

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 الحادي عشر

Part Eleven

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ بْنِ سَعْدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ

He said, 'It was narrated to us by Muhammad Bin Al Hassan Al Saffar who said, 'It was narrated to me by Ahmad Bin Is'haq Bin Sa'd, from Bakr Bin Muhammad Al Azdy,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَجْلِسُونَ وَ تَتَحَدَّثُونَ؟ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ نَعَمْ قَالَ إِنَّ تِلْكَ الْمَجَالِسَ أُحِبُّهَا فَأَحْبِبُوا أَمْرَنَا إِنَّهُ مَنْ ذَكَرَنَا أَوْ ذَكَرْنَا عِنْدَهُ فَخَرَجَ مِنْهُ [دَمْعٌ] مِثْلُ جَنَاحِ الذَّبَابِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

From Abu Abdullah ^{asws} having said: 'Are you having sittings and discussions (in your houses)?' I said, 'May I be sacrificed for you ^{asws}, yes!' He ^{asws} said: '(In) those gatherings, I ^{asws} would love it if you were to revive our ^{asws} matter. It is so that the one who mentions us ^{asws}, or we ^{asws} are mentioned in his presence, and there comes out from him (a tear) like the wing of a fly, Allah ^{azwj} would Forgive his sins for him, and even if these were more than the foam of the sea'.¹

اعْتِمَاداً عَلَى بَعْضِهِمْ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فُلُوَيْبِهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبِ الزَّرَّادِ عَنِ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ:

Relying upon some of them, he said, 'It was narrated to us by Ja'far Bin Muhammad Bin Qawlawayih, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub Al Zarrad, from Abu Muhammad Al Ansary, from Muawiya Bin Wahab who said,

كُنْتُ جَالِساً عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع إِذْ جَاءَ شَيْخٌ قَدِ انْحَنَى مِنَ الْكِبَرِ فَقَالَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ يَا شَيْخُ اذْنُ مِنِّي فَدَنَا مِنْهُ وَ قَبَّلَ يَدَهُ وَ بَكَى فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا يُبْكِيكَ يَا شَيْخُ؟

'We were seated in the presence of Ja'far ^{asws} Bin Muhammad ^{asws} when an old man came who had been bent out of old age. He said, 'The greetings be upon you ^{asws}, and the Mercy of Allah ^{azwj} and His ^{azwj} Blessings'. So Abu Abdullah ^{asws} said: 'And upon you be the greetings, O Sheykh! Come near me ^{asws}'. He went near him ^{asws}, and kissed his ^{asws} hand and cried. So Abu Abdullah ^{asws} said to him: 'What make you cry O Sheykh?'

فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَنَا مُتِّمٌّ عَلَى رَجَاءٍ مِنْكُمْ مُنْذُ نَحْوِ مِائَةِ سَنَةٍ أَقُولُ هَذِهِ السَّنَةَ وَ هَذَا الشَّهْرَ وَ هَذَا الْيَوْمَ وَ لَا أَرَاهُ فِيكُمْ فَتَلُمُونِي أَنْ أَبْكِي

He said to him ^{asws}, 'O son ^{asws} of Rasool-Allah ^{saww}! I have been staying upon hope from you (Imams ^{asws}) since one hundred years. I have been saying, 'This year', and 'this month', and 'this day', and I do not see it among you ^{asws}, so are you ^{asws} reproaching me if I cry?'

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 11 H 1

قَالَ فَبَكَى أَبُو عَبْدِ اللَّهِ عَ تَمَّ قَالَ يَا شَيْخُ إِنَّ أَحْرَبَ مُنْبِتِكَ كُنْتَ مَعَنَا وَإِنْ عَجَّلْتَ كُنْتَ مَعَ نَقْلِ رَسُولِ اللَّهِ ص فَقَالَ الشَّيْخُ مَا أَبَالِي مَا فَاتَنِي بَعْدَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا شَيْخُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّي تَارِكٌ فِيكُمْ النَّقْلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ الْمُنَزَّلَ وَ عِرَّتِي أَهْلَ بَيْتِي تَجِيءُ وَأَنْتَ مَعَنَا يَوْمَ الْقِيَامَةِ

He (the narrator) said, 'So Abu Abdullah ^{asws} cried, then said: 'O Sheykh! If your death is delayed, you would be with us ^{asws}, and if it is hastened, you would be with the weighty thing (family) of Rasool-Allah ^{saww}'. So the Sheykh said, 'I don't care what is lost from me after this, O son ^{asws} of Rasool-Allah ^{saww}!', Abu Abdullah ^{asws} said: 'O Sheykh! Rasool-Allah ^{saww} said: 'I ^{asws} am leaving behind you all the two weighty things, if you were to attach to these two, you will never go astray – the Revealed Book of Allah ^{azwj} and my ^{saww} family, the People ^{asws} of my ^{saww} Household'. You will come, and you will be with us ^{asws} on the Day of Judgment'.

تَمَّ قَالَ يَا شَيْخُ مَا أَحْسَبُكَ مِنْ أَهْلِ الْكُوفَةِ؟ قَالَ لَا قَالَ فَمِنْ أَيْنَ؟ قَالَ مِنْ سَوَادِهَا جُعِلْتُ فِدَاكَ قَالَ أَيْنَ أَنْتَ مِنْ قَبْرِ جَدِّي الْمَظْلُومِ الْحُسَيْنِ ع قَالَ إِنَّي لَقَرِيبٌ مِنْهُ قَالَ كَيْفَ إِيْتَانُكَ لَهُ؟ قَالَ إِنَّي لِأَتِيهِ وَأَكْبُرُ

Then he ^{asws} said: 'O Sheykh! I ^{asws} don't reckon you are from the people of Al-Kufa?' He said, 'No'. He ^{asws} said: 'So from where?' He Said, 'From its majority, may I be sacrificed for you ^{asws}!' He ^{asws} said: 'Where are you from the grave of my ^{asws} grandfather ^{asws}, the oppressed Al-Husayn ^{asws}?' He said, 'I am near from it'. He ^{asws} said: 'How is your going to him ^{asws}?' He said, 'I do go to him and frequently'.

