him^{asws}. So he said, 'O my maternal uncle! My brother died and I am in grief over him with intense grief'. So he^{asws} said: 'Do you crave to see him?' He said, 'Yes'. He^{asws} said: 'So show me^{asws} his grave'.

قَالَ فَخَرَجَ وَ مَعَهُ بُرْدَةٌ رَسُولِ اللَّهِ (صلى الله عليه وآله) مُنْزَرًا بِهَا فَلَمَّا انْتَهَى إِلَى الْقَبْرِ تَلَمَّعَتْ شَفَنَاهُ ثُمَّ رَكَضَهُ بِرَجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَ هُوَ يَقُولُ بِلِسَانِ الْفَرَسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أ لَمْ تَمُتْ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ قَالَ بَلَى وَ لَكِنَّا مِنَّا عَلَى سُنَّةِ فَلَانٍ وَ فَلَانٍ فَأَنْقَلَبْتَ أَلْسِنَتُنَا .

He^{asws} said: 'So he^{asws} went out and with him^{asws} was a cloak of Rasool-Allah^{saww} being girded with it. So when he^{asws} ended up to the grave, he^{asws} moved his^{asws} lips, then kicked it with his^{asws} left. So he came out from his grave and he was saying (something) in the Persian language. So Amir Al-Momineen^{asws} said: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but we died upon the Sunnah of so and so, and so and so, so our language changed'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا فُبِضَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَامَ الْحَسَنُ بْنُ عَلِيٍّ (عليه السلام) فِي مَسْجِدِ الْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ فُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ مِمَّا سَبَقَهُ الْأَوْلُونَ وَ لَا يُدْرِكُهُ الْآخِرُونَ إِنَّهُ كَانَ لَصَاحِبَ رَأْيَةٍ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَنْ يَمِينِهِ جَبْرِئِيلُ وَ عَنْ يَسَارِهِ مِيكَائِيلُ لَا يَنْتَبِي حَتَّى يَفْتَحَ اللَّهُ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Muhammad, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 6

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 7

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} Bin Ali^{asws} stood up in Masjid Al-Kufa. So he^{asws} Praised Allah^{azwj} and Extolled upon Him^{azwj}, and send Salawat upon the Prophet^{saww}, then said: O you people! He^{asws} has passed away during this night, a man (the likes of whom) has not preceded among the former ones nor will he be among the later ones. He^{asws} was the bearer of the flag of Rasool-Allah^{saww}. Upon his^{asws} right was Jibraeel^{as}, and on his^{asws} left was Mikaeel^{as}. He^{asws} was not deterred until Allah^{azwj} Granted victory to him^{asws}.

وَاللَّهِ مَا تَرَكَ بَيْضَاءَ وَلَا حُمْرَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ عَنْ عَطَائِهِ أَرَادَ أَنْ يَشْتَرِيَ بِهَا خَادِمًا لِأَهْلِهِ وَاللَّهُ لَقَدْ فُضِنَ فِي اللَّيْلَةِ الَّتِي فِيهَا فُيُضِنَ وَصِيُّ مُوسَى يُوشَعُ بْنُ نُونٍ وَاللَّيْلَةُ الَّتِي عَرِجَ فِيهَا بِعِيسَى ابْنِ مَرْيَمَ وَاللَّيْلَةُ الَّتِي نَزَلَ فِيهَا الْقُرْآنُ .

By Allah^{azwj}! He^{asws} neither left behind a white nor a red, except for seven hundred Dirhams, being an excess from his^{asws} gifts. He^{asws} intended to buy a servant with it for his^{asws} family. By Allah^{azwj}! He^{asws} has passed away during the night in which the successor^{as} of Musa^{as} Yoshua Bin Noun^{as} passed away, and the night in which Isa Bin Maryam^{as} was ascended with, and the night in which the Quran was Send down'.⁴⁹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا غُسِلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) نُودُوا مِنْ جَانِبِ الْبَيْتِ إِنْ أَخَذْتُمْ مُقَدِّمَ السَّرِيرِ كَفَيْتُمْ مُؤَخَّرَهُ وَإِنْ أَخَذْتُمْ مُؤَخَّرَهُ كَفَيْتُمْ مُقَدِّمَهُ .

Ali Bin Muhammad, raising it, said,

'Abu Abdullah^{asws} said: 'When Amir Al-Momineen^{asws} was washed (for funeral), there was a call from the side of the room: 'If you were to grab the front of the coffin, I shall suffice for its back, and if you were to grab its back, I shall suffice for its front'.⁵⁰

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ سَعْدُ بْنُ عَبْدِ اللَّهِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ وُلِدَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَعْدَ مَبْعُوثِ رَسُولِ اللَّهِ بِخَمْسِ بَنِينَ وَ تُوْفِّيتُ وَ لَهَا ثَمَانُ عَشْرَةَ سَنَةً وَ خَمْسَةٌ وَ سَبْعُونَ يَوْمًا .

Abdullah Bin Ja'far and Sa'd Bin Abdullah, altogether from Ibrahim Bin Mahziyar, from his father Ali Bin Mahziyar, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} was blessed with daughter (Syeda) Fatima^{asws} after the Message of Rasool-Allah^{saww} by five years, and she^{asws} passed away, and for her were eighteen years and seventy five days'.⁵¹

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ كُبَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سَمِعَهُ يَقُولُ لَمَّا فُيُضِنَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَخْرَجَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ رَجُلَانِ أَخْرَانِ حَتَّى إِذَا خَرَجُوا مِنَ الْكُوفَةِ تَرَكُوها عَنْ أَيْمَانِهِمْ ثُمَّ أَخَذُوا فِي الْجَبَانَةِ حَتَّى مَرُوا بِهِ إِلَى الْعَرِيِّ فَدَفَنُوهُ وَ سَوَّوْا قَبْرَهُ فَأَنْصَرَفُوا .

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bukeyr, from some of our companions,

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 8

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 9

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 10

(It has been narrated) from Abu Abdullah^{asws} that he heard him^{asws} saying: 'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} and Al-Husayn^{asws} and two other men brought him^{asws} out until when they came out from Al-Kufa. They left it (Al-Kufa) upon their right, then they took (the way) of Al-Jabban until they passed with him^{asws} to Al-Ghary, so they buried him^{asws}, and evened out his^{asws} grave, and they left'.⁵²

باب مَوْلِدِ الزَّهْرَاءِ فَاطِمَةَ (عَلَيْهَا السَّلَام)

Chaper 114 – The Nazool (Arrival) of Al-Zahra Fatima^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِعٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَام) مَكَتَتْ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَمْسَةَ وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ يَأْتِيهَا جَبْرَيْلُ (عَلَيْهِ السَّلَام) فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيُّ (عَلَيْهِ السَّلَام) يَكْتُبُ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{asws} having said: '(Syeda) Fatima^{asws} remained after Rasool-Allah^{saww} for seventy five days, and intense grief entered into her^{asws} upon her^{asws} father^{saww}, and Jibraeel^{as} used to come to her^{asws} and would excellently console her^{asws} upon her^{asws} father^{saww}, and that would make her^{asws} better and he^{as} would inform her^{asws} about her^{asws} father^{saww}, and his^{saww} place, and he^{as} would inform her^{asws} with what would be happening after her^{asws} among her^{asws} children, and Ali^{asws} would write that down'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَام) صِدِّيقَةٌ شَهِيدَةٌ وَ إِنَّ بَنَاتِ الْأَنْبِيَاءِ لَا يَطْمَثْنَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws} having said: '(Syeda) Fatima^{asws} was truthful, a martyr, and that the daughters of the Prophets^{as} do not menstruate'.⁵⁴

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ رَفَعَهُ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدِ الرَّازِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْهَرْمَزَانِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ لَمَّا فُيْضَتْ فَاطِمَةُ (عَلَيْهَا السَّلَام) دَفَنَهَا أَمِيرُ الْمُؤْمِنِينَ سِرًّا وَ عَفَا عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَ السَّلَامُ عَلَيْكَ عَنِ ابْنَتِكَ وَ زَائِرَتِكَ وَ الْبَائِتَةِ فِي الثَّرَى بِبِقَعَتِكَ وَ الْمُخْتَارِ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

Ahmad Bin Mihran, raising it, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, 'Al Qasim Bin Muhammad Al Razy narrated to me saying, 'Ali Bin Muhammad Al Hurmuzani narrated to us,

(It has been narrated) from Abu Abdullah Al-Husayn^{asws} Bin Ali^{asws} having said: 'When (Syeda) Fatima^{asws} passed away, Amir Al-Momineen^{asws} buried her^{asws}

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 113 H 11

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 1

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 2

secretly, and effaced upon the place of her^{asws} grave. Then he^{asws} stood and turned his^{asws} face towards the grave of Rasool-Allah^{saww} and he^{asws} said: 'The greetings be upon you^{saww}, O Rasool-Allah^{saww} from me^{asws} and the greetings be upon you^{saww} from your^{saww} daughter^{asws}, and she^{asws} would be visiting you^{saww} and spending the night in the soil in your^{saww} spot, and Allah^{azwj} Chose for her^{asws} a quick meeting with you^{saww}.

