

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 الثالث

Part Three

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The advice of Abu Ja'far ^{asws} to a group of the Shias

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِقِرَاعَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخْبَرَنَا الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارِ الْخَازَنُ وَ الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوئِيهِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيُّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمَفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُمَرَ بْنِ شِمْرِ عَنْ جَابِرٍ قَالَ:

It was informed to us by the Sheykh, the jurist Abu Al Hassan Bin Muhammad Al Toosy during the Month of Ramazan of the year five hundred and eleven, by my reading upon it in the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from the trustworthy Sheykh Muhammad Bin Ahmad Bin Shahriya Al Khazin and the chief Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from Al Skeykh Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harisy, from Abu Al Qasim Ja'far Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Umar Bin Shimr, from Jabir who said,

دَخَلْنَا عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ نَحْنُ جَمَاعَةٌ بَعْدَ مَا قَضَيْنَا نُسُكَنَا فَوَدَّعْنَا وَ قُلْنَا لَهُ أَوْصِنَا يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لِيُجِنَ قَوِيكُمْ ضَعِيفَكُمْ وَ لِيُعْطِفَ غَنِيكُمْ عَلَى فَقِيرِكُمْ وَ لِيُنْصَحَ الرَّجُلُ أَخَاهُ النَّصِيحَةَ لِنَفْسِهِ وَ اكْتُمُوا أَسْرَارَنَا وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَعْنَاقِنَا وَ أَنْظِرُوا أَمْرَنَا وَ مَا جَاءَكُمْ عَنَّا فَإِنْ وَجَدْتُمُوهُ لِلْقُرْآنِ مُوَافِقًا فَخُذُوا بِهِ وَ إِنْ لَمْ تَجِدُوهُ مُوَافِقًا فَرُدُّوهُ

'We went over to Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws}, and we were a group having had fulfilled our rituals (of Hajj). So we bade farewell to him ^{asws} and said to him ^{asws}, 'Advise us, O son ^{asws} of Rasool-Allah ^{saww!}' So he ^{asws} said: 'Let your strong ones assist your weak ones, and let your rich ones be kind to your poor ones, and let the man advise his brother of the advice to himself, and be concealing of our ^{asws} secrets, and do not load the people upon our ^{asws} necks, and look into our ^{asws} matter and whatever comes to you all from us ^{asws}. So if you find it to be in accordance with the Quran, then take with it, and if you do not find it in accordance with the Quran, so reject it.

وَ إِنْ اسْتَبَّهَ الْأَمْرُ عَلَيْكُمْ فَفَقُّوا عِنْدَهُ وَ رُدُّوهُ إِلَيْنَا حَتَّى نَشْرَحَ لَكُمْ مِنْ ذَلِكَ مَا شُرِحَ لَنَا وَ إِذَا كُنْتُمْ كَمَا أَوْصَيْنَاكُمْ لَمْ تَعْدُوا إِلَيَّ غَيْرِهِ فَمَاتَ مِنْكُمْ [مَيِّتٌ] قَبْلَ أَنْ يَخْرُجَ قَائِمُنَا كَانَ شَهِيداً وَ مَنْ أَدْرَكَ مِنْكُمْ قَائِمَنَا فَقَتِلَ مَعَهُ كَانَ لَهُ أَجْرُ شَهِيدَيْنِ وَ مَنْ قَتَلَ نَبِيًّا يَدِيهِ عَدُوًّا لَنَا كَانَ لَهُ أَجْرُ عَشْرِينَ شَهِيداً.

And if the matter is confusing upon you, so pause during it and refer it to us ^{asws} until we ^{asws} explain it for you from that what has been explained to us ^{asws}. And when you are just as I ^{asws} am advising you to be, not having transgressed to something else, and a dying one dies from you before the coming out of our ^{asws} Qaim ^{asws}, he would be a martyr, and the one from you who comes across our ^{asws} Qaim ^{asws} and is killed with him ^{asws}, there would be for him the Recompense of two martyrs; and the one who kills

an enemy of ours^{asws} in front of him^{asws} would have for him the Recompense of twenty martyrs'.¹

[حديثان للمنصور الدوانيقي في فضل أمير المؤمنين عليه السلام.]

Two Ahadeeth of Al Mansour Al Dawaniqy regarding the merits of Amir Al-Momineen^{asws}

وَجَدْتُ مَكْتُوباً بِحَطِّ وَالِدِي أَبِي الْقَاسِمِ الْفَقِيهِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بِجُرْجَانَ عَنْ أَبِي يَعْقُوبَ الصُّوفِيِّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنِ الْأَعْمَشِ سُلَيْمَانَ قَالَ:

I found written in the handwriting of my father Al Qasim the jurits, narrated from Abu Muhammad Abdullah Bin Adayy at Jurjan, from Abu Yaqoub Al Sowfy, from Ibn Abdul Rahman Al Ansary, from Al Amsh Suleyman who said,

بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ أَمِيرُ الْمُؤْمِنِينَ وَهُوَ نَازِلٌ بِطَرِيَايَا فَأَتَانِي رَسُولُهُ بِاللَّيْلِ فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ قَالَ فَقُلْتُ فِي نَفْسِي مَا بَعَثَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ فِي هَذِهِ اللَّيْلَةِ إِلَّا لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ فَلَعَلِّي إِنْ أَخْبَرْتُهُ قَتَلَنِي

‘(The Caliph) Abu Ja’far (Al Mansour Al Dawaniqy), the commander of the faithful, sent for me, and he had lodged at Taryaya. So his messenger came to me at night and he said, ‘Answer the commander of the faithful’. So I said within myself, ‘The commander of the faithful would not send for me in this night unless he wants to ask me about the merits of Ali^{azwj}, so that if I were to inform him, he would kill me’.

قَالَ فَكَتَبْتُ وَصِيَّتِي فَلَمَّا دَخَلْتُ عَلَيْهِ قُلْتُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا سُلَيْمَانُ مَا هَذِهِ الرَّيْحُ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَتَانِي رَسُولُكَ بِاللَّيْلِ فَقُلْتُ مَا بَعَثَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ فِي هَذِهِ السَّاعَةِ إِلَّا لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ ع فَلَعَلِّي إِنْ أَخْبَرْتُهُ قَتَلَنِي فَكَتَبْتُ وَصِيَّتِي وَ لَبِسْتُ كَفَنِي

He (the narrator) said, ‘So I wrote my will. When I entered to see him, I said, ‘The greetings be upon you, O commander of the faithful!’ He said, ‘The greetings be upon you, O Suleyman! What is this smell?’ I said, ‘O commander of the faithful! Your messenger came to me at night, so I said, (within myself), ‘The commander of the faithful would not send for me in this night unless he wants to ask me about the merits of Ali^{azwj}, so that if I were to inform him, he would kill me’. So I wrote my will and wore my shroud’.

قَالَ وَ كَانَ أَبُو جَعْفَرٍ مُتَكِنًا فَاسْتَوَى قَاعِدًا ثُمَّ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ قَالَ يَا سُلَيْمَانُ كَمْ تَرَوِي فِي فَضَائِلِ عَلِيٍّ قَالَ قُلْتُ كَثِيرًا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ وَ اللَّهُ لَأُحَدِّثُكَ بِحَدِيثَيْنِ لَمْ تَسْمَعْ بِمِثْلِهِمَا قَطُّ قَالَ قُلْتُ حَدِّثْ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, ‘And it was so that Abu Ja’far (Al Mansour) was reclining, so he sat upright, then said: ‘There is neither Might nor Strength except with Allah^{azwj}, the Exalted, the Magnificent’. Then he said, ‘O Suleyman! How many reports have you reported regarding the merits of Ali^{asws}?’ I said, ‘A lot, O commander of the faithful’. So

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 1

he said, 'By Allah^{azwj}! Shall I narrate to you with two Ahadeeth you have not heard the likes of at all?' I said, 'Narrate, O commander of the faithful'.

قَالَ كُنْتُ هَارِباً مِنْ بَنِي مَرْوَانَ وَ أَنَا فِي أَطْمَارٍ لِي رَثَّةٌ وَ كُنْتُ أَتَقَرَّبُ إِلَى النَّاسِ بِحُبِّ عَلِيٍّ عَ فَيَطْعَمُونِي وَ يُقَرِّبُونِي حَتَّى مَرَرْتُ ذَاتَ عَشِيَّةٍ بِمَسْجِدٍ قَدْ أُقِيمَتْ فِيهِ صَلَاةُ الْمَغْرِبِ فَقُلْتُ فِي نَفْسِي لَوْ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ وَ سَأَلْتُ أَهْلَهُ عَشَاءً قَالَ فَلَمَّا صَلَّيْتُ دَخَلَ الْمَسْجِدَ غُلَامَانِ فَلَمَّا نَظَرَ إِلَيْهِمَا إِمَامُ الْمَسْجِدِ قَالَ مَرْحَباً بِكُمَا وَ بِمَنْ أَسْمُكُمَا عَلَى اسْمِهِمَا

He said, 'I was fleeing from the Clan of Marwan and I was in rags of mine, old clothes, and I went near to the people who had the love of Ali^{asws}. So they fed me and they drew me closer to the extent that one evening I passed by a Masjid and the Maghrib *Salat* had been established in it. So I said within myself, 'If I enter the Masjid and pray *Salat*, I could ask its people for the dinner'. So when I had prayed the *Salat*, two boys entered the Masjid, and when the prayer leader of the Masjid looked at them, he said, 'Welcome to both of you and to the one, your names are upon their names'.

فَقُلْتُ لِشَابِّ لِحَانِي مَنْ الْغُلَامَانِ مِنَ الشَّيْخِ؟ فَقَالَ ابْنَا ابْنِهِ وَ لَيْسَ فِي الْمَدِينَةِ أَحَدٌ يُحِبُّ عَلِيًّا حَبَّةً قَالَ فَفَمْتُ إِلَيْهِ فَقُلْتُ أَيُّهَا الشَّيْخُ أَلَا أَحَدُنَا حَبِيباً أَقْرَبَ بِهِ عَيْنِكَ قَالَ إِنْ أَقْرَرْتُ عَيْنِي أَقْرَرْتُ عَيْنَكَ

So I said to the youth sitting besides me, 'Who are the two boys, from the Sheykh?' So he said, 'Two sons of his son, and there isn't anyone in Al-Medina who has the love of Ali^{asws} like his love'. So I stood up, (went) to him and I said, 'O you Sheykh! Shall I narrate to you a Hadeeth your eyes would be delighted with?' He said, 'If it delights my eyes, it would delight your eyes (as well)'.

قَالَ فَقُلْتُ أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَا نَحْنُ فُعُودٌ عِنْدَ رَسُولِ اللَّهِ صَ إِذْ أَقْبَلَتْ فَاطِمَةُ عَ وَ هِيَ تَبْكِي فَقَالَ لَهَا مَا يُبْكِيكِ يَا فَاطِمَةُ فَقَالَتْ يَا نَبِيَّ اللَّهِ صَ غَابَ عَنِّي الْحَسَنُ وَ الْحُسَيْنُ الْبَارِحَةَ فَمَا أُدْرِي أَيْنَ بَاتَا

He (the Caliph) said, 'So I said, 'My father informed me, from my grandfather, from Ibn Abbas who said, 'While we were seated in the presence of Rasool-Allah^{saww}, when (Syeda) Fatima^{asws} came over, and she^{asws} was crying. So he^{saww} said to her^{asws}: 'What makes you^{asws} cry, O Fatima^{asws}?' She^{asws} said: 'O Prophet^{saww} of Allah^{azwj}! Al-Hassan^{asws} and Al-Husayn^{asws} disappeared from me^{asws} yesterday, and I^{asws} don't know where they^{asws} slept the night'.

فَقَالَ صَ لَا تَبْكِي يَا فَاطِمَةُ إِنَّ لَهُمَا رَبًّا سَيَحْفَظُهُمَا ثُمَّ رَفَعَ صَ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ إِنْ كَانَا أَخْذًا بَرًّا أَوْ بَحْرًا فَاحْفَظْهُمَا وَ سَلِّمْهُمَا

So he^{saww} said: 'Do not cry, O Fatima^{asws}! For both of them^{asws} there is a Lord^{azwj} Protecting them^{asws}'. Then he^{saww} raised his^{saww} hand towards the sky, then said: 'O Allah^{azwj}! If it was so that they^{asws} took to a land or a sea, so Protect them^{asws} and Keep them^{asws} safe'.

قَالَ فَاتَاهُ جِبْرِئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ لَا تَحْزَنْ هَذَا الْحَسَنُ وَ الْحُسَيْنُ فِي حَظِيرَةِ بَنِي النَّجَّارِ قَدْ وَكَّلَ بِهِمَا مَلَكًا يَحْفَظُهُمَا قَدْ فَرَسَ أَحَدٌ جَنَاحِيَهُ لَهُمَا وَ أَظْلَهُمَا بِالْآخِرِ

He (Ibn Abbas) said, 'So Jibraeel^{as} came over to him^{saww} and he^{as} said: 'O Rasool-Allah^{saww}! Do not grieve! Al-Hassan^{asws} and Al-Husayn^{asws} are in the farmyard of the Clan of Najjar. An Angel has been Allocated with them^{asws}, protecting them^{asws}. He has laid down one of his wings for them as a bed, and shading them^{asws} with the other'.

قَالَ فَقَامَ النَّبِيُّ صَ وَ قَامَ مَعَهُ أَصْحَابُهُ حَتَّى دَخَلَ الْحَظِيرَةَ فَإِذَا الْحَسَنُ وَ الْحُسَيْنُ مُعَانِقٌ أَحَدُهُمَا صَاحِبُهُ قَدْ فَرَشَ لَهُمَا الْمَلِكُ أَحَدَ جَنَاحَيْهِ وَ أَظْلَهُمَا بِالْآخِرِ فَأَقْبَلَ النَّبِيُّ حَتَّى عَاتَقَهُمَا ثُمَّ بَكَى وَ أَخَذَهُمَا ثُمَّ حَمَلَ الْحَسَنَ عَلَى عَاتِقِهِ الْأَيْمَنِ وَ الْحُسَيْنَ عَلَى عَاتِقِهِ الْأَيْسَرِ

He (Ibn Abbas) said, 'So the Prophet^{saww} stood and his^{saww} companions stood up along with him^{saww} until they entered the farmyard, and there were Al-Hassan^{asws} and Al-Husayn^{asws}, one hugging his^{asws} companion, the Angel having had laid down his wing as a bed for them^{asws} and shading them^{asws} with the other.

قَالَ فَلَمَّا خَرَجَ مِنَ الْحَظِيرَةِ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ أَعْطِنِي أَحَدَ الْعُلَامِينَ أَحْمِلُهُ عَنْكَ فَقَالَ يَا أَبَا بَكْرٍ نِعْمَ الْحَامِلُ وَ نِعْمَ الْمُحْمُولَانِ وَ أَبُوهُمَا أَفْضَلُ مِنْهُمَا ثُمَّ قَالَ عُمَرُ مِثْلَ مَا قَالَ أَبُو بَكْرٍ فَقَالَ النَّبِيُّ صَ مِثْلَ مَا قَالَ لِأَبِي بَكْرٍ

He (Ibn Abbas) said, 'So when they went out from the farmyard, Abu Bakr said, 'O Rasool-Allah^{saww}! Give me one of the boys^{asws} to carry him^{asws} from you^{saww}'. So he^{saww} said: 'O Abu Bakr! Best is the carrier and best are the carried ones, and their^{asws} father^{asws} is superior to them^{asws}'. Then Umar said similar to what Abu Bakr had said, and the Prophet^{saww} said similar to what he^{saww} had said to Abu Bakr.

ثُمَّ قَالَ النَّبِيُّ وَ اللَّهُ لِأَشْرَفِكُمَا كَمَا شَرَّفَكُمَا اللَّهُ مِنْ فَوْقِ عَرْشِهِ قَالَ فَلَمَّا أَتَى الْمَسْجِدَ قَالَ يَا بِلَالُ هَلُمَّ عَلَيَّ بِالنَّاسِ فَلَمَّا اجْتَمَعُوا صَعِدَ رَسُولُ اللَّهِ صَ الْمُنْبَرَ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ الْيَوْمَ بِخَيْرِ النَّاسِ جَدًّا وَ جَدَّةً؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ عَلَيْكُمْ بِالْحَسَنِ وَ الْحُسَيْنِ فَإِنَّ جَدَّهُمَا رَسُولُ اللَّهِ وَ جَدَّتُهُمَا خَدِيجَةُ الْكُبْرَى بِنْتُ خُوَيْلِدٍ سَيِّدَةُ نِسَاءِ الْجَنَّةِ

Then the Prophet^{saww} said (to Al-Hassan^{asws} and Al-Husayn^{asws}): 'By Allah^{azwj}! Your^{asws} nobility is just as Allah^{azwj} has Ennobled you two^{asws} from above His^{azwj} Throne'. So when he^{saww} came to the Masjid, he^{saww} said: 'O Bilal! Bring Ali^{asws} to me with the people'. So when they had gathered, Rasool-Allah^{saww} ascended the Pulpit, then said, 'O you people! Shall I^{saww} inform you all today with the best of the people of a grandfather and a grandmother?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'Upon you all is with Al-Hassan^{asws} and Al-Husayn^{asws}, for their^{asws} grandfather is Rasool-Allah^{saww} and their^{asws} grandmother is Khadeeja Al-Kubra^{as}, Bint Khuwaylid, chieftess of the women of the Paradise'.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ الْيَوْمَ بِخَيْرِ النَّاسِ أَبَاً وَ خَيْرِهِمْ أُمًّا؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ عَلَيْكُمْ بِالْحَسَنِ وَ الْحُسَيْنِ فَإِنَّ أَبَاهُمَا شَابٌ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أُمَّهُمَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Then he^{saww} said: 'O you people! Shall I^{saww} inform you all today with the best of the people of a father and the best of them of a mother?' They said, 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'Upon you all is with Al-Hassan^{asws} and Al-Husayn^{asws}, for their^{asws} father^{asws} is the youth who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and their^{asws} mother^{asws} is (Syeda) Fatima^{asws} Bint Rasool-Allah^{saww}, chieftess of the women of the worlds'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ عَمَّا وَ خَيْرِهِمْ عَمَّةٌ؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ عَلَيْكُمْ بِالْحَسَنِ وَ الْحُسَيْنِ فَإِنَّ عَمَّهُمَا ذُو الْجَنَاحَيْنِ الطَّيَّارُ فِي الْجَنَّةِ وَ عَمَّتُهُمَا أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ

Then he ^{saww} said: ‘O you people! Shall I inform you all with the best of the people of a paternal uncle and the best of them of a paternal aunt?’ They said, ‘Yes, O Rasool-Allah ^{saww}! He ^{saww} said: ‘Upon you all is with Al-Hassan ^{asws} and Al-Husayn ^{asws}, for their ^{asws} paternal uncle is one with two wings, the flyer in the Paradise (Ja’far ^{as}), and their ^{asws} paternal aunt is Hany ^{asws} Bint Abu Talib ^{as}.

أَلَا أُخْبِرُ بِخَيْرِ النَّاسِ خَالًا وَ خَالَةً؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ عَلَيْكُمْ بِالْحَسَنِ وَ الْحُسَيْنِ فَإِنَّ خَالَهُمَا الْقَاسِمُ بِنُّ رَسُولِ اللَّهِ وَ خَالَتُهُمَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ

Shall I ^{saww} inform you all with the best of the people of a maternal uncle and a maternal aunt?’ They said, ‘Yes, O Rasool-Allah ^{saww}!’. He ^{saww} said: ‘Upon you is with Al-Hassan ^{asws} and Al-Husayn ^{asws}, for their ^{asws} maternal uncle is Al-Qasim son of Rasool-Allah ^{saww}, and their ^{asws} maternal aunt is Zaynab daughter of Rasool-Allah ^{saww}.

ثُمَّ أَقْبَلَ النَّبِيُّ ص عَلَيْنَا ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ الْحَسَنَ فِي الْجَنَّةِ وَ الْحُسَيْنَ فِي الْجَنَّةِ وَ جَدَّهُمَا فِي الْجَنَّةِ وَ جَدَّتَّهُمَا فِي الْجَنَّةِ وَ أَبَاهُمَا فِي الْجَنَّةِ وَ أُمَّهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ إِنَّكَ تَعْلَمُ أَنَّ مُحِبَّهُمَا فِي الْجَنَّةِ وَ مُبْغِضُهُمَا فِي النَّارِ

Then the Prophet ^{saww} turned to us, then said: ‘O Allah ^{azwj}! You ^{azwj} Know that Al-Hassan ^{asws} would be in the Paradise, and Al-Husayn ^{asws} would be in the Paradise, and their ^{asws} grandfather ^{saww} would be in the Paradise, and their ^{asws} grandmother ^{as} would be in the Paradise, and their ^{asws} father ^{asws} would be in the Paradise, and their ^{asws} mother ^{asws} would be in the Paradise, and their ^{asws} paternal uncle would be in the Paradise, and their ^{asws} paternal aunt would be in the Paradise, and their ^{asws} maternal uncle would be in the Paradise, and their ^{asws} maternal aunt would be in the Paradise. O Allah ^{azwj}! You ^{azwj} Know that those who love them ^{asws} would be in the Paradise, and those who hate them ^{asws} would be in the Fire’.

قَالَ فَقَالَ الشَّيْخُ مَنْ أَنْتَ يَا فَتَى؟ قُلْتُ مِنَ الْعِرَاقِ قَالَ عَرَبِيٌّ أَمْ مَوْلَى قَالَ قُلْتُ بَلْ عَرَبِيٌّ قَالَ فَأَنْتَ تُحَدِّثُ النَّاسَ بِحَدِيثٍ مِثْلِ هَذَا الْحَدِيثِ وَ أَنْتَ عَلَى مِثْلِ هَذَا الْحَالِ قَالَ فَكَسَانِي خُلْعَةً وَ أَعْطَانِي بَغْلَةً قَالَ فَبِعْتُهَا فِي ذَلِكَ الزَّمَانِ بِثَلَاثِمِائَةِ دِينَارٍ

He (Abu Ja’far Al Mansour) said, ‘So the Sheykh (the prayer leader) said, ‘Who are you, O youth?’ I said, ‘From Al-Iraq’. He said, ‘An Arab or a slave?’ I said, ‘But, I am an Arab’. He said, ‘So you are narrating to the people with a Hadeeth the likes of this Hadeeth and you are upon the likes of this state?’ So he clothed me with a garment and gave me a mule. So I sold it during that era for three hundred Dinars’.