قَالَ ع يَا شَيْخُ دَمٌ يَطْلُبُ اللَّهُ تَعَالَى بِهِ وَ مَا أُصِيبَ وُلْدُ فَاطِمَةَ وَ لَا يُصَابُونَ بِمِثْلِ الْحُسَيْنِ وَ لَقَدْ قُتِلَ ع فِي سَبْعَةِ عَشَرَ مِنْ أَهْلِ بَيْتِهِ نَصَحُوا لِلَّهِ وَ صَبَرُوا فِي جَنْبِ اللَّهِ فَجَزَاهُمُ اللَّهُ أَحْسَنَ جَزَاءِ الصَّابِرِينَ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَقْبَلَ رَسُولُ اللَّهِ وَ مَعَهُ الْحُسَيْنِ ع وَ يَدُهُ عَلَى رَأْسِهِ يَقَطُرُ دَمًا فَيَقُولُ يَا رَبِّ سَلْ أُمَّتِي فِيمَ قَتَلُوا وَلَدِي؟

He ^{asws} said: 'O Sheykh! A blood which Allah ^{azwj} would be Seeking it, and what the children of (Syeda) Fatima ^{asws} suffered with, and they did not suffer the like of Al-Husayn ^{asws}, and he ^{asws} has been killed among seventeen from people of his ^{asws} Household. They advised for the Sake of Allah ^{azwj}, and they were patient regarding the Side of Allah ^{azwj}. Thus, Allah ^{azwj} will Recompense them with the excellent Recompense of the patient ones. It is so that when it will be the Day of Judgment, Rasool-Allah ^{saww} would come, and with him ^{saww} would be Al-Husayn ^{asws}, and his ^{saww} hand would be upon his ^{asws} head, dripping blood, and he ^{saww} would be saying: 'O Lord ^{azwj}! Ask my ^{saww} community, why did they killed my ^{saww} son ^{asws}?'²

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُمَرُ قَالَ:

He said, 'It was narrated to us by Muhammad Bin Suleyman who said, 'It was narrated to us by Umar who said,

لَمَّا خَفْنَا أَيَّامَ الْحَجَّاجِ خَرَجَ نَفَرٌ مِنَّا مِنَ الْكُوفَةِ مُشَرَّدِينَ وَ خَرَجْتُ مَعَهُمْ فَصِرْنَا إِلَى كَرْبَلَاءَ وَ لَيْسَ بِهَا مَوْضِعٌ نَسْكُنُهُ فَبَيْنَا كُوخًا عَلَى شَاطِئِ الْفَرَاتِ وَ قُلْنَا نَأْوِي إِلَيْهِ فَبَيْنَا نَحْنُ فِيهِ إِذْ جَاءَنَا رَجُلٌ غَرِيبٌ فَقَالَ أَصْبِرْ مَعَكُمْ فِي هَذَا الْكُوخِ اللَّيْلَةَ فَإِنِّي عَابِرٌ سَبِيلٍ فَأَجْبِنَاهُ وَ قُلْنَا غَرِيبٌ مُنْقَطِعٌ بِهِ

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 11 H 2

'When we were frightened during the days of Al-Hajjaj, a number of us went out from Al Kufa becoming homeless, and I went with them. So we went to Karbala, there wasn't a place we could settle in. So we built huts on the banks of the Euphrates and we said, 'We shall take shelter to it', when a stranger came over to us and he said, 'I would like to become with you all in this hut for the night, for I am a passer-by'. So we said, 'He is a stranger who has been looted'.

فَلَمَّا غَرَبَتِ الشَّمْسُ وَ أَظْلَمَ اللَّيْلُ أَشْعَلْنَا وَ كُنَّا نَشْجُلُ بِالنَّفِطِ ثُمَّ جَلَسْنَا نَتَذَاكُرُ أَمْرَ الْحُسَيْنِ مُصِيبَتَهُ وَ قَتْلَهُ وَ مَنْ تَوَلَّاهُ فَقُلْنَا مَا بَقِيَ أَحَدٌ مِنْ قَتْلَةِ الْحُسَيْنِ إِلَّا رَمَاهُ اللَّهُ بِبَلِيَّةٍ فِي بَدَنِهِ فَقَالَ ذَلِكَ الرَّجُلُ فَأَنَا كُنْتُ فِيْمَنْ قَتَلَهُ وَ اللَّهُ مَا أَصَابَنِي سُوءٌ وَ أَنْتُمْ يَا قَوْمُ تَكْذِبُونَ

So when the sun set and the night darkened, we lighted the lamp, and we lighted the lamp with the oil. Then we sat discussing the matter of Al-Husayn ^{asws}, his ^{asws} difficulties, and his ^{asws} killing, and the ones who befriend him ^{asws}, and we said, 'There does not remain a single one who killed Al-Husayn ^{asws} except Allah ^{azwj} Hit him with an affliction in his body'. So that man said, 'But I was among the ones who killed him ^{asws}. By Allah ^{azwj}! No evil has hit me, and you all, O group, are lying!'

قَالَ فَأَمْسَكْنَا عَنْهُ وَ قَلَّ ضَوْءُ النَّفِطِ فَقَامَ ذَلِكَ الرَّجُلُ لِيُصْلِحَ الْفَتِيلَةَ بِإصْبَعِهِ أَخَذَتِ النَّارُ كَفَّهُ فَخَرَجَ فَارًّا حَتَّى أَلْقَى نَفْسَهُ فِي الْفُرَاتِ يَتَعَوَّثُ بِهِ فَوَ اللَّهُ لَقَدْ رَأَيْنَاهُ يُدْخِلُ نَفْسَهُ فِي الْمَاءِ وَ النَّارُ عَلَى وَجْهِ الْمَاءِ فَإِذَا أَخْرَجَ رَأْسَهُ سَرَتِ النَّارُ إِلَيْهِ فَيَغْوِصُهُ إِلَى الْمَاءِ ثُمَّ يُخْرِجُهُ فَيَتَعَوَّدُ إِلَيْهِ فَلَمْ يَزَلْ دَابُّهُ ذَلِكَ حَتَّى هَلَكَ.

He (the narrator) said, 'So we withheld from him and reduced the illumination of the oil. So that man stood up to correct the wick by his finger, and the fire seized him, and he went out fleeing until he threw himself into the Euphrates, relieving by it. By Allah ^{azwj}! We saw him insert himself into the water, and the fire was upon his face. So whenever he brought out his head, the fire would divert to him, and he would plunge back into the water. Then he would bring it (his head) out, and it (the fire) would return to him. So that did not cease to persevere until he perished"³.

[أبيات لمنصور الفقيه (إن كان حبي خمسة).]