قَلَّ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي وَ عَفَا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ تَجَلُّدِي إِلَّا أَنَّ لِي فِي النَّاسِي بِسُنَّتِكَ فِي فُرْقَتِكَ مَوْضِعَ تَعَزُّرٍ فَلَقَدْ وَسَدْنُكَ فِي مَلْحُودَةِ قَبْرِكَ وَ فَاضَتْ نَفْسُكَ بَيْنَ نَحْرِي وَ صَدْرِي بَلَى وَ فِي كِتَابِ اللَّهِ لِي أَنْعَمُ الْقَبُولِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Little is my^{asws} patience from losing you^{saww} and excuse my^{asws} tolerance from (losing) the chief-tess of the women of the worlds, except that for me^{asws} is the solace with your^{saww} Sunnah during your^{saww} separation in place of condolence. So I^{asws} had placed your^{saww} pillow in the chasm of your^{saww} grave, and your^{saww} soul left between my^{asws} throat and my^{asws} chest. Yes, and in the Book of Allah^{azwj}, there is for me^{asws} the best of the acceptances **[2:156] Surely we are for Allah and to Him we are returning.**

قَدْ اسْتُرْجِعْتَ الْوَدِيعَةَ وَ أُخَذْتَ الرَّهْيْنَةَ وَ أُخْلِصْتَ الزَّهْرَاءُ فَمَا أَقْبَحَ الْخَضِرَاءَ وَ الْعَبْرَاءَ يَا رَسُولَ اللَّهِ أَمَا حَزُنِي فَسَرْمُدٌ وَ أَمَا لِيْلِي فَمُسَهَّدٌ وَ هُمْ لَا يَبْرَحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ لِي أَنْتَ فِيهَا مُقِيمٌ

I^{asws} have returned the deposit and taken the pledge, and the blossom (Al-Zahra^{asws}) is no more. So how ugly is the greenery and the dust, O Rasool-Allah^{saww}! As for my^{asws} grief, so it is perpetual, and as for my^{asws} night, so it is sleepless, and the worries do not come out from my^{asws} heart, unless Allah^{azwj} Chooses for me^{asws} your^{saww} dwelling which you^{saww} are staying in.

كَمَدٌ مُفِيحٌ وَ هُمْ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَ إِلَى اللَّهِ أَسْكُو وَ سَتُنْبُكُ ابْنَتُكَ بِنِظَافِرِ أُمَّتِكَ عَلَى هَضْمِهَا فَأَحْوَهَا السُّؤَالَ وَ اسْتَخْبِرَهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَيْتِهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I^{asws} am heartsicken, sorrowful, anxious, upset. How quick was the separation between us^{asws}. And to Allah^{azwj} I^{asws} complain, and your^{saww} daughter^{asws} will be informing you^{saww} of the concerted efforts of your^{saww} community upon devouring her^{asws}. So as her^{asws}, you^{saww} will come to know of the state. So how many were her^{asws} sorrows grabbing her^{asws} chest, she^{asws} could not find a way to expressing them, and she^{asws} was saying: 'And Allah^{azwj} will Judge, and He^{azwj} is the best of the judges'.

سَلَامٌ مُودَعٌ لَا قَالٍ وَ لَا سَيْمٌ فَإِنْ أَنْصَرَفْتَ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أَقِمْتَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ وَ آهَ وَ آهًا وَ الصَّبْرُ أَيْمَنٌ وَ أَجْمَلٌ وَ لَوْ لَا غَلْبَةُ الْمُسْتَوَلِينَ لَجَعَلْتُ الْمَقَامَ وَ اللَّبِثُ لِرَأْمًا مَعْوُفًا وَ لَأَعُولْتُ إِعْوَالَ النَّكْلِ عَلَى جَلِيلِ الرَّزِيَّةِ

Greetings of farewell is not what I^{asws} say, nor out of weariness. So, if I^{asws} leave, it would not be from disappointment, and if I^{asws} stay it would not be from pessimism with what Allah^{azwj} Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, I^{asws} would have made the place and the remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

فَبِعَيْنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرًّا وَ تُهْضَمُ حَقُّهَا وَ تُمْنَعُ إِرْتَهَا وَ لَمْ يَتْبَاعِدِ الْعَهْدُ وَ لَمْ يَخْلُقْ مِنْكَ الذُّكْرُ وَ إِلَى اللَّهِ يَا رَسُولَ اللَّهِ الْمُسْتَنْكَى وَ فِيكَ يَا رَسُولَ اللَّهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهَا السَّلَامُ وَ الرَّضْوَانُ .

So in the Sight of Allah^{azwj}, your^{saww} daughter is buried secretly, and her^{asws} rights have been devoured, and her^{asws} inheritance prevented, and the covenant is not distance and your^{saww} memories are still fresh; and to Allah^{azwj}, O Rasool-Allah^{saww}, is the complaint, and regarding you^{saww}, O Rasool-Allah^{saww} is the best of the condolences. May Allah^{azwj} Send *Salawat* upon you^{saww} and upon her^{asws}, the peace and the (Divine) Pleasure'.⁵⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفْضَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ عَسَلَ فَاطِمَةَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ وَ كَأَنِّي اسْتَعْظَمْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ كَأَنَّكَ ضِغْتٌ بِمَا أَخْبَرْتُكَ بِهِ قَالَ فَقُلْتُ فَذَلِكَ قَالَ فَقَالَ لَا تَضَيِّقَنَّ فَإِنَّهَا صِدِّيقَةٌ وَ لَمْ يَكُنْ يَغْسِلُهَا إِلَّا صِدِّيقٌ أَمَا عَلِمْتَ أَنَّ مَرْيَمَ لَمْ يَغْسِلْهَا إِلَّا عِيسَى .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal,

(It has been narrated) from Abu Abdullah^{asws}, (the narrator says) 'I said to Abu Abdullah^{asws}, 'Who Washed (Syeda) Fatima^{asws} (for funeral)?' He^{asws} said: 'That was Amir Al-Momineen^{asws}', and it was as if I took that as grievous from his^{asws} words. So he^{asws} said: 'It is as if you^{asws} are constricted with what I^{asws} informed you with'. So I said, 'It has been that, may I be sacrificed for you^{asws}!' So he^{asws} said: 'Do not be constricted, for she^{asws} is a Truthful and none could have happened to have washed her^{asws} except for a Truthful. Do you not know that Maryam^{as}, no one washed her^{as} (for funeral) except for Isa^{as}?'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) لَمَّا أَنْ كَانَ مِنْ أَمْرِهِمْ مَا كَانَ أَخَذَتْ بِنَلَائِبِ عُمَرَ فَجَدَّبَتْهُ إِلَيْهَا ثُمَّ قَالَتْ أَمَا وَ اللَّهِ يَا ابْنَ الْخَطَّابِ لَوْ لَا أَنِّي أَكْرَهُ أَنْ يُصِيبَ الْبِلَاءُ مَنْ لَا ذَنْبَ لَهُ لَعَلِمْتَ أَنِّي سَأَفْسِمُ عَلَى اللَّهِ ثُمَّ أَجِدُهُ سَرِيعَ الْإِجَابَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: '(Syeda) Fatima^{asws}, when it was from their affair what was (Abu Bakr and Umar's burning down her^{asws} door etc.), she^{asws} grabbed the collar of Umar and pulled him, then she^{asws} said: 'But, by Allah^{azwj}, O son of Khattab! Had it not been for my^{asws} dislike of the affliction hitting the ones who has not sin for him, you would have known that I^{asws} would have sworn upon Allah^{azwj} (for a curse to befall), then a quick Response would have been found'.⁵⁷