ثُمَّ [قَالَ] أَفَرَّرْتَ عَيْنِي وَ لِي إِلَيْكَ حَاجَةٌ قُلْتُ مَا حَاجَتُكَ قَالَ هَاهُنَا أَخَوَانِ أَحَدُهُمَا إِمَامٌ وَ الْآخَرُ يُؤَدِّنُ فَأَمَّا الْإِمَامُ فَلَمْ يَزَلْ مُحِبًّا لِعَلِيٍّ ع مِنْذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ وَ أَمَّا الْمُؤَدِّنُ فَلَمْ يَزَلْ مُبْغِضًا لِعَلِيٍّ ع مِنْذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ فَاتِ الْإِمَامَ حَتَّى تُحَدِّثَهُ

Then he (the prayer leader) said, ‘You have delighted my eyes, and for me there is a need to you’. I said, ‘What is your need?’ He said, ‘Over here are two brothers. One of the two is a prayer leader and the other one is a *Muezzin* (Caller to the *Salat*). So, as for

the prayer leader, he has not ceased to have love for Ali^{asws} since he came out from the belly of his mother, and as for the *Muezzin*, so he has not ceased to have hatred for Ali^{asws} since he came out from the belly of his mother. So, go to the prayer leader until you narrate it'.

قَالَ قُلْتُ دُلَّنِي إِلَى مَنْزِلِهِ فَأَسَارَ إِلَى مَنْزِلِهِ فَعَرَفْتُ الْبَابَ فَفَرَعْتُهُ فَخَرَجَ إِلَيَّ شَابٌّ فَسَلَّمْتُ عَلَيْهِ فَعَرَفَ الْكِسْوَةَ وَ عَرَفَ الْبَغْلَةَ فَقَالَ اعْلَمْ أَنَّ الشَّيْخَ لَمْ يَكُفِكَ خِلْعَةَ الْكِسْوَةِ وَ يَعْطِيكَ [يُعْطِيكَ] الْبَغْلَةَ إِلَّا وَ أَنْتَ تُحِبُّ عَلِيًّا فَحَدَّثْتَنِي فِي فَضَائِلِ عَلِيٍّ ع

He (Abu Ja'far Mansour) said, 'I said, 'point me to his house'. He indicated to his house, and I recognised the door. So I knocked upon it and a youth came out to me, and he recognised the garment and recognised the mule, so he said, 'I know that the sheikh would not have clothed you with a clothing garment and given you the mule unless you love Ali^{asws}'. So he narrated to me regarding the merits of Ali^{asws}.

قَالَ قُلْتُ أَخْبِرْنِي أَبِي عَنْ جَدِّي عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَتْ فَاطِمَةُ ع وَ هِيَ تَبْكِي فَقَالَ مَا يُبْكِيكِ يَا فَاطِمَةُ قَالَتْ يَا رَسُولَ اللَّهِ عَيْرْتَنِي نِسَاءُ فُرَيْشٍ أَنْفَاءَ زَعَمْنَ أَنَّكَ زَوَّجْتَنِي رَجُلًا مُعْدِمًا لَا مَالَ لَهُ

He said, 'I said, 'My father narrated to me, from my grandfather, from Abdullah Bin Abbas who said, 'While we were in the presence of Rasool-Allah^{saww}, when (Syeda) Fatima^{asws} came over, and she^{asws} was crying. So he^{saww} said: 'What makes you^{asws} cry, O Fatima^{asws}?'. She^{asws} said: 'O Rasool-Allah^{saww}! The women of Qureysh are reproaching me^{asws} rubbing the nose that you^{saww} married me^{asws} to a destitute man having no wealth for him'.

قَالَ لَا تَبْكِينَ يَا فَاطِمَةُ فَوَ اللَّهُ مَا زَوَّجْتُكَ حَتَّى زَوَّجَكَ اللَّهُ مِنْ فَوْقِ عَرْشِهِ وَ أَشْهَدُ عَلَى ذَلِكَ جِبْرَائِيلَ وَ مِيكَائِيلَ أَلَا وَ إِنَّ اللَّهَ اطَّلَعَ مِنْ فَوْقِ عَرْشِهِ فَأَخْتَارَنِي مِنْ خَلْقِهِ وَ بَعَثَنِي نَبِيًّا ثُمَّ اطَّلَعَ ثَانِيَةً فَأَخْتَارَ مِنَ النَّاسِ عَلِيًّا فَجَعَلَهُ وَارِثًا وَ وَصِيًّا

He^{saww} said: 'Do not cry, O Fatima^{asws}, for by Allah^{azwj}, I^{saww} did not get you^{asws} married until Allah^{azwj} got you^{asws} married from above His^{azwj} Throne and there witnessed upon that Jibraeel^{as} and Mikaeel^{as}. And Allah^{azwj} Notified from above His^{azwj} Throne and He^{azwj} Chose me^{saww} and Sent me^{saww} as a Prophet^{saww}. Then He^{azwj} Notified secondly, and He^{azwj} Chose Ali^{asws} from the people and Made him^{asws} an inheritor, and a successor^{asws}.

فَعَلِيٌّ أَشْجَعُ النَّاسِ قَلْبًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَعْدَلُهُمْ فِي الرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ اسْمُهُمَا فِي تَوْرَةِ مُوسَى شَابِيرَ وَ شَابُورَ بِكِرَامَتِهِمَا عَلَى اللَّهِ

Ali^{asws} is of the bravest heart of the people, and more abundant of knowledge of them, and more just among the citizens than them, and more equitable of the distribution than them, and Al-Hassan^{asws} and Al-Husayn^{asws} are the youths of the people of the Paradise, and their^{asws} names in the Torah of Musa^{as} are Shaabir and Shabour, by the prestige upon them^{asws} to Allah^{azwj}.

يَا فَاطِمَةُ لَا تَبْكِينَ إِذَا كُسِبَتْ غَدًا كُسِبَ عَلَيَّ مَعِي وَ إِذَا حُبِبْتُ غَدًا حُبِّي عَلَيَّ مَعِي يَا فَاطِمَةُ لَوَاءُ الْحَمْدِ بِيَدِي وَ النَّاسُ تَحْتِ رَأْيِي يَوْمَ الْقِيَامَةِ فَأَنَالُوهُ عَلِيًّا لِكِرَامَتِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ يَا فَاطِمَةُ عَلَيَّ عُونِي عَلَى مَفَاتِيحِ الْجَنَّةِ يَا فَاطِمَةُ عَلَيَّ وَ شَبِعْتُهُ هُمْ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

O Fatima ^{asws}! Do not cry (over what women say!). When I ^{saww} am robbed tomorrow, Ali ^{asws} would be robbed with me ^{saww}, and when I ^{saww} am loved tomorrow, Ali ^{asws} would be loved with me ^{saww}. O Fatima ^{asws}! The Flag of Praise would be in my ^{saww} hands, and the people would be under it on the Day of Judgment. So I ^{saww} shall give it to Ali ^{asws} due to his ^{asws} prestige to Allah ^{azwj} Mighty and Majestic. O Fatima ^{asws}! Ali ^{asws} would by my ^{saww} assistant upon the keys of the Paradise. O Fatima ^{asws}! Ali ^{asws} and his ^{asws} Shias, they would be the successful ones on the Day of Judgment’.

قَالَ فَلَمَّا حَدَّثْتُهُ بِهَذَا الْحَدِيثِ قَالَ يَا فَتَى مَنْ أَنْتَ فُلْتُ مِنْ أَهْلِ الْعِرَاقِ قَالَ عَرَبِيٌّ أَمْ مَوْلَى فُلْتُ عَرَبِيٌّ قَالَ فَأَنْتَ تَحَدَّثُ بِهَذَا الْحَدِيثِ وَأَنْتَ عَلَيٌّ مِثْلَ هَذَا الْحَالِ فَكَسَانِي ثَلَاثِينَ ثَوْبًا وَأَمَرَ لِي بِعَشْرَةِ آلَافِ دِرْهَمٍ ثُمَّ قَالَ فَمَا أَفْرَرْتَ عَيْنِي وَ لِي إِلَيْكَ حَاجَةٌ قَالَ مَا حَاجَتَكَ قَالَ تَأْتِي مَسْجِدَ بَنِي فَلَانَ أَوْ مَسْجِدَ بَنِي مَرْوَانَ حَتَّى يَأْتِيكَ الْأَخُ الْمُبْعِضُ عَلَيًّا

He (the Caliph) said, ‘So when I narrated to him with this Hadeeth, he said, ‘O youth! Who are you?’ I said, ‘From the people of Al-Iraq’. He said, ‘An Arab or a slave?’ I said, ‘Arab’. He said, ‘So you are narrating with this Hadeeth and you are upon the likes of this state?’ So he gave me thirty garments and instructed for a thousand Dirhams to be given to me, then said, ‘You have delighted my eyes, and for me there is a need to you’. I said, ‘What is your need?’ He said, ‘Go to Masjid of the Clan of so and so, or Masjid of the Clan of Marwan until you come to a brother, who is a hater of Ali ^{asws}’.

فَطَأْتُ عَلَيَّ بِرَأْسِ اللَّيْلَةِ فَلَمَّا أَصْبَحْتُ غَدَوْتُ إِلَى الْمَسْجِدِ قَالَ فَيَبِينَا أَنَا أَصْلَى وَ إِذَا بِشَابٍّ يُصَلِّي إِلَيَّ جَانِبِي وَ عَلَيْهِ عِمَامَةٌ إِذْ سَقَطَتِ الْعِمَامَةُ عَنْ رَأْسِهِ فَأَدَا رَأْسَهُ رَأْسَ خِنْزِيرٍ وَ وَاللَّهِ مَا دَرَيْتُ مَا أَقُولُ فِي صَلَاتِي فَلَمَّا انْتَصَرَفَ قُلْتُ لَهُ وَيْلَكَ مَا الَّذِي أَرَى بِكَ مِنْ سُوءِ الْحَالِ قَالَ فَقَالَ لِي لَعَلَّكَ صَاحِبٌ أَحْيَى قَالَ قُلْتُ نَعَمْ فَأَخَذَ بِيَدِي ثُمَّ خَرَجَ بِي مِنَ الْمَسْجِدِ وَ هُوَ يَبْكِي بُكَاءً شَدِيدًا حَتَّى أَتَى بِي دَارَهُ

So that night was prolonged upon me, and when it was morning, I went to the Masjid. So while I was praying *Salat*, there was a youth praying *Salat* to my side, and upon him was a turban. When the turban fell from his head, and behold, his head was the head of a pig, and by Allah ^{azwj}, I didn't know what I was saying during my *Salat*. So when I was free, I said to him, ‘Woe be unto you! What is that which I see with you from the evil state?’ He said to me, ‘Perhaps you are a companion of my brother’. I said, ‘Yes’. So he grabbed my hand, then went out from the Masjid with me, and he was crying with intense wailing, until he came with me to his house.

ثُمَّ قَالَ لِي تَرَى هَذِهِ الدَّارَ قَالَ قُلْتُ نَعَمْ قَالَ فَأَنَا كُنْتُ مُؤَدِّنًا وَ أَلْعَنُ عَلَيًّا فِي كُلِّ يَوْمٍ أَلْفَ مَرَّةٍ وَ فِي رِوَايَةٍ أُخْرَى مِائَةَ مَرَّةٍ حَتَّى إِذَا كَانَ يَوْمٌ مِنَ الْأَيَّامِ لَعَنْتُهُ عَشْرَةَ آلَافِ مَرَّةٍ وَ فِي رِوَايَةٍ أُخْرَى أَلْفَ مَرَّةٍ

Then he said to me, ‘Do you see this house?’ I said, ‘Yes’. He said, ‘So I was the *Muezzin* and used to curse Ali ^{asws} a thousand times during every day’, - and in another report, ‘one hundred times, until when it would be the Day of Judgment, I will curse him ten thousand times’, - and in another report, ‘a thousand times’.

فَخَرَجْتُ مِنَ الْمَسْجِدِ ثُمَّ انْتَصَرَفْتُ إِلَى دَارِي هَذِهِ وَ نِمْتُ فِي هَذَا الْمَكَانِ فِيمَا يَرَى النَّائِمُ كَأَنَّ النَّبِيَّ ص قَدْ أَقْبَلَ وَ مَعَهُ أَصْحَابُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ عَنْ يَمِينِهِ وَ يَسَارِهِ فَجَلَسَ رَسُولُ اللَّهِ ص وَ أَصْحَابُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ أَقْفَانٍ وَ فِي يَدِ الْحَسَنِ كَأْسٌ وَ فِي يَدِ الْحُسَيْنِ إِبْرِيْقٌ يَسْفِي النَّاسَ

So I went out from the Masjid, then I came to this house of mine and slept in this place. Among what I saw while sleeping as if the Prophet ^{saww} had come, and with him ^{saww} were his ^{saww} companions, and Al-Hassan ^{asws} and Al-Husayn ^{asws} were on his ^{saww} right and his ^{saww} left. So Rasool-Allah ^{saww} and his ^{saww} companions sat down, and Al-Hassan ^{asws} and Al-Husayn ^{asws} were both paused, and in the hand of Al-Hassan was a goblet and in the hand of Al-Husayn ^{asws} was a pitcher to quench the people.

فَرَفَعَ النَّبِيُّ رَأْسَهُ فَقَالَ يَا حَسَنُ اسْقِنِي فَمَدَّ الْحَسَنُ يَدَهُ بِالْكَأْسِ إِلَى الْحُسَيْنِ فَقَالَ يَا حُسَيْنُ صَبِّ فَصَبَّ الْحُسَيْنُ مِنَ الْإِبْرِيْقِ فِي الْكَأْسِ فَنَازَلَ الْحُسَيْنُ عَ النَّبِيِّ ص فَشَرِبَ ثُمَّ قَالَ اسْقِ أَصْحَابِي فَسَقَاهُمْ

So the Prophet ^{saww} raised his ^{saww} head and he ^{saww} said: 'O Hassan! Quench me ^{saww}'. So Al-Hassan ^{asws} extended his ^{asws} hand with the goblet to Al-Husayn ^{asws}, and he ^{asws} said: 'O Husayn ^{asws}! Pour!' So Al-Husayn ^{asws} poured from the pitcher into the goblet, and Al-Husayn ^{asws} gave it to the Prophet ^{saww}, and he ^{saww} drank. Then he ^{saww} said: 'Quench my ^{saww} companions'. So he ^{asws} quenched them.

ثُمَّ قَالَ اسْقِ النَّائِمَ عَلَى الدُّكَّانِ قَالَ وَ كَانَ الْحَسَنُ وَ الْحُسَيْنُ يَبْكِيَانِ فَقَالَ لَهُمَا النَّبِيُّ مَا يُبْكِيَكُمَا؟ فَقَالَا يَا رَسُولَ اللَّهِ فَكَيْفَ نَسْقِيهِ وَ هُوَ يَلْعَنُ آبَانَا كُلَّ يَوْمٍ أَلْفَ مَرَّةٍ وَ قَدْ لَعَنَهُ الْيَوْمَ عَشْرَةَ أَلْفِ مَرَّةٍ

Then he ^{saww} said: 'Quench the sleeping one at the shop'. And Al-Hassan ^{asws} and Al-Husayn ^{asws} were weeping, so the Prophet ^{saww} said to them ^{asws}: 'What makes you ^{asws} two to weep?' So they ^{asws} said: 'O Rasool-Allah ^{saww}! How can we ^{asws} quench him and he curses our ^{asws} father ^{asws} a thousand times every day, and today he has cursed him ^{asws} ten thousand times'.

قَالَ فَرَأَيْتَ النَّبِيَّ ص قَامَ مُغْضَبًا حَتَّى أَتَانِي فَقَالَ أَلْتَعْنُ عَلِيًّا وَ أَنْتَ تَعْرِفُ أَنَّهُ بِالْمَكَانِ الَّذِي هُوَ بِهِ مِنِّي ثُمَّ ضَرَبْتَنِي وَ قَالَ ص غَيْرَ اللَّهِ مَا بِكَ خَلْفَةٌ فَمَمْتُ وَ رَأْسِي وَ وَجْهِي هَكَذَا

He said, 'So I saw the Prophet ^{saww} stand angrily until he ^{saww} came over to me and he ^{saww} said: 'You are cursing Ali ^{asws} and you know that he ^{asws} is at the status which he ^{asws} is with from me ^{saww}? Then he ^{saww} stuck me and he ^{saww} said: 'May Allah ^{azwj} Change with you the constitution'. So I woke up and my head and my face is like this'.

ثُمَّ قَالَ يَا سُلَيْمَانَ هَلْ سَمِعْتَ مِثْلَ هَذَيْنِ الْحَدِيثَيْنِ قَطُّ قُلْتُ لَا يَا أَمِيرَ الْمُؤْمِنِينَ ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ الْأَمَانَ قَالَ لَكَ الْأَمَانُ قُلْتُ فَمَا تَقُولُ فِي قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ؟ قَالَ فِي النَّارِ يَا سُلَيْمَانَ قَالَ قُلْتُ فَمَا تَقُولُ فِي قَاتِلِ أَوْلَادِ الْحُسَيْنِ؟ قَالَ فَسَكَتَ مَلِيًّا ثُمَّ قَالَ يَا سُلَيْمَانَ الْمَلِكُ عَقِيمٌ اذْهَبْ فَحَدِّثْ فِي فَضَائِلِ عَلِيٍّ ع مَا شِئْتُ.

Then he (the Caliph) said, 'O Suleyman! Have you (ever) hear the likes of these two Ahadeeth at all?' I said, 'No, O commander of the faithful'. Then I said, 'O commander of the faithful! (Grant me) the security'. He said, 'For you is the security'. I said, 'So what are you saying regarding the murderers of Al-Hassan ^{asws} and Al-Husayn ^{asws}? He said, 'In the Fire, O Suleyman!' I said, 'So what are you saying regarding the murderer of the children of Al-Husayn ^{asws}? So he was silent for a while, then said, 'O Suleyman! The

kingdom is of no avail. Go, narrate regarding the merits of Ali^{asws}, whatever you so desire to'.²

أَخْبَرَنِي الشَّيْخُ الْإِمَامُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِقِرَاعَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ التَّعْمَانِ الْحَارِثِيُّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ قُوتُوبِهِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ أَبِيهِ أَبِي مَنْصُورٍ مُحَمَّدِ بْنِ مَسْعُودِ الْعَبَّاسِيِّ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا سَفْيَانُ بْنُ الْحَرِيرِ قَالَ: حَدَّثَنَا عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

It was informed to me by the Sheykh, the imam Al Mufeed Abu Ali Al Hassan Bin Muhamad Bin Al Hassan Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan Al Harisy, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Ja'far Bin Muhammad Bin Masoud, from his father Abu Mansour Muhammad Bin Masoud Al Abbasy, from Al Qasim Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Salih, from Sufyan Bin Al Hareyr, from Abdul Momin Al Ansary, from his father, from Anas Bin Malik, said,

سَأَلْتُهُ مَنْ كَانَ أَثَرَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ فِيمَا رَأَيْتَ قَالَ مَا رَأَيْتُ أَحَدًا بِمَنْزِلَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِنْ كَانَ يَبْعَثُ إِلَيْهِ فِي جَوْفِ اللَّيْلِ فَيَخْلُو بِهِ حَتَّى يُصْبِحَ هَكَذَا كَانَ لَهُ عِنْدَهُ مَنْزِلَةٌ حَتَّى فَارَقَ الدُّنْيَا

'I asked him (Anas Bin Malik- he was an enemy), 'Who was the most preferable of the people in the presence of Rasool-Allah^{saww} in what you saw?' He said, 'I did not see anyone with the status of Ali^{asws} Bin Abu Talib^{asws}. If he^{saww} sent for him^{asws} in the middle of the night, he^{saww} would be alone with him^{asws} until morning. It was like this for him^{asws} in his^{saww} presence until he^{saww} separated from the world.

وَأَقْدَ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ يَا أَنَسُ تُحِبُّ عَلِيًّا فَلْتِ يَا رَسُولَ اللَّهِ إِنِّي لِأُحِبُّهُ لِحُبِّكَ إِيَّاهُ فَقَالَ أَمَا إِنَّكَ إِنْ أَحْبَبْتَهُ أَحَبَّكَ اللَّهُ تَعَالَى وَ إِنْ أَبْغَضْتَهُ أَبْغَضَكَ اللَّهُ وَ إِنْ أَبْغَضَكَ اللَّهُ أَوْلَجَكَ النَّارَ.

And I have heard Rasool-Allah^{saww} and he^{saww} was saying: 'O Anas! Do you love Ali^{asws}?', I said, 'O Rasool-Allah^{saww}! I love him^{asws} due to your^{saww} love for him^{asws}'. So he^{saww} said: 'As for you, if you were to love him^{asws}, Allah^{azwj} would Love you, and if you were to hate him^{asws}, Allah^{azwj} would Hate you, and if Allah^{azwj} Hates you, He^{azwj} will Insert you into the Fire'.³

أَخْبَرَنَا السَّيِّدُ الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْحُسَيْنِيُّ الْجَوَانِيُّ فِي شَهْرِ شَوَّالٍ سَنَةَ تِسْعٍ وَ خَمْسِمِائَةَ لَفْظًا مِنْهُ وَ قَابَلْتُهُ بِأَصْلِهِ قَالَ: حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ الْحَلِيلُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدِ الْحُسَيْنِيِّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ السَّرِيِّ بْنِ يَحْيَى التَّمِيمِيُّ قَالَ: حَدَّثَنَا الْمُنْذِرُ بْنُ مُحَمَّدِ اللَّحْمِيِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَمِّي عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ تَعْلِبٍ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ:

It was informed to us by the Chief Ascetic Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Husayni Al Jawwany during the month of Shawwal of the year five hundred and nine, orally from him, and tallied it with its original, from the ascetic Abu Abdullah Al Husayn Bin Ali Bin Al Dai'y Al Husayni, from Al Seyying

² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 2

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

Al Jaleyli Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, From Ahmad Bin Muhammad Bin Al Sarry Bin Yahya Al Tameemi, from Al Munzir Bin Muhammad Al Lakhmy, from his father, from his uncle, from his father, from Aban Bin Taghlib, from Abu Is'haq, from Zayd Bin Arqam who said,

إِنِّي لَعِنْدَ رَسُولِ اللَّهِ ص أَنَا وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ رَسُولُ اللَّهِ أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ وَ سَلْمٌ لِمَنْ سَأَلَهُمْ.