Poem of Mansour the jurist (If my love was five).

أَخْبَرَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْعَلَوِيُّ قَالَ أَنْشَدَنِي أَبُو الْخَيْرِ الْفَارِسِيُّ فِيْمَا أَجَازَ لِي وَ كَتَبَ لِي بِخَطِّهِ قَالَ أَنْشَدَنِي كَامِلُ بْنُ أَحْمَدَ قَالَ أَنْشَدَنِي ابْنُ بَكْرَانَ قَالَ أَنْشَدَنِي ابْنُ حَلَاجٍ قَالَ: أَنْشَدَنِي أَبُو الْعَبَّاسِ الْمِصْرِيُّ قَالَ أَنْشَدَنِي مَنْصُورُ الْفَقِيهَ لِنَفْسِهِ

It was informed to us by Al Al Fazl Muhammad Bin Muhammaq Bin Al Husayn Al Alawy who said,

'Abu Al Khayr Al Farsy prosed to be. Among what he allowed to me and wrote for me with his own handwriting – he said, 'It was prosed to me by Kamil Bin Ahmad, from Ibn Bakran, from Ibn Hallaj, from Abu Al Abbas Al Misry, from Mansour the jurist, himself,

³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 11 H 3

زَكَتْ بِهِمْ فَرَأَيْتِي
رَفُضاً فَإِنِّي رَافِضِيٌّ.

إِنْ كَانَ حُبِّي خَمْسَةً
وَبُغْضُ مَنْ عَادَاهُمْ

'If my love was five, my Obligations would have been cleaned by them^{asws}; and I hate the ones who are inimical to them^{asws}. (So then if I am called) a Rafizi (rejecter)? So I am a Rafizi"⁴.

عَنِ الْمُنْهَالِ بْنِ عُمَرَ عَنْ زُرِّ بْنِ حُبَيْشٍ عَنْ حُدَيْفَةَ قَالَ: قَالَتْ لِي أُمِّي مَتَى عَهْدُكَ بِالنَّبِيِّ ص؟ فَقُلْتُ مَا لِي بِهِ عَهْدٌ قَالَ فَنَأَلْتُ مِنِّي قَالَ قُلْتُ دَعِينِي فَإِنِّي سَيِّئَاتِي النَّبِيِّ فَيَسْتَعْفِرُ لِي ذَلِكَ

From Minhal Bin Umar, from Rizzin Bin Hubeysh, from Huzeyfa who said,

'My mother said to me, 'When did you Covenant with the Prophet^{saww}?' So I said, 'There is no Covenant with me'. So she won from me. I said, 'Leave me, for I shall be going to the Prophet^{saww}, and he^{saww} would forgive that for me'.

قَالَ فَاتَيْتُ رَسُولَ اللَّهِ ص فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ قَالَ فَصَلَّى مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ ثُمَّ انْصَرَفَ فَتَبِعْتُهُ فَبَيْنَا هُوَ يَمْشِي إِذْ عَرَضَ لَهُ عَارِضٌ ثُمَّ مَضَى فَتَبِعْتُهُ فَالْتَفَتَ فَقَالَ مَنْ هَذَا؟ فَقُلْتُ حُدَيْفَةَ فَقَالَ مَا جَاءَ بِكَ فَأَخْبَرْتُهُ بِالَّذِي قَالَتْ أُمِّي وَ قُلْتُ لَهَا

He (the narrator) said, 'So I went over to Rasool-Allah^{saww}, and I prayed Al-Magrib *Salat* with him^{saww}. He^{saww} prayed what is between Al-Magrib and Al-Isha, then left. So I followed him^{saww}. While he^{saww} was walking when some presented himself to him^{saww}. Then he^{saww} went on, and I followed him^{saww}. So he^{saww} turned around and he^{saww} said: 'Who is this?' I said, 'Huzeyfa'. He^{saww} said: 'What (need) have you come with?' So I informed him^{saww} of what which my mother had said to me and I had said to her'.

فَقَالَ غَفَرَ اللَّهُ لَكَ يَا حُدَيْفَةُ وَ لِأُمَّكَ مَا رَأَيْتِ الْعَارِضَ الَّذِي عَرَضَ لِي؟ قُلْتُ بَلَى يَا أَبَتِي أَنْتَ وَ أُمِّي قَالَ جَاءَنِي مَلَكٌ مِنَ الْمَلَائِكَةِ لَمْ يَهْبِطْ إِلَى الْأَرْضِ قَبْلَ لَيْلَتِي هَذِهِ فَاسْتَأْذَنَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُسَلَّمَ عَلَيَّ فَبَشَّرَنِي أَنَّ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَنَّ قَاطِمَةَ ع سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ.

So he^{saww} said: 'May Allah^{azwj} Forgive (your sins) for you, O Huzeyfa, and for your mother. Did you see the presented who presented himself to me^{saww}?' I said, 'Yes, may my father an my mother be (sacrificed) for you^{saww}!' He^{saww} said: 'An Angel from the Angels came to me^{saww}, not having had descended to the earth before this night of mine^{saww}. So he sought Permission of his Lord^{azwj} Mighty and Majestic to greet upon me^{saww}, and he gave me glad tidings that Al-Hassan^{asws} and Al-Husayn^{asws} are the Chief of the youths of the inhabitants of the Paradise, and that (Syeda) Fatima^{asws} is the Chieftess of the women of the inhabitants of the Paradise"⁵.

قَالَ: حَدَّثَنَا مُعَاذُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع يَقُولُ عَلَى الْمُنْبَرِ: مَا أَصَبْتُ مُنْذُ وُلِّيتُ عَلَى هَذَا إِلَّا قَوْصَرَةً أَهْدَاهَا إِلَيَّ الدَّهْقَانُ (بِضْمِ الدَّالِ) ثُمَّ نَزَلَ إِلَى بَيْتِ الْمَالِ فَقَالَ خُذُوا خُذُوا وَ قَسَمَهُ

He said, 'It was narrated to us by Muaz Bin Ammar who said, 'It was narrated to me by my father, from my grandfather who said,

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 4

⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 5

'I heard Amir Al-Momineen Ali^{asws} saying upon the Pulpit: 'I^{asws} have not attained anything since I^{asws} ruled upon this, except for a 'Qawsara' gifted to me^{asws} by the chief as a notable gesture'. Then he^{asws} descended to (go to) the Public Treasury and he^{asws} said: 'Take (it), take (it), and distribute it'.

