

بشارة المصطفى (صلى الله عليه وآله) لشيعة المرتضى (عليه السلام)

**GLAD TIDINGS OF AL-MUSTAFA ^{saww}
FOR
THE SHIAS OF AL-MURTAZA ^{asws}**

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في القرن السادس

In the Sixth Century Hijrah

الجزء العاشر

Part Ten

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah ^{azwj} the Beneficent, the Merciful

[قول النبي (ص) لعلى يوم غزوة تبوك أنت منى بمنزله هارون من موسى].

The words of the Prophet^{as} to Ali^{asws} on the day of the military expedition of Tabuk: ‘You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}’.

Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 1

قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ يَعْنِي مَالِكَ بْنَ إِسْمَاعِيلَ النَّهْدِيَّ أَخْبَرَنَا الْمُطَّلِبُ بْنُ زِيَادٍ أَخْبَرَنَا يَثِثُ عَنِ الْحَكَمِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ عَنْ سَعْدَانَ:

He said, ‘It was narrated to us by Abu Muhammad Al Qasim Bin Abdullah Bin Al Mugheira Al Jowhary who said, ‘It was narrated to us by Abu Gassan, meaning Malik Bin Ismail Al Nahdy, from Al Muttalib Bin Ziyad, from Lays, from Al Hakam, from Ayesha Bin Sa’ad, from Sa’dan,

عَنْ رَسُولِ اللَّهِ ص قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ يَوْمَ غَزْوَةِ تَبُوكَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ لَكِنْ لَا نَبِيَّ بَعْدِي.

From Rasool-Allah ^{saww} having said to Ali^{asws} Bin Abu Talib^{asws} on the day of the military expedition of Tabuk: ‘You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, but there would be no Prophet^{as} after me^{saww}’,¹

[أبيات حصان بن ثابت (أبا حسن تفديك نفسي و مهجتي)].

Poem of Hasaan Bin Sabit (Father^{asws} of Hassan^{asws}, for you^{asws} is sacrificed myself and my soul)

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ السَّائِبِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ قَالَ:

He said, ‘It was narrated to us by Muhammad Bin Al Aswad, from Muhammad Bin Marwan, from Muhammad Bin Al Sa’ib, from Abu Salih, from Ibn Abbas who said,

أَقْبَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ مَعَهُ نَفَرٌ مِنْ قَوْمِهِ مِمَّنْ قَدْ آمَنَ بِالنَّبِيِّ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ مَنَازِلَنَا بَعِيدَةٌ لَا نَجِدُ أَحَدًا يُجَالِسُنَا وَ يُخَالِطُنَا دُونَ هَذَا الْمَسْجِدِ وَ إِنَّ قَوْمَنَا لَمَّا رَأَوْنَا قَدْ صَدَقْنَا اللَّهَ وَ رَسُولَهُ وَ تَرَكْنَا دِينَهُمْ أَظْهَرُوا الْعِدَاةَ وَ أَقْسَمُوا أَنْ لَا يُخَالِطُونَا وَ لَا يُؤَاكِلُونَا فَشَقُّ عَلَيْنَا

‘Abdullah Bin Salaam came and with him were a number of his people from the ones who had believed in the Prophet^{saww}. So they said, ‘O Rasool-Allah^{saww}! Our houses are remote. We cannot find anyone to sit with us and mingle with us besides this Masjid, and that our people, when they see us to have ratified Allah^{azwj} and His^{azwj} Rasool^{saww}

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 1

and having left their religion, they manifest the enmity and they are vowing that they will not be mingling with us nor would they be eating with us. So it is grievous upon us’.

فَبَيْنَا هُمْ يَسْكُونُونَ إِلَى النَّبِيِّ ص إِذْ نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ إِنَّمَا لِلَّهِ وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَيُؤَدُّونَ بِالصَّلَاةِ صَلَاةَ الظُّهْرِ وَخَرَجَ رَسُولُ اللَّهِ ص إِلَى الْمَسْجِدِ وَالنَّاسُ يُصَلُّونَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَقَائِمٍ وَقَاعِدٍ

So while they were complaining to the Prophet ^{saww}, this Verse was Revealed unto Rasool-Allah ^{saww} **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Salat and are paying the Zakat while performing Rukou.** And there was an *Azaan* for the Al-Zohr *Salat*, and Rasool-Allah ^{saww} went to the Masjid, and the people were praying *Salat*, and were between the *Rukou* (bowing) and the *Sajda* (prostration) and standing, and sitting.

فَإِذَا مِسْكِينٌ يَسْأَلُ فَدَخَلَ رَسُولُ اللَّهِ ص فَقَالَ أَعْطَاكَ أَحَدٌ شَيْئاً؟ قَالَ نَعَمْ قَالَ مَنْ؟ قَالَ ذَلِكَ الرَّجُلُ الْقَائِمُ قَالَ عَلَى أَيِّ حَالٍ أَعْطَاكَ؟ قَالَ وَهُوَ رَاكِعٌ قَالَ وَ ذَلِكَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع

There was a beggar begging, and Rasool-Allah ^{saww} entered, and he ^{saww} said: ‘Did anyone give you anything?’ He said, ‘Yes’. He ^{saww} said: ‘Who?’ He said, ‘That man, the standing one’. He ^{saww} said: ‘Upon which state did he give you?’ He said, ‘While he was performing *Rukou* (bowing)’. He ^{saww} said: ‘And That is Ali ^{asws} Bin Abu Talib ^{asws}’.

قَالَ فَكَبَّرَ رَسُولُ اللَّهِ عِنْدَ ذَلِكَ ثُمَّ قَرَأَ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا الْآيَةَ فَأَنْشَأَ حَسَّانُ بْنُ ثَابِتٍ يَقُولُ فِي ذَلِكَ

He (Ibn Abbas) said, ‘So Rasool-Allah ^{saww} exclaimed *Takbeer* during that, then recited **[5:56] And whoever takes Allah and His Rasool and those who believe for a Guardian** – the Verse. So Hassan Bin Sabit prosed saying regarding that:-

أَبَا حَسَنٍ تَفْدِيكَ نَفْسِي وَ مُهْجَتِي
أَبَا حَسَنٍ تَفْدِيكَ نَفْسِي وَ مُهْجَتِي
وَمَا الْمَدْحُ فِي جَنِّبِ الْإِلَهِ بِضَائِعٍ
وَمَا الْمَدْحُ فِي جَنِّبِ الْإِلَهِ بِضَائِعٍ

Father ^{asws} of Hassan ^{asws}, for you ^{asws} is sacrificed myself and my soul, and everything regarding the guidance from the slow and the quick. Would the quest regarding your ^{asws} praise go to waste? And the praise regarding the Side of God ^{azwj} would not be lost.

فَأَنْتَ الَّذِي أَعْطَيْتَ إِذْ كُنْتَ رَاكِعاً
فَأَنْتَ الَّذِي أَعْطَيْتَ إِذْ كُنْتَ رَاكِعاً
فَأَنْزَلَ فِيكَ اللَّهُ خَيْرَ وَلايَةٍ
فَأَنْزَلَ فِيكَ اللَّهُ خَيْرَ وَلايَةٍ

So you ^{asws} are the one who gave when you ^{asws} were performing *Rukou*. Sacrificed be the souls of the people, O best of the bowers (*Rukou* performers), as Allah ^{azwj} has Revealed regarding you ^{asws} the best *Wilayah*, and Affirmed it in the Decisive Verses of the Legislation.²

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 2

عَنْ يُونُسَ بْنِ زَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ: لَوْ لَا أَنَّ اللَّهَ خَلَقَ أَمِيرَ الْمُؤْمِنِينَ ع لِقَاطِمَةَ مَا كَانَ لَهَا كُفُوٌ مِنَ الْأَرْضِ.

From Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah ^{asws}, said, 'I heard him ^{asws} saying: 'Had Allah ^{azwj} not Created Amir Al-Momineen ^{asws} for (Syeda) Fatima ^{asws}, there would not have been a match for her ^{asws} from the earth'.³

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ أَبِيهِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ الطَّوِيلِ وَ عَمَّارِ بْنِ أَبِي مُعَاوِيَةَ قَالَا حَدَّثَنَا أَبُو عُثْمَانَ الْبَجَلِيُّ مُؤَدُّ بَنِي أَفْصَى قَالَ بُكَيْرٌ أَدْنَى لَنَا أَرْبَعِينَ سَنَةً قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ يَوْمَ الْجَمَلِ وَ إِنَّ نَكْتُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ثُمَّ حَلَفَ حِينَ قَرَأَهَا أَنَّهُ مَا قَاتِلَ أَهْلِهَا مِنْذُ نَزَلَتْ حَتَّى الْيَوْمِ

He said, 'It was narrated to us by Ali Bin Hashim, from his father, from Bukeyr Bin Abdullah Al Taweel and Ammar Bin Abu Muawiya who both said, 'It was narrated to us by Abu Usman Al Bajaly, Muezzin of the Clan of Aqsa who said, 'Bukeyr who recited Azaan for us for forty years, said,

'I heard Ali ^{asws} saying on the day of the camel (the battle of Al-Basra): '**[9:12] And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of the disbelief - surely their oaths are nothing - so that they may be restrained.** Then he ^{asws} oathed when he ^{asws} recited it: 'It is so that the ones referred to in this Verse did not fight since it was Revealed until today''.

قَالَ بُكَيْرٌ فَسَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ ع فَقَالَ صَدَقَ الشَّيْخُ هَكَذَا قَالَ عَلِيٌّ ع هَكَذَا كَانَ.

Bukeyr said, 'So I asked Abu Ja'far ^{asws} about it, and he ^{asws} said: 'The Sheykh spoke the truth. Like this is what Ali ^{asws} said. Like this is how it was''.⁴

عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مَنْصُورِ بْنِ بُرْزَجَ قَالَ:

From Muhammad Bin Yuauus, from Mansour Bin Yuzruj who said,

قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع مَا أَكْثَرَ مِنْكَ سَيِّدِي ذِكْرَ سَلْمَانَ الْفَارِسِيِّ فَقَالَ لَا تَقُلْ سَلْمَانُ الْفَارِسِيُّ وَ لَكِنْ قُلْ سَلْمَانُ الْمُحَمَّدِيُّ أَيْ نَدْرِي مَا كَثْرَةُ ذِكْرِي لَهُ؟ قُلْتُ لَا قَالَ لِثَلَاثِ أَحَدَهَا إِبْرَارُهُ هَوَى أَمِيرِ الْمُؤْمِنِينَ ع عَلَى هَوَى نَفْسِهِ وَ الثَّانِيَةُ حُبُّهُ الْفُقَرَاءَ وَ اخْتِيَارُهُ لَهُمْ عَلَى أَهْلِ الثَّرْوَةِ وَ الْعَدَدِ وَ الثَّالِثَةُ حُبُّهُ لِلْعِلْمِ وَ الْعُلَمَاءِ إِنَّ سَلْمَانَ كَانَ عَبْدًا صَالِحًا حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ.

I said to Abu Abdullah Al-Sadiq ^{asws}, 'How frequent from you ^{asws} is the mention of Salman Al-Farsy ^{ra}'. So he ^{asws} said: 'Do not say, 'Salman Al-Farsy', but say, 'Salman Al-Muhammady'. Do you know what my ^{asws} frequent mention of him ^{ra} is for?' I said, 'No'. He ^{asws} said: 'Due to three (his ^{ra} characteristics). One of these is that his ^{ra} giving preference to the desires of Amir Al-Momineen ^{asws} over his ^{ra} own desires. And the second is his ^{ra} love of the poor and his ^{ra} opting for them over the people of wealth and number. And the third is his ^{ra} love for the knowledge and the knowledgeable ones ^{asws}.

³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 3

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 4

Salman^{ra} was a righteous servant, an upright Muslim, and he^{ra} was not from the Polytheists”.⁵

[كانت أسماء بنت عميس تداوي الجرحى في غزوات النبي (ص).]

Asma'a Bin Umayy used to treat the wounds during the military expeditions of the Prophet^{saww}.

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَيَّانَ عَنْ أُمِّ جَعْفَرِ بْنِتِ جَعْفَرٍ امْرَأَةَ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ

He said, 'It was narrated to us by Ibrahim Bin Hayyan, from mother of Ja'far Bint Ja'far, wife of Muhammad Ibn Al Hanafiyya,

عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّهَا حَدَّثَتْهَا: أَنَّهَا كَانَتْ تَغْزُو مَعَ النَّبِيِّ ص قَالَتْ قُلْتُ يَا جَدَّةَ مَا كُنْتَ تَصْنَعِينَ؟ قَالَتْ كُنْتُ أَخْرِزُ السَّقَاءَ وَ أَدَاوِي الْجَرْحَى وَ أَكْحَلُ الْعَيْنَ وَ أَنَّ النَّبِيَّ ص صَلَّى بِنَا الْعَصْرَ وَ انْتَبَأَ قَبْلَ أَنْ سَلَّمَ فَأَوْحَى اللَّهُ إِلَيْهِ

(It has been narrated) from Asma'a Bint Umayy having narrated that she used to go on military expeditions along with the Prophet^{saww}. She said, 'I said, 'O grandmother! What were you doing (in those expeditions)?' She said, 'I used to look after the water-skins and treat the wounds, and apply kohl to the eyes, and that the Prophet^{saww} prayed leading Al-Asr *Salat* with us, and he^{saww} received news before he^{saww} greeted, and Allah^{azwj} Revealed unto him^{saww}.

وَ أَخْبَرَ عَلِيًّا ع وَ قَدْ كَانَ دَخَلَ وَ لَمْ يَكُنْ أَدْرَكَ أَوْلَهَا فَلَمَّا أَبْصَرَ النَّبِيَّ ص وَ قَدْ طَالَ ذَلِكَ مِنْهُ حَتَّى غَرَبَتِ الشَّمْسُ فَقَالَ لَهُ يَا عَلِيُّ مَا صَلَّيْتَ قَالَ لَا كَرِهْتُ أَطْرَحُكَ فِي التُّرَابِ فَقَالَ النَّبِيُّ اللَّهُمَّ ارْزُدْهَا عَلَيْهِ فَرَجَعَتِ الشَّمْسُ بَعْدَ مَا غَرَبَتْ حَتَّى صَلَّى عَلِيٌّ ع.

And Ali^{asws} was informed, and he^{asws} had come and he^{asws} had not attained the beginning of it. So when the Prophet saw him^{asws}, and that had prolonged from him^{saww} until the sun set. So he^{saww} said to him^{asws}: 'O Ali^{asws}! You^{asws} did not pray *Salat*?' He^{asws} said: 'No, I^{asws} disliked dropping you^{saww} upon the soil'. So the Prophet^{saww} said: 'O Allah^{azwj}! Return it upon him^{asws}'. So the sun returned after having had set until Ali^{asws} prayed *Salat*'.

قال أنشدني القاضي أبو عبد الله الحسين بن هارون بن محمد رحمه الله سنة إحدى و ثلاثين و ثلاثمائة

He said, 'It was recited to me by the judge Abu Abdullah Al-Husayn Bin Haroun Bin Muhammad in the year three hundred and thirty one -

| | |
|---------------------------|----------------------------|
| بأبي و أمي خمسة أحببتهم | في الله لا لعطية أعطاها |
| بأبي النبي محمد و وصيه | الطيبان و بنته و ابناها |
| بأبي الذين بحبهم و بذكرهم | أرجو النجاة من التي أخشاها |
| قوم إذا ولاهم متدين | والى ولي الطيبين الله. |

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 5

By my father and my father, five I love them ^{asws} for the Sake of Allah ^{azwj}, not for the gifts gifted out. By my father, the Prophet Muhammad ^{saww}, and his ^{saww} successor ^{asws}, the two goodly ones ^{asws} and his ^{saww} daughter ^{asws} and her ^{asws} two sons ^{asws}. By my father, who, by their ^{asws} love and their ^{asws} mention, is wishing for the salvation from which he is fearing a people when he befriends them ^{asws}, making it a Religion befriending the goodly Guardians ^{asws} of Allah ^{azwj}.

الحسين بن أبي القاسم التميمي قال: أخبرنا أبو سعيد السجستاني و قال أنبائي القاضي بن القاضي أبو القاسم علي بن المحسن بن علي التنوخي ببغداد قال أنشدني أبي و أبو علي المحسن قال أنشدني أبي و أبو القاسم الفهم التنوخي لنفسه من قصيدة

Al-Husayn Bin Abu Al-Qasim Al-Tameemy, from Abu Saeed Al-Sijistany, and Al-Qzy Bin Al Qzy Abu Al Qasim Ali Bin Al ohsin Bin Ali Al Tanoujy at Baghdad, from his father and Abu Ali Al Mohsin, from His father and Abu Al Qasim Al Fahm Al Tanoujy, from himself from a poem –

و قد خاف من غدر العداة النواصب
فقالوا بلى قول المريب الموارد
فهذا أخي مولاه فيكم و صاحب
لهارون من موسى الكليم المخاطب
فما كل نجم في السماء بثاقب.