وَ بِهِذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا وُلِدَتْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) أَوْحَى اللَّهُ إِلَى مَلِكٍ فَانْطَقَ بِهِ لِسَانَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَسَمَّاهَا فَاطِمَةَ ثُمَّ قَالَ إِنِّي فَطَمْتُكَ بِالْعِلْمِ وَ فَطَمْتُكَ مِنَ الطَّمْتِ

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 3

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 4

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 5

And by this chain, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When (Rasool-Allah) was Blessed with (Syeda) Fatima^{asws}, Allah^{azwj} Revealed to an Angel, so he spoke with in the tongue (tone) of Muhammad^{saww}: 'So name her^{asws} as 'فَاطِمَةُ' Fatima^{asws}'. Then said: 'I^{azwj} have Liberated the knowledge for you^{asws} and Freed you^{asws} from any impurity'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ لَفَدَّ فَطَمَهَا اللَّهُ بِالْعِلْمِ وَ عَنِ الطَّمْثِ فِي الْمِيثَاقِ .

Then Abu Ja'far^{asws} said: 'And Allah^{azwj} had Liberated the knowledge for her^{asws} and Freed you^{asws} from any impurity'.⁵⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِفَاطِمَةَ (عَلَيْهَا السَّلَامُ) يَا فَاطِمَةُ قُومِي فَأَخْرَجِي تِلْكَ الصَّحْفَةَ فَقَامَتْ فَأَخْرَجَتْ صَحْفَةً فِيهَا ثَرِيدٌ وَ عَرَاقٌ يَفُورٌ فَأَكَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ثَلَاثَةَ عَشَرَ يَوْمًا

And by this chain, from Salih Bin Uqba, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said to (Syeda) Fatima^{asws}: 'O Fatima^{asws}! Arise and bring out that tray to me^{saww}'. So she^{asws} arose and brought out a tray which contained porridge and some steamed meat. So the Prophet^{saww}, and Ali^{asws}, and (Syed) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} ate (from it) for thirteen days.

ثُمَّ إِنَّ أُمَّ أَيْمَنَ رَأَتْ الْحُسَيْنَ مَعَهُ شَيْءٌ فَقَالَتْ لَهُ مِنْ أَيْنَ لَكَ هَذَا قَالَ إِنَّا لَنَأْكُلُهُ مِنْذُ أَيَّامٍ فَأَتَتْ أُمَّ أَيْمَنَ فَاطِمَةَ فَقَالَتْ يَا فَاطِمَةُ إِذَا كَانَ عِنْدَ أُمَّ أَيْمَنَ شَيْءٌ فَإِنَّمَا هُوَ لِفَاطِمَةَ وَ وُلْدِهَا وَ إِذَا كَانَ عِنْدَ فَاطِمَةَ شَيْءٌ فَلَيْسَ لِأُمَّ أَيْمَنَ مِنْهُ شَيْءٌ

Then Umm Ayman^{as} saw Al-Husayn^{asws} having something with him^{asws}, so she^{as} said to him^{asws}: 'From where did this come for you^{asws}?'. He^{asws} said: 'We^{asws} have been eating it for days'. So Umm Ayman^{as} came over to (Syeda) Fatima^{asws} and she^{as} said: 'O Fatima^{asws}! Whenever there is something for Umm Ayman^{as}, so rather it would be for (Syeda) Fatima^{asws} and her^{asws} children, and when there was something with (Syeda) Fatima^{asws}, so there isn't anything from it for Umm Ayman^{as}?'

فَأَخْرَجَتْ لَهَا مِنْهُ فَأَكَلَتْ مِنْهُ أُمَّ أَيْمَنَ وَ نَفَدَتْ الصَّحْفَةَ فَقَالَ لَهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَا لَوْ لَا أَنَّكَ أَطَعْتِهَا لَأَكَلْتِ مِنْهَا أَنْتِ وَ ذُرِّيَّتُكَ إِلَى أَنْ تَقُومَ السَّاعَةُ

So she^{asws} brought out for her^{as}, from it, and Umm Ayman^{as} ate from it and the tray ran out. So the Prophet^{saww} said to her^{asws}: 'But, had you^{asws} not fed her^{as}, there would have eaten from it, yourself^{asws} and your^{asws} offspring, until the Establishment of the Hour'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ الصَّحْفَةُ عِنْدَنَا يَخْرُجُ بِهَا قَائِمُنَا (عَلَيْهِ السَّلَامُ) فِي زَمَانِهِ .

Then Abu Ja'far^{asws} said: 'And the tray is with us^{asws}. Our^{asws} Qaim^{asws} would come out with it during his^{asws} era'.⁵⁹

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 6

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 7

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَالِسٌ إِذْ دَخَلَ عَلَيْهِ مَلَكٌ لَهُ أَرْبَعَةٌ وَعِشْرُونَ وَجْهًا فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَبِيبِي جَبْرَائِيلُ لَمْ أَرَكْ فِي مِثْلِ هَذِهِ الصُّورَةِ قَالَ الْمَلَكُ لَسْتُ بِجَبْرَائِيلَ يَا مُحَمَّدُ بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَرْوِّجَ النُّورَ مِنَ النُّورِ قَالَ مَنْ مِمَّنْ قَالَ فَاطِمَةَ مِنْ عَلِيٍّ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws} having said: 'I heard Abu Al-Hassan^{asws} saying: 'While Rasool-Allah^{saww} was seated, an Angel came over who had twenty four faces for him So he said to Rasool-Allah^{saww}: O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Sent me to pair up 'أَنْ أَرْوِّجَ النُّورَ مِنَ النُّورِ' the Light with the Light. He^{saww} said: 'Who with who?' He said: (Syeda) 'Fatima^{asws} to Ali^{asws}'.

قَالَ فَلَمَّا وَلَّى الْمَلَكُ إِذَا بَيْنَ كَتِفَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ وَصِيَّهُ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُنْذُ كَمْ كُتِبَ هَذَا بَيْنَ كَتِفَيْكَ فَقَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِأَتْنَيْنِ وَعِشْرِينَ أَلْفَ عَامٍ .

He^{asws} said: 'So when the Angel turned around, where was (written) between his shoulders: 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj} and Ali^{asws} is his^{saww} successor^{asws}'. So Rasool-Allah^{saww} said: 'Since how many (years) has this been written between your shoulders?' So he said: 'From before Allah^{azwj} Created Adam^{as} by twenty two thousand years'.⁶⁰

عَلِيُّ بْنُ مُحَمَّدٍ وَعَیْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ قَبْرِ فَاطِمَةَ (عَلَيْهَا السَّلَام) فَقَالَ دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Al-Reza^{asws} about the grave of (Syeda) Fatima^{asws}'. So he^{asws} said: 'She^{asws} is buried in her^{asws} house. So when the Clan of Umayya increased in the (boundaries) of the Masjid, she^{asws} came to be in the Masjid'.⁶¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ الْخَيْرِيِّ عَنِ يُونُسَ بْنِ ظَنِيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لِفَاطِمَةَ مَا كَانَ لَهَا كُفُوٌ عَلَى ظَهْرِ الْأَرْضِ مِنْ آدَمَ وَمَنْ دُونَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Al Khaybari, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Had Allah^{azwj} Blessed and High not Created Amir Al-Momineen^{asws} for (Syeda) Fatima^{asws}, there would not have been a match for her^{asws} on the surface of the earth, from Adam^{as} and the ones after him^{as}' (until the Day of Judgement).⁶²