'I was in the presence of Rasool-Allah ^{saww}, I, and Ali ^{asws}, and Al-Hassan ^{asws} and Al-Husayn ^{asws}. So Rasool-Allah ^{saww} said: 'I ^{saww} am at war with the one who wars against them ^{asws}, and I ^{saww} am at peace with the one who is peaceful with them'.⁴

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَبِي جَعْفَرِ الطُّوسِيِّ رَجَمَهُ اللَّهُ بِالْمَوْضِعِ الْمُقَدَّمِ ذِكْرُهُ فِي التَّارِيخِ الْمَذْكُورِ عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الْمُطَفَّرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفُلْجِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى الْهَاشِمِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي زَكَرِيَّا الْمَوْصِلِيِّ عَنْ جَابِرٍ

It was informed to us by the Sheykh , the jurist Abu Ali Al Hassan Bin Abu Ja'far Al Toosy at the place mentioned before, in the mentioned date, from his father, from Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Al Muzaffar Bin Muhammad, from Abu Bakr Muhammad Bin Ahmad Bin Abu Al Falaj, from Ahmad Bin Muhammad Bin Musa Al Hashimy, from Muhammad Bin Abdullah Al Razy, from his father, from Al Hassan Bin Mahboub, from Abu Zakariyya Al Mowsaly, form Jabir,

عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع: أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع إِنَّكَ أَنْتَ الَّذِي أَحْتَجَّ اللَّهُ بِكَ فِي ابْتِدَاءِ الْخَلْقِ حَيْثُ أَقَامَهُمْ أَشْبَاحًا فَقَالَ لَهُمْ أ لَسْتُ بِرَبِّكُمْ؟ قَالُوا بَلَى قَالَ وَ مُحَمَّدٌ رَسُولِي؟ قَالُوا بَلَى قَالَ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَابَى الْخَلْقَ جَمِيعًا إِلَّا اسْتَكْبَارًا وَ عُنُوًا عَنْ وَلَايَتِكَ إِلَّا تَفَرُّ قَلِيلًا وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

From Abu Ja'far ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} that: 'Rasool-Allah ^{saww} said to Ali ^{asws}: 'You ^{asws}, you ^{asws} are the one by whom Allah ^{azwj} Argues with - in the beginning of the Creation when He ^{azwj} Stood them as resemblances, so He ^{azwj} Said to them [7:172] **Am I not your Lord? They said: Yes!** He ^{azwj} Said: "And Muhammad ^{saww} is My ^{azwj} Rasool ^{saww}?" They said, 'Yes'. He ^{azwj} Said: "And Ali ^{asws} is Emir of the Momineen?" However, the creatures in abundance, refused in their entirety but they were arrogant, and they transgressed about your ^{asws} Wilayah, except for a small number, and they were fewer than the few, and they are the companions of the right hand'.⁵

أَخْبَرَنَا الْفَقِيهُ الرَّائِسُ الزَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ إِجَارَةً سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ وَ نَسَخْتُ مِنْ أَصْلِهِ وَ قَابَلْتُ مِنْ كِتَابِهِ مَعَ وَدِهِ الْمُؤَفَّقِ أَبِي الْقَاسِمِ بِالرِّيِّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُمُ اللَّهُ عَنْ أَبِيهِ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنِي يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ الْكُوفِيِّ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ كَامِلِ التَّمَّارِ قَالَ:

It was informed to us by the jurist, the chief ascetic Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, in the year five hundred and ten, and copied from its original and compared from his book with his son, the conciliator Abu Al Qasim, at Al Rayy, from his uncle Abu Ja'far Muhammad Bin Al Hassan Bin Al Husayn, from his uncle the Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from his father, from Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abdul

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 4

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 5

Hameed Al Attar Al Kufy, from Mansour Bin Yunus, from Bashir Al Dahhan, from Kamil Al Tammar who said,

قَالَ أَبُو جَعْفَرٍ ع: قَدْ أَفْلَحَ الْمُؤْمِنُونَ أ تَدْرِي مَنْ هُمْ؟ قُلْتُ أَنْتَ أَعْلَمُ قَالَ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمْ النَّجْبَاءُ وَ الْمُؤْمِنُونَ غَرِيبٌ نَمَّ قَالَ طَوْبَى لِلْغُرَبَاءِ.

Abu Ja'far^{asws} said: **[23:1] Successful indeed are the Believers.** Do you know who they are?' I said, 'You^{asws} are more knowing'. He^{asws} said: 'The submitters are successful. The submitters, they are the excellent ones. And the *Momin* is a stranger (lonely)'. Then he^{asws} said: "طَوْبَى" (a tree in Heavens) Beatitude to the strangers!⁶

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِقِرَاعَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي الْمُطَفَّرُ بْنُ مُحَمَّدِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا عَيْسَى قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ عَلِيٍّ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven, at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Al Saeed Al Walid Abu Ja'far, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad, from Al Muzaffar Bin Muhammad Al Balkhy, from Muhammad Bin Jareyr, from Isa, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ عَهْدَ إِلَيَّ عَهْدًا فَقُلْتُ رَبِّي بَيَّنَّهُ لِي قَالَ اسْمَعُ قُلْتُ سَمِعْتُ قَالَ يَا مُحَمَّدُ إِنَّ عَلِيًّا رَأْيَهُ الْهُدَى بَعْدَكَ وَ إِمَامٌ أَوْلِيَايَ وَ نُورٌ مِّنْ أَطَاعَنِي وَ هِيَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ بِذَلِكَ.

From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Covenanted to me^{saww} with a Covenant. So I^{saww} said: 'My^{saww} Lord^{azwj}! Explain it to me^{saww}. He^{azwj} Said: "Listen!" I^{saww} said: 'I^{saww} am listening'. He^{azwj} Said: "O Muhammad^{saww}! Ali^{asws} is the flag of Guidance, and Imam^{asws} of My^{azwj} friends, and a Light for the ones who obey Me^{azwj}, and it is the Words which the pious necessitate. So the one who loves him^{asws}, so he has loved Me^{azwj}, and the one who hates him^{asws} so he has hated Me^{azwj}. Give him^{asws} the glad tidings of that!"⁷

أَخْبَرَنِي وَالِدِي أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْفَقِيهَ رَحِمَهُمُ اللَّهُ وَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ وَ ابْنُهُ أَبُو الْقَاسِمِ بْنُ عَمَّارٍ جَمِيعًا عَنِ الشَّيْخِ الرَّاهِدِ إِبْرَاهِيمَ بْنِ أَبِي نَصْرِ الْجُرْجَانِيِّ عَنِ السَّيِّدِ الرَّاهِدِ مُحَمَّدِ بْنِ حَمْرَةَ الْحُسَيْنِيِّ الْمُرْعَشِيِّ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيٍّ بْنِ بَابُوِيهِ عَنْ أَخِيهِ الشَّيْخِ السَّعِيدِ الْفَقِيهَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَابُوِيهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عَيْسَى الْمُجَاوِرُ فِي مَسْجِدِ الْكُوفَةِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ [بْنِ] رَزِينَ ابْنِ أَخِي دَعْبِلِ بْنِ عَلِيٍّ الْخُرَاعِيِّ عَنْ أَبِيهِ قَالَ:

It was informed by my father Abu Al Qasim Ali Bin Muhammad Bin Ali, the jurist, and Ammar Bin Yasser, and his son Abu Al Qasim Bin Ammar, altogether from the ascetic Sheykh Ibrahim Bin Abu Nasr Al Jurjany, from Al Seyyid the ascetic Muhammad Bin Hamza Al Husayni Al Ma'rashy, from Al Sheykh Abu Abdullah Al husayn Bin Ali Bin Babuwayh, from his brother the Sheykh Al Saeed, the jurist Abu Ja'far

⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 6

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 7

Muhammad Bin Ali Bin Babuwayh, from Abu Al Hassan Ali Bin Isa in the vicinity of the Masjid Al Kufa, from Ismail Bin Ali Bin Razeyn, a cousin of Deobel Bin Al Khuzai'e, from his father who said,

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرَّضَا قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص: تَلَا هَذِهِ الْآيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

'It was narrated to us by Ali ^{asws} Bin Musa Al-Reza ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws}, from his ^{asws} father ^{asws} Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ali ^{asws} Bin Al-Husayn ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws}, from his ^{asws} father ^{asws} Ali ^{asws} Bin Abu Talib ^{asws} having said: 'Rasool-Allah ^{saww} said reciting this Verse [59:20] ***They are not equal the inmates of the Fire and the dwellers of the Garden: the dwellers of the Garden are the victorious.***

فَقَالَ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَ سَلَّمَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدِي وَ أَقْرَبَ بَوْلَايَتِهِ وَ أَصْحَابُ النَّارِ مَنْ سَخِطَ أَوْلَايَتَهُ وَ نَقَضَ الْعَهْدَ وَ قَاتَلَهُ بَعْدِي.

He ^{saww} said: 'The dweller of the Paradise is the one who obeys me ^{saww} and submits to Ali ^{asws} Bin Abu Talib ^{asws} after me ^{saww}, and acknowledged his ^{asws} Wilayah; and the inmate of the Fire is the one who is angry at the Wilayah and breaks the Covenant and fights him ^{asws} after me ^{saww}, 8

[قول النبي علي بن ابي طالب مولى كل مؤمن و مؤمنه.]

The words of the Prophet ^{saww}: 'Ali ^{asws} Bin Abu Talib ^{asws} is the Master of every Momin and Momina

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ فِي التَّارِيخِ وَ الْمَوْضِعِ الْمُقَدَّمِ ذَكَرَهُمَا عَنْ أَبِيهِ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو عُمَرَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ مَهْدِيٍّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ شَيْبَانَ الْكُنْدِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَكَمِ بْنِ طَهْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ مَنْصُورِ بْنِ مُسْلِمِ بْنِ سَابُورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ عَنْ أَبِيهِ قَالَ:

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, in the date and the place mentioned before, from his father, from Abu Umar Abdul Rahman Bin Abdul Wahid Bin Muhammad Bin Mahdy, from Abu Al Abbas Ahmad Bin Muhamad Bin Saeed Ibn Uqda, from Yahya Bin Zakariyya Bin Shayban Al Kindy, from Ibrahim Bin Al Hakam Bin Tahr, from his father, from Mansour Bin Muslim Bin Sabour, from Abdullah Bin Ata'a, from Abdullah Bin Bureyda, from his father who said,

قَالَ رَسُولُ اللَّهِ ص: عَلِيُّ بْنُ أَبِي طَالِبٍ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ هُوَ وَلِيُّكُمْ بَعْدِي.

⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 8

'Rasool-Allah ^{saww} said: 'Ali ^{asws} Bin Abu Talib ^{asws} is the Master of every *Momin* and *Momina*, and he ^{asws} is your Guardian after me ^{saww},⁹

وَبَهَذَا الْإِسْنَادِ عَنْ أَبِي الْعَبَّاسِ بْنِ سَعِيدِ بْنِ عُقْدَةَ الْحَافِظِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عُثْبَةَ الْكِنْدِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ

And by this chain, from Abu Al Abbas Bin Saeed Ibn Uqda Al Hafiz, from Al Hassan Bin Utba Al Kindy, from Muhammad Bin Abdullah, from his father Ubeyda Bin Muhammad Bin Ammar Bin Yasser, from his father, from Ammar Bin Yasser who said,

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوْصِي مَنْ آمَنَ بِي وَصَدَّقَنِي بِالْوَلَايَةِ لِعَلِّيَّ ع فَإِنَّهُ مِنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ وَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَمَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَجَلَّ.

'I heard Rasool-Allah ^{saww} saying: 'I ^{saww} recommend to the one who believes in me ^{saww} and ratifies me ^{saww}, with the Wilayah for Ali ^{asws}, for the one who befriends him ^{asws}, so he has befriended me ^{saww}, and the one who befriends me ^{saww} so he has befriended Allah ^{azwj}, and the one who loves him ^{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 him ^{asws} so he has hated me ^{saww}, and the one who hates me ^{saww} so he has hated Allah ^{azwj} Mighty and Majestic'.¹⁰

أَخْبَرَنِي الشَّيْخُ الزَّاهِدُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ إِجَارَةً وَنَسَخْتُ مِنْ أَسْلِهِ وَعَارَضْتُ بِهِ مَعَ وَلَدِهِ أَبِي الْقَاسِمِ فِي سَنَةِ عَشْرَةِ وَخَمْسِمِائَةٍ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحَسَنِ عَنْ عَمِّهِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ مَاجِلِيُّوَيْهِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ نَصْرِ بْنِ سَعِيدٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ الْقَنْدِيِّ عَنْ جَابِرِ

It was informed to me by the Sheykh, chief of the ascetics Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, and copied from its original and displayed to his son Abu Al Qasim in the year five hundred and ten, from his uncle Abu Ja'far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Hassan, from his uncle Al Sheykh Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn Bin Basr Bin Saeed, from Khalid Bin Maddi, from Al Kindy, from Jabir,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَكُلُّ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُؤْمِنٌ؟ قَالَ ص إِنَّ عِدَاؤَنَا تُلْحِقُونَ بِالْيَهُودِيِّ وَالنَّصْرَانِيِّ إِنَّكُمْ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُحِبُّونِي وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَيُبْغِضُ هَذَا يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

From Abu Ja'far ^{asws} having said: 'A man came over to the Prophet ^{saww} and he said, 'O Rasool-Allah ^{saww}! Is everyone who says, 'There is no god except Allah ^{azwj}', a *Momin*?' He ^{saww} said: 'Enmity to us ^{asws} would join you with the Jews and the Christians. You will not be entering the Paradise until you love me ^{saww}. He has lied, the one who claims that he loves me ^{saww} and hates this one, meaning Ali ^{asws} Bin Abu Talib ^{asws},¹¹

أَخْبَرَنَا الشَّيْخُ الْمُؤَيَّدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِقِرَاعَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةِ وَخَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي أَبُو عَمْرٍ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ مَهْدِيِّ

⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 9

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

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

قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ ابْنِ عُقْدَةَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ عَفَّانَ قَالَ: حَدَّثَنَا الْحَسَنُ يَعْنِي عَطِيَّةَ قَالَ: حَدَّثَنَا سَعَادٌ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from his father, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Ibn Uqda, from Al Hassan Bin Ali Bin Affan, from Al Hassan, meaning Atiyya, from Sa'ad, from Abdullah Bin Bureyda, from his father who said,

بَعَثَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ خَالِدِ بْنِ الْوَلِيدِ كُلِّ وَاحِدٍ مِنْهُمَا وَحَدَهُ وَ جَمَعَهُمَا فَقَالَ إِذَا اجْتَمَعْتُمَا فَعَلَيْكُمْ بِعَلِيٍّ قَالَ فَأَخَذْنَا بِيَمِينِهِ وَ يَسَاراً قَالَ فَأَخَذَ عَلِيٌّ ع فَأَبْعَدَ فَأَصَابَ شَيْئاً فَأَخَذَ جَارِيَةً مِنَ الْخُمْسِ

Rasool-Allah ^{saww} sent for Ali ^{asws} Bin Abu Talib ^{asws} and Khalid Bin Al-Waleed, each one of them alone, and gathered the two of them, and he ^{saww} said when he ^{saww} gathered the two of them: 'Upon you is Ali ^{asws}. So he ^{saww} took us right and left, and he ^{saww} grabbed Ali ^{asws} and went distant, and attained something, and he ^{asws} took a slave girl from the *Khums* (war booty).

قَالَ بُرَيْدَةُ وَ كُنْتُ أَسَدَّ النَّاسِ بُغْضاً لِعَلِيٍّ بْنِ أَبِي طَالِبٍ وَ قَدْ عَلِمَ ذَلِكَ خَالِدُ بْنُ عَبْدِ الْوَالِدِ فَآتَى رَجُلٌ خَالِداً فَأَخْبَرَهُ أَنَّهُ أَخَذَ جَارِيَةً مِنَ الْخُمْسِ فَقَالَ مَا هَذَا ثُمَّ جَاءَ آخَرُ ثُمَّ تَتَابَعَتِ الْأَخْبَارُ عَلَى ذَلِكَ فَدَعَانِي خَالِدٌ فَقَالَ يَا بُرَيْدَةُ قَدْ عَرَفْتَ الَّذِي صَنَعَ فَأَنْطَلِقْ بِكِتَابِي هَذَا إِلَى رَسُولِ اللَّهِ فَأَخْبِرْهُ وَ كَتَبَ إِلَيْهِ

Bureyda said, 'And I used to be the most intensely hateful of the people to Ali ^{asws} Bin Abu Talib ^{asws}, and Khalid Bin Abdul Wahid has known that (way too). A man came over to Khalid and informed him that he ^{asws} had taken a slave girl from the *Khums*. So he said, 'What is this?' Then another one came. Then the news was successive upon that. So Khalid called me over and he said, 'O Bureyda! I have understood that which he ^{asws} has done. Go with this letter of mine to Rasool-Allah ^{saww} and inform him ^{saww}'. And he wrote to him ^{saww}.

فَأَنْطَلَقْتُ بِكِتَابِهِ حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَأَخَذَ مِنَ الْكِتَابِ فَأَمْسَكَهُ بِشِمَالِهِ وَ كُنْتُ رَجُلًا إِذَا تَكَلَّمْتُ تَطَأْتُ رَأْسِي حَتَّى أَفْرَعُ مِنْ حَاجَتِي فَتَكَلَّمْتُ فَوْقَعْتُ فِي عَلِيٍّ حَتَّى فَرَعْتُ ثُمَّ رَفَعْتُ رَأْسِي فَرَأَيْتُ رَسُولَ اللَّهِ ص قَدْ غَضِبَ غَضَبًا لَمْ أَرَهُ يُغْضَبُ مِثْلَهُ قَطُّ إِلَّا يَوْمَ قُرَيْظَةَ وَ النَّضِيرِ

So I went with his letter until I came over to Rasool-Allah ^{saww}. He ^{saww} took the letter and held it in his ^{saww} left hand. And I was a man, whenever I spoke, I would bow down my head until I was free of my need. So I spoke regarding Ali ^{asws} until I was free, then I raised my head, and I saw Rasool-Allah ^{saww} had become angry with such an anger I had not seen him ^{saww} with an anger the likes of it, at all except on the day of Qareyza and Al-Nazeer'.

فَنَظَرَ إِلَيَّ فَقَالَ يَا بُرَيْدَةُ إِنَّ عَلِيًّا وَ لِيُكْمَ بَعْدِي فَأَحَبُّ عَلِيًّا فَإِنَّمَا يَفْعَلُ مَا يُؤْمَرُ بِهِ قَالَ فَفُئْتُ وَ مَا أَحَدٌ مِنَ النَّاسِ أَحَبُّ إِلَيَّ مِنْهُ

So he ^{saww} looked at me and he ^{saww} said: 'O Bureyda! Ali ^{asws} is your Guardian after me ^{saww}, so I ^{saww} love Ali ^{asws}. But rather, he ^{asws} does whatever he ^{asws} is instructed with'.

So I arose and there was no one from the people who was more beloved to me than him ^{asws}.

وَقَالَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ حَدَّثْتُ أَنَا حَرْبَ بْنَ سُوَيْدِ بْنِ غَفَلَةَ فَقَالَ كَتَمَكَ عُبَيْدُ اللَّهِ بْنُ بُرَيْدَةَ بَعْضَ الْحَدِيثِ إِنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ أ نَافَقْتَ بَعْدِي يَا بُرَيْدَةَ.

And Abdullah Bin Ata'a said, 'I discussed with Harb Bin Suweyd Bin Ghaflat, so he said, 'Abeydullah Bin Bureyda concealed part of the Hadeeth. Rasool-Allah ^{saww} said to him: 'Will you become a hypocrite after me ^{saww}, O Bureyda!?'¹²

[قول النبي لا يجوز أحد إلا من كان معه براءة من علي بن أبي طالب.]

The words of the Prophet: 'None shall pass except the one who had with him a clearance from Ali ^{asws} Bin Abu Talib ^{asws}

حَدَّثَنَا الْإِمَامُ الرَّاهِدُ أَبُو طَالِبٍ بَحْبِي بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَانِي لُفْظًا وَ قِرَاءَةً فِي مُحَرَّمِ سَنَةِ تِسْعٍ وَ خَمْسِمِائَةٍ بِأَمَلٍ فِي دَارِهِ قَالَ: أَخْبَرَنَا أَبُو عَلِيٍّ جَامِعُ بْنُ أَحْمَدَ الدَّهْشْتَانِي بَنِيْسَابُورَ فِي رَبِيعِ الْأَخْرِ سَنَةِ ثَلَاثٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْعَبَّاسِ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو إِسْحَاقَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الثَّعَالِبِيِّ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ يَعْقُوبُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ حَفْصَةَ الْعَبَّاسِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ عُبَيْدُ بْنُ كَثِيرٍ الْعَامِرِيُّ الْكُوفِيُّ بِالْكُوفَةِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَرَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ

It was narrated to us by the imam, the ascetic Abu Talib Yahya Bin Muhammad Bi Al Hassan Al Jawwany, orally, and read during Muharram of the year five hundred and nine, by dictation in his house, from Abu Ali Jami'e Bin Ahmad Al Dihistany at Neyshapour during Rabbi Al Akhar of the year five hundred and three, from Al Sheykh Abu Al Hassan Ali Bin Al Husayn Bin Al Abbas, from Al Sheykh Abu Is'haq Ahmad Bin Abdullah Bin Muhammad Bin Ibrahim Al Sa'alby, from Abu Al Qasim Yaqoub Bin Ahmad, from Muhammad Bin Abdullah Bin Muhammad Bin Hafdat Al Abbas, from Abu Saeed Ubeyd Bin Kaseer Al Aamiry Al Kufy at Al Kufa, from Ismail Bin Musa Al Fazary, from Muhammad Bin Al Fuzayl, from Yazeed Bin Abu Ziyad, from Mujahid,

عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَفْعَدَ اللَّهُ جِبْرَائِيلَ وَ مُحَمَّدًا ص لَا يَجُوزُ أَحَدٌ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

From Ibn Abbas who said, 'When it would be the Day of Judgment, Allah ^{azwj} would Get Jibraeel ^{as} and Muhammad ^{saww} to be seated, not allowing anyone except the one who had a clearance with him from Ali ^{asws} Bin Abu Talib ^{asws}'¹³.

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 12

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 13

[قول النبي (ص) من أحب الحسن و الحسين.]