و من قال في يوم الغدير محمد
أما أنا أولى بكم من نفوسكم
فقال لهم من كنت مولاه منكم
أطيعوه طرا فهو مني كمنزل
فقولاً له إن كنت من آل هاشم

And the one who said during the day of Al-Ghadeer, Muhammad ^{saww}, and he ^{saww} had feared from the treachery of the enmity of the Hostile Ones (Nasibis): ‘But, Am I ^{saww} not closer with you all than your own selves?’ They said, ‘Yes’. A suspect word of the suspicious ones. So he ^{saww} said to them: ‘The one whose Master I ^{saww} was from you all, so this, my ^{saww} brother ^{asws}, is his Master among you all, and a companion. Obey him ^{asws} completely, for he ^{asws} is from me ^{saww} like at the status of Haroun ^{as} from Musa ^{as}, the Speaker, the Addressed’. So speak for him ^{asws} if you were from the Progeny of Hashim ^{as}, for every star in the sky is not bright’.⁶

[من شرط الشهادة بالوحدانية و الولاية لعلي (ع).]

From the stipulation of the testimony with the Oneness (of Allah ^{azwj}), and the Wilayah for Ali ^{asws}.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:

From Abu Saeed Al Khudry who said,

كَانَ رَسُولُ اللَّهِ صَ دَاتَ يَوْمَ جَالِسًا وَ عِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ إِذْ قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلَانِ مِنْ أَصْحَابِهِ فَتَحَنُّ نَقُولُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 6

‘One day Rasool-Allah ^{saww} was seated and in his ^{saww} presence were a number of his ^{saww} companions, among them being Ali ^{asws} Bin Abu Talib ^{asws}, when he ^{saww} said: ‘The one who says, ‘There is no god except Allah ^{azwj} would enter the Paradise’. So two men from his ^{saww} companions said, ‘We are saying that there no god except Allah ^{azwj}’.

فَقَالَ رَسُولُ اللَّهِ إِنَّمَا تُقْبَلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ هَذَا وَمِنْ شِيعَتِهِ الَّذِينَ أَخَذَ رَبُّنَا مِيثَاقَهُمْ فَقَالَ الرَّجُلَانِ [الرَّجُلَانِ] فَخَنُ نَقُولُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ قَالَ عَلَامَةُ ذَلِكَ أَلَّا تَحْلَا عَقْدَهُ وَلَا تَجْلِسَا مَجْلِسَهُ وَلَا تُكْذِبَانِ حَدِيثَهُ.

So Rasool-Allah ^{saww} said: ‘But rather, the testimony, ‘There is no god except Allah ^{azwj} would be Accepted from this one (Ali ^{asws}) and his ^{asws} Shias, those whom Allah ^{azwj} has Taken their Covenant’. So the two men said, ‘But we are saying that there is no god except Allah ^{azwj}. So Rasool-Allah ^{saww} placed his ^{saww} hand upon the head of Ali ^{asws} Bin Abu Talib ^{asws}, then said: ‘The sign of that is that you ^{asws} will not until his ^{asws} knot (allegiance), nor sit in his ^{asws} seat, not belie his ^{asws} Ahadeeth”.⁷

عَنْ إِسْحَاقَ بْنِ رَاهَوِيَةَ قَالَ:

From Is'haq Bin Rahawiya who said,

لَمَّا وَافَى أَبُو الْحَسَنِ الرِّضَا ع بَنِيْسَابُورَ وَ أَرَادَ أَنْ يَرْحَلَ مِنْهَا إِلَى الْمَمُونِ اجْتَمَعَ إِلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَرْحَلُ عَنَّا وَ لَا تُحَدِّثُنَا بِحَدِيثِ فَتَسْتَفِيدُهُ مِنْكَ

‘When Abu Al-Hassan Al-Reza ^{asws} was at Neyshapour and wanted to depart from it to Al-Mamoun, the companions of the Hadeeth gathered to him ^{asws}, and they said to him ^{asws}, ‘O son ^{asws} of Rasool-Allah ^{saww}! You ^{asws} are departing from us and are not narrating to us with a Hadeth, so we can benefit by it from you ^{asws}’.

وَ كَانَ قَدْ قَعَدَ فِي الْعَمَارِيَّةِ فَأَطَّلَعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرَ يَقُولُ سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ سَمِعْتُ جَبْرَائِيلَ يَقُولُ سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

And he ^{asws} was seated in the palanquin, so he ^{asws} emerged his ^{asws} head and said: ‘I ^{asws} heard my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} saying: ‘I ^{asws} heard my ^{asws} father ^{asws} Ja'far ^{asws} Bin Muhammad ^{asws} saying: ‘I ^{asws} heard m ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: ‘I ^{asws} heard my ^{asws} father ^{asws} Ali ^{asws} Bin Al-Husayn ^{asws} saying: ‘I ^{asws} heard my ^{asws} father ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws} saying: ‘I ^{asws} heard my ^{asws} father ^{asws} Amir Al-Momineen ^{asws} saying: ‘I ^{asws} heard Rasool-Allah ^{saww} saying: ‘I ^{saww} heard Jibraeel ^{as} saying: ‘I ^{asws} heard Allah ^{azwj} Mighty and Majestic Saying: “(The statement) There is no god except Allah ^{azwj} is My ^{azwj} Fort. So the one who entered into My ^{azwj} Fort would be safe from My ^{azwj} Punishment”’.

فَلَمَّا مَرَّتِ الرَّاجِلَةُ نَادَى بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 8

So when the ride passed by, he ^{asws} called out: 'By its stipulation! And I ^{asws} am from its stipulations!'.⁸

عَنِ الْفَضْلِ بْنِ يَسَارٍ

From Al-Fazl Bin Yasaar,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَشْرٌ مَنْ لَقِيَ اللَّهَ بِهِنَّ دَخَلَ الْجَنَّةَ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ إِقَامُ الصَّلَاةِ وَ إِيْتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حُجُّ الْبَيْتِ وَ الْوَلَايَةُ لِأَوْلِيَاءِ اللَّهِ وَ الْبِرَاءَةُ مِنْ أَعْدَاءِ اللَّهِ وَ اجْتِنَابُ كُلِّ مُسْكِرٍ.

(It has been narrated) from Abu Ja'far ^{asws} having said: 'Ten (things), the one who meets Allah ^{azwj} with these, would enter the Paradise – The testimony that there is no god except Allah ^{azwj} and that Muhammad ^{saww} is His ^{azwj} Rasool ^{saww}; and the acknowledgment with whatever has come from the Presence of Allah ^{azwj}; and the establishment of the *Salat*; and payment of the Zakat; and Fasts of the Month of Ramazan; and the Hajj of the House (Kabah); and the Wilayah of the Friends ^{asws} of Allah ^{azwj} and the disavowment from the enemies of Allah ^{azwj}; and the keeping aside from every intoxicant'.⁹

قَالَ: حَدَّثَنَا عَيْسَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: حَقُّ عَلِيِّ عَلَى الْمُسْلِمِينَ كَحَقِّ الْوَالِدِ عَلَى وَلَدِهِ.

He said, 'It was narrated to us by Isa Bin Abdullah who said, 'It was narrated to me by my father, from his father, from his grandfather,

(It has been narrated) from Ali ^{asws} having said: 'Rasool-Allah ^{saww} said: 'The right of Ali ^{asws} upon the Muslims is like the right of the father upon his children'.¹⁰

عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهَبٍ

From Abu Is'haq, from Saeed Bin Wahab,

أَنَّ عَلِيًّا ع قَالَ فِي الرَّحْبَةِ: أَنْشُدُ اللَّهَ كُلَّ امْرِئٍ مُسْلِمٍ سَمِعَ رَسُولَ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ يَقُولُ مَا قَالَ إِلَّا قَامَ فَقَامَ إِلَيْهِ ثَلَاثَةَ عَشَرَ رَجُلًا سِتَّةٌ مِنْ جَانِبٍ وَ سَبْعَةٌ مِنْ جَانِبٍ

'Ali ^{asws} said in Al-Rahba: 'I ^{asws} hereby adjure to Allah ^{azwj} every Muslim man who hear Rasool-Allah ^{saww} on the Day of Ghadeer Khumm saying what he ^{saww} said, except that he should stand!' So thirteen men stood up to him ^{asws}, six from one side and seven from one side'.