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 8

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 9

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 114 H 10

بَابُ مَوْلِدِ الْحَسَنِ بْنِ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Chapter 115 – The Nazool (Arrival) of Al-Hassan^{asws} Bin Ali^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}

مُحَمَّدُ بْنُ بَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَمَّنْ سَمِعَ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) يَقُولُ لَمَّا حَضَرَتْ الْحَسَنَ (عَلَيْهِ السَّلَام) الْوَفَاةُ بَكَى فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَبْكِي وَ مَكَانَكَ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الَّذِي أَنْتَ بِهِ وَ قَدْ قَالَ فِيكَ مَا قَالَ وَ قَدْ حَجَّجْتَ عَشْرِينَ حَجَّةً مَاشِيًا وَ قَدْ قَاسَمْتَ مَالَكَ ثَلَاثَ مَرَّاتٍ حَتَّى النَّعْلَ بِالنَّعْلِ فَقَالَ إِنَّمَا أَبْكِي لِخَصْلَتَيْنِ لِهَوْلِ الْمُطَّلَعِ وَ فِرَاقِ الْأَحِبَّةِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from the one who heard Abu Ja'far^{asws} saying: 'When the death presented itself to Al-Hassan^{asws}, he^{asws} wept. So it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} are weeping and your^{asws} status from Rasool-Allah^{saww} which you^{asws} are with, and he^{saww} has said regarding you^{asws} what he^{saww} said, and you^{asws} have performed Hajj twenty Pilgrimages walking, and you^{asws} have distributed your^{asws} wealth three times, step by step'. So he^{asws} said: 'But rather, I^{asws} weep for two reasons – for the fear of Hereafter (for my^{asws} Shias) and the separation from the loved ones'.⁶³

سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرَ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُبِضَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) وَ هُوَ ابْنُ سَبْعٍ وَ أَرْبَعِينَ سَنَةً فِي عَامِ خَمْسِينَ عَاشَ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَرْبَعِينَ سَنَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} passed away and he^{asws} was forty-seven years old, in the year fifty. He^{asws} lived after Rasool-Allah^{saww} for forty years'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ إِنَّ جَعْدَةَ بِنْتَ أَشْعَثَ بْنِ قَيْسِ الْكِنْدِيِّ سَمَتِ الْحَسَنَ بْنَ عَلِيٍّ وَ سَمَتِ مَوْلَاةً لَهُ فَأَمَّا مَوْلَاةُ فَقَاعَتِ السَّمِّ وَ أَمَّا الْحَسَنُ فَاسْتَمْسَكَ فِي بَطْنِهِ نَمَّ انْتَقَطَ بِهِ فَمَاتَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'Jo'da Bin Ash'as Bin Qays Al-Kindy poisoned Al-Hassan^{asws} Bin Ali^{asws} and poisoned a female slave of his^{asws}. So, as for the female slave, she vomited the poison, and as for Al-Hassan^{asws}, so it stayed in his^{asws} stomach, which caused swelling that killed him^{asws}'.⁶⁵

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 1

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 2

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 3

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْقَاسِمِ النَّهْدِيِّ عَنِ إِسْمَاعِيلِ بْنِ مَهْرَانَ عَنِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) فِي بَعْضِ عُمُرِهِ وَ مَعَهُ رَجُلٌ مِنْ وُلْدِ الزُّبَيْرِ كَانَ يَقُولُ بِإِمَامَتِهِ فَنَزَلُوا فِي مَنْهَلٍ مِنْ تِلْكَ الْمَنَاهِلِ تَحْتَ نَخْلٍ يَابِسٍ قَدْ يَبَسَ مِنَ الْعَطَشِ

Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from al Qasim Al Nahdy, from Ismail Bin Mihran, from Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: Once 'Al-Hassan^{asws} Bin Ali^{asws} went outside (the town) with him^{asws} was a man from the sons of Al-Zubeyr who was saying (believing) in his^{asws} Imamate. So they encamped in an oasis from those oasis beneath a dry palm tree which had dried from the drought.

فَفُرِشَ لِلْحَسَنِ (عَلَيْهِ السَّلَام) تَحْتَ نَخْلَةٍ وَ فُرِشَ لِلزُّبَيْرِيِّ بِجِدَاهُ تَحْتَ نَخْلَةٍ أُخْرَى قَالَ فَقَالَ الزُّبَيْرِيُّ وَ رَفَعَ رَأْسَهُ لَوْ كَانَ فِي هَذَا النَّخْلِ رُطْبٌ لَأَكَلْنَا مِنْهُ فَقَالَ لَهُ الْحَسَنُ وَ إِنَّكَ لَتَشْتَهِي الرُّطْبَ فَقَالَ الزُّبَيْرِيُّ نَعَمْ

So it was furnished (carpeted) for Al-Hassan^{asws} beneath the palm tree, and its was furnished for Al-Zubeyri by the side beneath another palm tree. So Al-Zubeyri said, and raised his head, 'If only there were dates in this palm tree, we could have eaten from it'. So Al-Hassan^{asws} said to him: 'And you are desiring the dates?' So Al-Zubeyri said, 'Yes'.

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَدَعَا بِكَلَامٍ لَمْ أَفْهَمُهُ فَأَخْضَرَتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا فَأَوْرَقَتْ وَ حَمَلَتْ رُطْبًا فَقَالَ الْجَمَالُ الَّذِي أَكْتَرُوا مِنْهُ سِحْرٌ وَ اللَّهُ قَالَ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلَام) وَ إِنَّكَ لَيْسَ بِسِحْرٍ وَ لَكِنْ دَعْوَةُ ابْنِ نَبِيِّ مُسْتَجَابَةٌ قَالَ فَصَعِدُوا إِلَى النَّخْلَةِ فَصَرَمُوا مَا كَانَ فِيهِ فَكَفَاهُمْ .

He (Abu Abdullah^{asws} said): 'So he^{asws} raised his^{asws} hands towards the sky and supplicated with a speech which he did not understand, and the palm tree turned green. Then it came to be to its state whereby it sprouted leaves and bore fruit. So the cameleer whom they had hired camels from, said, 'Sorcery, by Allah^{azwj}!' So Al-Hassan^{asws} said: 'Woe be unto you! It isn't sorcery. But, a supplication of the son^{asws} of a Prophet^{azwj} that is Answered'. So, they climbed up the palm tree and they picked whatever was in it, and it sufficed them'.⁶⁶

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْحَسَنَ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُوْرٌ مِنْ حَدِيدٍ وَ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا أَلْفُ أَلْفِ مِصْرَاعٍ وَ فِيهَا سَبْعُونَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِخِلَافِ لُغَةِ صَاحِبِهَا وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ غَيْرِ الْحُسَيْنِ أَخِي .

Ahmad Bin Muhammad and Muhammad Bin yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} said: 'For Allah^{azwj} there are two cities, one of them in the east and the other one in the west. Upon those there are walls of iron, and upon each one of these there are a thousand (upon) thousand (million) shutters, and therein seventy thousand (upon) thousand (million) languages are spoken, every language being different from its counterpart, and I^{asws} understand the entirety of the languages, and whatever there is in them,

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 4

and what is between them, and there is no Divine Authority upon these two apart from me^{asws} and Al-Husayn^{asws} my^{asws} brother^{asws}.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ صَنْدَلٍ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) إِلَى مَكَّةَ سَنَةً مَا شَيْباً فَوَرَمَتْ قَدَمَاهُ فَقَالَ لَهُ بَعْضُ مَوْلِيهِ لَوْ رَكِبْتَ لَسَكَنْ عِنَّا هَذَا الْوَرَمُ فَقَالَ كَلَّا إِذَا أَتَيْنَا هَذَا الْمَنْزَلَ فَإِنَّهُ يَسْتَقْبِلُكَ أَسْوَدٌ وَمَعَهُ دُهْنٌ فَاشْتَرِ مِنْهُ وَلَا تُمَاسِكْهُ فَقَالَ لَهُ مَوْلَاهُ بِأَبِي أَنْتَ وَ أُمِّي مَا قَدِمْنَا مَنْزِلاً فِيهِ أَحَدٌ يَبِيعُ هَذَا الدَّوَاءَ فَقَالَ لَهُ بَلَى إِنَّهُ أَمَامَكَ دُونَ الْمَنْزَلِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al Nu'man, from Sandal, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} went out to Makkah one year, walking. So his^{asws} feet swelled up. So some of his^{asws} slave said to him^{asws}, 'If only you^{asws} were to ride, this would settle from you^{asws}'. So he^{asws} said: 'Never! When we come to this encampment, so a black man would welcome you and with him would be some oil. So buy it from him and do not haggle (for its price)'. So his^{asws} slave said to him^{asws}, 'May my father and my mother be (sacrificed) for you^{asws}! There is no such encampment in front of us wherein there would be anyone selling this medicine'. So he^{asws} said to him: 'Yes, it is in front of you beside the encampment'.