The words of the Prophet ^{saww}: ‘The one who loves Al-Hassan ^{asws} and Al-Husayn ^{asws}’.

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِقَرَأَتِي عَلَيْهِ فِي التَّارِيخِ وَ الْمَوْضِعِ الْمَقَدَّمِ ذَكَرُهُمَا عَنْ أَبِيهِ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو عُمَرَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ مَهْدِيٍّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ شَيْبَانَ قَالَ: حَدَّثَنَا أَرْطَاةُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ وَاقِدٍ عَنْ يُونُسَ بْنِ حُبَابٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, by reading upon it in the date and the place mentioned before, from his father, from Abu Umar Abdullah Bin Muhammad Bin Mahdy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariyya Bin Shayban, from Artat Bin Habeeb, from Ayoub Bin Waqid, from Yunus Bin Hubab, from Abu Hazim, from Abu Hureyra who said,

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

‘I heard Rasool-Allah ^{saww} saying: ‘The one who loves Al-Hassan ^{asws} and Al-Husayn ^{asws} so he has loved me ^{saww}, and the one who hates them ^{asws}, so he has hated me ^{saww}’.¹⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَوَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَنَسِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ سَلَمَةَ عَنْ أَبِي الرَّبِيعِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

And by this chain, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ahmad Bin Al Hassan Al Qatwany, from Ibrahim Bin Anas Al Ansary, from Ibrahim Bin Ja’far, from Abdullah Bin Muhammad Bin Salama, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

كُنَّا عِنْدَ النَّبِيِّ ص فَأَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ قَدْ أَتَاكُمْ أَحْيَى ثُمَّ التَفَتَ إِلَى الْكُعْبَةِ فَضَرَبَهَا بِيَدِهِ ثُمَّ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ هَذَا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

‘We were in the presence of the Prophet ^{saww}, and Ali ^{asws} Bin Abu Talib ^{asws}. So the Prophet ^{saww} said: ‘My ^{saww} brother has come to you all’. Then he ^{saww} turned towards the Kabah and struck it by his ^{saww} hand, then said: ‘By the One ^{azwj} in Whose Hand is my ^{saww} soul, this one and his ^{asws} Shias, they would be the successful ones on the Day of Judgment’.

ثُمَّ قَالَ إِنَّهُ أَوْلَكُمْ إِيمَانًا مَعِي وَ أَوْفَاكُمْ بَعْدَهُ اللَّهُ وَ أَقْوَمُكُمْ بِأَمْرِ اللَّهِ وَ أَعْدَلُكُمْ فِي الرَّعِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَرِيَّةً قَالَ وَ نَزَلَتْ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

Then he ^{saww} said: ‘He ^{asws} is the first one of you all in Eman with me ^{saww}, and the most fulfilling of you all with the Covenant of Allah ^{azwj}, and the most correct of you with the Commands of Allah ^{azwj}, and the most just of you all among the citizens, and the greatest of you all of privileges in the Presence of Allah ^{azwj}. And (the Verse) [98:7] (As for) **those who believe and do good, surely they are the best of the Created beings** was Revealed. Then he ^{saww} said: ‘And it was so that the companions of Muhammad ^{saww},

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 14

whenever Ali^{asws} came over, they were saying, ‘خَيْرُ الْبَرِيَّةِ’ the best of the Created beings, has come”.¹⁵

أَخْبَرَنَا الشَّيْخُ الزَّاهِدُ الرَّبِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ بِالرِّيِّ فِي رَبِيعِ الْأَوَّلِ سَنَةَ عَشْرَةَ وَخَمْسِمِائَةَ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيُّ رَضِيَ اللَّهُ عَنْهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي سَعْيَانِ سَنَةَ خَمْسٍ وَخَمْسِينَ وَارْبَعِمِائَةَ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانَ رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنِي الْمُظْفَرُ بْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ: حَدَّثَنَا قَالَ أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ زَكَرِيَّا الْبَصْرِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ الْمُخْتَارِ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ الْبَرْسِيُّ عَنِ النَّضْرِ بْنِ سُويِّدٍ عَنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ

It was informed to us by the Sheykh, the chief ascetic Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by my reading upon it at Al Rayy during Rabbi Al Awwal of the year five hundred and ten, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws} during Shaban of the year four hundred and fifty five, from Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Al Muzaffar Bin Muhammad al Warraq, from Abu Ali Muhammad Bin Hammam, from Abu Saeed Al Hassan Bin Zakariyya Al Basary, from Umar Bin Al Mukhtar, from Abu Muhammad Al Bursy, from Al Nazar Bin Suweyd, from Abdullah Bin Muskan, from Abu Baseer,

عَنْ أَبِي جَعْفَرِ الْبَاقِرِ عَنِ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: كَيْفَ بِكَ يَا عَلِيُّ إِذَا وَقَفْتَ عَلَى شَفِيرِ جَهَنَّمَ وَ قَدِمْتَ الصِّرَاطَ وَ قِيلَ لِلنَّاسِ جُوزُوا وَ قُلْتُمْ لِحِجَّتِهِمْ هَذَا لِي وَ هَذَا لَكَ؟ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ مَنْ أَوْلَيْكَ؟ فَقَالَ أَوْلَيْكَ شَيْعَتُكَ مَعَكَ حَيْثُ كُنْتَ.

From Abu Ja'far Al-Baqir^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘How would it be with you^{asws}, O Ali^{asws}, when you^{asws} pause upon the edge of Hell and proceed to the Bridge and say to the people: ‘Cross!’ and you^{asws} say to Hell: ‘This one is for me^{asws} and this one is for you?’ So Ali^{asws} said: ‘O Rasool-Allah^{saww}! And who would they be?’ So he^{saww} said: ‘They would be your^{asws} Shias, being with you^{asws} wherever you^{asws} may be’.¹⁶

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الطُّوسِيُّ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ بْنِ مَهْدِيٍّ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عُثْبَةَ الْكِنْدِيُّ قَالَ: حَدَّثَنَا بَكَارُ بْنُ بَشْرِ قَالَ: حَدَّثَنَا حَمَزَةُ الرِّيَّاتُ عَنِ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنِ بَشْرِ بْنِ غَالِبٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Husayn Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven, in the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Utba Al Kindy, from Bukkar Bin Bishr, from Hamza Al Zayyat, from Abdullah Bin Shareek, from Bishr Bin Ghalib,

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: مَنْ أَحَبَّنَا لِلَّهِ وَرَدْنَا نَحْنُ وَ هُوَ عَلَى نَبِيَّنَا ص هَكَذَا وَ ضَمَّ أَصَابِعَهُ وَ مَنْ أَحَبَّنَا لِلدُّنْيَا فَإِنَّ الدُّنْيَا تَسْعُ الْبِرَّ وَ الْفَاجِرَ.

From Al-Husayn^{asws} Bin Ali^{asws} having said: ‘The one who loves us^{asws} for the Sake of Allah^{azwj}, we^{asws} and him would return to our Prophet^{saww} like this!’ – and he^{asws} pressed

¹⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 15

¹⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 16

his ^{asws} fingers together; and the one who loves us ^{asws} - so the world is capacious for the righteous as well as the immoral'.¹⁷

حَدَّثَنَا السَّيِّدُ الرَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْحُسَيْنِيِّ الْجَوَانِي لَفْظًا مِنْهُ وَ قِرَاءَةً عَلَيْهِ فِي الْمَحْرَمِ سَنَةَ تِسْعٍ وَ خَمْسِمِائَةٍ فِي دَارِهِ بِأَمَلٍ قَالَ: حَدَّثَنَا السَّيِّدُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الدَّاعِي الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا السَّيِّدُ الْعَالِمُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: أَخْبَرَنَا الْحَاكِمُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: حَدَّثَنَا عَبْدُ الْبَاقِي بْنُ نَافِعِ الْحَافِظُ بَعْدَادَ وَ الْحَسَنُ بْنُ مُحَمَّدٍ الْأَرْهَرِيُّ بَنِيْسَابُورَ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ:

It was narrated to us by the Seyyid, the ascetic Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Husayni Al Jawwany, orally from him, and reading upon it during Al Muharram of the year five hundred and nine, in his house, by dictation, from Al Seyyid Abu Abdullah Al Husayn Bin Ali Bin Al Dai'y Al Husayni, from Al Seyyid, the scholar Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Hakim Abu Abdullah Muhammad Bin Abdullah Al Hafiz, from Abdul Baqy Bin Nafau Al Hafiz at Baghdad, and Al Hassan Bin Muhammad Al Azhary at Neyshapour, from Muhammad Bin Zakariyya Bin Dinar, from Abu Zayd Yahya Bin Abu Kaseer, fro mhis father, from Abu Hureyra who said,

إِنَّمَا سُمِّيَتْ فَاطِمَةُ لِأَنَّ اللَّهَ فَطَمَ مَنْ أَحَبَّهَا عَنِ النَّارِ.

'But rather, (Syeda) Fatima ^{asws} was named as such because Allah ^{azwj} would withdraw (فَطَمَ) the ones who have love for her ^{asws}, from the Fire'.¹⁸

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ رَجَمَهُ اللَّهُ فِي الْمَوْضِعِ وَ التَّارِيخِ الْمَقْدَمِ ذَكَرَهُمَا عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو عَمْرٍ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ مَهْدِيِّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مَدَادٍ [مَدْرَارٍ] قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ مَيْسَرَةَ بْنِ شَرِيحٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ عُثَيْبَةَ وَ سَلْمَةَ بْنُ كَهَيْلٍ قَالَ: حَدَّثَنَا حَبِيبٌ وَ كَانَ إِسْكَافًا فِي بَيْتِي بَيْدِي وَ أَتَى عَلَيْهِ خَيْرًا أَنَّهُ سَمِعَ مِنْ ابْنِ أَرْقَمٍ يَقُولُ:

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy in the place and date mentioned before, from his father, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ja'far Bin Madad (Midrar), from Muawiya Bin Maysara Bin Shareeh, from Al Hakam Bin Uteyba and Salmat Bin Kuheyl, from Habeeb, and he was a shoemaker among the Clan of Udayy, and had goodly praise upon him, he heard from Ibr Arqam saying,

خَطَبَنَا رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

'Rasool-Allah ^{saww} addressed us on the Day of Ghadeer Khumm: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master. O Allah ^{azwj}! Befriend the one who befriends him, and be Inimical to the one who is inimical to him'.¹⁹

أَخْبَرَنَا الشَّيْخُ الرَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي خَاتَمِهِ بِالرِّيِّ بِقِرَاءَتِي عَلَيْهِ فِي رَبِيعِ الْأَوَّلِ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ رَجَمَهُ اللَّهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي شَهْرِ رَمَضَانَ سَنَةَ خَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ رَجَمَهُ اللَّهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ النَّمَالِيِّ

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 17

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 18

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 19

It was informed to us by the ascetic Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh in his shop at Al Rayy, by my reading upon it during Rabbi Al Awwal of the year five hundred and ten, from Al Sheykh, the jurist Abu Ja'far Muhammad Bin Al Hassan Al Toosy at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws} during the Month of Ramazan of the year four hundred and fifty five, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Ja'far Bin Muhammad, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ ع قَالَ: قَالَ رَسُولُ اللَّهِ: لَا تَزُولُ قَدَمُ عَبْدٍ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يَسْأَلَهُ عَنْ أَرْبَعٍ خِصَالٍ عَمْرِكَ فِيمَا أَقْنَيْتَهُ وَجَسَدِكَ فِيمَا أَبْلَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ أَيْنَ وَضَعْتَهُ وَ عَنْ حَبْنَا أَهْلَ الْبَيْتِ

From Abu Ja'far Muhammad Al-Baqir ^{asws} having said: 'Rasool-Allah ^{saww} said: 'The feet of a servant on the Day of Judgment would not cease to be in front of Allah ^{azwj} Mighty and Majestic until He ^{azwj} asks him about four characteristics – 'Your life, in what did you utilise it, and your body in what you indulge it, and your wealth from where you earned it and where you placed it, and about our ^{asws} love of the People ^{asws} of the Household'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ مَا عَلَامَةُ حُبِّكُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ مَحَبَّةٌ هَذَا وَ وَضَعَ يَدُهُ عَلَى رَأْسِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So a man from the group said, 'And what is the sign of your ^{saww} love, O Rasool-Allah ^{saww}?', He ^{saww} said: 'Love for this one', and he ^{saww} placed his ^{saww} hand upon the head of Ali ^{asws} Bin Abu Talib ^{asws},²⁰

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدٍ الْمَرَاغِيُّ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ الدَّلَالُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَدَارٍ عَنْ مُوسَى بْنِ عَدَارٍ عَنْ مُوسَى بْنِ قَيْسِ الْحَضْرَمِيِّ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ عِيَاضِ بْنِ عِيَاضٍ عَنْ أَبِيهِ قَالَ:

And by this chain, from Muhammad Bin Muhammad, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Al Qasim Bin Muhammad Al Dallal, from Usman Bin Saeed, from Ali Bin Azar, from Musa Bin Izar, from Musa Bin Qays Al Hazramy, from Salma Bin Kuheyl, from Iyaz Bin Iyaz, from his father who said,

مَرَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِمَلَأٍ فِيهِمْ سَلْمَانُ رَحِمَهُ اللَّهُ فَقَالَ لَهُمْ سَلْمَانُ قَوْمُوا فخذُوا بِحُجْرَةِ هَذَا وَ اللَّهُ لَا يُخْبِرُكُمْ بِسِرِّ نَبِيِّكُمْ ص أَحَدٌ غَيْرُهُ.

'Ali ^{asws} Bin Abu Talib ^{asws} passed by an assembly among whom was Salman ^{as}. So Salman ^{as} said to them, 'Arise, and grab a part of this one ^{asws}. By Allah ^{azwj}! No one will inform you with the secrets of your Prophet ^{saww} apart from him ^{asws},²¹

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ عَنْ أَبِيهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: أَخْبَرَنِي أَبُو عَمْرٍ ع عَبْدِ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ مَهْدِيِّ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ فِطْرِ عَنْ أَبِي إِسْحَاقَ عَمْرٍ ذِي مَرٍّ وَ سَعِيدِ بْنِ وَهْبٍ وَ عَنْ يَزِيدَ بْنِ نَقِيعٍ قَالُوا:

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, from his father, may Allah ^{azwj} be Pleased with them, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Ali Bin Affan, from Abdullah, from Fitar, from Abu Is'haq Umar Zi Mirrin, and Saeed Bin Wahbin, and from Yazeed Bin Naqi'e saying,

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 20

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 21

سَمِعْنَا عَلِيًّا ع يَقُولُ فِي الرَّحْبَةِ أَنْشُدُ اللَّهَ مَنْ سَمِعَ النَّبِيَّ ص يَقُولُ يَوْمَ عَدِيرِ خُمٍّ مَا قَالَ إِلَّا قَامَ؟ فَقَامَ ثَلَاثَةَ عَشَرَ فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ ص قَالَ أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحَبَّ مَنْ أَحَبَّهُ وَ أَبْغَضْ مَنْ أَبْغَضَهُ وَ أَنْصُرْ مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ

'We heard Ali^{asws} saying in Al-Rahbat: 'I^{asws} adjure (you all to) Allah^{azwj} that the one who heard the Prophet^{saww} saying on the Day of Ghadeer Khumm what he^{saww} said, he should stand!'. So thirteen (people) stood up and they testified that Rasool-Allah^{saww} said: 'Am I^{saww} not closer with the Momineen than their own selves? They said, 'Yes, O Rasool-Allah^{saww}! So he^{saww} grabbed the hand of Ali^{asws} and 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} and Abandon the one who abandons him^{asws}'.

وَ قَالَ أَبُو إِسْحَاقَ حِينَ فَرَغَ مِنَ الْحَدِيثِ أَيُّ أَشْيَاخٍ هُمْ.

And Abu Is'haq said when he was free from the Hadeeth, 'Which Sheykhhs were they?' (the names of those who testified)²²

أَخْبَرَنَا الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي خَانَقَاهُ بِالرِّيِّ فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ عَشْرَةِ وَ خَمْسِمِائَةٍ وَ أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ وَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ شَهْرِيَّارِ الْخَازِنُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدِ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُؤَيَّدُ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَرَاتِ قَالَ: حَدَّثَنَا حَنَانُ بْنُ سَدِيرٍ

It was informed to us by the chief Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, in his shop at Al Rayy during the month of Rabbi al Awwal of the year five hundred and ten, from Al Sheykh Abu Ali Al Hassan Bin Muhamamd, and Abu Abdullah Muhammad Bin Shahriyar Al Khazin at the location of our Master^{asws} Amir Al Momineen^{asws} Ali Bin Abu Talib^{asws}, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Muhammad Al Toosy, from Al Sheykh Al Mufeed Muhammad Bin Muhammad, from Abu Bakr Muhammad Bin uar Al Jiany, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Abu Hatim, from Muhammad Bin Al Furat, from Hanan Bin Sadeyr,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: مَا تَبَّتَ اللَّهُ تَعَالَى حُبَّ عَلِيٍّ فِي قَلْبِ أَحَدٍ فَرَلَتْ لَهُ قَدَمٌ إِلَّا تَبَّتَ اللَّهُ لَهُ قَدَمًا أُخْرَى.

From Abu Ja'far Muhammad^{asws} Bin Al-Baqir^{asws} having said: 'Allah^{azwj} did not Affirm the love of Ali^{asws} in the heart of anyone and a foot of his wavered, except Allah^{azwj} would Affirm his other foot for him'.²³

أَخْبَرَنَا وَالِدِي أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْفَقِيهُ رَحِمَهُ اللَّهُ وَ عَمَارُ بْنُ يَاسِرٍ وَ وَلَدُهُ أَبُو الْقَاسِمِ سَعْدُ بْنُ عَمَارٍ رَحِمَهُمُ اللَّهُ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ نَصْرِ الْجُرْجَانِيِّ عَنِ السَّيِّدِ الرَّاهِدِ مُحَمَّدِ بْنِ حَمْزَةَ الْحُسَيْنِيِّ رَحِمَهُمُ اللَّهُ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ بْنِ عَلِيٍّ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ عِيْسَى الْمَجَاورُ فِي مَسْجِدِ الْكُوفَةِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ رَزِينِ بْنِ أَخِي دِعْبِلِ الْخَزَاعِيِّ عَنْ أَبِيهِ قَالَ:

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 22

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 23

It was informed to us by my father Abu Al Qasim Ali Bin Muhammad Bin Ali, the jurist, and Ammat Bin Yasser and his father Abu Al Qasim Sa'ad Bin Ammar, altogether from Ibrahim Bin Nasr Al Jurjany, from Al Saeed the ascetic Muhammad Bin Hamza Al Husayni, from Abu Abdullah Al Husayn Bin Ali Bin Babuwayh, from Abu Al Hassan Ali Bin Isa Al Mjuawir in Masjid Al Kufa, from Ismail Bin Razeyn, cousing of Deobel Al Kuzai'e, from his father who said,

حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرَّضَا قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِي فَوَيْلٌ لِمَنْ قَاتَلَكَ وَ طُوبَى لِمَنْ قَاتَلَ مَعَكَ

'Ali^{asws} Bin Musa Al-Reza^{asws} narrated to me saying: 'My^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} narrated to me^{asws}, from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} having said: 'My^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} narrated to me^{asws} saying: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} would be oppressed after me^{saww}, so woe be unto the one who fights against you^{asws} and beatitude for the one who fights alongside you^{asws}.

يَا عَلِيُّ أَنْتَ الَّذِي تَنْطِقُ بِكَلَامِي وَ تَتَكَلَّمُ بِلِسَانِي بَعْدِي فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَ طُوبَى لِمَنْ قَبِلَ كَلَامَكَ

O Ali^{asws}! You^{asws} are the one who speaks with my^{saww} speech and would be speaking by my^{saww} tongue after me^{saww}. So woe be unto the one responds against you^{asws} and beatitude for the one who accepts your^{asws} speech.

يَا عَلِيُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي وَ أَنْتَ إِمَامُهَا وَ خَلِيفَتِي عَلَيْهَا وَ مَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ مَعَكَ كَانَ مَعِي يَوْمَ الْقِيَامَةِ

O Ali^{asws}! You^{asws} are the chief of this community after me^{saww}, and you^{asws} are its Imam^{asws} and my^{saww} Caliph upon it. And the one separates from you^{asws} would be separated from me^{saww} on the Day of Judgment, and the one who was with you^{asws} would be with me^{saww} on the Day of Judgment.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ أَوَّلُ مَنْ أَعَانَنِي عَلَى أَمْرِي وَ جَاهَدَ مَعِي عَدُوِّي وَ أَنْتَ أَوَّلُ مَنْ صَلَّى مَعِي وَ النَّاسُ يَوْمَئِذٍ فِي غَفْلَةٍ الْجَهَالَةِ

O Ali^{asws}! You are the first one to believe in me^{saww} and ratify me^{saww}, and the first one who assisted me^{saww} upon my^{saww} affairs, and fought with me^{saww} against my^{saww} enemies, and you are the first one who prayed *Salat* with me^{saww}, and the people in those days were in heedlessness, the ignorance.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنَشَّقُ عَنْهُ الْأَرْضُ مَعِي وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِي وَ أَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِي وَ إِنَّ رَبِّي جَلَّ جَلَالُهُ أَقْسَمَ بِعِزَّتِهِ لَا يَجُوزُ عَقَبَةَ الصِّرَاطِ إِلَّا مَنْ كَانَ لَهُ بَرَاءَةٌ بَوْلَايَتِكَ وَ وَايَةِ الْأَيْمَةِ مِنْ وُلْدِكَ

O Ali^{asws}! You^{asws} would be the first one for whom the earth would cleave with me^{saww}, and you^{asws} would be the first one to be Resurrected with me^{saww}, and you^{asws} would be the first one to cross the Bridge with me^{saww}. And my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty Swore by His^{azwj} Mighty that one shall cross the obstacle of the Bridge except the one who had a clearance for him with your^{asws} Wilayah and the Wilayah of the Imams^{asws} from after you^{asws}.

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَ تَدُودُ عَنْهُ أَعْدَاءَكَ وَ أَنْتَ صَاحِبِي إِذَا فُتِمْتُ الْمَقَامَ الْمَحْمُودَ تَشْفَعُ لِمُحِبِّي فِيهِمْ وَ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ بِيَدِكَ لَوَائِي لَوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شَفَّةً الشَّفَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَ أَغْصَانُهَا فِي دُورِ شِيعَتِكَ وَ مُحِبِّكَ.