وَ قَالَ هَارُونَ اثْنَا عَشَرَ رَجُلًا فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحَبَّ مَنْ أَحَبَّهُ وَ أَبْغَضَ مَنْ أَبْغَضَهُ وَ أَنْصُرْ مَنْ أَنْصَرَهُ.

⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 9

⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 10

¹⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 11

And Haroun (a reporter) said, 'Twelve men'. So they testified that Rasool-Allah ^{saww} said: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master. O Allah ^{azwj}! Befriend the one who befriends him ^{asws} and be Inimical to the one who is inimical to him ^{asws}, and Love the one who loves him ^{asws} and Hate the one who hates him ^{asws}, and Help the one who helps him ^{asws}.' ¹¹

حَدَّثَنَا عَلِيُّ بْنُ عَابِسٍ عَنْ أَبِيهِ

It was narrated to us by Ali Bin Abbas, from his father,

عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيٍّ ع: أَنَّهُ لَمَّا فَتَحَ خَيْبَرَ حَمَلَ الْبَابَ عَلَى ظَهْرِهِ فَجَعَلَهُ جِسْرًا يُعْبُرُ النَّاسُ عَلَيْهِ وَ أَنَّهُ خَرِبَ بَعْدَ ذَلِكَ فَلَمْ يَحْمَلْهُ إِلَّا أَرْبَعِينَ رَجُلًا.

(It has been narrated) from Abu Ja'far ^{asws} from Ali ^{asws} that when he ^{asws} conquered Khyber, he ^{asws} carried the gate upon his ^{asws} back, so he ^{asws} made it as a bridge for the people (army) to cross upon it, and that it was ruined after that, and was not carried except by forty men" ¹².

عَنْ أَبِي حَمْرَةَ الضُّبَيْعِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَتْ اللَّيْلَةُ الَّتِي رُفِّتَ فِيهَا فَاطِمَةُ بِنْتُ النَّبِيِّ ص إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع كَانَ رَسُولُ اللَّهِ فُذِّمَهَا وَ جَبْرَيْلُ عَنْ يَمِينِهَا وَ مِيكَائِيلُ عَنْ شِمَالِهَا وَ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ خَلْفِهَا يُسَبِّحُونَ اللَّهَ وَ يَقْدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ.

From Abu Hamza Al-Zubai'e, from Ibn Abbas who said, 'When it was the night in which Fatima ^{asws} daughter ^{asws} of the Prophet ^{saww} was escorted to Ali ^{asws} Bin Abu Talib ^{asws}, it was so that Rasool-Allah ^{saww} was in front of her ^{asws}, and Jibraeel ^{as} on her ^{asws} right, and Mikaeel on her ^{asws} left, and seventy thousand Angels from behind her ^{asws} were Glorifying Allah ^{azwj} and Extolling His ^{azwj} Holiness, until the emergence of the dawn" ¹³.

عَنْ إِسْحَاقَ عَنِ الْحَرْثِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ فِي الْجَنَّةِ دَرَجَةً تُدْعَى الْوَسِيلَةَ لِكُلِّ نَبِيِّ رَسُولٍ وَ أَنَا هُوَ فَسَلُّوْهَا لِي قَالُوا مَنْ يَسْكُنُ مَعَكَ؟ قَالَ فَاطِمَةُ وَ بَعْلُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ.

From Is'haq, from Al-Hars, from Ali ^{asws} Bin Abu Talib ^{asws} having said: 'Rasool-Allah ^{saww} said: 'In the Paradise there is a Level called Al-Waseela for every Prophet ^{saww}, Rasool ^{saww}, and I ^{asws} am he ^{saww} (A Rasool ^{saww}), therefore ask it for me ^{saww}'. They said, 'Who would settle with you ^{saww}? He ^{asws} said: 'Fatima ^{asws}, and her ^{asws} husband ^{asws}, and Al-Hassan ^{asws} and Al-Husayn ^{asws}.' ¹⁴

يَحْدُثُ الْإِنْسَانُ عَنْ أُمَّ شَرْحِبِيلَ عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيًّا ع فِي سَرِيَّةٍ فَرَأَيْتُهُ رَافِعًا يَدَهُ وَ هُوَ يَقُولُ اللَّهُمَّ لَا تُمَيِّنِي حَتَّى تُرِيَنِي عَلِيًّا.

By a deleted chain, from Umm Sharjeel, from Umm Atiyya,

¹¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 12

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 13

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 14

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 15

'Rasool-Allah ^{saww} sent Ali ^{asws} among a battalion, so I saw him ^{saww} raising his ^{saww} hands and he ^{saww} was saying: 'O Allah ^{azwj}! Do not Cause me ^{saww} to pass away until You ^{saww} Cause me ^{saww} see Ali ^{asws},'¹⁵

[أبيات لعمر و معاوي لا تشمت بفارس بهمة].

Poem of Amro (Bin Al A'as), 'Muawiya, do not gloat with the active horseman'.

يَحْدِفُ الْإِسْنَادُ قَالَ: اسْتَأْذَنَ عَمْرُو بْنُ الْعَاصِ عَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَلَمَّا دَخَلَ عَلَيْهِ اسْتَضْحَكَ مُعَاوِيَةُ فَقَالَ لَهُ عَمْرُو مَا يُضْحِكُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدَامَ اللَّهُ سُورَكَ؟ قَالَ ذَكَرْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ قَدْ غَشِيَتْكَ بِسَيْفِهِ فَاتَّقِنْتَهُ وَ وَلَيْتَ فَقَالَ أَ تُشْمِتُ بِي يَا مُعَاوِيَةُ فَأَعْجِبُ مِنْ هَذَا يَوْمَ دَعَاكَ إِلَى الْبِرَازِ فَالْتَمَعَ لُونُكَ وَ أَطَّتْ أَضْلَاعُكَ وَ انْتَفَخَ سَحْرُكَ وَ اللَّهُ لَوْ بَارَزْتَهُ لَأَوْجَعَ قَدَاكَ وَ أَنْتُمْ عِبَالِكُ وَ بَرَكَ سُلْطَانُكَ

By a deleted chain, said, 'Amro Bin Al A'as sought permission to see Muawiya Bin Abu Sufyan. So when he came up to him, Muawiya laughed. So Amro said to him, 'What make you laugh, O commander of the faithful? May Allah ^{azwj} Perpetuate your joy'. He said, 'I remembered Ali ^{asws} Bin Abu Talib ^{asws}, and he ^{asws} had overwhelmed you by his ^{asws} sword, so you feared him ^{asws} and turned around'. He said, 'Are you gloating with me, O Muawiya? Stranger than this was the day he ^{asws} called you to the duel, so your complexion quivered, and your ribs tightened, and your eyes bulged. By Allah ^{azwj}! Had you duelled him ^{asws}, your posterior would have pained, and your dependants would have been orphaned, and your authority would have been eclipsed'.

وَ أَنْشَأَ عَمْرُو

| | |
|--|---|
| لَقِيَ فَارِسًا لَا تَعْلِيهِ الْفَوَارِسُ | مُعَاوِيَ لَا تُشْمِتُ بِفَارِسٍ بُهْمَةً |
| أَبَا حَسَنِ يَهْوِي عَلَيْنِكَ الْوَسَاوِسُ | مُعَاوِيَ لَوْ أَبْصَرْتَ فِي الْحَرْبِ مُقْبِلًا |
| لِنَفْسِكَ إِنْ لَمْ تُمَعِّنِ الرَّكُضَ خَالِسُ | لَأَيَقْنَتْ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّهُ |
| وَ نَفْسُكَ قَدْ صَاقَتْ عَلَيْهَا الْأَبَالِسُ | دَعَاكَ فَصَمَّتْ دُونَهُ الْأَذُنُ إِذْ دَعَا |
| وَ عَضَّضْنِي نَابٌ مِنَ الْحَرْبِ نَاهِسُ | أَ تُشْمِتُ بِي إِذْ نَأَلْنِي حِدُّ رُمَحِهِ |
| بِمُعْتَرِكٍ تُسْفَى عَلَيْهِ الرِّوَامِسُ | وَ أَيُّ أَمْرٍ لَأَقَاهُ لَمْ يَلْقَ سِلْوَهُ |
| أَبُو أَشْبَلٍ تُهْدَى إِلَيْهِ الْفَرَائِسُ | أَبَى اللَّهُ إِلَّا أَنَّهُ لَيْتَ عَابَةَ |
| وَ إِلَّا فَيْتُكَ النَّرْهَاتُ الْبَسَابِسُ | فَإِنْ كُنْتَ فِي شَكِّ فَارْهَقْ عَجَابَةَ |

And Amro prosed – Muawiya, do not gloat with the active horsemen, you would meet a horseman who would ascend the cavalry. Muawiya, had you seen during the war facing, Abu Hassan ^{asws} would have plunged the obsessions upon you, and you would have been convinced that the death is the reality and that it is for yourself, the running would not have reflected the sincerity. He ^{asws} called you, but your ears were muted when he ^{asws} called, and the Satans ^{la} had constricted yourself upon it. Are you gloating with me when the tip of his ^{asws} spear took me, and the brass tooth of the war had stung me. And which matter befell, a body not falling in a melee upon which the sword clashed.