ثُمَّ تَمَثَّلَ بِقَوْلِ الشَّاعِرِ

يَأْكُلُ مِنْهَا كُلَّ يَوْمٍ مَرَّةً

أَفْلَحَ مَنْ كَانَتْ لَهُ قَوْصَرَةٌ

Then it is represented with the words of the poet - 'Succeeded, the one who had a 'Qawsara' for him, eating from it every day time (and again)'.⁶

حَدَّثَنَا الْعَبَّاسُ بْنُ بَكَّارٍ وَ الْفَضْلُ بْنُ عَبْدِ الْوَهَّابِ وَ الْحَكْمُ بْنُ أَسْلَمَ وَ بَشْرُ بْنُ مَهْرَانَ قَالُوا: حَدَّثَنَا شَرِيكُ بْنُ سَلَمَةَ بْنِ كَهَيْلٍ عَنِ الصُّنَابِيَّ

It was narrated to us by Al Abbas Bin Bakkar and Al Fazl Bin Abdul Wahhab and Al Hakam Bin Aslam, and Bish Bin Mihran who said, 'It was narrated to us by Shareek Bin Salama Bin Kuheyl, from Al Sunabihy,

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ إِنَّمَا أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ تُؤْتَى وَ لَا تَأْتِي فَإِنَّ أَتَاكَ هَؤُلَاءِ الْقَوْمُ فَسَلِّمُوا لَكَ الْأَمْرَ فَاقْبَلْهُ مِنْهُمْ وَ إِنْ لَمْ يَأْتُوكَ فَلَا تَأْتِهِمْ حَتَّى يَأْتُوا اللَّهَ.

From Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! But rather, you^{asws} are at the status of the Kabah. They (people) come to you^{asws}, and you^{asws} do not go to them. So if these people come to you and they submit the command to you^{asws}, accept it from them, but if they do not come to you^{asws}, so you^{asws} do not go to them until they come to Allah^{azwj}'.⁷

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ وَ إِلَى نُوحٍ فِي سَلْمِهِ وَ إِلَى إِبْرَاهِيمَ فِي حِلْمِهِ وَ إِلَى مُوسَى فِي فِطْنَتِهِ وَ إِلَى دَاوُدَ فِي زُهْدِهِ فَلْيَنْظُرْ إِلَى هَذَا فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ كَأَنَّمَا يَنْحَدِرُ مِنْ صَبَبٍ.

From Abdllah Bin Abbas who said, 'We were seated in the presence of Rasool-Allah^{saww}, and he^{saww} said: 'The one who intends to look at Adam^{as} in his^{as} knowledge, and to Noah^{as} in his^{as} submission, and to Ibrahim^{as} in his^{as} forbearance, and to Musa^{as} in his^{as} acumen, and to Dawood^{as} in his^{as} asceticism, so let him look at this one!' – and there was Ali^{asws} Bin Abu Talib^{asws} who had come over as if running down from a slope".⁸

[قول النبي (ص) لا يغسلني إلا على و هو وصيي.]

⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 6

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 7

⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 8

The words of the Prophet ^{saww}: ‘None shall wash me ^{saww} (for funeral) except Ali ^{asws}, and he ^{asws} is my ^{saww} successor ^{asws}’.

قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ مِينَا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:

He said, ‘It was narrated to us by Abu Awana, from Al Husayn Bin Ali, from Abdul Razzaq, from his father, from Meyna a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

قُلْتُ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ مَنْ يُغْسَلُكَ إِذَا مِتَّ؟ قَالَ يُغْسَلُ كُلُّ نَبِيٍّ وَصِيُّهُ قُلْتُ فَمَنْ وَصِيُّكَ يَا رَسُولَ اللَّهِ؟ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

‘I said to the Prophet ^{saww}, ‘O Rasool-Allah ^{saww}! Who would wash you ^{saww} (for funeral) when you ^{saww} pass away?’ He ^{saww} said: ‘Every Prophet ^{as} is washed by his ^{as} successor ^{as}’. I said, ‘So who is your ^{saww} successor ^{asws}, O Rasool-Allah ^{saww}?’ He ^{saww} said: ‘Ali ^{asws} Bin Abu Talib ^{asws}’.

قُلْتُ كَمْ يَعْيشُ بَعْدَكَ يَا رَسُولَ اللَّهِ؟ قَالَ ثَلَاثِينَ سَنَةً فَإِنْ يُوَسَّعَ بَنُ نُونٍ وَصِيَّ مُوسَى عَاشَ مِنْ بَعْدِهِ ثَلَاثِينَ سَنَةً وَ خَرَجَتْ عَلَيْهِ صَفْرَاءُ بِنْتُ شُعَيْبٍ زَوْجَةَ مُوسَى فَقَالَتْ أَنَا أَحَقُّ بِالْأَمْرِ مِنْكَ فَقَاتَلَهَا فَقَتَلَهَا مَقَاتِلَهَا وَ أَسْرَهَا فَأَحْسَنَ أَسْرَهَا

‘I said, ‘How long would he ^{asws} live for after you ^{saww}?’ He ^{saww} said: ‘Thirty years, for Yoshua Bin Noon ^{as}, successor ^{as} of Musa ^{as} live for thirty years after him ^{as}, and Safra’a daughter of Shuayb ^{as}, wife of Musa ^{as} came out against him ^{as} and she said, ‘I am more rightful of the command than you ^{as} are!’ So he ^{as} fought her and fought her fighters and captured her and made her captivity to be in a goodly way.

وَ إِنَّ ابْنَةَ أَبِي بَكْرٍ سَخَّرُجُ عَلِيٍّ عَلِيٍّ فِي كَذَا وَ كَذَا أَلْفًا مِنْ أُمَّتِي فَيَقَاتِلُهَا فَيَقْتُلُ مَقَاتِلَهَا وَ يَأْسِرُهَا فَيُحْسِنُ أَسْرَهَا وَ فِيهَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ قَرَّنَ فِي بَيْوتِكُمْ وَ لَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى يَعْنِي صَفْرَاءُ ابْنَةَ شُعَيْبٍ.