And you ^{asws} would be the first one to return to my ^{saww} Fountain to quench your ^{asws} friends from it, and defend it from your ^{asws} enemies. And you ^{asws} would be my ^{saww} companion when I ^{saww} stand at Al-Maqaam Al-Mahmoud, interceding for those who love us ^{asws} from among them. And you ^{asws} would be the first one to enter the Paradise, and in your ^{asws} hand would be the Flag of Praise, and it is of seventy compartments, each of the compartment from it being more extensive than the sun and the moon. And you ^{asws} would be the owner of the tree of Tooba in the Paradise, its roots being in your ^{asws} house and its branches being in the houses of your ^{asws} Shias and those that love you ^{asws}, 24

أَخْبَرَنَا الشَّيْخُ الْفَقِيهَ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِقِرَاعَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَخْبَرَنِي الشَّيْخُ الْفَقِيهَ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارِ الْخَارَزِيُّ قِرَاءَةً عَلَيْهِ فِي سَنَةِ أَرْبَعِ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيُّ رَضِيَ اللَّهُ عَنْهُ بِالْعَرَبِيِّ عَلَى سَاكِنِهِ السَّلَامُ سَنَةَ سِتِّ وَ خَمْسِينَ وَ أَرْبَعِمِائَةَ قَالَ: أَخْبَرَنَا أَبُو عَمْرٍ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَهْدِيٍّ سَنَةَ عَشْرَةَ وَ أَرْبَعِمِائَةَ فِي مَنْزِلِهِ بِنِعْدَادَ فِي دَرْبِ الزُّعْفَرَانِيِّ رَحْبَةَ ابْنِ مَهْدِيٍّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عُقْدَةَ الْحَافِظُ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْجَعْفِيُّ الْحَارِثِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: قَالَ زِيَادُ بْنُ حَيْثَمَةَ وَ زُهَيْرُ بْنُ مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ عَدِيِّ بْنِ ثَابِتٍ عَنِ زُرِّ بْنِ حُبَيْشٍ

It was informed to us by the Sheykh, the jurist Abu Ali Al Hassan Bin Muhammad Al Toosy, during the Month of Ramazan of the year five hundred and eleven, by my reading upon it in the locatin of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Al Sheykh Al Mufeed, the trustworthy Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, reading upon it during the year five hundred and fourteen, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, at Al Ghary, the greetings be upon its dwellers, in the year four hundred and fifty six, from Abu Umar Abdul Wahid Bin Muhammad Bin Abdullah Bin Mahdy in the year four hundred and ten, in his house at Baghdad in the driveway of Al Zafrany Rahbat of Ibn Mahdy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Abdul Rahman Ibn Uqdat Al Hafiz, from Ahmad Bin Muhammad Bin Yahya Al Ju'fy Al Harsy, from his father, from Ziyad Bin Khaysama and Zuheyr Bin Muawiya, from Al Amsh, from Aday Bin Sabit, from Zirrin Bin Hubeysh,

عَنْ عَلِيٍّ ع: أَنَّ فِيْمَا عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ص أَنْ لَا يُحِبَّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضَكَ إِلَّا مُنَافِقٌ.

From Ali ^{asws}: 'Among what Rasool-Allah ^{saww} Covenanted to me ^{asws} was that: 'None shall love you ^{asws} except for a *Momin*, nor hate you ^{asws} except for a hypocrite'. 25

أَخْبَرَنَا الشَّيْخُ الْفَقِيهَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِالرِّيِّ وَ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ خَالِدِ الْمَرَاغِيِّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْعَبَّاسِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُوسَى بْنُ زِيَادٍ عَنِ يَحْيَى بْنِ يَعْلَى عَنِ خَالِدِ الْوَاسِطِيِّ عَنِ أَبِي هَاشِمِ الْجَوْلَانِيِّ عَنِ زَادَانَ قَالَ

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 24

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 25

It was informed to me by the Sheykh, the jurist Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh at Al Rayy, and Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Abu Al Hassan Ali Bin Khalid Al Maraghy, from Abu Al Hassan Ali Bin Abbas, from Ja'far Bin Muhammad Bin Al Husayn, from Musa Bin Ziyad, from Yahya Bin Ya'la, from Khalid Al Wasity, from Abu Hashim Al Jawalany, from Zadan who said,

سَمِعْتُ سَلْمَانَ رَجَمَهُ اللَّهُ يَقُولُ: لَا أَزَالُ أُحِبُّ عَلِيًّا عَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص يَضْرِبُ فَخْذَهُ وَ يَقُولُ مُحِبُّكَ لِي مُحِبٌّ وَ مُحِبِّي لِلَّهِ مُحِبٌّ وَ مُبْغِضُكَ لِي مُبْغِضٌ وَ مُبْغِضِي لِلَّهِ مُبْغِضٌ.

'I heard Salman ^{as} saying, 'I ^{as} do not cease loving Ali ^{asws}, for I ^{as} saw Rasool-Allah ^{saww} strike his ^{asws} thigh and he ^{saww} was saying: 'The one who loves you ^{asws} loves me ^{saww}, and the one who loves me ^{saww} loves Allah ^{azwj}, and the one who hates you ^{asws} hates me, and the one who hates me ^{saww} hates Allah ^{azwj}'.²⁶

حَدَّثَنَا السَّيِّدُ الرَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَانِي الْحُسَيْنِيُّ رَجَمَهُ اللَّهُ فِي مُحَرَّمِ سَنَةِ ثَمَانَ أَوْ تِسْعٍ وَ خَمْسِمِائَةٍ بِأَمَلٍ فِي دَارِهِ وَ نَسَخْتُ مِنْ أَصْلِهِ وَ عَارَضْتُهُ مَعَهُ قَالَ: حَدَّثَنَا السَّيِّدُ الرَّاهِدُ أَبُو إِبْرَاهِيمَ جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحَاكِمُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَافِظُ قَالَ: أَخْبَرَنِي الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْحَافِظُ قَالَ: أَخْبَرَنَا أَبُو حَفْصٍ عُمَرُ بْنُ إِبْرَاهِيمَ الْكِبْلَانِيُّ بَيْتِيسَ قَالَ: حَدَّثَنَا حُمْدُونُ بْنُ عَيْسَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الْجُعْفِيُّ قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبْدِ الصَّمَدِ عَنِ الْحَسَنِ عَنْ أَنَسٍ قَالَ:

It was narrated to us by Al Seyyid, the ascetic Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Jawwany Al Husayni during Muharram of the year five hundred and eight or nine, by dictation in his house and copied from its original and displayed alongside with it, from Al Seyyid the ascetic Abu Ibrahim Ja'far Bin Muhammad Al Husayni, from Al Sheykh Abu Abdullah Al Hakim Muhammad Bin Abdullah Al Hafiz, from Al Husayn Bin Muhammad Bin Ahmad Bin Al Husayn al Hafiz, from Abu Hafs Umar Bin Ibrahim Al Keylani at Tunis, from Humdoun Bin Isa, from Yahya Bin Suleyman Al Ju'fy, from Abbas Bin Abdul Samad, from Al Hassan, from Anas who said,

جَاءَتْ فَاطِمَةُ عَ وَ مَعَهَا الْحَسَنُ وَ الْحُسَيْنُ عَ إِلَى النَّبِيِّ ص فِي الْمَرَضِ الَّذِي قُبِضَ فِيهِ فَانْكَبَتْ عَلَيْهِ فَاطِمَةُ وَ جَعَلَتْ تَبْكِي فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ وَ نَهَاها عَنِ الْبُكَاءِ فَانْطَلَقَتْ إِلَى الْبَيْتِ فَقَالَ النَّبِيُّ وَ يَسْتَعِيرُ الدُّمُوعَ اللَّهُمَّ أَهْلَ بَيْتِي وَ أَنَا مُسْتَوْدِعُهُمْ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ ثَلَاثَ مَرَّاتٍ.

'(Syeda) Fatima ^{asws} came over to the Prophet ^{saww}, and with her ^{asws} were Al-Hassan ^{asws} and Al-Husayn ^{asws} during the illness in which he ^{saww} passed away. So (Syeda) Fatima ^{asws} hugged him ^{saww}, and went on to cry. So the Prophet ^{saww} said to her ^{asws}: 'O Fatima ^{asws}!', and forbade her ^{asws} from the crying. So she ^{asws} went to the house. The Prophet ^{saww} said and the tears flowed: 'O Allah ^{azwj}! The People ^{asws} of my ^{saww} Household, and I ^{saww} entrusting them ^{asws} and every *Momin* and *Momina* (to You ^{azwj})' – three times'.²⁷

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 26

²⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 27

[قول على نحن النجباء و أفرطنا أفراط الأنبياء.]

The words of Ali ^{asws}: ‘We ^{asws} are the excellent ones and abandoning us ^{asws} is the abandonment of the Prophets ^{as}’.

أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ الطُّوسِيِّ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ قَالَ: أَخْبَرَنَا أَبُو عَمْرٍ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ النَّظَامِيُّ [الطَّائِي] قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَازِمٍ عَنِ الْحُسَيْنِ بْنِ عَمْرٍ عَنِ رُشَيْدٍ عَنِ حَبَّةِ الْعُرَنِيِّ قَالَ

It was informed to me by the Sheykh, the jurist Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, by my reading upon it in the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws} during the Month of Ramazan of the year five hundred and eleven, from Al Saeed Al Walid, from Abu Umar Abdul Wahid Bin Muhammad, from Ahmad Bin Muhammad Bin Saeed, from Ibrahim Bin Is'haq Bin Yazeed, from Is'haq Bin Yazeed Al Nazamy Al Tai'y, from Saeed Bin Hazim, from Al Husayn Bin Umar, from Rusheyd, from Habbat Al Urany who said,

سَمِعْتُ عَلِيًّا ع يَقُولُ: نَحْنُ النَّجْبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ حِزْبُنَا حِزْبُ اللَّهِ وَ الْفِتْنَةُ الْبَاغِيَّةُ حِزْبُ الشَّيْطَانِ مَنْ سَاوَى بَيْنَنَا وَ بَيْنَهُمْ فَلَيْسَ مِنَّا.

‘I heard Ali ^{asws} saying: ‘We ^{asws} are the excellent ones and abandoning us ^{asws} is abandonment of the Prophets ^{saww}. Our ^{asws} party is the Party of Allah ^{azwj}, and the rebellious category is the party of Satan ^{la}. The one who equalises between us ^{asws} and them, so he isn't from us ^{asws}, ²⁸

[قول النبي لعلي منزلك و منزلي في الجنة متواجهين.]

The words of the Prophet ^{saww} to Ali ^{asws}: ‘Your ^{asws} house and my ^{saww} house in the Paradise would be facing each other’.

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُ اللَّهُ بِقِرَاعَتِي عَلَيْهِ فِي خَانَقَاهُ بِالرِّيِّ فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ الطُّوسِيِّ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ الْحَارِثِيُّ رَجَمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَلِيٍّ وَ الْحَسَنُ بْنُ يَحْيَى جَمِيعًا قَالَا حَدَّثَنَا نَصْرُ بْنُ مَرْجَمٍ عَنِ أَبِي خَالِدِ الْوَاسِطِيِّ

It was informed to us by Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by my reading upon it in his shop at Al Rayy, during the month of Rabbi Al Awaal of the year five hundred and ten, from Al Sheykh Al Saeed Muhammad Bin Al Hassan Bin Ali al Toosy, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al harisy, from the noble Abu Muhammad Al Hassan Bin Muhammad Bin Yahya, from his grandgather, from Ibrahim Bin Ali and Al Hassan Bin Yahya, altogether from Nasr Bin Muzahim, from Abu Khalid Al Wasity,

عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ص عَشْرٌ لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي وَ لَا يُعْطَاهُنَّ بَعْدِي

²⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 28

From Zayd, son of Ali ^{asws} Bin Al-Husayn ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} having said: 'There were ten (things) for me ^{asws} from Rasool-Allah ^{saww} which he ^{saww} did not give these to anyone before me ^{asws} nor did he ^{saww} to anyone after me ^{asws} .

قَالَ لِي يَا عَلِيُّ أَنْتَ أَخِي فِي الدُّنْيَا وَ أَخِي فِي الآخِرَةِ وَ أَنْتَ أَقْرَبُ النَّاسِ مِنِّي مَوْفِقًا يَوْمَ الْقِيَامَةِ وَ مَنْزِلِي وَ مَنْزِلُكَ فِي الْجَنَّةِ مُتَوَاجِهَيْنِ كَمَنْزِلِ الْأَخْوَيْنِ وَ أَنْتَ الْوَصِيُّ وَ أَنْتَ الْوَلِيُّ وَ أَنْتَ الْوَزِيرُ عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ وَ وَلِيكَ وَ لِي وَ وَلِيِّ وَلِيِّ اللَّهِ.

He ^{saww} said to me: 'You ^{asws} are my ^{saww} brother in the world and my ^{saww} brother in the Hereafter; and you ^{asws} would be the closest of the people from me ^{saww} pausing on the Day of Judgment; and my ^{saww} house and your ^{asws} house in the Paradise would be facing each other like the houses of the brothers; and you ^{asws} are my ^{saww} successor; and you ^{asws} are the Guardian; and you ^{asws} are the Vizier; your ^{asws} enemy is my ^{saww} enemy and my ^{saww} enemy is the enemy of Allah ^{azwj}, and your ^{asws} friend is my ^{saww} friend and my ^{saww} friend is a friend of Allah ^{azwj}'²⁹.

أَخْبَرَنِي الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ وَ أَبُو مُحَمَّدٍ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارِ الْخَازَنْ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو عَمَرَ عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ مَهْدِيٍّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنِي هَانِي بْنُ أَيُّوبَ عَنْ طَلْحَةَ بْنِ مُصْرَفٍ عَنْ عُمَارَةَ بْنِ سَعِيدٍ: أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ فِي الرَّحْبَةِ وَ يُنْبِذُ النَّاسَ مَنْ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَقَامَ بِضَعَةِ عَشْرٍ رَجُلًا فَشَهِدُوا.

It was informed to me by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, and Abu Muhammad Bin Ahmad Bin Shahriyay Al Khazin, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Ahmad Bin Muhammad Bin Saeed, from Abdullah Bin Musa, from Hany Bin Ayoub, from Talha Bin Musrif,

(It has been narrated) from Umara Bin Saeed who heard Ali ^{asws} saying in Rahbat, and he ^{asws} adjured the people, the ones who heard Rasool-Allah ^{saww} saying: 'The one whose Master | ^{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}'. So some ten men stood and they testified'³⁰.

أَخْبَرَنِي الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ إِجَازَةً وَ نَسَخْتُ مِنْ أَصْلِهِ وَ قَرَأْتُ عَلَيْهِ فِي خَانَقَاهِهِ بِالرِّيِّ سَنَةَ عَشْرَةٍ وَ خَمْسِمِائَةٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَاجِلُوَيْهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حَكَمِ بْنِ أَيْمَنَ عَنْ مُحَمَّدِ الْحَلْبِيِّ قَالَ:

It was informed to me by Al Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, and copied from its original and reading upon it in his shop at Al Rayy in the year five hundred and ten, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali, from Muhammad Bin Ali Bin Majaylawiya, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Jameel Bin Darraj, from Hakam Bin Ayman, from Muhammad Al Halby who said,

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 29

³⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 30

قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّهُ مَنْ عَرَفَ دِينَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ وَ مَنْ دَخَلَ فِي أَمْرِ يَجْهَلُ خَرَجَ مِنْهُ بِجَهْلٍ

‘Abu Abdullah ^{asws} said to me: ‘It is so that the one who recognises his Religion from the Book of Allah ^{azwj} Mighty and Majestic, the mountains would move before he moves, and the one who enters into a matter by ignorance would exit from it by ignorance’.

قُلْتُ وَ مَا هُوَ فِي كِتَابِ اللَّهِ قَالَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

I said, ‘And what is it in the Book of Allah ^{azwj}?’ He ^{asws} said: ‘The Words of Allah ^{azwj} Mighty and Majestic **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**

وَ قَوْلُهُ عَزَّ وَجَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

And His ^{azwj} Words, the Mighty and Majestic **[4:80] Whoever obeys the Rasool, so he has obeyed Allah.**

وَ قَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

And His ^{azwj} Words, the Mighty and Majestic **[4:59] O you who believe! Obey Allah and obey the Rasool and those in (Divine) Authority from among you.**

وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

And His ^{azwj} Words, the Blessed and High **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Prayers and are paying the Zakat while performing Rukou.**

وَ قَوْلُهُ جَلَّ جَلَالُهُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيماً

And His ^{azwj} Words, Majestic is His ^{azwj} Majesty **[4:65] But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.**

وَ قَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And His ^{azwj} Words, the Mighty and Majestic **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.**

وَ مِنْ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص لِعَلِيِّ ع مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغَضْ مَنْ أَبْغَضَهُ.

And from that are the words of Rasool-Allah ^{saww} to Ali ^{asws}: ‘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 Help the one who helps him ^{asws}, and

Abandon the one who abandons him ^{asws}, and Love the one who loves him ^{asws}, and Hate the one who hates him ^{asws}.³¹

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ بِقِرَاءَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَخَّامِ السَّامَرِيُّ قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَنْصُورِيِّ قَالَ:

It was narrated to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bn Al Hassan Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham Al Samarry, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury who said,

حَدَّثَنَا أَبُو السَّرِيِّ سَهْلُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ الْمُلقَّبُ بِأَبِي نُوَاسٍ الْمُؤَدِّنُ فِي الْمَسْجِدِ الْمُعَلَّقِ فِي صَفِّ شَنِيفٍ بِسَامَرَاءَ: قَالَ الْمَنْصُورِيُّ وَكَانَ يُلقَّبُ بِأَبِي نُوَاسٍ لِأَنَّهُ كَانَ يَتَخَالَعُ وَيُطِيبُ مَعَ النَّاسِ وَيُظْهِرُ التَّشْبِيعَ عَلَى الطَّيْبَةِ فَيَأْمُنُ عَلَى نَفْسِهِ فَلَمَّا سَمِعَ الْإِمَامَ عَلِيَّ بْنَ مُحَمَّدٍ لَقَّبَهُ بِأَبِي نُوَاسٍ قَالَ يَا أَبَا السَّرِيِّ أَنْتَ أَبُو نُوَاسٍ الْحَقُّ وَمَنْ تَقَدَّمَكَ أَبُو نُوَاسٍ الْبَاطِلُ

'It was narrated to me by Abu Al-Sarry Sahl Bin Yaqoub Bin Is'haq, the one teknonymed as Abu Nuwas the *Muezzin* in the Masjid attached in the rows of Shaneef at Samarra. Al-Mansoury said, and he was teknonymed as Abu Nuwas because he was pretending and being good with the people and display the Shiaism upon the goodness. So he believed upon him. So when the Imam Ali ^{asws} Bin Muhammad ^{asws} teknonymed as Abu Nuwas he ^{asws} said: 'O Abu Al-Sarry! You are Abu Nuwas truly, and the one who preceded you was the false Abu Nuwas'.

قَالَ وَ قُلْتُ لَهُ ذَاتَ يَوْمٍ يَا سَيِّدِي قَدْ وَقَعَ لِي اخْتِيارَاتُ الْأَيَّامِ عَنْ سَيِّدِنَا الصَّادِقِ ع مِمَّا حَدَّثَنِي بِهِ الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُطَهَّرٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ سَيِّدِنَا الصَّادِقِ ع فِي كُلِّ شَهْرٍ فَأَعْرَضَهُ عَلَيْكَ فَقَالَ لِي أَفْعَلُ فَلَمَّا عَرَضْتُهُ عَلَيْهِ وَ صَحَّحْتُهُ قُلْتُ لَهُ يَا سَيِّدِي فِي أَكْثَرِ هَذِهِ الْأَيَّامِ قَوَاطِعُ عَنْ الْمَقاصِدِ لِمَا ذَكَرَ فِيهَا مِنَ النَّحْسِ وَ الْمَخَافِ فَدَخَلَنِي عَلَى الْإِحْتِرَازِ مِنَ الْمَخَافِ فِيهَا فَأَيَّمَا تَدْعُونِي الضَّرُورَةَ إِلَى التَّوَجُّهِ فِي الْحَوَائِجِ فِيهَا

He said, 'And I said to him ^{asws} one day, 'O my Master ^{asws}! There have occurred certain narrations for me these days about our Master ^{asws} Al-Sadiq ^{asws} regarding every month. So I (want to) present these to you ^{asws}. So he ^{asws} said to me: 'Do it'. So when I presented it to him ^{asws} and had it corrected, I said to him ^{asws}, 'O my Master ^{asws}! During most of these days the aims get broken due to what is mentioned in these from the misfortunes and the fears. Thus, it enters me upon the precaution from the fears during these. So rather, necessity calls me to go ahead (on a journey) regarding the needs during these (days)'.

فَقَالَ يَا سَهْلُ لِشِبَعَيْنَا بَوْلَايِنَا عِصْمَةٌ لَوْ سَلَكَوا بِهَا فِي لُجَجِ الْبِحَارِ الْعَامِرَةِ وَ سَبَابِيبِ الْبَيْدَاءِ الْعَامِرَةِ بَيْنَ سِبَاعِ وَ ذَنَابِ وَ أَعَادِي الْجِنِّ وَ الْإِنْسِ لِأَمْنُوا مِنْ مَخَافِهِمْ بَوْلَايَتِهِمْ لَنَا فَنُقِّ بِاللهِ عَزَّ وَ جَلَّ وَ أَخْلِصْ فِي الْوَلَاءِ بِأَيْمَتِكَ الطَّاهِرِينَ وَ تَوَجَّهْ حَيْثُ شِئْتَ وَ أَقْصِدْ مَا شِئْتَ

So he ^{asws} said: 'O Sahl! For our ^{asws} Shias, by our ^{asws} Wilayah, there is preservation. If they were to travel with it in the tossing of the overwhelming seas and the savannahs of

³¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 31

the overwhelming deserts between the predatory animals and wolves, and the habits of the Jinn and the humans, they would be secure from their fears by their Wilayah for us ^{asws}. Therefore, trust in Allah ^{azwj} Mighty and Majestic and be sincere in the Wilayah of the Pure Imams ^{asws}, and go wherever you so like to, and aim at whatever you so desire to.