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 16

Allah^{azwj} Refused except that he^{asws} be a lion of the jungle, a father to whom the prey were guided to. So if you were in a doubt, then remove the cloud of dust, or else it is utter nonsense’.

فَقَالَ مُعَاوِيَةُ مَهْلًا يَا أَبَا عَبْدِ اللَّهِ وَ لَا كُلُّ هَذَا قَالَ أَنْتَ اسْتَدْعَيْتَهُ.

So Muawiya said, ‘Mhu! No, Abu Abdullah, and do not be saying this!’ He said, ‘You invited it’.¹⁶

عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: إِنَّ حُبَّنَا أَهْلَ الْبَيْتِ لَيَحُطُّ الذُّنُوبَ عَنِ الْعِبَادِ كَمَا يَحُطُّ الرَّيْحُ الشَّدِيدُ الْوَرَقَ عَنِ الشَّجَرِ.

From Bakr Bin Muhammad Al Azdy who said,

‘Abu Abdullah^{asws} said: ‘(Having) our^{asws} love, of the People^{asws} of the Household drops off the sins from the servant just as the strong wind drops off the leaves from the tree’.¹⁷

عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ عَنْ أَبِيهِ قَالَ: كَانَ لِعَلِيِّ ع أَرْبَعَةُ دَرَاهِمٍ فَأَنْفَقَ بِرُحْمًا لَيْلًا وَ بِرُحْمًا نَهَارًا وَ بِرُحْمًا سِرًّا وَ بِرُحْمًا عَلَانِيَةً فَنَزَلَتْ آيَةُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ.

From Abdul Wahhab Bin Mujahid, from his father who said,

‘There were four Dirhams for Ali^{asws}, so he^{asws} spent one Dirham at night, and a Dirham at daytime, and a Dirham in secrecy, and a Dirham openly. So the Verse was Revealed - [2:274] (As for) those who are spending their property by the night and by the day, secretly and openly, they shall have their Recompense with their Lord and they shall have no fear, nor shall they be grieving’.¹⁸

أَخْبَرَنَا يَاسِينُ بْنُ مُحَمَّدٍ بْنِ أُعْيَيْنَ عَنْ أَبِي حَازِمٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ:

It was informed to us by Yasin Bin Muhammad Bin Ayn, from Abu Hazim a slave of Ibn Abbas, from Umar Bin Al Khattab who said,

كُفُوا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِيهِ خِصَالًا لَنْ تَكُونَ خِصْلَةً مِنْهَا فِي جَمِيعِ آلِ الْخَطَّابِ أَحَبَّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

‘Restrain yourselves from Ali^{asws} Bin Abu Talib^{asws}, for I heard Rasool-Allah^{saww} saying such characteristics regarding him^{asws}, if even one characteristic from it was to be among the entirety of the family of Al Khattab, it would be more beloved to me than what the sun emerges upon!.

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 17

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 18

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 19

إِنِّي كُنْتُ ذَاتَ يَوْمٍ مَاشَ وَ أَبُو بَكْرٍ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ عُمَانُ بْنُ عَفَّانٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَانْتَهَيْنَا إِلَى بَابِ أُمِّ سَلَمَةَ فَإِذَا نَحْنُ بِعَلِيِّ بْنِ أَبِي طَالِبٍ مُتَّكِئًا عَلَى كَتِفِ الْبَابِ فَقُلْنَا لَهُ أَرَدْنَا رَسُولَ اللَّهِ ص قَالَ هُوَ فِي الْبَيْتِ يَخْرُجُ عَلَيْكُمْ الْآنَ

One day we were walking, I and Abu Bakr, and Abdul Rahman Bin Awf, and Usman Bin Affan, and Abu Ubeyda Bin Al Jarrah, and a number of our companions of Rasool-Allah ^{saww}, and we ended up at the door of Umm Salma ^{as}, and there we were with Ali ^{asws} Bin Abu Talib ^{asws} reclining upon a bracket of the door. So we said to him ^{asws}, 'We want (to see) Rasool-Allah ^{saww}'. He ^{asws} said: 'He ^{saww} is in the house, he ^{saww} will come out to you ^{saww} shortly'.

قَالَ فَخَرَجَ عَلَيْنَا فَجَلَسْنَا حَوْلَهُ فَآتَى عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى مَنْكِبِهِ فَقَالَ إِنَّكَ مُخَاصِمٌ فَتَخَصِمُ بِسَبْعِ خِصَالٍ لَيْسَ لِأَحَدٍ بَعْدَهُنَّ إِلَّا فَضْلُكَ إِنَّكَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا وَ أَعْلَمُهُمْ بِأَمْرِ اللَّهِ وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَرَأْفَهُمْ بِالرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسُّوْيَةِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرْيَّةً.

He (Umar) said, 'So he ^{saww} came out to us, and we sat around him ^{asws}, and Ali ^{asws} Bin Abu Talib ^{asws} came over. Then he ^{saww} struck his ^{saww} hand upon his ^{asws} shoulder and he ^{saww} said: 'You would be disputed against, so you ^{asws} should argue with seven characteristics which aren't for anyone after these except as your ^{asws} merits – You ^{asws} are the first of the Momineen in *Eman*, and the most knowledgeable with the Commands of Allah ^{azwj}, and the most loyal of them with the Covenant of Allah ^{azwj}, and the most understanding of them with the citizens, and the most equitable of them with the equality, and the greatest of them in the Presence of Allah ^{azwj} of privileges'.¹⁹

قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ وَ مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَانِيُّ عَنِ الْكَلْبِيِّ عَنِ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

He said, 'It was narrated to us by Al Hassan Bin Ali Bin Umar son of Ali Bin Al Husayn Bin Ali Bin Abu Talib ^{asws}, saying, 'It was narrated to me by Muhammad Bin Sallam Al Kufy, from Ahmad Bin Muhammad Al Wasity, from Muhammad Bin Salih and Muhammad Bin Al Salt, from Umar Bin Yunus Al Yamany, from Al Kalby, from Abu Salih, from Ibn Abbas who said, '

دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى أَخِيهِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ لَهُ كَيْفَ تَحْدُثُكَ يَا أَخِي؟ قَالَ أَجِدُنِي أَوَّلَ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ آخِرَ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ أَعْلَمُ أَنِّي لَا أَسْبِقُ أَجْلِي وَ أَنِّي وَارِدٌ عَلَى أَبِي وَ جَدِّي ع عَلَى كُرْهِ مَنِي لِفِرَاقِكَ وَ فِرَاقِ إِخْوَتِكَ وَ فِرَاقِ الْأَحِبَّةِ

'Al-Husayn ^{asws} Bin Ali ^{asws} went over to his ^{asws} brother ^{asws} Al-Hassan ^{asws} Bin Ali ^{asws} during the illness in which he ^{asws} passed away, and he ^{asws} said to him ^{asws}: 'How do you ^{asws} feel, O my ^{asws} brother ^{asws}?'. He ^{asws} said: 'I ^{asws} find myself ^{asws} to be in the first day from the days of the Hereafter and the last day from days of the world, and I ^{asws} know that I ^{asws} cannot precede my ^{asws} (Ordained) term, and I ^{asws} would be returning to my ^{asws} father ^{asws} and my ^{asws} grandfather ^{saww}, upon the dislike from me ^{saww} of your ^{asws} separation, and separation of your ^{asws} brothers, and separation of the loved ones.