فَسَارَا مِيلاً فَإِذَا هُوَ بِالْأَسْوَدِ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلَام) لِمَوْلَاهُ دُونَكَ الرَّجُلُ فَخُذْ مِنْهُ الدُّهْنَ وَ أَعْطِهِ النَّعْمَ فَقَالَ الْأَسْوَدُ يَا غُلَامُ لِمَنْ أَرَدْتَ هَذَا الدُّهْنَ فَقَالَ لِلْحَسَنِ بْنِ عَلِيٍّ فَقَالَ أَنْطَلِقْ بِي إِلَيْهِ فَانْطَلَقَ فَأَدْخَلَهُ إِلَيْهِ فَقَالَ لَهُ بِأَبِي أَنْتَ وَ أُمِّي لَمْ أَعْلَمْ أَنَّكَ تَحْتَاجُ إِلَيَّ هَذَا أَوْ تَرَى ذَلِكَ وَ لَسْتُ أَخْذُ لَهُ ثَمَناً إِنَّمَا أَنَا مَوْلَاكَ وَ لَكِنِ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي ذِكْراً سَوِيّاً يُحِبُّكُمْ أَهْلَ الْبَيْتِ فَإِنِّي خَلَفْتُ أَهْلِي نَمَحَضُ فَقَالَ أَنْطَلِقْ إِلَيَّ مِنْزِلِكَ فَقَدْ وَهَبَ اللَّهُ لَكَ ذِكْراً سَوِيّاً وَ هُوَ مِنْ شَيْعَتِنَا .

So they travelled for a mile, and there was a black man. So Al-Hassan^{asws} said to his^{asws} slave: 'Below you is the man, so take the oil from him and give him the price'. So the black man said, 'O slave! For whom are you intending this oil?' So he said, 'For Al-Hasan^{asws} Bin Ali^{asws}'. So he said, 'Come with me to him^{asws}'. So he came over to him^{asws} and said to him^{asws}, 'By my father and my mother being (sacrificed) for you^{asws}! I did not know you^{asws} were needy to this. Had I known that, I would not have taken a price for it. But rather, I am your^{asws} slave. But, supplicate to Allah^{azwj} that He^{azwj} should Grace me a male child, healthy, who would be loving you^{asws}, the People^{asws} of the Household, for I left behind my wife, expecting'. So he^{asws} said: 'Go to your house, so Allah^{azwj} has Endowed a healthy male child to you, and he is from our^{asws} Shias'.⁶⁸

باب مَوْلِدِ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام)

Chapter 116 – Nazool (Arrival) of Al-Husayn Bin Ali^{asws}

سَعْدٌ وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ إِبرَاهِيمَ بْنِ مَهْرِيَارَ عَنْ أَخِيهِ عَلِيٍّ بْنِ مَهْرِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُبِضَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَام) يَوْمَ عَاشُورَاءَ وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً .

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 5

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 6

Sa'd and Ahmad Bin Muhammad, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} passed away on the day of Ashoura, and he^{asws} was fifty-seven years old'.⁶⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ بَيْنَ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِمَا السَّلَام) طَهْرٌ وَكَانَ بَيْنَهُمَا فِي الْمِيلَادِ سِنَةٌ أَشْهُرٌ وَ عَشْرًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There was between Al-Hassan^{asws} and Al-Husayn^{asws} a gap that of one cycle (six months and ten days), and the age gap between the two (Imams) was six months and ten (days)'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّيَّاتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ جَبْرَائِيلَ (عَلَيْهِ السَّلَام) نَزَلَ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ يُبَشِّرُكَ بِمَوْلُودٍ يُؤَلَّدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَائِيلُ وَ عَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ يُؤَلَّدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي

Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from a man from our comanions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended unto Muhammad^{saww} and said to him^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Give you^{saww} glad tidings that (Syeda) Fatima^{asws} will be Blessed with the one^{asws} who Your^{saww} community will kill after you^{saww}'. So he^{saww} said: 'O Jibraeel^{saww}, and upon my^{saww} Lord^{azwj} be the greetings! Why there is a need for me^{saww} regarding a son^{asws} whom my^{saww} community would be killing after me^{saww}'.

فَعَرَجَ ثُمَّ هَبَطَ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ يَا جَبْرَائِيلُ وَ عَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي

So he^{as} ascended, then descended, and said to him^{saww} the likes of that. So he^{saww} said: 'O Jibraeel^{as}! And upon my^{saww} Lord^{azwj} be the greetings! Why there is a need for me^{saww} regarding a birth whom my^{saww} community would be killing, from after me^{saww}'.

فَعَرَجَ جَبْرَائِيلُ (عَلَيْهِ السَّلَام) إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفْرِنُكَ السَّلَامَ وَ يُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَ الْوَلَايَةَ وَ الْوَصِيَّةَ فَقَالَ قَدْ رَضِيْتُ

So Jibraeel^{as} ascended to the sky, then descended, so he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings and Gives you^{saww} that He^{azwj} would be Making to be Imams^{asws} in his^{asws} offspring, and the Wilayah, and the successorship'. So he^{saww} said: 'I^{saww} have been pleased'.

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 1

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 2

ثُمَّ أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ اللَّهَ يُبَشِّرُنِي بِمَوْلُودٍ يُوَلِّدُ لَكَ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَأَرْسَلْتُ إِلَيْهِ لَا حَاجَةَ لِي فِي مَوْلُودٍ مِنِّي تَقْتُلُهُ أُمَّتِكَ مِنْ بَعْدِكَ فَأَرْسَلَ إِلَيْهَا أَنَّ اللَّهَ قَدْ جَعَلَ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَالْوِلَايَةَ وَالْوَصِيَّةَ فَأَرْسَلْتُ إِلَيْهِ أَنِّي قَدْ رَضِيتُ فَحَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلَهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

Then he^{saww} sent a message to (Syeda) Fatima^{asws}: 'Allah^{azwj} Gives you^{asws} glad tidings that you^{asws} will be Blessed (with a son). My^{saww} community would be killing him^{asws} after me^{saww}'. So she^{asws} sent a message to him^{saww}: 'Why there is a need for me^{asws} having the one^{asws} who would be killed by your^{saww} community after you^{saww}'. So he^{saww} sent a message to her^{asws}: 'Allah^{azwj} has Made to be in his^{asws} offspring, the Imamate, and the Wilayah, and the sucesorship'. So she^{asws} sent a message to him^{saww}: 'I^{asws} have been pleased'. **[46:15] with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months.**

حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ لَا أَنَّهُ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أَيْمَةً

When he^{asws} reached strength and reached forty years of age, he^{asws} said: 'Lord^{azwj}! Advise me^{asws} to thank for Your^{azwj} Bounties which You^{azwj} have Favoured upon me^{asws} and upon my^{asws} parents, and the righteous deeds You^{azwj} would be Pleased with, and Correct for me^{asws} among my^{asws} offspring'. And had he^{asws} not said 'Correct for me^{asws} among my^{asws} offspring', it would have been so that his^{asws} offspring, all of them would have been Imams^{asws}.