يَا سَهْلُ إِذَا أَصْبَحْتَ وَ قُلْتَ ثَلَاثًا أَصْبَحْتُ اللَّهُمَّ مُعْتَصِمًا بِذِمَامِكَ الْمُنِيعِ النَّبِيعِ الَّذِي لَا يُطَاوِلُ وَلَا يُحَاوِلُ مِنْ شَرِّ كُلِّ طَارِقٍ وَ غَائِبٍ مِنْ سَائِرِ مَا خَلَقْتَ وَ مَنْ خَلَقْتَ مِنْ خَلْقِكَ الصَّامِتِ وَ الطَّارِقِ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ بِلِبَاسِ سَابِغَةٍ وَ لَاءِ أَهْلِ بَيْتِ نَبِيِّكَ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ مُخْتَجِبًا مُخْتَجِرًا مِنْ كُلِّ قَاصِدٍ لِي إِلَى أَيْدِيهِ بَدَارٍ حَصِينِ الْإِخْلَاصِ فِي الْإِعْتِرَافِ بِحَقِّهِمْ وَ التَّمَسُّكِ بِحَبْلِهِمْ جَمِيعًا مُوقِنًا أَنَّ الْحَقَّ لَهُمْ وَ مَعَهُمْ وَ فِيهِمْ

O Sahl! When it is morning, and I ^{asws} say it for three mornings: 'O Allah ^{azwj}! I seek Refuge in Your ^{azwj} Responsibility, the Impregnable, the Maker Who is neither prolonged nor attempted from the evil of every night comer and brutal from the rest of what is created, and the ones who are created from Your ^{azwj} creatures, the silent, and the night comer in a shield from every fear by a clothing of armour, the Wilayah of the People ^{asws} of the Household of Your ^{azwj} Prophet ^{saww}, in a shield from every fear veiled, in custody from everything aimed at me be harmed by a wall, fortification of sincerity in the acknowledgement of their ^{asws} rights, and the attachment with their ^{asws} rope entirely, being certain that the right is for them ^{asws}, and with them ^{asws}, and in them ^{asws}.

وَ بِهِمْ أُولِي مَنْ وَالُوا وَ أَجَانِبُ مَنْ جَانَبُوا فَأَعِزَّنِي اللَّهُمَّ مِنْ شَرِّ كُلِّ مَا اتَّقَيْتُهُ يَا عَظِيمُ حَجَزْتُ الْأَعَادِي عَنِّي بِبَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

And by them ^{asws} I befriend the one they ^{asws} befriend, and keep aside from the one they ^{asws} keep aside from. So Shelter me, O Allah ^{azwj}, from every evil what I fear. O Magnificent! Keep aside my enemies from me in the creation of the skies and the earth. **[36:8] Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft [36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing.**

وَ قُلْتَهَا عِشَاءً ثَلَاثًا حَصَلَتْ فِي حَصِينٍ مِنْ مَخَاوِفِكَ وَ أَمِنَ مِنْ مَحْذُورِكَ فَإِذَا أَرَدْتَ التَّوَجُّهَ فِي يَوْمٍ قَدْ حَذَرْتَ فِيهِ فَقَدِّمْ أَمَامَ تَوَجُّهِكَ

And say it in the evening three (times), you will get into a fortress from your fears, and be safe from your dangers. So when you intend to head (on a journey) during the day you are cautious in, so proceed ahead on your journey'.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْمُعَوِّذِينَ وَ آيَةَ الْكُرْسِيِّ وَ سُورَةَ الْقَدْرِ وَ آخِرَ آيَةِ آلِ عِمْرَانَ وَ قُلِ اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ وَ يَطْوُلُ الطَّائِلُ وَ لَا حَوْلَ لِكُلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ يَمْتَارُهَا ذُو قُوَّةٍ إِلَّا مِنْكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَثَرَتِهِ وَ سَلَاتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ صَلَّى عَلَيْهِمْ

'The Praise is for Allah ^{azwj} Lord ^{azwj} of the worlds (Chapter 1), and the Muwazatayn (Chapters 113 & 114), and Ayat Al Kursy (2:255), and Surah Al-Qadr, and the last

Verse of (Surah) Aal e Imran; and say, 'O Allah^{azwj}! By You^{azwj} the helping one helps and the prolonging one prolongs. And there is neither any might with anyone except through You^{azwj}, nor is there any strength except from You^{azwj}, through Your^{azwj} Elites^{asws} from Your^{azwj} creatures, and Your^{azwj} Choice from Your^{azwj} created beings, Muhammad^{saww} Your^{azwj} Prophet^{saww} and his^{saww} family, and his^{saww} lineage, upon him^{saww} and upon them^{asws} be the greeting and Send Blessings upon them^{asws}.

وَ اِكْفِنِي سَرَّ هَذَا الْيَوْمِ وَ ضَرَّهُ وَ اِرْزُقْنِي خَيْرَهُ وَ يُمْنَهُ وَ اَفْضِلْ لِي مِنْ مُنْصِرْفَاتِي بِحُسْنِ الْعَاقِبَةِ وَ بُلُوغِ الْمَحَبَّةِ وَ الظَّفَرِ بِالْأُمْنِيَّةِ وَ كِفَايَةِ الطَّاعِيَةِ الْقَوِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَى أَدِيَّةٍ حَتَّى أَكُونَ فِي جُنَّةٍ وَ عِصْمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نِقْمَةٍ وَ اَبْدَلْنِي مِنَ الْمَخَافِ فِيهِ أَمْنًا وَ مِنَ الْعَوَاقِقِ فِيهِ يُسْرًا حَتَّى لَا يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ وَ لَا يَحُلَّ بِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورِ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

And suffice me from the evil of this day, and its harm, and Grace me its goodness and its Bounties, and Judge for me from my spending with the goodly end result and the attainment of the love, and the success with the safety, and the sufficiency from the strong tyrants, and every one with strength for me upon the harming until I happen to being a shield and a fortress from every affliction and scourge, and Exchange me from the fearfulness during it to security, and from the obstacles in it, an ease, until a blocker cannot block me from the purpose, and a night comer does not terrify me from the harm of the servants, You^{azwj} being Able upon everything, and the affairs come to You^{azwj}, O the One, there isn't anything like Him^{azwj}, and He^{azwj} is the Hearing, the Seeing".³²

[اقول النبي (ص) إنما سميت ابنتي فاطمة لأن الله فطمها و فطم من أحبها من النار.]

The words of the Prophet^{saww}: 'But rather I^{saww} named my^{saww} daughter (Syeda) Fatima^{asws} because Allah^{azwj} would Keep Away Fire from her^{asws} and the ones who love her^{asws}.

حَدَّثَنَا السَّيِّدُ الْإِمَامُ الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْجَوَانِيُّ الْحُسَيْنِيُّ فِي دَارِهِ بِأَمَلٍ لَفْظًا مِنْهُ فِي مُحَرَّمِ سَنَةِ تِسْعٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ جَامِعُ بْنُ أَحْمَدَ الدَّهَشَانِيُّ [الدَّهْشَانِيُّ] فِي نَيْشَابُورَ فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ ثَلَاثٍ وَ خَمْسِمِائَةٍ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْعَبَّاسِ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّعَالِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ يَعْقُوبُ بْنُ أَحْمَدَ السَّرِيِّ الْفَرُوزِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرِ الطَّائِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ:

It was narrated to us by Al Seyyid, the ascetic imam Abu Talib Yahya Bin Al Hassan Bin Ubeydullah Al Jawwany Al Husayni, in his house, by oral dictation from him during Muharram of the year five hundred and nine, from Al Sheykh Abu Ali Jami'e Bin Ahmad Al Dahshany (Al Dihistany) in Neyshapour, during the month of Rabbi Al Awwal of the year five hundred and three, from Al Sheykh Abu Al Hassan Ali Bin Al Husayn Bin Al Abbas, from Abu Is'haq Ibrahim Bin Muhammad Bin Ibrahim Al Sa'alby, from Abu Al Qasim Yaqoub Bin Ahmad Al Sary Al Firouzy, from Abu Bakr Muhammad Bin Abdullah Bin Muhammad, from Abu Al Qasim Abdullah Bin Ahmad bin Aamir Al Tai'y, from his father who said,

حَدَّثَنِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّمَا سَمَّيْتُ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ فَطَمَهَا وَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

³² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 32

'It was narrated to me by Ali^{asws} Bin Musa^{asws} saying: 'It was narrated to me by my^{asws} father Musa^{asws} Bin Ja'far^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} saying: 'Rasool-Allah^{saww} said: 'But rather, I^{saww} named my^{saww} daughter as 'Fatima' because Allah^{azwj} would Keep Away Fire from the ones who love her^{asws}, 33

أَخْبَرَنِي الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِقِرَاعَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةٍ عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ الْحَسَنِ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْقَحَامِ السَّرْمَنِيُّ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْمَنْصُورِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي مُوسَى عَيْسَى بْنُ أَحْمَدَ بْنِ عَيْسَى الْمَنْصُورِيُّ قَالَ: قَالَ

It was informed to me by the Sheykh Abu Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it in the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws} during the Month of Ramazan of the year five hundred and eleven, from his Father, from Abu Muhammad Bin Al Hassan Bin Muhammad Bin Yahya Al Fahham the one from Sur Man Rayy, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury, from Umar Bin Abu Musa Isa Bin Ahmad Bin Isa Al Mansoury who said,

كُنْتُ خَدْنًا لِلْإِمَامِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَكَانَ يَرُوي عَنْهُ كَثِيرًا مِنْ ذَلِكَ أَنَّهُ قَالَ: حَدَّثَنَا الْإِمَامُ ع قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي أَمِيرِ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ص قَالَ: قَالَ رَسُولُ اللَّهِ ص: وَ إِلَّا صَمْتًا يَا عَلِيُّ مُجِبُّكَ مُجِبِّي وَ مُبْغِضُكَ مُبْغِضِي.

'I was a confidant of the Imam Ali^{asws} Bin Muhammad^{asws}, and was reporting a lot from him^{asws}. From that is that the Imam^{asws} said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Musa^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Amir Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws} saying: 'Rasool-Allah^{saww} said: 'Or else there is silence, O Ali^{asws}! The one who loves you^{asws} loves me^{saww}, and the one who hates you^{asws} hates me^{saww}, 34

33 Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 33

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[قول الصادق «ع» أبلغ موالينا السلام. و أن يعود صحيحهم مريضهم الخ].

The words of Al-Sadiq ^{asws}: ‘Deliver the greetings to our ^{asws} friends and that your well ones should console your sick ones’, etc.

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجِمُهُمُ اللَّهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجِمَهُ اللَّهُ تَعَالَى قَالَ: حَدَّثَنِي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ صَفْوَانَ عَنْ خَئِمَةَ الْجُعْفِيِّ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Safwan, from Khaysama Al Ju'fy who said,

دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَ أَنَا أُرِيدُ الشُّخُوصَ فَقَالَ أْبْلِغْ مَوَالِيْنَا السَّلَامَ وَ أَوْصِيْهِمْ بِتَقْوَى اللَّهِ وَ أَنْ يَعودَ غَنِيْهِمْ فَقِيْرَهُمْ وَ قَوِيْهِمْ ضَعِيْفَهُمْ وَ أَنْ يَعودَ صَحِيْحَهُمْ مَرِيْضَهُمْ وَ أَنْ يَشْهَدَ حِنَاةَ مِيْتِهِمْ وَ أَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا حَيَاةٌ لِّأَمْرِنَا رَحِمَ اللَّهُ أَمْرًا أَحْيَا أَمْرَنَا

‘I went over to Al-Sadiq Ja'far ^{asws} Bin Muhammad ^{asws} and I wanted the person . So he ^{asws} said: ‘Deliver the greetings to our ^{asws} friends and advise them with the fear of Allah ^{azwj} and that their rich ones should be assisting their poor ones, and their strong ones (assisting) their weak ones, and that their well ones should be assisting their sick ones, and their living ones should be attending the funeral of their dead ones, and they should be meeting each other in their houses, for their meeting each other is a revival of our ^{asws} matter. May Allah ^{azwj} have Mercy on the one who revives our ^{asws} matter.

يَا خَئِمَةَ إِنَّا لَا نُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِالْعَمَلِ وَ إِنَّ وَ لَا يَتَنَا لَا تَنَالُ إِلَّا بِالْوَرَعِ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ يُخَالِفُهُ إِلَى غَيْرِهِ.

O Khaysama! We ^{asws} cannot make you needless of anything from Allah ^{azwj} except by the deeds, and that our ^{asws} Wilayah cannot be attained except with the devoutness, and that the one with the most intense of regrets on the Day of Judgment would be the one who describes justice, then opposes it to something else’ ³⁵.

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ رَجِمَهُ اللَّهُ بِالْمَوْضِعِ وَ التَّارِيخِ الْمُقَدَّمِ ذَكَرُهُمَا عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ يَحْيَى الْفَحَّامُ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ الْمَنْصُورِيُّ قَالَ: حَدَّثَنَا عَمْرُ بْنُ أَبِي مُوسَى عِيْسَى بْنِ أَحْمَدَ بْنِ عِيْسَى بْنِ مَنْصُورٍ قَالَ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, at the place and the date mentioned previously, from his father, from Abu Muhammad Al Hassan Bin Yahya Al Fahham, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury, from Umar Bin Abu Musa Isa Bin Ahmad Bin Isa Bin Mansour who said,

كُنْتُ خَدْنًا لِلْإِمَامِ عَلِيِّ بْنِ مُحَمَّدٍ عَ وَ كَانَ يَرْوِي عَنْهُ كَثِيرًا مِنْ ذَلِكَ أَنَّهُ قَالَ: حَدَّثَنَا الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى قَالَ: حَدَّثَنَا أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي

³⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 35

مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَحْبَبُوا اللَّهَ لِمَا يُغْدُوكُمْ بِهِ مِنْ نِعْمَةٍ وَأَحْبُونِي لِحُبِّ اللَّهِ وَأَحْبُوا أَهْلَ بَيْتِي لِحُبِّي.

'I was a confidant of Ali^{asws} Bin Muhammad^{asws}, and was reporting a lot from him^{asws}. From that is that he said, 'It was narrated to us by the Imam Ali^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me by my^{asws} father^{asws} Ali^{asws} Bin Musa^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'It was narrated to us^{asws} by my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} saying: 'Rasool-Allah^{saww} said: 'Love Allah^{azwj} for what He^{azwj} has Provided you all with from the Bounties, and love me^{saww} for the love of Allah^{azwj}, and love the People^{asws} of my^{saww} Household for my^{saww} love'.³⁶

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِقِرَاعَتِي عَلَيْهِ بِالرِّيِّ فِي رَبِيعِ الْأَوَّلِ سَنَةَ عَشْرَةِ وَخَمْسِمَائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدِ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ بْنُ خَالِدِ الْمَرَاغِيِّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الْكُوفِيِّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ الْمُرِّيِّ قَالَ: حَدَّثَنَا سَلَامُ بْنُ أَبِي عُمَيْرٍ الْخُرَاسَانِيُّ عَنْ سَعْدِ بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ الْحَبَابِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by my reading upon it at Al Rayy, during Rabbi Al Awwal of the year five hundred and ten, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Muhammad Al Toosy, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Numan, from Abu Al Hassan Bin Khalid Al Maraghy, from Al Hassan Bin Ali Bin Al Hassan Al Kufy, from Ismail Bin Muhammad Al Muzny, from Sallam Bin Abu Umeyr Al Khurasany, from Sa'ad Bin Saeed, from Yunus Bin Hubab,

عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَا بَالُ أَقْوَامٍ إِذَا ذُكِرَ عَنْدهُمْ آلُ إِبْرَاهِيمَ ع فَرَحُوا وَ اسْتَبَشَرُوا وَ إِذَا ذُكِرَ عَنْدهُمْ آلُ مُحَمَّدٍ ع اسْتَمَأَزَتْ قُلُوبُهُمْ

From Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with the people? When the Progeny of Ibrahim^{as} is mentioned in their presence, they are happy and giving glad tidings to each other, and when the Progeny^{asws} of Muhammad^{saww} is mentioned in their presence, their hearts get constricted.

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ عَبْدًا جَاءَ يَوْمَ الْقِيَامَةِ بِعَمَلِ سَبْعِينَ نَبِيًّا مَا قَبِلَ اللَّهُ ذَلِكَ مِنْهُ حَتَّى يَلْقَاهُ بِوَلَايَتِي وَ وَلَايَةِ أَهْلِ بَيْتِي عِنْدَ اللَّهِ.

By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! If a servant was to come on the Day of Judgment with the deeds of seventy Prophets^{as}, Allah^{azwj} will not Accept that from him until he joins it with my^{saww} Wilayah and the Wilayah of the People^{asws} of my^{saww} Household in the Presence of Allah^{azwj},³⁷

³⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 36

³⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 37

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِقِرَائَتِي عَلَيْهِ فِي مَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَخَمْسِمِائَةَ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ السَّامَرِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبِيدِ اللَّهِ الْهَاتِمِيُّ الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي عَمُّ أَبِي مُوسَى عَيْسَى بْنُ أَحْمَدَ بْنِ عَيْسَى الْمَنْصُورِيُّ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it in the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws} during the Month of Ramazan of the year five hundred and eleven, from Al Saeed Al Walid Abu Ja'far, from Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fuhhap Al Samiry at Baghdad, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Hashimy Al Mansoury, from the uncle of Abu Musa Isa Bin Ahmad Bin Isa Al Mansoury who said,

حَدَّثَنَا الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ

'It was narrated to us by the Imam Ali ^{asws} Bin Muhammad Al-Askary ^{asws} saying: 'It was narrated to me by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me by my ^{asws} father ^{asws} Ali ^{asws} Bin Musa ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Al-Sadiq Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from Jabir,

قَالَ أَبُو مُحَمَّدٍ بْنُ الْفَحَّامِ وَحَدَّثَنِي عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ النَّبِيلُ قَالَ

Abu Muhammad Bin Al Faham said, 'And it was narrated to me by my uncle Umar Bin Yahya, from Ibrahim Bin Abdullah Al Balkhy, from Abu Aasim Al Zahhak Bin Makhlad Al Nabeel who said,

سَمِعْتُ الصَّادِقَ ع يَقُولُ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص أَنَا مِنْ جَانِبٍ وَ عَلِيُّ مِنْ جَانِبٍ إِذْ أَقْبَلَ عُمَرُ بْنُ الْخَطَّابِ وَمَعَهُ رَجُلٌ قَدْ تَلَبَّبَ فَقَالَ مَا بَالُهُ؟ قَالَ حَكِي عَنْكَ يَا رَسُولَ اللَّهِ أَنْتَ قُلْتَ يَا رَسُولَ اللَّهِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ وَ هَذَا إِذَا سَمِعَهُ النَّاسُ فَرَطُوا فِي الْأَعْمَالِ أَ فَأَنْتَ قُلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ؟

'I heard Al-Sadiq ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws}, from Jabir Bin Abdullah who said, 'I was in the presence of the Prophet ^{saww}. I ^{asws} was on the side and Ali ^{asws} on the (other) side, when Umar Bin Al Khattab came over and there was a man with him who was muttering. So he ^{saww} said: 'What is the matter with him?' He said, 'He is telling from you ^{saww}, O Rasool-Allah ^{saww}, that you ^{saww} said, O Rasool-Allah ^{saww}. 'The one who says 'There is no god except Allah ^{azwj}, Muhammad ^{saww} is the Rasool ^{saww} of Allah ^{azwj} would enter the Paradise', and this, when the people hear it, they would be abandoning the deeds. So, did you ^{saww} say that, O Rasool-Allah ^{saww}?'

قَالَ ص نَعَمْ إِذَا تَمَسَّكَ بِمَحَبَّةِ هَذَا وَوَلَّيْتَهُ.

He ^{saww} said: 'Yes, when you attach yourself with the love of this (Ali ^{asws}) and his ^{asws} Wilayah". ³⁸

³⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 38

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِقِرَائَتِي عَلَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةِ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانَ قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ عَنِ أَبِي حَمْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, by my reading upon it at Al Rayy in the year five hundred and ten, from Al Sheykh Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhamad Al Numan, from Abu Al Hassan Ahmad Bin Muhammad Bin Al Hassan Bin Al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Abu Hamza, from Abdullah Bin Al Waleed who said,

دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فِي زَمَنِ بَنِي مَرْوَانَ قَالَ مِمَّنْ أَنْتُمْ؟ فَلْنَا مِنْ أَهْلِ الْكُوفَةِ قَالَ مَا فِي الْبُلْدَانِ أَكْثَرُ مَحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ لَا سِوَمَا هَذِهِ الْعِصَابَةِ إِنَّ اللَّهَ تَعَالَى هَذَاكُمْ لِأَمْرِ جَهْلِهِ النَّاسُ فَأَحْبَبْتُمُونَا وَ أَبْغَضْنَا النَّاسُ وَ صَدَّقْتُمُونَا وَ كَذَّبْنَا النَّاسُ فَأَحْيَاكُمْ اللَّهُ مَحْيَانَا وَ أَمَاتَكُمْ مَمَاتَنَا

'We went over to Abu Abdullah ^{asws} during the era of the Clan of Marwan. He ^{asws} said: 'Where are you all from?' We said, 'From the people of Al-Kufa'. He ^{asws} said: 'There are none is the city more loving to us ^{asws} than the people of Al-Kufa are, especially this group. Allah ^{azwj} the Exalted Guided you to a matter people are ignorant of, thus you are loving us ^{asws} and the people are hating us ^{asws}, and you are ratifying us ^{asws} and the people are belying us ^{asws}. May Allah ^{azwj} Make you to live our ^{asws} live and Cause you to die our ^{asws} expirations.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ أَوْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَكَذَا وَ أَهْوَى بِبِيَدِهِ إِلَى حَلْفِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَفَنَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ ص.

I ^{asws} testify upon my ^{asws} father ^{asws} that he ^{asws} was saying: 'There is nothing between one of you and him seeing what his eyes would be delighted with, or exultation, except for the reaching of the soul like this' – and he ^{asws} gestured by his ^{asws} hand to his ^{asws} throat. 'And Allah ^{azwj} Mighty and Majestic has Said in His ^{azwj} Book **[13:38] And We had Sent Rasools before you and Gave them wives and offspring.** So we ^{asws} are the offspring of Rasool-Allah ^{saww},³⁹

[تَكَلَّمَ الْحِصَاةُ فِي كَفِّ عَلَى بِلَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.]

Talking of the pebble in the palm of Ali ^{asws} with, 'There is no god except Allah ^{azwj}. Muhammad ^{saww} is Rasool ^{saww} of Allah ^{azwj}.'