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 20

وَ اسْتَغْفِرُ اللَّهَ مِنْ مَقَالَتِي وَ اتُوبُ إِلَيْهِ بَلْ عَلَى مَحَبَّةٍ مِنِّي لِلِقَاءِ رَسُولِ اللَّهِ وَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ وَ أُمِّي فَاطِمَةَ وَ حَمْرَةَ وَ جَعْفَرَ وَ فِي اللَّهِ عَزَّ وَ جَلَّ خَلْفٌ مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكٌ مِنْ كُلِّ مَا قَاتَ

And I ^{asws} seek Forgiveness of Allah ^{azwj} from my ^{asws} speech and I ^{asws} repent to Him ^{azwj}. But upon love from me ^{asws} is the meeting with Rasool-Allah ^{saww} and Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws}, may the Salawat be upon them ^{asws} and the greetings, and (meeting) my ^{asws} mother ^{asws} Fatima ^{asws}, and Hamza ^{as}, and Ja'far ^{as}. And for me ^{asws} Allah ^{azwj} Mighty and Majestic is a Backer from every destroyer, and a consoling from every difficulty, and coming across from every this what is missed.

رَأَيْتَ يَا أَخِي كَيْدِي أَنْفَاءً فِي الطَّسْتِ وَ لَقَدْ عَرَفْتِ مَنْ دَهَانِي وَ مِنْ أَيْنَ أُتَيْتُ فَمَا أَنْتَ صَانِعٌ بِهِ يَا أَخِي قَالَ الْحُسَيْنُ ع أَقْتَلُهُ وَ اللَّهُ قَالَ: قَالَ فَوَ اللَّهُ لَا أَخْبِرُكَ بِهِ أَبَدًا حَتَّى أَلْقَى رَسُولَ اللَّهِ ص وَ لَكِنْ أَكْتُبُ يَا أَخِي

My ^{asws} brother ^{asws}! I ^{asws} just saw my ^{asws} liver in the tray and have recognised the one who has deceived me ^{asws}, and from where you ^{asws} are coming, so what would you ^{asws} do with him, O my ^{asws} brother ^{asws}? Al-Husayn ^{asws} said: 'I ^{asws} will kill him, by Allah ^{azwj}!'. He ^{asws} said: 'By Allah ^{azwj}! I ^{asws} will not inform you ^{asws} of him, ever, until I ^{asws} meet Rasool-Allah ^{saww}. But, write, O my ^{asws} brother ^{asws} : -

هَذَا مَا أَوْصَى بِهِ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ أَوْصَى إِلَيْهِ أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّهُ يَعْبُدُهُ حَقَّ عِبَادَتِهِ لَا شَرِيكَ لَهُ فِي الْمُلْكِ وَ لَا وَلِيَّ لَهُ مِنَ الدَّلِّ وَ أَنَّهُ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَ أَنَّهُ أَوْلَى مَنْ عِبْدَ وَ أَحَقُّ مَنْ حَمِدَ مَنْ أَطَاعَهُ رَشِدًا وَ مَنْ عَصَاهُ غَوَى وَ مَنْ تَابَ إِلَيْهِ اهْتَدَى

'This is what Al-Hassan ^{asws} Bin Ali ^{asws} bequeaths to his ^{asws} brother ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws}. He ^{asws} bequeaths to him ^{asws} that he ^{asws} testifies that there is no god Except Allah ^{azwj} Alone, there being no associates for Him ^{azwj}, and he ^{asws} worships Him ^{azwj} with the right of His ^{azwj} worship. There is no associate for Him ^{azwj} in the Kingdom, nor is there a guardian for Him ^{azwj} from the Disgrace, and that He ^{azwj} Created everything, so He ^{azwj} Determined it with a Determination, and that He ^{azwj} is the most entitled One to be worshipped, and the most rightful One to be praised. The one who obeys Him ^{azwj} is Guided and the one who disobeys Him ^{azwj} is lost, and the one who repents to Him ^{azwj} is Guided.

فَأَنِّي أَوْصِيكَ يَا حُسَيْنُ بِمَنْ خَلَفْتُ مِنْ أَهْلِي وَ وَوَلَدِي وَ أَهْلِ بَيْتِكَ أَنْ تَصَفَّحَ عَنْ مُسِيئِهِمْ وَ تَقَبَّلَ مِنْ مُحْسِنِهِمْ وَ تَكُونَ لَهُمْ خَلْفًا وَ وَوَالِدًا وَ أَنْ تَدْفِنَنِي مَعَ رَسُولِ اللَّهِ فَإِنِّي أَحَقُّ بِهِ وَ بَيْتِي مِمَّنْ أَدْخَلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَ لَا كِتَابٍ جَاءَهُمْ مِنْ بَعْدِهِ

I ^{asws} hereby bequeath you ^{asws} O Husayn ^{asws}, with the ones I ^{asws} leave behind from my ^{asws} family members and my ^{asws} children, and your ^{asws} family members, that you ^{asws} will excuse their offences and accept from their favours, and you ^{asws} would become a replacement for them and a father, and that you ^{asws} will bury me ^{asws} along with Rasool-Allah ^{saww}, for I ^{asws} am most rightful with it, and with his ^{saww} house, than the ones who entered into his ^{saww} house without his ^{saww} permission, and no Book has come to them from after him ^{saww}.

قَالَ اللَّهُ تَعَالَى فِيمَا أَنْزَلَهُ عَلَى نَبِيِّهِ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ فَوَ اللَّهُ مَا أُذِنَ فِي الدُّخُولِ عَلَيْهِ فِي حَيَاتِهِ وَ لَا جَاءَهُمُ الْإِذْنُ فِي ذَلِكَ مِنْ بَعْدِ وَفَاتِهِ وَ نَحْنُ مَادُونُونَ فِي التَّصَرُّفِ فِيمَا وَرِثْنَاهُ مِنْ بَعْدِهِ

Allah^{azwj} the Exalted Said among what He^{azwj} Revealed unto His^{azwj} Prophet^{saww} in His^{azwj} Book **[33:53] O you who believe! Do not enter the houses of the Prophet unless permission is given to you.** So, by Allah^{azwj}, he^{saww} did not permit regarding the entering into it during his^{saww} lifetime nor has there come to them the permission with regards to that from after his^{saww} passing away, and we^{asws} are the permitted ones regarding the disposition in what we^{asws} inherited it from after him^{saww}.

فَإِنْ أَبَيْتَ عَلَيْكَ الْإِمْرَأَةُ فَانْتَشُدْكَ بِالْقَرَابَةِ الَّتِي قَرَّبَ اللَّهُ عَزَّ وَجَلَّ مِنَّا وَ الرَّحِمِ الْمَاسَةِ مِنْ رَسُولِ اللَّهِ أَنْ لَا تُرِيقَ فِيَّ مِحْجَمَةً دَمٍ حَتَّى تَلْقَى رَسُولَ اللَّهِ ص فَتَخْتَصِمُ إِلَيْهِ وَ نُخْبِرُهُ بِمَا كَانَ مِنَ النَّاسِ إِلَيْنَا بَعْدَهُ ثُمَّ فُبِضَ ع

But if the woman (Ayesha) refuses upon you^{asws}, so Adjure you^{asws} by the close relationship which Rasool-Allah^{saww} is close from us^{asws}, and the aching womb from Rasool-Allah^{saww}, that you^{asws} will not spill the blood during the reluctance until we^{asws} meet Rasool-Allah^{saww}, so we^{asws} shall be disputing to him^{saww} and we^{asws} shall inform him^{saww} with what occurred from the people to use^{asws} after him^{saww}. Then he^{asws} passed away.

قَالَ ابْنُ عَبَّاسٍ فَدَعَانِي الْحُسَيْنُ ع وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ اغْسِلُوا ابْنَ عَمِّكُمْ فَعَسَلْنَاهُ وَ حَتَّطْنَاهُ وَ أَلْبَسْنَاهُ وَ أَكْفَنَّاهُ ثُمَّ خَرَجْنَا بِهِ حَتَّى صَلَّيْنَا عَلَيْهِ فِي الْمَسْجِدِ وَ أَنَّ الْحُسَيْنَ أَمَرَ أَنْ يُفْتَحَ النَّبْتُ

Ibn Abbas said, 'So Al-Husayn^{asws} called me, and Abdullah Bin Ja'far, and Ali Bin Abdullah Bin Al-Abbas, and he^{asws} said: 'Wash (for funeral) the son^{asws} of your uncle^{asws}'. So we washed him^{asws} and embalmed him^{asws}, and clothed him^{asws} and enshrouded him^{asws}. Then we came out with him^{asws} until we prayed *Salat* over him^{asws} in the Masjid, and Al-Husayn^{asws} ordered that the house (of Rasool-Allah^{saww}) be opened.