وَ لَمْ يَرْضَعِ الْحُسَيْنُ مِنْ فَاطِمَةَ (عليها السلام) وَ لَا مِنْ أُنْتَى كَانَ يُؤْتَى بِهِ النَّبِيُّ فَيَضَعُ إِبْهَامَهُ فِي فِيهِ فَيَمِصُّ مِنْهَا مَا يَكْفِيهَا الْيَوْمَيْنِ وَ الثَّلَاثِ فَنَبَتَ لَحْمُ الْحُسَيْنِ (عليه السلام) مِنْ لَحْمِ رَسُولِ اللَّهِ وَ دَمِهِ وَ لَمْ يُوَلَّدْ لِسِتَّةِ أَشْهُرٍ إِلَّا عَيْسَى ابْنُ مَرْيَمَ (عليه السلام) وَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) .

And Al-Husayn^{asws} did not take milk from Fatima^{asws}, nor from a (another) woman. He^{asws} used to be brought to the Prophet^{saww}, so he^{saww} would place his^{saww} thumb in his^{asws} mouth, so he^{asws} would suckle from it what sufficed him^{asws} for two days or three. Thus, the flesh of Al-Husayn^{asws} was built from the flesh of Rasool-Allah^{saww} and his^{saww} blood. And there was not come in (in the world) a six months except for Isa^{as} Bin Maryam^{as} and Al-Husayn^{asws} Bin Ali^{asws}.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) كَانَ يُؤْتَى بِهِ الْحُسَيْنُ فَيَلْفَمُهُ لِسَانَهُ فَيَمِصُّهُ فَيَجُزِّي بِهِ وَ لَمْ يَرْضَعِ مِنْ أُنْتَى .

And in another report from Abu Al-Hassan Al-Reza^{asws}: 'The Prophet^{saww}, they used to come to him^{saww} with Al Husayn^{asws}, so he^{saww} would morsel for him^{asws} his^{saww} own tongue, so he^{asws} would suckle with it, and he^{asws} did not breastfeed from a woman'.⁷¹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَتَنْظَرُ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ حَسْبَ فَرَأَى مَا يَحُلُّ بِالْحُسَيْنِ (عليه السلام) فَقَالَ إِنِّي سَقِيمٌ لِمَا يَحُلُّ بِالْحُسَيْنِ (عليه السلام) .

Ali Bin Muhammad, raising it,

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 4

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [37:88] **Then he looked with a consideration at the stars [37:89] Then he said: I feel sick.** He^{asws} said: 'He^{as} calculated (from the stars by looking at them), so he^{as} saw what the conditions would be with Al-Husayn^{asws}, so he^{as} said: 'I^{as} feel sick at what (I^{as} see of the) deterioration of the conditions with Al-Husayn^{asws}'.⁷²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَا كَانَ ضَجَّتِ الْمَلَائِكَةُ إِلَى اللَّهِ بِالْبُكَاءِ وَ قَالَتْ يُفْعَلُ هَذَا بِالْحُسَيْنِ صَوِيكًا وَ ابْنِ نَبِيِّكَ قَالَ فَأَقَامَ اللَّهُ لَهُمْ ظِلًّا الْقَائِمِ (عَلَيْهِ السَّلَامُ) وَ قَالَ بِهِذَا أَنْتَقِمُ لَهُذَا .

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Isa Bin Ubeyd, from Ali Bin Asbat, from Sayf Bin Ameyra, from Muhammad Bin Humran who said,

'Abu Abdullah^{asws} said: 'When it was from the matter of Al-Husayn^{asws} what was, the Angels raised a clamour to Allah^{azwj} with the wailing, and they said: 'This has been done to Al-Husayn^{asws}, Your^{azwj} elite and a son^{asws} of Your^{azwj} Prophet^{saww!}' So Allah^{azwj} Established a shadow of Al-Qaim^{asws} for them and Said: "With this one I^{azwj} shall Take revenge for this one^{asws}".⁷³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا نَزَلَ النَّصْرُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى كَانَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ ثُمَّ خَيْرَ النَّصْرِ أَوْ لِقَاءِ اللَّهِ فَأَخْتَارَ لِقَاءَ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Malik Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the helpers descended unto Al-Husayn^{asws} Bin Ali^{asws} until they were between the sky and the earth, then he^{asws} was Given the choice, then help or meeting Allah^{azwj}. So he^{asws} chose meeting Allah^{azwj}'.⁷⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو كُرَيْبٍ وَ أَبُو سَعِيدٍ الْأَشْجَعِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) أَرَادَ الْقَوْمُ أَنْ يُوطِنُوهُ الْخَيْلَ فَقَالَتْ فِضَّةُ لِرَبِيبِ يَا سَيِّدِي إِنَّ سَفِينَةَ كُسِبَ بِهِ فِي الْبَحْرِ فَخَرَجَ إِلَى جَزِيرَةٍ فَإِذَا هُوَ بِأَسَدٍ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَهَمَّ بَيْنَ يَدَيْهِ حَتَّى وَقَفَهُ عَلَى الطَّرِيقِ وَ الْأَسَدُ رَابِضٌ فِي نَاحِيَةِ فَدَعَيْتَنِي أَمْضِي إِلَيْهِ وَ أَعْلَمُهُ مَا هُمْ صَانِعُونَ غَدًا

Al Husayn Bin Muhammad said, 'Abu Kureyb and Abu Saeed Al Ashajja narrated to me saying, 'Abdullah Bin Idrees narrated to us, from his father Idrees Bin Abdullah Al Awdy who said,

'When Al-Husayn^{asws} was killed, the people (army) wanted the cavalry horses to trample him^{asws}. So Fizza^{as} said to (Syeda) Zaynab^{as}: 'O my^{as} chieftess!' A ship broke in the sea, so it came out to an island, and there he was with a lion. So he said, 'O Abu Haris! I am a slave of Rasool-Allah^{saww!}' So it murmured to him until he paused upon the road, and the lion was crouching nearby. So leave me^{as} to go to it and let it know what they are thinking of doing tomorrow'.

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 116 H 5

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 6

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 7

قَالَ فَمَضَتْ إِلَيْهِ فَقَالَتْ يَا أَبَا الْحَارِثِ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَتْ أَتَدْرِي مَا يُرِيدُونَ أَنْ يَعْمَلُوا عَدَا بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُرِيدُونَ أَنْ يُوْطِنُوا الْخَيْلَ ظَهْرَهُ قَالَ فَمَشَى حَتَّى وَضَعَ يَدَيْهِ عَلَى جَسَدِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَأَقْبَلَتْ الْخَيْلُ فَلَمَّا نَظَرُوا إِلَيْهِ قَالَ لَهُمْ عُمَرُ بْنُ سَعْدٍ لَعْنَةُ اللَّهِ فَنَنَّتْ لَا تَنْبُرُوهَا أَنْصِرْفُوا فَانصَرَفُوا .

So he (the narrator) said, 'So she^{as} went to it and said: 'O Abu Al-Haris!' So it raised its head. Then she^{as} said: 'Do you know what they are intending of doing tomorrow with Abu Abdullah^{asws}? They are intending that the cavalry horses trample upon his^{asws} back'. So it went until it placed its paws upon the body of Al-Husayn^{asws}. So the cavalry horses came over, but when they looked at it, Umar Bin Sa'd, may Allah^{azwj} Curse him, said to them, 'A strife! Do not raise it. Leave!' So they left'.⁷⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ يُونُسَ عَنِ مَصْقَلَةَ الطَّحَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلَام) أَقَامَتِ امْرَأَتُهُ الْكَلْبِيَّةُ عَلَيْهِ مَاتَمًا وَ بَكَتْ وَ بَكَتِ النِّسَاءُ وَ الْخَدَمُ حَتَّى جَفَّتْ دُمُوعُهُنَّ وَ ذَهَبَتْ قَبِينَا هِيَ كَذَلِكَ إِذَا رَأَتْ جَارِيَةً مِنْ جَوَارِيهَا تَبْكِي وَ دُمُوعَهَا تَسِيلُ فَدَعَتْهَا فَقَالَتْ لَهَا مَا لَكَ أَنْتِ مِنْ بَيْنِنَا تَسِيلُ دُمُوعِكَ قَالَتْ إِنِّي لَمَّا أَصَابَنِي الْجَهْدُ شَرِبْتُ شَرِبَةَ سَوِيْقٍ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ahmad, from Al Hassan Bin Ali, from Yunus, from Masqala Al Tahhan who said,

'I heard Abu Abdullah^{asws} saying: 'When Al-Husayn^{asws} was killed, his^{asws} wife of the clan of Al-Kalby, organised a mourning ceremony, and she wept and the women wept and the servants, until they tears dried up and went. So while she was like that when she saw a maid from her maids weeping and her tears were flowing. So she called her over and said to her, 'What is the matter you are from between us and your tears are flowing?' She said, 'I, when I am hit by the stress, I drink the drink of Suweyq'.