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيِّ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ بِقِرَائَتِي عَلَيْهِ فِي الْمَوْضِعِ وَ التَّارِيخِ الْمُقَدَّمِ ذَكَرُهَا عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ يَحْيَى الْفَحَّامُ قَالَ: حَدَّثَنِي عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ سَلِيمَانَ بْنِ عَاصِمٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ الْعَبْدِيِّ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحَسَنِ بْنِ جَعْفَرِ الْأَمْوِيِّ عَنِ الْعَبَّاسِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَبِي مَرْيَمَ عَنْ سَلْمَانَ قَالَ:

³⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 39

It was informed to me by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it, in the place and the date mentioned previously, from his father, from Abu Muhammad Al Hassan Bin Yahya Al Fahham, from his uncle Umar Bin Yahya, from Abu Bakr Muhammad Bin Suleyman Bin Aasim, from Abu Bakr Ahmad Bin Muhammda Al Abdy, from Ali Bin Al Hassan Bin Ja'far Al Amawy, from Al Abbas Bin Ubeydullah, from Sa'ad Bin Zareyf, from Al Asbagh Bin Mubata, from Abu Maryam, from Salman^{as} who said,

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ فَنَازَلَهُ النَّبِيُّ ص الْحَصَاةَ فَلَمَّا اسْتَقَرَّتْ فِي كَفِّ عَلَيَّ ع نَطَقَتْ وَ هِيَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ إِمَامًا وَ وَلِيًّا

'We were seated in the presence of the Prophets^{saww} when Ali^{asws} Bin Abu Talib^{asws} came over. So the Prophet^{saww} gave him^{asws} the pebble. So when it settled in the palm of Ali^{asws}, it spoke and it was saying, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}. I am pleased with Allah^{azwj} as a Lord^{azwj} and with Muhammad^{saww} as a Prophet^{saww} and with Ali^{asws} Bin Abu Talib^{asws} as an Imam^{asws} and a Guardian'.

ثُمَّ قَالَ النَّبِيُّ ص مَنْ أَصْبَحَ مِنْكُمْ رَاضِيًا بِاللَّهِ وَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَدْ أَمِنَ مِنْ خَوْفِ اللَّهِ وَ عِقَابِهِ.

Then the Prophet^{saww} said: 'The one of you who is pleased with Allah^{azwj} and with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, so he has been secured from the fear of Allah^{azwj} and His^{azwj} Punishment'⁴⁰.

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ وَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارِ الْخَازِنِ قِرَاءَةً عَلَيْهِمَا بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَلِيِّ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ قَالَ: حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي عَمُّ أَبِي [أَبُو] مُوسَى عَيْسَى بْنُ أَحْمَدَ بْنِ عَيْسَى قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy and Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin reciting upon them at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Bin Ali Al Toosy, from Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham, from Abu Al Hassan Muhammad Bin Ahmad Bin Abdullah Al Mansoury, from Umm Abu Musa Isa Bin Ahmad Bin Isa who said,

قَصَدْتُ الْإِمَامَ عَلِيَّ بْنَ مُحَمَّدٍ ع فَقُلْتُ لَهُ يَا سَيِّدِي إِنَّ هَذَا الرَّجُلَ قَدِ اطَّرَحَنِي وَ قَطَعَ رِزْقِي وَ مَلَّنِي وَ مَا أَتَّهُمْ فِي ذَلِكَ إِلَّا عِلْمُهُ بِمَلَأَنِي لَكَ وَ إِذَا سَأَلْتَهُ فَيَسْأَلُنِي تَلْزِمُهُ الْقَبُولَ مِنْكَ فَيُنَبِّئُنِي أَنْ تَتَفَضَّلَ عَلَيَّ بِمَسْأَلَتِهِ فَقَالَ تَكْفَى إِنْ شَاءَ اللَّهُ

'I seeked (permissio to see) the Imam Ali^{asws} Bin Muhammad^{asws} and I said to him^{asws}, 'O my Master^{asws}! There is this man who is stepping on me and cut off my livelihood and frustrated me, and he does not accuse me regarding that except for his knowledge of my necessitating to you^{asws}, and when I ask him, so it is his pretence to accept from you^{asws}. So it would befit me if you^{asws} could prefer upon me by requesting him'. So he^{asws} said: 'You shall be suffice, Allah^{azwj} Willing'.

فَلَمَّا كَانَ فِي اللَّيْلِ طَرَقَنِي رَسُولُ الْمُتَوَكَّلِ رَسُولٌ يُتْلُو رَسُولًا فَجِئْتُ وَ الْفَتْحُ عَلَى الْبَابِ فَأَيْمُ فَقَالَ يَا رَجُلُ مَا تَأْوِي فِي مَنْزِلِكَ بِاللَّيْلِ؟ هَذَا الرَّجُلُ يَطْلُبُكَ فَدَخَلْتُ فَإِذَا الْمُتَوَكَّلُ جَالِسٌ عَلَيَّ فَرَأَيْتُهُ فَقَالَ لِي يَا أَبَا مُوسَى تَسْتَعِجُ عَنَّا وَ تَنْسِينَا نَفْسَكَ أَيُّ شَيْءٍ لَكَ عِنْدِي؟ فَقُلْتُ الصَّلَاةَ الْفَلَانِيَّةَ وَ الرِّزْقَ الْفَلَانِيَّ وَ ذَكَرْتُ أَشْيَاءَ فَأَمَرَ لِي بِهَا وَ ضَعَّفَهَا

⁴⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 40

So when it was during the night, the messenger of Mutawakkil came to me. A messenger following a messenger. So I came and opened the door standing, and he said, 'O man! What are sheltering in your house at night? This man (Al Mutawakkil) is seeking you'. So I went over and there was Mutawakkil seated upon his bed, and he said to me, 'O Abu Musa! We are too pre-occupied from you, and your self is forgotten. Which thing is there for you with me?' So I said, 'The helping of so and so and the sustenance of so and so', and I mentioned things. So he ordered for me with these and added it.

فَقُلْتُ لِلْفَتْحِ وَآفَى عَلِيُّ بْنُ مُحَمَّدٍ إِلَيَّ هَاهُنَا فَقَالَ لَا فَقُلْتُ كَتَبْتُ رُفْعَةً فَقَالَ لَا فَوَلَّيْتُ مُنْصَرِفًا فَتَبِعَنِي فَقَالَ لَسْتُ أَشُكُّكَ أَنْكَ سَأَلْتَهُ دُعَاءَ لَكَ فَالْتَمِسْ لِي مِنْهُ دُعَاءً

So I said to Al-Fat'h, 'Did you meet Ali^{asws} Bin Muhammad^{asws} over here?' He said, 'No'. I said, 'You wrote a letter?' He said, 'No'. So I turned around and left, and he pursued me, and he said, 'I have no doubt you would be asking him^{asws} for a supplication for you, therefore seek a supplication for me from him^{asws}'.

فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي يَا أَبَا مُوسَى هَذَا وَجْهَ الرِّضَا قُلْتُ بِبِرِّكَتِكَ يَا سَيِّدِي وَ لَكِنْ قَالُوا لِي إِنَّكَ مَا مَضَيْتَ إِلَيْهِ وَ لَا سَأَلْتَهُ قَالَ عَ إِنَّ اللَّهَ تَعَالَى عِلْمٌ مِنَّا أَنَا لَا نَلْجَأُ فِي الْمُهَمَّاتِ إِلَّا عَلَيْهِ وَ عَوَدْنَا إِذَا سَأَلْنَاهُ الْإِجَابَةَ وَ نَخَافُ أَنْ نَعْدِلَ فَيَعْدِلَ بِنَا فَقُلْتُ إِنَّ الْفَتْحَ قَالَ لِي كَيْتَ وَ كَيْتَ

So when I went over to him^{asws}, he^{asws} said to me: 'O Abu Musa! This is an aspect of pleasure'. I said, 'By your^{asws} Blessing, O my Master^{asws}! But, they are saying to me, 'You did not go to him^{asws} nor did you ask him^{asws}'. He^{asws} said: 'Allah^{azwj} the Exalted Knows from us^{asws} that we^{asws} do not do for the important things except to Him^{azwj}, and we^{asws} are accustomed when we^{asws} ask Him^{azwj} for the Answer and we^{asws} fear if we^{asws} are just, so He^{azwj} would be Just with us^{asws}'. I said, 'Al Fat'h said this and this to me'.

فَقَالَ عَ لِي إِنَّهُ يُؤَلِّينَا بظَاهِرِهِ وَ يُجَانِبُنَا بِنَاطِنِهِ الدُّعَاءَ لِمَنْ يَدْعُو بِهِ إِذَا خَلَصَتْ فِي طَاعَةِ اللَّهِ وَ اعْتَرَفَتْ بِرَسُولِ اللَّهِ ص وَ بَحَثْنَا أَهْلَ النَّبِيِّ وَ سَأَلْتُ اللَّهَ تَبَارَكَ وَ تَعَالَى شَيْئاً لَمْ يَمْنَعَكَ

So he^{asws} said to me: 'He is befriending us^{asws} outwardly and he^{asws} is keeping aside from us inwardly. The supplication is for the one supplicates with it when he is sincere in the obedience of Allah^{azwj} and acknowledges with Rasool-Allah^{saww} and with our^{asws} rights, the People^{asws} of the Household, and you will ask Allah^{azwj} Blessed and High for something, He^{azwj} would not Deny you'.

قُلْتُ يَا سَيِّدِي فَعَلَّمَنِي دُعَاءً أَحْتَصُّ بِهِ مِنَ الْأَدْعِيَةِ فَقَالَ هَذَا الدُّعَاءُ كَثِيرًا أَدْعُو اللَّهَ بِهِ وَ قَدْ سَأَلْتُ اللَّهَ أَنْ لَا يُخَيِّبَ مَنْ دَعَا بِهِ فِي مَشْهَدِي بَعْدِي وَ هُوَ يَا عَدَنِي.

I said, 'O my Master^{asws}! Teach me a supplication I can specialise with it from the (other) supplications'. So he^{asws} said: 'This supplication, I^{asws} frequently supplicate to Allah^{azwj} with it, and I^{asws} have asked Allah^{azwj} that He^{azwj} should not disappoint the one who supplicates with it, in my^{asws} location after me^{asws}, and it is: -

عِنْدَ الْعَدُوِّ وَ يَا رَجَائِي وَ الْمُعْتَمِدُ يَا كَهْفِي وَ السَّنْدُ يَا وَاحِدُ يَا أَحَدُ يَا قُلْ هُوَ اللَّهُ أَحَدٌ أَسْأَلُكَ اللَّهُمَّ بِحَقِّ مَنْ خَلَقْتَهُ مِنْ خَلْقِكَ وَ لَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَنْ تُصَلِّيَ عَلَيْهِمْ وَ أَنْ تَفْعَلَ بِي كَيْتَ وَ كَيْتَ

‘O my weapon in the presence of the enemy, and O my hope, and reliance! O my shelter and the support! O Alone! O One! O Say He ^{azwj} Allah ^{azwj} is One! I ask You ^{azwj}, O Allah ^{azwj}, by the right of the ones ^{asws} You ^{azwj} Created from Your ^{azwj} creatures and did not Make the likes of them ^{asws} among Your ^{azwj} creatures, that You ^{azwj} Send *Salawat* upon them ^{asws}, and that You ^{azwj} do this and this with me”⁴¹.

حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو طَالِبٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْجَوَانِي الْحُسَيْنِيُّ بِأَمَلٍ فِي مُحَرَّمِ سَنَةِ تِسْعٍ وَ خَمْسِمِائَةٍ لَفْظًا مِنْهُ وَ قِرَاءَةً عَلَيْهِ بَعْدَ ذَلِكَ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ جَامِعُ بْنُ أَحْمَدَ الدَّهْستَانِي بِنَيْسَابُورَ قَالَ: أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْعَبَّاسِ قَالَ: أَخْبَرَنَا إِسْحَاقُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّعَالِبِيُّ قَالَ: أَخْبَرَنَا أَبُو الْقَاسِمِ يَعْقُوبُ بْنُ أَحْمَدَ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَامِرٍ الطَّايِّبِيُّ بِالْبَصْرَةِ قَالَ: حَدَّثَنِي أَبِي فِي سَنَةِ سِتِّينَ وَ مِائَتَيْنِ قَالَ:

It was narrated to us by the ascetic Seyyid Abu Talib Yahya Bin Muhammad Bin Al Hassan Al Jawwany Al Husayni, by dictation during Muharram of the year five hundred and nine, orally from him, and reading upon it after that, from Al Sheykh Abu Ali Jami'e Bin Ahmad Al Dihistany, from Al Sheykh the imam Abu Al Hassan Ali Bin Al Husayn Bin Al Abbas, from Is'haq Bin Ahmad Bin Muhammad Bin Ibrahim Al Sa'alby, from Abu Al Qasim Yaqoub Bin Ahmad Al Sary, from Abu Bakr Muhammad Bin Abdullah Bin Muhammad during the year three hundred and thirty seven, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Tai'y at Al Basra, from his father during the year two hundred and sixty, said,

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ: يَا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتَ بِحُجْرَةِ اللَّهِ وَ أَخَذْتَ أَنْتَ بِحُجْرَتِي وَ أَخَذَ وَلَدُكَ بِحُجْرَتِكَ وَ أَخَذَ شَيْعَةُ وَلَدِكَ بِحُجْرَتِهِمْ فَتَرَى أَيْنَ يُؤْمَرُ بِنَا-

‘It was narrated to us by Ali ^{asws} Bin Musa ^{asws} Bin Ja'far ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Musa ^{asws} Bin Ja'far ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Ja'far ^{asws} Bin Muhammad ^{asws} saying, ‘It was narrated to me by my ^{asws} father Muhammad ^{asws} Bin Ali ^{asws} saying: ‘It was narrated to me by my ^{asws} father Ali ^{asws} Bin Al-Husayn ^{asws} saying, ‘It was narrated to me ^{asws} by my ^{asws} father Al-Husayn ^{asws} Bin Ali ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Ali ^{asws} Bin Abu Talib ^{asws} saying: ‘Rasool-Allah ^{saww} said: ‘O Ali ^{asws}! When it will be the Day of Judgment, I ^{saww} shall grab with Wilayah of Allah ^{azwj}, and you ^{asws} would be grabbing with my ^{saww} Wilayah, and your ^{asws} children would be grabbing with your ^{asws} Wilayah, and the Shias of your ^{asws} sons ^{asws} would be grabbing with their ^{asws} Wilayah. So where do you ^{asws} see us ^{asws} being Commanded with to go to?’⁴²

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ فِيمَا أَجَازَ لِي وَ كَتَبَ لِي بِخَطِّهِ بِالرِّيِّ فِي خَانَقَاهِ سَنَةَ عَشْرَةِ وَ خَمْسِمِائَةٍ قَالَ: حَدَّثَنَا السَّيِّدُ الزَّاهِدُ أَبُو عَبْدِ اللَّهِ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ زَيْدِ الْحُسَيْنِيِّ الْجُرْجَانِيُّ الْقِصِيُّ قَالَ: حَدَّثَنَا وَالِدِي رَحِمَهُ اللَّهُ عَنْ جَدِّي زَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الطَّيِّبِ الْحَسَنُ بْنُ أَحْمَدَ السَّبِيْعِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَرِيزِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُثْمَانَ الْحَضْرَمِيُّ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ قَالَ:

⁴¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 41

⁴² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 42

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh in what he allowed to me and wrote for me in his own handwriting in his shop, during the year five hundred and ten, from Al Seyid, the ascetic Abu Abdullah Al Hassan Bin Al Husayn Bin Zayd Al Husayn Al Jurjany Al Qasy, from His father, from his grandfather Zayd Bin Muhammad, from Abu Al Tayyib Al Hassan Bin Ahmad Al Sabi'ie, from Muhammad Bin Abdul Aziz, from Ibrahim Bin Maymoun, from Musa Bin Usman Al Hazramy, from Abu Is'haq Al Sabi'e who said,

سَمِعْتُ الْبِرَاءَ بْنَ عَازِبٍ وَ زَيْدَ بْنَ أَرْقَمٍ قَالَا: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ وَ نَحْنُ نَرْفَعُ أَغْصَانَ الشَّجَرِ عَنِ رَأْسِهِ فَقَالَ لَعَنَ اللَّهُ مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَ لَعَنَ اللَّهُ مَنْ تَوَالَى إِلَى غَيْرِ مَوْلَاهِ وَ الْوَالِدُ لِلْفُرَاشِ وَ لَيْسَ لِلْوَارِثِ وَصِيَّةٌ إِلَّا وَ قَدْ سَمِعْتُمْ مِنِّي وَ رَأَيْتُمُونِي

'I heard Al-Bara'a Bin Azib and Zayd Bin Arqam saying, 'We were in the presence of Rasool-Allah ^{saww} on the Day of Ghadeer Khumm, and we were lifting the branches of the tree from his ^{saww} head (side to make room for him ^{saww}), and he ^{saww} said: 'May Allah ^{azwj} Curse the one who is claimed to other than his father, and may Allah ^{azwj} Curse the one who follows to other than his Master ^{asws}; and the child is for the bed (where he was conceived); and there isn't a bequest for an inheritor and you have heard it from me ^{saww} and seen me ^{saww}.

أَلَا مَنْ كَذَّبَ عَلَيَّا مُتَعَمِّدًا فَلْيَنْبَوُا مَقْعَدَهُ مِنَ النَّارِ أَلَا إِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ فَمُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ فَلَا تَسْوُدُ وَجْهِي إِلَّا لِأَسْتَنْقِذَنَّ رِجَالًا مِنَ النَّارِ وَ لَيْسَتْ تَنْقِذَنَّ مِنْ يَدِي آخَرُونَ وَ لَأَقُولَنَّ يَا رَبِّ أَصْحَابِي قِيَالُكَ إِنَّا لَا نَدْرِي مَا أَحْدَثُوا بَعْدَكَ

Indeed! The one who belies Ali ^{asws} deliberately, so let him assume his seat from the Fire. Indeed! Your bloods and your wealth is sacred upon you all like the sanctity of this day of yours, in this city of yours, in this month of yours. I ^{saww} shall be exuberant (cheerful) with you all at the Fountain. I ^{saww} shall boast of your abundant numbers to the (other) communities on the Day of Judgment, therefore do not blacken my ^{saww} face. Indeed! Some men would be Recovered from the Fire and the others would be Recovered from my ^{saww} hands, and I ^{saww} shall be saying: 'O Lord ^{azwj}! My ^{saww} companions!' So it would be Said: 'You ^{azwj} do not know what they had innovated after you ^{saww}.

أَلَا وَ إِنَّ اللَّهَ وَلِيِّي وَ أَنَا وَلِيُّ كُلِّ مُؤْمِنٍ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

Indeed! Allah ^{azwj} is my ^{saww} Guardian, and I ^{saww} am the Guardian of every *Momin*. So the one whose Master ^{asws} I ^{saww} was, so Ali ^{asws} is his Master ^{asws}. O Allah ^{azwj}! Befriend the one who befriends him ^{asws} and be Inimical to the one who is inimical to him ^{asws}.

ثُمَّ قَالَ ص إِنَّي تَارِكٌ فِيكُمْ التَّوَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي طَرَفُهُ بِيَدِي وَ طَرَفُهُ بِأَيْدِيكُمْ فَاسْأَلُوهُمْ وَ لَا تَسْأَلُوا غَيْرَهُمْ.

Then he ^{saww} said: 'I ^{saww} am leaving among you two weighty things – the Book of Allah ^{azwj} and my ^{saww} family. Its (one) end is in my ^{saww} hand and its (other) end is in your hands, therefore ask them ^{asws} and do not ask other than them ^{asws}'.⁴³

⁴³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 43

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِيمَا أَجَازَ لِي رَوَيْتُهُ عَنْهُ وَ كَتَبَ لِي بِخَطِّهِ سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الصَّقَالِ: قَالَ: حَدَّثَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ مَعْقِلِ الْعَجَلِيِّ الْقُرْمَسِيِّ [الْقُرْمِيسِيِّ] بِشَهْرَزُورَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الصُّهْبَانِ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَالٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy in what he allowed to me to report it from him and wrote it for me in his own handwriting, in the year five hundred and ten, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Abu Al Hassan Muhammad Bin Al Husayn well known as Ibn Al Saqqal, from Abu Al Mufazzal Muhammad Bin Ma'aqil Al Ijaly Al Qarmasy (Al Qirmisayni) at Sharazour, from Muhammad Bin Abu Al Sahban Al Bahily, from Al Hassan Bin Ali Bin Fazzaql, from Hamza Bin Humran,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الْعَصْرِ فَلَمَّا انْقَضَتْ جَلَسَ فِي قِبْلَتِهِ وَ النَّاسُ حَوْلَهُ فَبَيْنَا هُمْ كَذَلِكَ إِذْ أَقْبَلَ إِلَيْهِ شَيْخٌ مِنْ مُهَاجِرَةِ الْعَرَبِ [عَلَيْهِ] سَمَلٌ قَدْ تَهَلَّلَ وَ اخْتَلَقَ وَ هُوَ لَا يَكَادُ يَتِمَّالِكُ ضَعْفًا وَ كِبَرًا فَأَقْبَلَ رَسُولُ اللَّهِ ص يَسْتَجْلِيهِ الْخَبِرَ

From Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from Jabir Bn Abdullah Al-Ansary who said, 'Rasool-Allah ^{saww} prayed *Salat* Al-Asr with us. So when he ^{saww} finished, he ^{saww} sat in his ^{saww} Qiblah and the people were around him ^{saww}. So while they were like that when an old man from the Emigrants of the Arabs came over. Upon him were worn out clothes which were hanging and ripped, and he was almost unstable out of weakness and old age. So Rasool-Allah ^{saww} faced and inquired the news.

فَقَالَ الشَّيْخُ يَا نَبِيَّ اللَّهِ ص أَنَا جَائِعٌ الْكَبِيدُ فَاطْعَمْنِي وَ عَارِي الْجَسَدِ فَاكْسُنِي وَ فَقِيرٌ فَارْشِنِي فَقَالَ مَا أَجِدُ لَكَ شَيْئًا وَ لَكِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ انْطَلِقْ إِلَى مَنْزِلٍ مَنْ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يُؤْتِرُ اللَّهَ عَلَى نَفْسِهِ انْطَلِقْ إِلَى حُجْرَةِ فَاطِمَةَ

So the Sheykh said, 'O Prophet ^{saww} of Allah ^{azwj}. I am hungry of liver (stomach) so feed me, and am bare of the body so clothe me, and am poor so sprinkle me (with wealth)'. So he ^{saww} said: 'I ^{saww} cannot find anything for you, but the pointer towards the good is like its doer. Go to the house of the one ^{asws} who loves Allah ^{azwj} and His ^{azwj} Rasool ^{saww}, and Allah ^{azwj} and His ^{azwj} Rasool ^{saww} love him. He ^{asws} prefers Allah ^{azwj} over himself. Go to the chamber of (Syeda) Fatima ^{asws}!'