And the daughter of Abu Bakr would be coming out against Ali ^{asws} among such and such thousands from my ^{saww} community, so he ^{asws} would be fighting her and fighting her fighters, and he ^{asws} would capture her and made her captivity to be in a goodly way. And with regards to her Allah ^{azwj} Mighty and Majestic Revealed **speech [33:33] And stay in your houses and do not display your finery like the displaying of the ignorance of before** – Meaning Safra’a daughter of Shuayb ^{as}.⁹

قَالَ: حَدَّثَنَا حَمْدَانُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ حَيَّانِ السَّرَّاجِ قَالَ سَمِعْتُ السَّيِّدَ إِسْمَاعِيلَ بْنَ مُحَمَّدِ الْجَمَيْرِيِّ يَقُولُ:

He said, ‘It was narrated to us by Hamdan Bin Suleyman, from Muhammad Bin Ismail Bin Bazi’e, from Hayyan Al Sarraj who said, ‘I heard Al Seyyid Ismail Bin Muhammad Al Himeyri saying,

كُنْتُ أَقُولُ بِالْغُلُوِّ وَ أَعْتَقِدُ غَيْبَةَ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنَفِيَّةِ رَضٍ قَدْ ضَلَلْتُ فِي ذَلِكَ زَمَانًا فَمَنَّ اللَّهُ جَلَّ وَ عَزَّ عَلَيَّ بِالصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَنْقَذَنِي بِهِ مِنَ النَّارِ وَ هَدَانِي إِلَى سَوَاءِ الصِّرَاطِ فَسَأَلْتُهُ بَعْدَ مَا صَحَّ عِنْدِي بِالذَّلَائِلِ الَّتِي شَاهَدْتُهَا مِنْهُ أَنَّهُ حُجَّةُ اللَّهِ عَلَيَّ وَ عَلَى جَمِيعِ أَهْلِ زَمَانِهِ وَ أَنَّهُ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ جَلَّ وَ عَزَّ طَاعَتَهُ وَ أَوْجِبَ الْإِقْتِدَاءَ بِهِ

⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 11 H 9

'I was saying (believing) in the exaggeration and believing in the occultation of Muhammad Bin Ali^{asws} Ibn Al-Hanafiya and I had strayed during that era. Then, Allah^{azwj} Favoured upon me with Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} and Saved me from the Fire by him^{asws}, and Guided me to the even path. So I asked him^{asws}, after having been corrected by the evidence with me which I had witnessed from him^{asws}, that he^{asws} is the Divine Authority of Allah^{azwj} upon me and upon the entirety of the people of his^{asws} era, and that he^{asws} is the Imam^{asws} Allah^{azwj} Majestic and Mighty had Necessitated his^{asws} obedience and Obligated the belief in him^{asws}.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ رُوِيَ لَنَا أَخْبَارٌ عَنْ آبَائِكَ ع فِي الْعِنْبَةِ وَ صِحَّةِ كَوْنِهَا فَأَخْبِرْنِي بِمَنْ تَقَعُ؟ فَقَالَ ع إِنَّ الْعِنْبَةَ حَقٌّ سَتَقَعُ بِالسَّابِعِ مِنْ وُلْدِي وَ هُوَ الثَّانِي عَشَرَ مِنَ الْأَيْمَةِ الْهَدَاةِ بَعْدَ رَسُولِ اللَّهِ ص أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَ صَاحِبُ الزَّمَانِ

So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Ahadeeth have been reported to us from your^{asws} forefathers^{asws} regarding the Occultation and its correct occurrence, so inform me with whom it would occur?' He^{asws} said: 'The Occultation is true. It will occur with the seventh from my^{asws} sons^{asws}, and he^{asws} is the twelfth from the Imams^{asws} of Guidance after Rasool-Allah^{saww} – the first of them^{asws} being Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and the last of them^{asws} being the Al-Qaim^{asws} (Rising) with the truth, the remaining one of Allah^{azwj} in His^{azwj} earth, and the Master^{asws} of the time.

وَ اللَّهُ لَوْ بَقِيَ فِي عَيْنَيْهِ مَا بَقِيَ نُوحٌ فِي قَوْمِهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَظْهَرَ فَيَمْلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا وَ ظُلْمًا.

By Allah^{azwj}! If he^{asws} was to remain in his^{asws} Occultation what Noah^{as} remained among his^{as} people, he^{asws} will not exit from the world until he^{asws} appears, so he^{asws} would fill the earth with equity and justice just as it had been filled with tyranny and injustice”.

[قصيدة السيد الحميري (تجفرت باسم الله و الله أكبر).]

Poem of Al-Seyyid Al-Himeyri (I streamed in the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest).

قال السيد فلما سمعت ذلك من مولاي الصادق جعفر بن محمد ع تبت إلى الله عز و جل على يديه و قلت قصيدتي التي أولها.

Al-Seyyid (Al-Himeyri) said, 'So when I heard that from my Master^{asws} Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, I repented to Allah^{azwj} Mighty and Majestic upon his^{asws} hand and I said my poem which I had at first –

و أيقنت أن الله يعفو و يغفر
به و نهاني واحد الناس جعفر

تجفرت باسم الله و الله أكبر
و دنت بدين غير ما كنت دينا

و إلا فديني دين من يتنصر
و إني قد أسلمت و الله أكبر
إلى ما عليه كنت أخفى و أظهر
و إن عاب جهال مقالي و أكثروا
على أفضل الحالات يقفو و يخبر
من المصطفى فرع زكي و عنصر.

فقلت فهبني قد تهودت برهة
فإني إلى الرحمن من ذاك تائب
فلست بغال ما حبيت و راجع
و لا قاتلاً حي برضوى محمد
و لكنه ممن مضى لسبيله
مع الطيبين الطاهرين الأولي لهم

'I streamed in the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest, and I became certain that Allah^{azwj} Excuses and Forgives, and I have made it a Religion other than what I made it a religion with, and one from the people, Ja'far^{asws} forbid me. So I said, 'So gift me and you^{asws} have guided me this moment, for my religion is the religion of the one who has converted, for I, to the Beneficent, am repentant from that, and I have become a Muslim, and Allah^{azwj} is the Greatest. So it isn't to the exaggeration what I lived upon that I would be returning, to what I was fearing upon and manifesting, nor am I saying it is with the pleasure of Muhammad^{saww}, and that the ignorance of my speech is a fault, and I frequented it, but from what is past of its way, I am upon a better state to pause and inform, with the goodly ones^{asws}, the clean ones^{asws}, being closer to them^{asws}, from the chosen ones^{asws}, a pure branch and element'.

و كان حيان السراج الراوي لهذا الحديث من الكيسانية.