قَالَ فَأَمَرْتُ بِالطَّعَامِ وَ الْأَسْوَقَةِ فَأَكَلْتُ وَ شَرِبْتُ وَ أَطَعَمْتُ وَ سَقَيْتُ وَ قَالَتْ إِنَّمَا نُرِيدُ بِذَلِكَ أَنْ نَنْقَوِيَ عَلَى الْبُكَاءِ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَام)

He^{asws} said: 'So she instructed with the meal and al-Suweyq, so she ate and drank, and fed and quenched, and she said, 'But rather I intend with that we should be strengthened upon the weeping upon Al-Husayn^{asws}'.

قَالَ وَ أَهْدِي إِلَى الْكَلْبِيَّةِ جُونًا لِنُسْتَعِينِ بِهَا عَلَى مَا تَمُّمِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَلَمَّا رَأَتْ الْجُونَ قَالَتْ مَا هَذِهِ قَالُوا هَدِيَّةٌ أَهْدَاهَا فَلَانٌ لِنُسْتَعِينِي عَلَى مَا تَمُّمِ الْحُسَيْنِ فَقَالَتْ لَسْنَا فِي عُرْسٍ فَمَا نَصْنَعُ بِهَا ثُمَّ أَمَرْتُ بِهِنَّ فَأَخْرَجْنِ مِنَ الدَّارِ فَلَمَّا أَخْرَجْنِ مِنَ الدَّارِ لَمْ يَحْسَ لَهَا حَسٌّ كَأَنَّهَا طَرُنَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَمْ يَرَ لَهَا بَعْدَ خُرُوجِهِنَّ مِنَ الدَّارِ أَثَرٌ .

He^{asws} said: 'Certain birds were gifted to the Kalby woman in order to be supported by it upon the mourning of Al-Husayn^{asws}. So when she saw these, she said, 'What are these?' They said, 'A gift which so and so has gifted in order to support us upon the mourning of Al-Husayn^{asws}'. So she said, 'We are not in a marriage. So what shall we do with these?' Then she instructed with these, so they were taken away from the house. So when these were taken out from the house, there was no sight of these. It was as if they had flown between the sky and the earth, and no trace was seen of these after their exit from the house'.⁷⁶

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 8

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 9

بَاب مَوْلِدِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام)

Chapter 117 – Nazool (Arrival) of Ali^{asws} Bin Al-Husayn^{asws}

الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ رَحِمَهُ اللَّهُ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْخَزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاجِمٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا أَقْدِمْتُ بِنْتَ يَزْدَجَرْدَ عَلَى عَمَرَ أَشْرَفَ لَهَا عِدَارَى الْمَدِينَةِ وَ أَشْرَقَ الْمَسْجِدُ بِضَوْئِهَا لَمَّا دَخَلْتُهُ فَلَمَّا نَظَرَ إِلَيْهَا عَمْرٌ غَطَّتْ وَجْهَهَا وَ قَالَتْ أَفَّ بِي رُوحُ بَادَا هُرْمُزُ فَقَالَ عَمْرٌ أ تَسْتَمِينِي هَذِهِ وَ هَمَّ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَيْسَ ذَلِكَ لَكَ خَيْرٌهَا رَجُلًا مِنَ الْمُسْلِمِينَ وَ أَحْسِبُهَا بِقِيَّتِهِ

Al Husayn Bin Al Hassan Al Hassany, and Ali Bin Muhammad Bin Abdullah, altogether from Ibrahim Bin Is'haq Al Ahmar, from Abdul Rahman Bin Abdullah Al Khuzaie, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the daughter of Yazdjard was brought to Umar, the young girls of Al-Medina flocked to see her^{asws} and the Masjid sparkled by her^{asws} illumination when she^{asws} entered it. So when Umar looked at her^{asws}, she^{asws} covered-up her^{asws} face and she^{asws} said (in Persian), 'Uff! May the Hurmuz turn black!' So Umar said, 'Is this one insulting me?', and he was concerned with it. So Amir Al-Momineen^{asws} said to him: 'That is not for you. Give her the choice of a man from the Muslims, and count her^{asws} as his share of the booty',

فَخَبَّرَهَا فَجَاءَتْ حَتَّى وَضَعَتْ يَدَهَا عَلَى رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ مَا اسْمُكَ فَقَالَتْ جَهَانَ شَاهُ فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بَلْ شَهْرَبَانُوِيَه تَمْ قَالَ لِلْحُسَيْنِ يَا أَبَا عَبْدِ اللَّهِ لَتَلِدَنَّ لَكَ مِنْهَا خَيْرٌ أَهْلُ الْأَرْضِ فَوَلَدَتْ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ كَانَ يُقَالُ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) ابْنُ الْخَيْرَتَيْنِ فَخَيْرَةُ اللَّهِ مِنَ الْعَرَبِ هَاشِمٌ وَ مِنَ الْعَجَمِ فَارِسٌ .

So he gave her^{asws} the choice, and she^{asws} came over until she^{asws} placed her^{asws} hand upon the head of Al-Husayn^{asws}. So Amir Al-Momineen^{asws} said to her^{asws}: 'What is your name?' So she^{asws} said, 'Jahan Shah'. So Amir Al-Momineen^{asws} said to her^{asws}: 'But, (It is) 'Shehr-bano'. Then he^{asws} said to Al-Hassan^{asws}: 'O Abu Abdullah^{asws}! You^{asws} will be Blessed from her^{asws}, the best of the people of the Earth'. So she^{asws} was Blessed with Ali^{asws} Bin Al-Husayn^{asws}, and it used to be said for Ali^{asws} Bin Al-Husayn^{asws}, 'Son of the two best ones'. So the Chosen one of Allah^{azwj} from the Arabs was Hashim^{as}, and from the non-Arabs was Persia^s.

وَ رُوِيَ أَنَّ أَبَا الْأَسْوَدِ الدُّؤَلِيَّ قَالَ فِيهِ : وَ إِنَّ غُلَامًا بَيْنَ كِسْرَى وَ هَاشِمٍ * لِأَكْرَمٍ مَنْ نَبِطَتْ عَلَيْهِ النَّمَائِمُ

And it is reported that Abu Al-Aswad Al-Dawwaly said regarding it, 'And the boy is between Chosroe and Hashim. The honourable one upon whom amulets are stitched'⁷⁷.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ كَانَ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) نَاقَةٌ حَجَّ عَلَيْهَا الثَّنَائِينَ وَ عَشْرِينَ حَجَّةً مَا فَرَعَهَا فَرَعَةً فَطُ قَالَتْ فَجَاءَتْ بَعْدَ مَوْتِهِ وَ مَا شَعَرْنَا بِهَا إِلَّا وَ قَدْ جَاءَنِي بَعْضُ خَدَمِنَا أَوْ بَعْضُ الْمَوَالِي فَقَالَ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَنْتَ قَبِيرَ عَلِيِّ بْنِ الْحُسَيْنِ فَانْبِرَكْتُ عَلَيْهِ فَدَلَكْتُ بِحِرَابِهَا الْقَبِيرَ وَ هِيَ تَرَعُو قَفَلْتُ أَدْرِكُوهَا أَدْرِكُوهَا وَ جَبُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوْهَا قَالَ وَ مَا كَانَتْ رَأَتْ الْقَبِيرَ قَطُ .