فَقَالَ دُونَ ذَلِكَ مَرْوَانَ بْنَ الْحَكَمِ وَ آلَ أَبِي سُفْيَانَ وَ مَنْ حَضَرَ هُنَاكَ مِنْ وُلْدِ عُثْمَانَ بْنِ عَفَّانَ وَ قَالُوا يُدْفَنُ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ الشَّهِيدَ ظُلْمًا بِالْبَيْعِ بِشَرِّ مَكَانٍ وَ يُدْفَنُ الْحَسَنُ مَعَ رَسُولِ اللَّهِ لَا يَكُونُ ذَلِكَ أَبَدًا حَتَّى تُكْسَرَ السُّيُوفُ بَيْنَنَا وَ تَنْقَصِفَ الرِّمَاحُ وَ يُنْقَدَ النَّبْتُ

So that was prevented by Marwan Bin Al-Hakam, and the family of Abu Sufyan and the ones who were present over there from the children of Usman Bin Affan, and they said, 'The commander of the faithful Usman, the martyr killed unjustly is buried at Al-Baqi'e in an evil place, and Al-Hassan^{asws} is to be buried with Rasool-Allah^{saww}? That will never happen to be, ever, until the swords break between us and the spears are thrown, and the blood flows'.

فَقَالَ الْحُسَيْنُ ع وَ اللَّهُ الَّذِي حَرَّمَ مَكَّةَ وَ لِلْحَسَنِ بْنِ عَلِيٍّ ابْنِ فَاطِمَةَ أَحَقُّ بِرَسُولِ اللَّهِ وَ بِنَيْتِهِ مِمَّنْ أَدْخَلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَ هُوَ وَ اللَّهُ أَحَقُّ بِهِ مِنْ حَمَالِ الْخَطَايَا مُسِيرِ أَبِي ذَرٍّ الْقَاعِلِ بِعَمَّارٍ مَا فَعَلَ وَ بَعْدَ اللَّهِ مَا صَنَعَ الْحَامِي الْجَمَى الْمُؤْوِي طَرِيدَ رَسُولِ اللَّهِ ص لَكِنَّمْ صِرْتُمْ بَعْدَهُ الْأُمَرَاءَ وَ تَابَعْتُمْ عَلَى ذَلِكَ الْأَعْدَاءَ وَ أَبْنَاءَ الْأَعْدَاءِ

So Al-Husayn^{asws} said: 'By Allah^{azwj} Who Sanctified Makkah! And for Al-Hassan^{asws} Bin Ali^{asws} son^{asws} of Fatima^{asws} is more deserving (to be) with Rasool-Allah^{saww} and his^{saww} house than the ones who entered his^{saww} house without his^{saww} permission, and he^{asws} is, by Allah^{azwj}, more rightful with it than the bearer of the sins who caused Abu Zarr^{ra} to

travel (to Rabza), the doer with Ammar what he did, and with Abdullah than the protector who sheltered the one exiled by Rasool-Allah ^{saww}. It is as if all of you have become princes after him ^{saww} and are following the enemies upon that, and the sons of the enemies!

قَالَ فَحَمَلْنَا بِه فَاتَيْنَا بِه قَبْرَ أُمِّهِ فَاطِمَةَ ع إِلَى جَنْبِهَا

He (Ibn Abbas) said, 'So we carried him ^{asws} and came with him ^{asws} to the grave of his ^{asws} mother ^{asws} Fatima ^{asws}, to her ^{asws} side'.

قَالَ ابْنُ عَبَّاسٍ فَكُنْتُ أَوَّلَ مَنْ أَنْصَرَفَ فَسَمِعْتُ اللَّعْطَ وَخَفْتُ أَنْ يُعَجَّلَ الْحُسَيْنُ عَلَيَّ مَنْ قَدْ أَقْبَلَ فَرَأَيْتُ شَخْصًا فَعَلِمْتُ الشَّرَّ فِيهِ فَأَقْبَلْتُ مُبَادِرًا فَإِذَا أَنَا بَعَائِشَةَ فِي أَرْبَعِينَ رَاكِبًا عَلَى بَعْلِ مَرْحَلٍ تَقْدِمُهُمْ وَتَأْمُرُهُمْ بِالْقِتَالِ فَلَمَّا رَأَيْتَنِي قَالَتْ لِي يَا ابْنَ عَبَّاسٍ لَقَدْ اجْتَرَأْتُمْ عَلَيَّ فِي الدُّنْيَا تُوذُونَنِي مَرَّةً بَعْدَ أُخْرَى تُرِيدُونَ أَنْ تُدْخِلُوا بَيْتِي مَنْ لَا أَهْوَى وَ لَا أَحِبُّ

Ibn Abbas said, 'So I was the first one to leave, and I heard a buzz and it subsided, and Al-Husayn ^{asws} hastened to the one who had come, and I saw a person and knew the evil in him. So I turned initiating, and there was Ayesha riding upon a mule, among forty riders, preceding them and instructing them with the fighting. So when she saw me, she said to me, 'O Ibn Abbas! You have been audacious upon me in the world. You are hurting me time and again. Are you all intending to enter into my house the one whom I neither wish for nor like?'

فَقُلْتُ يَا سَوَاتِنَاهُ يَوْمٍ عَلَى بَعْلِ وَ يَوْمٍ عَلَى جَمَلٍ تُرِيدِينَ أَنْ تُطْفِئِي نُورَ اللَّهِ وَ تُقَاتِلِي أَوْلِيَاءَ اللَّهِ وَ تُحُولِي بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ حَبِيبِهِ أَنْ يُدْفِنَ مَعَهُ أَرْجَعِي فَقَدْ كَفَى اللَّهُ عَزَّ وَ جَلَّ الْمَثُونَةَ وَ دُفِنَ الْحَسَنُ ع إِلَى جَانِبِ أُمِّهِ فَلَمْ يَرُدَّ مِنَ اللَّهِ تَعَالَى إِلَّا قُرْبًا وَ مَا أَنْدَدْنَا مِنَ اللَّهِ مِنْهُ إِلَّا بَعْدًا يَا سَوَاتِنَاهُ أَنْصَرِفِي فَقَدْ رَأَيْتِ مَا سَرَكَ

So I said, 'Wah, the evil of it. One day upon a mule and one day upon a camel. Are you intending to extinguish the Light of Allah ^{azwj} and fight against the friends of Allah ^{azwj} and to terrify me between Rasool-Allah ^{saww} and his ^{saww} beloved to be buried with him ^{saww}? Return, for Allah ^{azwj} Mighty and Majestic Suffices as an Aider, and Al-Hassan ^{asws} is (now) buried to the side of his ^{asws} mother ^{asws}. So he ^{asws} not not Increase from Allah ^{azwj} the Exalted except for the closeness, and you all will not be increasing from Him ^{azwj}, by Allah ^{azwj}, except for remoteness. O the evil of it! Leave, for you have seen what you cheer you'.

قَالَ فَقَطَبْتُ فِي وَجْهِهِ وَ بَادَتْ بِأَعْلَى صَوْتِهَا أَوْ مَا نَسِيتُمْ الْجَمَلُ يَا ابْنَ عَبَّاسٍ؟ إِنَّكُمْ لَذَوُو أَحْقَادٍ فَقُلْتُ أَمْ وَ اللَّهُ مَا نَسِيتُهُ أَهْلُ السَّمَاءِ فَكَيْفَ يَنْسَاهُ أَهْلُ الْأَرْضِ فَأَنْصَرَفْتُ وَ هِيَ تَقُولُ

كَمَا قَرَّ عَيْنًا بِالْإِيَابِ الْمُسَافِرُ

فَأَلْقَتْ عَصَاهَا وَ اسْتَقَرَّ بِهَا النَّوَى

He said, 'So she scowled in my face and called out in a high voice, 'Or you have not forgotten the day of the camel (battle of Al Basra), O Ibn Abbas? You were all with grudges'. So I said, 'Or, by Allah ^{azwj}, the inhabitants of the sky have not forgotten, so how can the people of the earth forget?' So she left and she was saying (in prose), 'So

she (herself) cast her staff and settled the scores just as the eyes are delighted by the return of the traveller”.²⁰

قَالَ: حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يَسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا أَعْرِفُ مَنْ كَانَ يَغْسِلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يَسْكُبُ الْمَاءَ

He said, ‘It was narrated to us by Quteyba Bin Saeed, from Yaqoub Bin Abdul Rahman, from Abu Hazim,

‘He heard Sahl Bin Sa’ad and he was asking about the wounds of Rasool-Allah ^{saww}. He said, ‘By Allah ^{azwj}! I recognise the one who was washing (the wounds) of Rasool-Allah ^{saww}, and the one who was pouring the water’.