And it was so that Hayyan Al-Siraj, the reporter of this Hadeeth was from the Kaysaniyya.¹⁰

[قدوم جعفر بن أبي طالب من الحبشة و قول كعب بن مالك (نام العيون و دمع عينك بهمل)]

The return of Ja'far^{asws} Bin Abu Talib^{asws} from Ethiopia and the words of Ka'ab Bin Malik (The eyes slept with neglect and your eye cried)

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ شِهَابِ الزُّهْرِيِّ قَالَ:

He said, 'It was narrated to us by Muhammad Bin Fuleyh, from Musa Bin Uqba, from Muhammad Bin Shihab Al Zuhry who said,

لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع مِنْ بِلَادِ الْحَبَشَةِ بَعَثَهُ رَسُولُ اللَّهِ ص إِلَى مَوْتَةَ وَ اسْتَعْمَلَ عَلَى الْجَيْشِ مَعَهُ زَيْدُ بْنُ حَارِثَةَ وَ عَبْدِ اللَّهِ بْنُ رَوَاحَةَ فَمَضَى النَّاسُ مَعَهُمْ حَتَّى كَانُوا يَنْحُومُ الْبَلْقَاءَ فَلَقِيَهُمْ جُمُوعٌ هَرَقَلْ مِنَ الرُّومِ وَ الْعَرَبِ فَانْحَارَ الْمُسْلِمُونَ إِلَى قَرْيَةٍ يُقَالُ لَهَا مَوْتَةَ فَالْتَقَى النَّاسُ عِنْدَهَا وَ اقْتَتَلُوا قِتَالًا شَدِيدًا

'When Ja'far^{asws} Bin Abu Talib^{asws} returned from the country of Ethiopia, Rasool-Allah^{saww} sent him^{as} to Muta as a commander upon the army. With him^{as} were Zayd Bin Harisa and Abdullah Bin Rawahat. So the people went with them until they were by the borders of Al-Balqa'a, masses of Hercules from Rome and the Arabs met them. So the Muslims went to a town called Muta, and the people met (in battle) at it, and they fought an intense battle.

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

وَ كَانَ اللَّوَاءُ يَوْمَئِذٍ مَعَ زَيْدِ بْنِ حَارِثَةَ فَقَاتَلَ حَتَّى شَاطَ فِي رِمَاحِ الْقَوْمِ ثُمَّ أَخَذَهُ جَعْفَرٌ فَقَاتَلَ بِهِ قِتَالًا شَدِيدًا ثُمَّ افْتَحَمَ عَنْ فَرَسٍ شَفْرَاءَ فَعَقَرَهَا وَ قَاتَلَ حَتَّى قُتِلَ وَ كَانَ جَعْفَرٌ أَوَّلَ رَجُلٍ مِنَ الْمُسْلِمِينَ عَقَرَ فَرَسَهُ فِي الْإِسْلَامِ

And it was so that the flag in those days was with Zayd Bin Harisa. So he fought until he was torn by the spears of the people. Then Ja'far^{as} grabbed it, and he^{as} fought with it an intense battle. Then he pierced through (their defences) upon a yellow mare (which was) injured. So he^{as} hamstrung it and fought until he^{as} was killed. And Ja'far^{as} was the first one from the Muslims to hamstrung his own horse in Al-Islam (to prevent it from being seized by the enemy).

ثُمَّ أَخَذَ اللَّوَاءَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَاتَلَ حَتَّى قُتِلَ فَأَعْطَى الْمُسْلِمُونَ اللَّوَاءَ بَعْدَهُمْ إِلَى خَالِدِ بْنِ الْوَلِيدِ فَنَاشَ الْقَوْمَ وَ رَاوَعَهُمْ ثُمَّ انْحَازَ بِالْمُسْلِمِينَ مُنْهَرِمًا وَ نَجَا بِهِمْ مِنَ الرُّومِ وَ أَنْقَذَ رَجُلًا مِنَ الْمُسْلِمِينَ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ إِلَى النَّبِيِّ ص بِالْخَبْرِ

Then the flag was held by Abdullah Bin Rawhat, and he fought until he was killed. So the Muslims gave the flag after them to Khalid Bin Al Walid. So he skirmished the people and dodged them. Then the Muslims survived a defeat and were saved from the Romans, and a man from the Muslims called Abdul Rahman Bin Samura carried the news to the Prophet^{saww}.

فَقَالَ عَبْدُ الرَّحْمَنِ فَصَبْرْتُ إِلَى النَّبِيِّ ص فَلَمَّا وَصَلْتُ الْمَسْجِدَ قَالَ لِي رَسُولُ اللَّهِ عَلَى رِسْلِكَ يَا عَبْدَ الرَّحْمَنِ ثُمَّ قَالَ ص أَخَذَ اللَّوَاءَ زَيْدٌ فَقَاتَلَ بِهِ ثُمَّ قُتِلَ رَحِمَ اللَّهُ زَيْدًا ثُمَّ أَخَذَ اللَّوَاءَ جَعْفَرٌ فَقَاتَلَ وَ قُتِلَ فَرَحِمَ اللَّهُ جَعْفَرًا ثُمَّ أَخَذَ اللَّوَاءَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَاتَلَ وَ قُتِلَ فَرَحِمَ اللَّهُ عَبْدُ اللَّهِ

So Abdul Rahman said, 'When I went to the Prophet^{saww}, and when I arrived at the Masjid, Rasool-Allah^{saww} said to me: 'Upon your message, O Abdul Rahman!' Then he^{saww} said: 'Zayd grabbed the flag, and he fought, then he was killed. May Allah^{azwj} have Mercy on Zayd. The Ja'far^{as} held the flag and he^{as} fought and was killed. May Allah^{azwj} have Mercy on Ja'far^{as}. Then Abdullah Bin Rawhat grabbed the flag, and he fought and was killed. May Allah^{azwj} have Mercy on Abdullah'.

قَالَ فَبَكَى أَصْحَابُ رَسُولِ اللَّهِ ص وَ هُمْ حَوْلَهُ فَقَالَ لَهُمُ النَّبِيُّ فَمَا يُبْكِيكُمْ؟ فَقَالُوا وَ مَا لَنَا لَا نَبْكِي وَ قَدْ ذَهَبَ خَيْرَاتُنَا وَ أَشْرَفُنَا وَ أَهْلُ الْفَضْلِ

He (the narrator) said, 'So the companions of Rasool-Allah^{saww} wept, and they were around him^{saww}, and the Prophet^{saww} said to them: 'So what make you all cry?' They said, 'And why should we not cry and our best ones and noble ones and the people of the merits have gone?'