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 1

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'There was a she-camel of Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} performed Hajj upon it, twenty two Pilgrimages, not having whipped it with a whip at all. So she came over after his^{asws} passing away, and we were not aware of it except that one of our^{asws} servants came over to me^{asws}, or one of the slaves, so he said, 'The she-camel came out and came over to the grave of Ali^{asws} Bin Al-Husayn^{asws}. So she rubbed herself upon it by its side and she was moaning. So I said, 'Be aware of her, be aware of her, and go to her before they (people) come to know of her or see her'. He^{asws} said: 'And she had not seen the grave (beforehand) at all'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَفْصِ بْنِ الْبِخْتَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا مَاتَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) جَاءَتْ نَاقَةٌ لَهُ مِنَ الرَّعِي حَتَّى ضَرَبَتْ بِجِرَانِهَا عَلِيَّ الْقَبْرِ وَ تَمَرَعَتْ عَلَيْهِ فَأَمَرْتُ بِهَا فَرَدْتُ إِلَى مَرْعَاهَا وَ إِنَّ أَبِي (عَلَيْهِ السَّلَامُ) كَانَ يَحُجُّ عَلَيْهَا وَ يَعْتَمِرُ وَ لَمْ يَقْرَعَهَا قَطُّ.

Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Isa, from Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Ali^{asws} Bin Al-Husayn^{asws} passed away, a she-camel of his^{asws} came over from the pen until she struck herself upon the side of the grave and wallowed upon it. So I^{asws} ordered with her, and she was returned to her pen, and that my^{asws} father^{asws} had performed Hajj and Umrah upon her, and he^{asws} had not whipped it with a whip at all'.⁷⁹

الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عُمَارَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وُعدَ فِيهَا عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ لِمُحَمَّدٍ (عَلَيْهِ السَّلَامُ) يَا بُنَيَّ ابْغِي وَضوءاً قَالَ فَفُؤْتُ فَجِئْتُهُ بِوَضوءٍ قَالَ لَا ابْغِي هَذَا فَإِنَّ فِيهِ شَيْئاً مَيِّئاً

Al Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is'haq Bin Sa'ad, from Sa'dan Bin Muslim, from Abu Umara, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: When it was the night in which Ali^{asws} Bin Al-Husayn^{asws} was to pass away, he^{asws} said to Muhammad^{asws}: 'O my^{asws} son^{asws}! Prepare the *Wudou* (ablution water) for me'. So he^{asws} said: 'So I^{asws} arose but (someone) brought to him^{asws} with the (water for) Wudou'. But he^{asws} said: 'This is not proper for there is something dead in it'.

قَالَ فَخَرَجْتُ فَجِئْتُ بِالْمِصْبَاحِ فَإِذَا فِيهِ فَارَةٌ مَيِّئَةٌ فَجِئْتُهُ بِوَضوءٍ غَيْرِهِ فَقَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ الَّتِي وُعدْتُهَا فَأَوْصَى بِنَاقَتِهِ أَنْ يُحْطَرَ لَهَا حِطْرًا وَ أَنْ يُقَامَ لَهَا عَلْفٌ فَجَعَلْتُ فِيهِ

He^{asws} said: 'So I^{asws} went out and came with the lantern, and there was a dead rat in it. So I^{asws} brought to him^{asws} with *Wudou* (water) other than it. So he^{asws} said: 'O my^{asws} son^{asws}! This is the night which I^{asws} have been Promised it'. So he^{asws} bequeathed with his^{asws} she-camel, and a stable be made for her and that feed should be established for her'. So I^{asws} made her to be in it'.

⁷⁸ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 2

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 3

قَالَ فَلَمْ تَلْبِثْ أَنْ خَرَجْتَ حَتَّى أَتَيْتِ الْقَبْرَ فَضَرَبْتِ بِجِرَانِهَا وَرَعَتْ وَهَمَلَتْ عَيْنَاهَا فَأَتَى مُحَمَّدٌ بْنُ عَلِيٍّ فَوَقِيلَ لَهُ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَاهَا فَقَالَ صَهْ الْآنَ فَوَمِي بَارَكَ اللَّهُ فِيكَ فَلَمْ تَفْعَلْ فَقَالَ وَ إِنْ كَانَ لَيُخْرَجُ عَلَيْهَا إِلَى مَكَّةَ فَيَعْلُقُ السُّوْطَ عَلَى الرَّحْلِ فَمَا يُفْرِعُهَا حَتَّى يَدْخُلَ الْمَدِينَةَ

He^{asws} said: 'So it was not long before she exited until she came to the grave, and she struck herself by its side and rolled over it, and her eyes were flooded. So they came to Muhammad^{asws} Bin Ali^{asws}, and said to him^{asws} that the she-camel had gone out. So he^{asws} went over to her and said: 'Calm down now, arise, may Allah^{azwj} Bless you!' But she did not do so. So he^{asws} said: 'And even when he (Ali^{asws} Bin Al-Husayn^{asws}) went out to Makkah upon her, so he^{asws} would hang the whip upon the carriage, and he^{asws} would not whip her until he^{asws} entered Al-Medina'.

قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَخْرُجُ فِي اللَّيْلَةِ الظُّلْمَاءِ فَيَحْمِلُ الْجِرَابَ فِيهِ الصُّرُرُ مِنَ الدَّنَانِيرِ وَ الدَّرَاهِمِ حَتَّى يَأْتِيَ بَاباً بَاباً فَيَفْرَعُهَا ثُمَّ يُبَيِّلُ مَنْ يَخْرُجُ إِلَيْهِ فَلَمَّا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّ عَلِيًّا (عَلَيْهِ السَّلَام) كَانَ يَفْعَلُهُ .

He^{asws} said: 'And it was so that Ali^{asws} Bin Al-Husayn^{asws} would go out during the dark night, so he^{asws} would carry the sack in which would be the packets of Dinars and Dirhams, until he^{asws} would come upon door after door, so he^{asws} would know upon it, then he^{asws} would give it to the one who came out to him^{asws}. So when Ali^{asws} Bin Al-Husayn^{asws} passed away, that was missed, and they came to know that Ali^{asws} was the one doing it'.⁸⁰

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بِنْتِ الْيَاسِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) لَمَّا حَضَرَتْهُ الْوَفَاةُ أَعْمَى عَلَيْهِ ثُمَّ فَتَحَ عَيْنَيْهِ وَ قَرَأَ إِذَا وَقَعَتِ الْوَأَقِعَةُ وَ إِنَّا فَتَحْنَا لَكَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَ أَوْرَثَنَا الْأَرْضَ نَنْبُوًّا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ثُمَّ فُبِضَ مِنْ سَاعَتِهِ وَ لَمْ يَفْعَلْ شَيْئاً .

Muhammad Bin Ahmad, from his uncle Abdullah Bin Al Salt, from Al Hassan Bin Ali Bin Bint Ilyas,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws}, when the death presented itself to him^{asws}, had faintness upon him^{asws}. Then he^{asws} opened his^{asws} eyes and recited [56:1] *When the great event occurs* (Chapter 56), and [48:1] *Surely We have Given to you a clear victory* (Chapter 48), and said: '[39:74] *The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers*'. Then he^{asws} passed away from that moment of his^{asws}, and did not do anything (else)'.⁸¹

سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرِ الْحَمِيرِيُّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فُبِضَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً فِي عَامِ خَمْسٍ وَ تِسْعِينَ عَاشَ بَعْدَ الْحُسَيْنِ خَمْسًا وَ ثَلَاثِينَ سَنَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far Al Humeiry, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 4

⁸¹ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} passed away and he^{asws} was fifty-seven years old, during the year ninety-five (A.H.). He^{asws} lived after Al-Husayn^{asws} for thirty five years'.⁸²

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 117 H 6