ثُمَّ قَالَ كَانَتْ بِنْتُ رَسُولِ اللَّهِ تَغْسِلُهُ وَ عَلِيٌّ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ قَالَ فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يُزِيلُ الدَّمَ إِلَّا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ فَأَحْرَقَتْهَا وَ أَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ وَ كُسِرَتْ رِبَاعِيَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ جُرِحَ وَجْهُهُ وَ كُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ.

Then he said, ‘It was the daughter ^{asws} of Rasool-Allah ^{saww} washing him ^{saww} and Ali ^{asws} pouring the water with the shield’. So when Fatima ^{asws} saw that the water was not stopping the blood (flow) as it was a lot, she ^{asws} took a piece of a mat and burnt it and stuck it, and the blood flow stopped, and the teeth of Rasool-Allah ^{saww} broke on that day, and his ^{saww} head was injured, and she ^{asws} put a bandage upon his ^{saww} head”.²¹

عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَفَّ يَعْنِي عَلَى شَفِيرِ الْقَبْرِ وَ فَاطِمَةُ تَبْكِي فَجَعَلَ يَأْخُذُ تَوْبَهُ فَيَمْسَحُ عَيْنَيْهَا بِكَبِي النَّسَاءِ فَضَرَبَهُنَّ عُمَرُ بِسَوْطِهِ فَقَالَ يَا عُمَرُ دَعْهُنَّ فَإِنَّ الْعَيْنَ دَامِعَةٌ وَ النَّفْسَ مُصَابِيَةٌ الْبِكْرُ وَ الْيَاكُنُ وَ بِقِيَعَةِ الشَّيْطَانِ فَإِنَّهُ مَا يَكُنُ مِنَ الْقَلْبِ وَ الْعَيْنِ فَمِنْ اللَّهِ وَ مَا يَكُنُ مِنَ الْيَدِ وَ اللِّسَانِ فَمِنْ الشَّيْطَانِ.

From Ibn Abbas who said, ‘When Zaynab, daughter of Rasool-Allah ^{saww} passed away, he ^{saww} paused, meaning Rasool-Allah ^{saww}, on the edge of the grave, and Fatima ^{asws} was crying. So he ^{saww} kept on taking his ^{saww} cloth and wiping her ^{asws} eyes. So Umar showed his disapproval. So he ^{saww} said: ‘O Umar! Leave them, for the eyes are tearful and the soul is suffering so one cries. And beware of the trap of the Satan^{la}, for it is so that whatever is from the heart and the eyes, so it is from Allah ^{azwj}, and whatever happens from the hand the tongue, so it is from the Satan^{la}’.²²

حَدَّثَنَا ذُو النُّونِ الْمِصْرِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ

It was narrated to us by Zul Noon the Egyptian, from Malik Bin Anas,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ الصِّرَاطُ عَلَى شَفِيرِ جَهَنَّمَ فَلَا يُجَاوِزُ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ بَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(It has been narrated) from Ja’far Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘When it will be the Day of

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 21

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 22

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 23

Judgment, the Bridge would be established upon the edge of Hell, so none shall cross it except the one with whom would be a clearance with the Wilayah of Ali^{asws} Bin Abu Talib^{asws},²³

قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ النَّقْفِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ يَعْلَى بْنِ مُرَّةَ قَالَ

He said, 'It was narrated to us by Umar Bin Abdullah Bin Ya'la Bin Murra Al Saqafy, from his father, from his grandfather Ya'la Bin Murra who said,

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: يَا عَلِيُّ أَنْتَ خَيْرُ النَّاسِ بَعْدِي وَ أَنْتَ أَوَّلُ النَّاسِ تَصْدُرًا مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ

'I heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! You^{asws} are the best of the people after me^{saww}, and you^{asws} first of the people to take the lead (to guide). The one who obeys you^{asws} so he has obeyed me^{saww}, and the one who obeys me^{saww} so he has obeyed Allah^{azwj}; and the one who disobeys you^{asws} so he has disobeyed me^{saww}, and the one who disobeys me^{saww} so he has disobeyed Allah^{azwj}; and the one who loves you^{asws} so he has loved me^{saww} and the one who loves me^{saww}, so he has loved Allah^{azwj}; and the one who hates you^{asws} so he has hated me^{saww}, and the one who hates me^{saww} so he has hated Allah^{azwj}.

يَا عَلِيُّ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ كَافِرٌ.

O Ali^{asws}! None would love you^{asws} except for a Momin, none would hate you except for a hypocrite or a disbeliever".²⁴

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الرَّفْلِيُّ عَنْ هُوْدَةَ عَنْ سُلَيْمَانَ النَّيْمِيِّ عَنْ أَبِي مُحَمَّدٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: نَظَرَ إِلَيَّ رَسُولُ اللَّهِ ص وَ هُوَ وَاضِعٌ كَفَّهُ فِي كَفِّ عَلِيٍّ ع مُبْتَسِمًا فِي وَجْهِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا مَنَزَلُهُ عَلِيٍّ مِنْكَ؟ قَالَ كَمَنْزِلَتِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ.

He said, 'It was narrated to us by Muhammad Bin Dawood Al Rafly, from Howzat, from Suleyman Al Tameemy, from Abu Makhlad, from Ibn Masoud who said,

'Rasool-Allah^{saww} looked at me and he^{saww} had placed his^{saww} hand in the hand of Ali^{asws}, having a smile in his^{saww} face. So I said, 'O Rasool-Allah^{saww}! What is the status of Ali^{asws} from you^{saww}? He^{saww} said: 'Like my^{saww} status in the Presence of Allah^{azwj}'.²⁵

قَالَ: حَدَّثَنَا يَحْيَى بْنُ قَيْسٍ الْكِنْدِيُّ عَنْ أَبِي جَارُودٍ عَنْ حَبِيبِ بْنِ بَشَارَةَ عَنْ زَادَانَ عَنْ جَرِيرٍ قَالَ:

He said, 'It was narrated to us by Yahya Bin Qays Al Kindy, from Abu Jaroud, from Habeeb Bin Bisharat, from Zazan, from Jareer who said,

لَمَّا قَفَلَ النَّبِيُّ ص مِنْ مَكَّةَ وَ بَلَغَ وَادِيًا يُقَالُ لَهُ وَادِي خُمَّ بِهِ غَدِيرٌ قَامَ فِي الْمَهَاجِرِ خَطِيبًا فَأَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا لَهُ مَوْلَى قَدْ بَلَغْتُ

²³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 10 H 24

²⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 10 H 25

²⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 10 H 26

'When the Prophet^{saww} returned from Makkah and reached a valley called the valley of Khumm, by it was a stream. He^{saww} stood addressing among the Emigrants, and he^{saww} grabbed the hand of Ali^{asws} and he^{saww} said: 'The one whose Master I^{saww} was, so this Ali^{asws} is his Master. I^{saww} had delivered'.

قَالَ زَادَانُ قُلْتُ لَجَرِيرٍ مَنْ حَضَرَ ذَلِكَ الْمَوْضِعَ؟ فَقَالَ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص سَمِعُوا كَمَا سَمِعْتُ ثُمَّ عَدَّ أَصْحَابَ رَسُولِ اللَّهِ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا مَنْ نَسِيَ ذِكْرَهُ وَ ذَكَرَ أَبُو بَكْرٍ وَ عُمَرُ.

Zazan said, 'So I said to Jareer, 'Who was present at that place?' So he said, 'A group of the companions of Rasool-Allah^{saww}. They heard just as you heard'. Then he counted the companions of Rasool-Allah^{saww}, and there did not remain except for the ones he forgot to mention, and he did mention Abu Bakr and Umar".²⁶

تم الجزء العاشر و يليه الجزء الحادي عشر.

Then tenth part is completed, and it will be followed by part eleven.

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 10 H 27