فَقَالَ لَهُمْ ص لَا تَبْكُوا فَإِنَّمَا مَثَلُ أُمَّتِي كَمَثَلِ حَدِيقَةٍ قَامَ صَاحِبُهَا فَاصْلَحَ زَوَاكِمُهَا [رَوَاكِبُهَا] وَ بَنَى مَسَاكِنَهَا وَ خَلَقَ سَعْفَهَا فَأَطْعَمَتْ عَامًا فَوْجًا ثُمَّ عَامًا فَوْجًا فَلَعَلَّ آخِرَهَا طَعْمًا أَنْ يَكُونَ أَجُودَهَا قِنُونًا وَ أَطْوَلَهَا شِمْرًا أَمْ وَ الَّذِي بَعَثَنِي نَبِيًّا بِالْحَقِّ لِيَجِدَنَّ عَيْسَى ابْنَ مَرْيَمَ فِي أُمَّتِي خَلْفًا مِنْ حَوَارِيهِ

He^{saww} said to them: 'Do not cry, for rather the example of my^{saww} community is like an example of a garden. Its owner stands and repairs its unions, and builds its dwellings, and cleans its palms, so it feeds a battalion for a year, then a battalion for a year. So its last taste would happen to be the best of its clusters, and the tallest of its petals. By the

One ^{azwj} Who Sent me ^{saww} as a Prophet with the Truth! Isa ^{as} Bin Maryam ^{as} would from my ^{saww} community, replacements from his ^{as} disciples’.

قَالَ وَ قَالَ كَعْبُ بْنُ مَالِكٍ بَرِثِي جَعْفَرَ بْنَ أَبِي طَالِبٍ وَ الْمُسْتَشْهِدِينَ مَعَهُ فَقَالَ

سَحًا كَمَا وَكَفَ الضَّبَابُ الْمُخْضِلُ	نَامَ الْعُيُونُ وَ دَمَعُ عَيْنِكَ يَهْمِلُ
مِمَّا تَأَوَّبَنِي شَهَابٌ مُدْخِلُ	وَ كَانَ مَا بَيْنَ الْجَوَانِحِ وَ الْحَشَا
يَوْمًا بِمُوتَةِ أَسْنَدُوا لَمْ يُنْقَلُوا	وَ جَدًّا عَلَى النَّفْرِ الَّذِينَ تَتَابَعُوا
وَ الشَّمْسُ قَدْ كَسَفَتْ وَ كَادَتْ تَأْفِلُ	فَتَغَيَّرَ الْقَمَرُ الْمُنِيرُ لِفَقْدِهِ
فَرَعَا أَسْمَ وَ سُودِدَا مَا يُنْقَلُ	قَوْمٌ عَلَا بُيُوتُهُ مِنْ هَاشِمٍ
وَ عَلَيْهِمْ نَزَلَ الْكِتَابُ الْمُنَزَّلُ	قَوْمٌ بِهِمْ عَصَمَ الْإِلَهِ عِبَادَهُ
وَ بَجَدَّهُمْ نَصَرَ النَّبِيُّ الْمُرْسَلُ	وَ بِهِدْيِهِمْ رَضِيَ الْإِلَهِ لِخَلْقِهِ
تَنْدَى إِذْ عَبَّرَ الزَّمَانُ الْمُمَجَّلُ	بِيضَ الْوُجُوهِ تَرَى بَطُونَ أَكْفِهِمْ

He (the narrator) said, ‘And Ka’ab Bin Malik recited a lamentation for Ja’far ^{asws} Bin Abu Talib ^{asws}, and the ones who were martyred along with him ^{as}. So he said : -

The eyes are sleeping and your eye fell tears washing away just as the fogs keeps everything sodden. And it was what is between the wings and the belly from what is the entrance of the shooting star found upon the number, those who were patient on the Day (battle) of Muta, they were linked and were not overturned. So the moon changed the radiance due to their loss, and the sun has been eclipsed and almost vanished. A group whose structure is from Hashim ^{as} branched out, aromas and a force what cannot be conveyed. A group, with them is the Protection of its God, worshipping Him ^{azwj}, and upon them the Revealed Book descended, and by their guidance their God is Pleased with His ^{azwj} creatures, and by their striving is the Mursil Prophet ^{saww} helped. Whiteness in their faces, and beneath their palms, they give out freely when the times are filthy, barren’.¹¹

قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ:

He said, ‘It was narrated to us by Abu Saeed al Khudry who said,

لَمَّا كَانَ يَوْمُ أُحُدٍ شَجَّ النَّبِيُّ ص فِي وَجْهِهِ وَ كَسِرَتْ رَبَاعِيَّتُهُ فَقَامَ ص رَافِعًا يَدَيْهِ يَقُولُ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى الْيَهُودِ أَنْ قَالُوا عَزَيْرُ ابْنِ اللَّهِ وَ اشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى أَنْ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ وَ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى مَنْ أَرَأَى دَمِي وَ آذَانِي فِي عُنُقِي.

‘When it was the day of (battle of) Ohad, the Prophet ^{saww} had cuts in his ^{saww} face and his ^{saww} teeth were broken. So he ^{saww} stood, raising his ^{saww} hands saying: ‘Allah ^{azwj} Intensifies His ^{azwj} Wrath upon the Jews when they are saying Uzayr is the son of Allah ^{azwj}; and His ^{azwj} Wrath Intensifies upon the Christian when they are saying that the

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

Messiah^{as} is the son of Allah^{azwj}; and Allah^{azwj} Intensifies His^{azwj} Wrath upon the ones who sheds my^{saww} blood and hurts me^{saww} regarding my^{saww} family^{asws}”¹².

قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مَشِيخَتِهِ قَالَ:

He said, 'It was narrated to us by Ahmad Bin Abdul Jabbar who said, 'It was narrated to us by Bishr Bin Bakr, from Muhammad Bin Is'haq, from his Sheykhs who said,

لَمَّا رَجَعَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ أُحُدٍ نَاولَ فَاطِمَةَ سَيْفَهُ وَ قَالَ

أ فَاطِمُ هَاكَ السَّيْفَ غَيْرَ ذَمِيمٍ
لَعْمَرِي لَقَدْ أَعْدَرْتُ فِي نَصْرِ أَحْمَدَ
فَلَسْتُ بِرِعْدِيدٍ وَ لَا بِلَنِيمٍ
وَ مَرْضَاةَ رَبِّ الْعِبَادِ رَحِيمٍ

'When Ali^{asws} Bin Abu Talib^{asws} returned from (the battle of) Ohad, gave his^{asws} sword to Fatima^{asws} and said: - O Fatim^{asws}! This sword is without condemnation, for I^{asws} am neither soft nor cruel. By my^{asws} life! I^{asws} have fought in the help of Ahmad^{saww}, and in obedience of the Lord^{azwj}, with the painful worship.

قَالَ وَ سَمِعَ فِي يَوْمِ أُحُدٍ وَ قَدْ هَاجَبَتْ رِيحٌ عَاصِفٌ كَلَامَ هَاتِفٍ يَهْتِفُ وَ هُوَ يَقُولُ:

لَا سَيْفَ إِلَّا ذُو الْفَقَارِ
وَ إِذَا نَدَبْتُمْ هَالِكًا
لَا فَتَى إِلَّا عَلِيٌّ
فَابْكُوا الْوَفِيَّ أَخَا الْوَفِيِّ

He (the narrator) said, 'And it was heard, during the day of Ohad, and the wind had become excited as storm, transmitting a speech, calling out and he (Jibraeel^{as}) was saying: -There is not sword except for Zulfiqar, there is no youth except Ali^{asws}. And when you cry for a deceased, so cry for the loyal one (Ali^{asws}), brother of the loyal one (Rasool-Allah^{saww})”¹³.

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْأَسْلَمِيِّ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ قَالَ:

He said, 'It was narrated to us by Muhammad Bin Usman, from Abu Abdullah Al Aslami, from Musa Bin Abdullah Al Asady who said,

لَمَّا انْهَزَمَ أَهْلُ الْبَصْرَةِ أَمَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَنْ تَنْزَلَ عَائِشَةُ قَصْرَ ابْنِ أَبِي خَلْفٍ فَلَمَّا نَزَلَتْ جَاءَهَا عَمَارُ بْنُ يَاسِرٍ رَضٍ فَقَالَ لَهَا يَا أُمَّ كَيْفَ رَأَيْتِ ضَرْبَ بَنِيكَ دُونَ دِينِهِمْ بِالسَّيْفِ؟ فَقَالَتْ اسْتَبَصَّرْتُ يَا عَمَارُ مِنْ أَجْلِ أَنَّكَ غَلَبْتَ؟ قَالَ أَنَا أَشَدُّ اسْتَبَصَّرَا مِنْ ذَلِكَ أَمْ وَ اللَّهُ لَوْ ضَرَبْتُمُونَا حَتَّى تُبْلِغُونَا سَعَفَاتِ هَجْرٍ لَعَلَّمْنَا أَنَا عَلَى الْحَقِّ وَ أَنْكُمْ عَلَى الْبَاطِلِ

'When the people of Al-Basra were defeated (battle of the camel), Ali^{asws} Bin Abu Talib^{asws} ordered for Ayesha to be lodged in the mansion of Ibn Abu Khalaf. So when she was lodged, Ammar Bin Yasser came to her and he said to her, 'O mother! How do you view the striking of your sons defending their religion with the sword?' So she said, 'Are you visualising, O Ammar, due to the reason that you overcame?' He said, 'I am more insightful than that, mother. By Allah^{azwj}! Even if you (all) had struck us until you

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

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 11 H 13

reached us at the abandoned leaves, we would (still) have known that we are upon the truth and you all are upon the falsehood’.

فَقَالَتْ لَهُ عَائِشَةُ هَكَذَا نُحِيلُ إِلَيْكَ اتَّقِ اللَّهَ يَا عَمَّارُ فَإِنَّ سِنَّكَ قَدْ كَبِرَ وَ دَقَّ عَظْمُكَ وَ فَنِيَ أَجْلُكَ وَ أَذْهَبَتْ دِينَكَ لِابْنِ أَبِي طَالِبٍ

So Ayesha said to him, ‘Are we wasted to you like this? Fear Allah^{azwj}, O Ammar, for your age has grown, and your bones are creaking, and your term (lifespan) has perished, and your religion has gone for Ali^{asws} Bin Abu Talib^{asws}’.

فَقَالَ عَمَّارٌ إِنِّي وَ اللَّهُ اخْتَرْتُ لِنَفْسِي فِي أَصْحَابِ رَسُولِ اللَّهِ فَرَأَيْتُ عَلِيًّا أَقْرَأَهُمْ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعْلَمَهُمْ بِتَأْوِيلِهِ وَ أَشَدَّهُمْ تَعْظِيمًا لِحُرْمَتِهِ وَ أَعْرَفَهُمْ بِالسُّنَّةِ قَرَابَتَهُ مِنْ رَسُولِ اللَّهِ وَ عَظَمَ عَنَائِهِ وَ بِلَايِهِ فِي الْإِسْلَامِ فَسَكَتَتْ.

So Ammar said, ‘By Allah^{azwj}! I chose for myself to be among the companions of Rasool-Allah^{saww}, and I saw Ali^{asws} recited to them the Book of Allah^{azwj} Mighty and Majestic, and teach them its interpretation, and intensify them in reverence for its Sanctity, and make them recognise the Sunnah, his^{asws} nearness from Rasool-Allah^{saww}, and the magnitude of his^{asws} troubles (suffered) and his^{asws} affliction regarding Al-Islam’.

So she was silent’.¹⁴

[قول الرسول صلى الله عليه وآله وسلم لن تذهب الأيام حتى يملك العرب رجل من أهل بيتي. الخ.]

The words of the Rasool^{saww}: ‘The days will never go until there the Arabs are ruled by a man from the People^{asws} of my^{saww} Household’.

عَنْ عَبْدِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَنْ تَذْهَبَ أَوْ لَنْ تَنْقُضِيَ الْيَوْمَ حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمَهُ اسْمِي.

From Abd Bin Masoud who said, ‘Rasool-Allah^{saww} said: ‘The days will never go (end), or never expire until the Arabs are ruled by a man from the People^{asws} of my^{saww} Household, his^{asws} name being the same as my^{saww} name’.¹⁵

تم الكتاب بعون الله تعالى وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

The book is completed by the Assistance of Allah^{azwj} the Exalted, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds.

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 14

¹⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 11 H 15