وَ كَانَ بَيْتُهَا مَلَاصِقًا بَيْتِ رَسُولِ اللَّهِ ص الَّذِي يَنْفَرِدُ بِهِ لِنَفْسِهِ مِنْ أَرْوَاجِهِ يَا بِلَالُ فَمُ فَقَفَّ بِهِ عَلَى مَنْزِلِ فَاطِمَةَ

And it was so that her ^{asws} house was adjacent to the house of Rasool-Allah ^{saww} which he ^{saww} had individualised it by himself ^{saww} from his ^{saww} wives. (He ^{saww} said): 'Arise, O Bilal, and pause with him at the house of (Syeda) Fatima ^{asws}'.

فَانْطَلَقَ الْأَعْرَابِيُّ مَعَ بِلَالٍ فَلَمَّا وَقَفَ عَلَى بَابِ فَاطِمَةَ نَادَى بِأَعْلَى صَوْتِهِ السَّلَامَ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبِيِّ وَ مُخْتَلَفَ الْمَلَائِكَةِ وَ مَهْبُطِ جِبْرِئِيلِ الرُّوحِ الْأَمِينِ بِالتَّنْزِيلِ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ فَقَالَتْ فَاطِمَةُ ع مَنْ أَنْتَ يَا هَذَا؟ قَالَ شَيْخٌ مِنَ الْعَرَبِ أَقْبَلْتُ عَلَى أَبِيكَ سَيِّدِ الْبَشَرِ مُهَاجِرًا مِنْ شَقَّةٍ وَ أَنَا يَا بِنْتَ مُحَمَّدٍ عَارِي الْجَسَدِ جَائِعٌ فَوَأَسِئِنِي رَحِمَكَ اللَّهُ

So the Bedouin went with Bilal. So when he paused at the door of (Syeda) Fatima ^{asws}, he called out at the top of his voice, 'The greetings be upon you, O People ^{asws} of the Household of the Prophet-hood, and the interchange of the Angels, and the descent of

Jibraeel^{as} the Trustworthy Spirit with the Revelation from the Presence of the Lord^{azwj} of the worlds!'. So (Syeda) Fatima^{asws} said: 'Who are you, O this one?' He said, 'A Sheykh from the Arabs. I had gone to your^{asws} father^{saww}, the chief of the mortals, emigrating from a distance, and I, O daughter^{asws} of Muhammad^{saww}, am bare of the body, hungry of the liver (stomach). Therefore, sympathise with me, may Allah^{azwj} have Mercy on you^{asws}'.

وَ كَانَ لِفَاطِمَةَ وَ عَلِيٍّ فِي تِلْكَ الْحَالِ وَ رَسُولِ اللَّهِ ص ثَلَاثًا مَا طَعَمُوا فِيهَا طَعَامًا وَ قَدْ عَلِمَ رَسُولُ اللَّهِ ص ذَلِكَ مِنْ شَأْنِهِمَا فَعَمَدَتْ فَاطِمَةُ ع إِلَى جِلْدِ كَبْشٍ مَدْبُوعٍ بِالْقِرْضِ [بِالْقِرْطِ] كَانَ يَنَامُ عَلَيْهِ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَتْ خُذْ هَذَا أَيُّهَا الطَّارِقُ فَعَسَى اللَّهُ أَنْ يَرْتَاخَ لَكَ مَا هُوَ خَيْرٌ مِنْهُ فَقَالَ الْأَعْرَابِيُّ يَا بِنْتَ مُحَمَّدٍ شَكَوْتُ إِلَيْكَ الْجُوعَ فَنَاولْتَنِي جِلْدَ كَبْشٍ مَا أَنَا صَانِعٌ بِهِ مَعَ مَا أُجِدُّ مِنَ السَّعْبِ

And it was so that for Fatima^{asws} and Ali^{asws} in that situation, and Rasool-Allah^{saww} (as well) for three (days), they had not eaten a meal during it, and Rasool-Allah^{saww} had known that of their^{asws} state. So (Syeda) Fatima^{asws} deliberated to a sheep skin which had been tanned with the *Al-Karz* (some material). It was so that Al-Hassan^{asws} and Al-Husayn^{asws} used to sleep upon it. So she^{asws} said: 'Take this, O you O visitor! Perhaps Allah^{azwj} would Cause you to relax with what is better than it'. So the Bedouin said, 'O daughter^{asws} of Muhammad^{saww}! I complained to you^{asws} of the hunger, and you^{asws} are giving me a sheep skin? What am I to do with it, with what I find from the hunger?'

قَالَ فَعَمَدَتْ ع لَمَّا سَمِعَتْ هَذَا مِنْ قَوْلِهِ إِلَى عَفْدٍ كَانَ فِي عُقُقِهَا أَهْدَنُهُ لَهَا فَاطِمَةُ بِنْتُ عَمِّهَا حَمْرَةَ بِنِ عَبْدِ الْمُطَّلِبِ فَفَطَعَتْهُ مِنْ عُقُقِهَا وَ نَبَذَتْهُ إِلَى الْأَعْرَابِيِّ فَقَالَتْ خُذْهُ وَ بَعُهُ فَعَسَى اللَّهُ أَنْ يَعْوِضَكَ بِهِ مَا هُوَ خَيْرٌ مِنْهُ فَأَخَذَ الْأَعْرَابِيُّ الْعَفْدَ وَ انْطَلَقَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ وَ النَّبِيِّ ص جَالِسٍ فِي أَصْحَابِهِ

He (the narrator) said, 'So she^{asws} deliberated due to what she^{asws} heard from his words to a pendant which was in her^{asws} neck, gifted to her^{asws} by Fatima, daughter of her^{asws} uncle Hamza^{asws} Bin Abdul Muttalib^{asws}. She^{asws} cut it off from her^{asws} neck and gave it to the Bedouin, and she^{asws} said: 'Take it, and sell it. Perhaps Allah^{azwj} would Give you instead of it what is better than it'. So the Bedouin took the pendant and went to the Masjid of Rasool-Allah^{saww}, and the Prophet^{saww} was seated among his^{saww} companions.

فَقَالَ يَا رَسُولَ اللَّهِ أَعْطَيْتَنِي فَاطِمَةُ بِنْتُ مُحَمَّدٍ هَذَا الْعَفْدَ وَ قَالَتْ بَعُهُ فَعَسَى أَنْ يَصْنَعَ لَكَ قَالَ فَبَكَى النَّبِيُّ ص وَ قَالَ لَا كَيْفَ يَصْنَعُ اللَّهُ لَكَ وَ قَدْ أَعْطَيْتَكَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَيِّدَةَ بَنَاتِ آدَمَ

He said, 'O Rasool-Allah^{saww}! (Syeda) Fatima^{asws} daughter of Muhammad^{saww} gave me this pendant and she^{asws} said: 'Sell it, perhaps He^{azwj} would do something for you'. So the Prophet^{saww} wept and said: 'No, and how can Allah^{azwj} Do it for you and it was given to you by Fatima^{asws} daughter of Muhammad^{saww} the chieftess of the daughters of Adam^{as?}'.

فَقَامَ عَمْرُ بْنُ يَاسِرٍ رَجَمَهُ اللَّهُ فَقَالَ يَا رَسُولَ اللَّهِ أَتَأْتُنِي لِي بِشِرَاءِ هَذَا الْعَفْدِ قَالَ ص اشْتَرِهِ يَا عَمْرُ فَلَوْ اشْتَرَكُ فِيهِ النَّفْلَانِ مَا عَذَّبَهُمُ اللَّهُ بِالنَّارِ فَقَالَ عَمْرُ بِكُمْ هَذَا الْعَفْدُ يَا أَعْرَابِي قَالَ بِشَبْعَةٍ مِنَ الْخُبْزِ وَ اللَّحْمِ وَ بُرْدَةٍ يَمَانِيَّةٍ أَسْتُرُ بِهَا عَوْرَتِي وَ أَصْلِي فِيهَا لِرَبِّي وَ دِينَارٍ يُبْلَغُنِي إِلَى أَهْلِي

So Ammar Bin Yasser stood up and said, 'O Rasool-Allah ^{saww}! Will you allow me to buy this pendant?' He ^{saww} said: 'Buy it, O Ammar, for it the Jinns and the humans were to participate with you, Allah ^{azwj} will not Punish them with the Fire'. So Ammar said, 'For how much is this pendant, O Bedouin?' He Said, 'For satiation from the bread and the meat, and a Yemeni cloak to cover my bareness with and I can pray *Salat* to my Lord ^{azwj} in it, and a Dinar to make me reach to my family'.

وَ كَانَ عَمَّارٌ قَدْ بَاعَ سَهْمَهُ الَّذِي نَقَلَهُ رَسُولُ اللَّهِ مِنْ خَيْبَرَ وَ لَمْ يَبْقَ مِنْهُ شَيْئًا فَقَالَ لَكَ عِشْرُونَ دِينَارًا وَ مِائَتًا دِرْهَمَ هَجْرِيَّةٍ وَ بُرْدَةَ يَمَانِيَّةٍ وَ رَاحِلَتِي تُبْلِغُكَ إِلَى أَهْلِكَ وَ شُبْعَةٌ مِنْ خُبْرِ الْبُرِّ وَ اللَّحْمُ فَقَالَ الْأَعْرَابِيُّ مَا أَسْحَاكَ بِالْمَالِ وَ انْطَلِقْ بِهِ عَمَّارٌ قَوْفَاهُ مَا ضَمِنَ لَهُ وَ عَادَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ص

And it was so that Ammar had sold his share which Rasool-Allah ^{saww} had transferred it from Khyber, and there did not remain anything from it. So he said, 'For you are twenty Dinars and two hundred Dirhams *Hijriyya*, and a Yemeni cloak, and my rider to make you reach to your family, and satiation from wheat bread and meat'. So the Bedouin said, 'How generous you are with the wealth'. And Ammar went with him and fulfilled to him what he had guaranteed to him, and the Bedouin returned to Rasool-Allah ^{saww}.

فَقَالَ لَهُ رَسُولُ اللَّهِ أَ شَبِعْتَ وَ اِكْتَسَيْتَ؟ قَالَ الْأَعْرَابِيُّ نَعَمْ يَا رَسُولَ اللَّهِ وَ اسْتَعْنَيْتُ بِأَبِي أَنْتَ وَ أُمِّي قَالَ ص فَاجْزِ فَاطِمَةَ بِصَنِيعِهَا فَقَالَ الْأَعْرَابِيُّ اللَّهُمَّ إِنَّكَ إِلَهٌ مَا اسْتَحْدَثْنَاكَ وَ لَا إِلَهَ لَنَا نَعْبُدُهُ سِوَاكَ وَ أَنْتَ رَازِقُنَا عَلَى كُلِّ الْجِهَاتِ اللَّهُمَّ أَعْطِ فَاطِمَةَ عَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أذنٌ سَمِعَتْ

So Rasool-Allah ^{saww} said to him: 'Have you been satiated and clothed?' The Bedouin said, 'Yes, O Rasool-Allah ^{saww}, and I have been enriched. May my father and my mother be (sacrificed) for you ^{saww}'. He ^{saww} said: 'So recompense (Syeda) Fatima ^{asws} for what she ^{asws} did'. The Bedouin said, 'O Allah ^{azwj}! You ^{azwj} are God Who Created us, and there is no God for us that we worship besides You ^{azwj}, and You ^{saww} are our Sustainer upon every aspect. O Allah ^{azwj}! Give (Syeda) Fatima ^{asws} what neither an eye has seen nor an ear has heard of'.

فَأَمَّنَ النَّبِيُّ ص عَلَى دُعَائِهِ وَ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ قَدْ أَعْطَى فَاطِمَةَ فِي الدُّنْيَا ذَلِكَ أَنَا أَبُوهَا وَ مَا أَحَدٌ مِنَ الْعَالَمِينَ مِثْلِي وَ عَلَيَّ بَعْلُهَا وَ لَوْ لَا عَلَيَّ مَا كَانَ لِفَاطِمَةَ كُفُوٌ أَبَدًا وَ أَعْطَاهَا الْحَسَنَ وَ الْحُسَيْنَ وَ مَا لِلْعَالَمِينَ مِثْلَهُمَا سَيِّدًا شَبَابَ أَسْبَاطِ الْأَنْبِيَاءِ وَ سَيِّدًا أَهْلَ الْجَنَّةِ

So the Prophet ^{saww} said Ameen upon his supplication and turned to his ^{saww} companions and he ^{saww} said: 'Allah ^{azwj} has already Given that to (Syeda) Fatima ^{asws} in the world. I ^{saww} am her ^{asws} father, and there is no one from the universe like me ^{saww}, and Ali ^{asws} is her ^{asws} husband. And had it not been for Ali ^{asws}, there would not have been a match for Fatima ^{asws}, ever! And He ^{azwj} Gave her ^{asws} Al-Hassan ^{asws} and Al-Husayn ^{asws}, and there isn't for the universe the likes of them ^{asws}. They ^{asws} are the chiefs of the tribes of the Prophets ^{as} and chiefs of the people of the Paradise'.

وَ كَانَ بِإِزَائِهِ الْمُقَدَّادُ وَ ابْنُ عَمْرٍ وَ عَمَّارٌ وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ وَ أَرِيدُكُمْ؟ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ ص أَنَا بِي الرُّوحِ الْأَمِينِ بَعْنِي جَبْرَائِيلَ ع وَ قَالَ إِنَّهَا إِذَا هِيَ قُبِضَتْ وَ دُفِنَتْ يَسْأَلُهَا الْمَلَكَانِ فِي قَبْرِهَا مَنْ رَبُّكَ؟ فَتَقُولُ اللَّهُ رَبِّي فَيَقُولَانِ مَنْ نَبِيِّكَ؟ فَتَقُولُ أَبِي فَيَقُولَانِ فَمَنْ وَلِيِّكَ؟ فَتَقُولُ هَذَا الْقَائِمُ عَلَى شَفِيرِ قَبْرِي عَلِيُّ بْنُ أَبِي طَالِبٍ

And he ^{saww} was confronting Al-Miqdad ^{as}, and Ibn Umar, and Ammar, and Salman ^{as}, may Allah ^{azwj} be Pleased with them, and he ^{saww} said: 'Shall I ^{saww} increase for you all?' They said, 'Yes, O Rasool-Allah ^{saww}!' He ^{saww} said: 'The Trustworthy Spirit came to me ^{saww}, meaning Jibraeel ^{as}, and said, 'She ^{asws}, when she ^{asws} passes away and buried, the two Angels would ask her in her ^{asws} grave, 'Who is your ^{asws} Lord ^{azwj}?' So she ^{asws} would be saying: 'Allah ^{azwj} is my ^{asws} Lord ^{azwj}'. They would be saying, 'Who is your ^{asws} Prophet ^{saww}?' So she ^{asws} would be saying: 'My ^{asws} father ^{asws}'. They would be saying, 'So who is your ^{asws} Guardian ^{asws}?' So she ^{asws} would be saying: 'This one standing upon the edge of my ^{asws} grave, Ali ^{asws} Bin Abu Talib ^{asws}'.

أَلَا وَ أَرِيدُكُمْ مِنْ فَضْلِهَا؟ إِنَّ اللَّهَ قَدْ وَكَّلَ بِهَا رَعِيلاً مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا مِنْ بَيْنِ يَدَيْهَا وَمِنْ خَلْفِهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَعِنْدَ قَبْرِهَا بَعْدَ مَوْتِهَا يُكْتَرُونَ الصَّلَاةَ عَلَيْهَا وَعَلَى أَبِيهَا وَ بَعْضِهَا وَ بَنِيهَا

Indeed! Shall I ^{saww} increase for you all of her ^{asws} merits? Allah ^{azwj} has Allocated a group of Angels with her ^{asws}, protecting her ^{asws} from front, and from behind, and from right and from her ^{asws} left, and they would be with her ^{asws} during her ^{asws} lifetime and by her ^{asws} grave after her ^{asws} passing away, frequenting the *Salawat* upon her ^{asws} and upon her ^{asws} father ^{saww}, and her ^{asws} husband ^{asws}, and her ^{asws} two sons ^{asws}.

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَمَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي وَمَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ وَمَنْ زَارَ الْحَسْنَ وَالْحُسَيْنَ فَكَأَنَّمَا زَارَ عَلِيًّا وَمَنْ زَارَ ذُرِّيَّتَهُمَا فَكَأَنَّمَا زَارَهُمَا

So the one who visits me ^{asws} after my ^{saww} expiry, so it is as if he has visited me ^{saww} during my ^{saww} lifetime, and the one who visits (Syeda) Fatima ^{asws} it is as if he has visited me ^{saww}, and the one who visits Ali ^{asws} Bin Abu Talib ^{asws}, so it is as if he has visited (Syeda) Fatima ^{asws}, and the one who visits Al-Hassan ^{asws} and Al-Husayn ^{asws}, so it is as if he has visited Ali ^{asws}, and the one who visits their ^{asws} children ^{asws}, so it is as if he has visited the two of them ^{asws}.

فَعَمَدَ عَمَّارٌ إِلَى الْعُقَدِ وَ طَيَّبَهُ بِالْمِسْكِ وَ لَفَّهُ فِي بُرْدَةٍ يَمَانِيَّةٍ وَ كَانَ لَهُ عَبْدٌ اسْمُهُ سَهْمٌ ابْتَاعَهُ مِنْ ذَلِكَ السَّهْمِ الَّذِي أَصَابَهُ بِخَيْبَرَ فَدَفَعَ الْعُقَدَ إِلَى الْمَمْلُوكِ وَ قَالَ لَهُ خُذْ هَذَا الْعُقَدَ فَادْفَعْهُ إِلَى رَسُولِ اللَّهِ ص وَ أَنْتَ لَهُ فَاحْذِ الْعُقَدَ فَآتَى بِهِ رَسُولَ اللَّهِ ص وَ أَخْبَرَهُ بِقَوْلِ عَمَّارٍ رَحِمَهُ اللَّهُ

So Ammar deliberated to the pendant and aromatised it with the musk and enveloped it in a Yemeny cloth. And it was so that he had a slave whose name was Sahn whom he had bought from that share which he had attained at Khyber. So he handed over the pendant to the slave and said to him, 'Take this pendant and hand it over to Rasool-Allah ^{saww}, and you are (also) for him ^{saww}'. So he came over to Rasool-Allah ^{saww} with it and informed him ^{saww} of the words of Ammar, may Allah ^{azwj} have Mercy on him.

فَقَالَ النَّبِيُّ ص انْطَلِقْ إِلَى فَاطِمَةَ فَادْفَعْ إِلَيْهَا الْعُقَدَ وَ أَنْتَ لَهَا فَجَاءَ الْمَمْلُوكُ بِالْعُقَدِ وَ أَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ فَاحْذِثْ فَاطِمَةَ ع الْعُقَدَ وَ أَعْتَقْتَ الْمَمْلُوكَ فَضَحِكَ الْعُغْلَامُ فَقَالَتْ فَاطِمَةُ ع مَا يُضْحِكُكَ يَا غُلَامُ؟ فَقَالَ أَضْحَكُنِي عِظَمُ بَرَكَتِهِ هَذَا الْعُقَدِ أَشْبَعَ جَانِعاً وَ كَسَا عُرْيَاناً وَ أَغْنَى فَقِيراً وَ أَعْتَقَ عَبْدًا وَ رَجَعَ إِلَى رَبِّهِ.

So the Prophet ^{saww} Said: 'Go to (Syeda) Fatima ^{asws} and hand the pendant over to her ^{asws}, and you (also) are for her ^{asws}'. So the slave came over with the pendant and

informed her ^{asws} of the words of Rasool-Allah ^{saww}. (Syeda) Fatima ^{asws} took the pendant and freed the slave. So the slave laughed. (Syeda) Fatima ^{asws} said: 'What makes you laugh O slave?' He said, 'It is the greatness of this pendant which makes me laugh. It satiated a hungry one, and clothed a bare one, and enriched a poor one, and freed a slave, and returned back to its (original) owner'.⁴⁴

حَدَّثَنَا الشَّيْخُ الْعَالِمُ أَبُو إِسْحَاقَ إِسْمَاعِيلُ بْنُ أَبِي الْقَاسِمِ بْنِ أَحْمَدَ الدَّيْلَمِيُّ فِي دَارِهِ بِأَمْلٍ فِي مَحَلَّةِ مَشْهَدِ النَّاصِرِ لِلْحَقِّ ع فِي رَبِيعِ الْأَوَّلِ سَنَةَ عَشْرِينَ وَحَمْسِمِائَةَ مِنْ لَفْظِهِ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ بُنْدَارَ الصَّيْرَفِيُّ قَالَ: أَخْبَرَنَا الْقَاضِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْجَبَلِيُّ قَالَ: أَخْبَرَنَا السَّيِّدُ الْإِمَامُ أَبُو طَالِبِ الْحُسَيْنِيِّ قَالَ: أَخْبَرَنَا أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ الدَّيْنُورِيِّ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ شَاكِرِ بْنِ الْبَخْرِيِّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ الضَّبِّيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ بْنِ الْوَسِيمِ عَنْ أَبِي رَافِعٍ قَالَ:

It was narrated to us by the Shekh, the scholar Abu Is'haq Ismail Bin Abu Al Qasim Bin Ahmad Al Daylami, in his house, by dictation in the locality of the Helper of the Truth ^{asws}, during Rabbi Al Awwal of the year five hundred and twenty, from his words, from Abu Is'haq Ibrahim Bin Bundar Al Sayrafi, from the judge Abu Ja'far Muhammad Bin Ali Al Jabaly, from Al Seyyid, the imam Abu Talib Al husayni, from Abu Mansour Muhammad Bin Al Deynawary, from Ali Bin Shakir Bi Al Bakhtary, from Abdullah Bin Mhammad Bin Al Abbas Al Zabby, from Yahya Bin Saeed Al Qattan, from Ubeydullah Bin Al Waseem, from Abu Rafi'u who said,

كُنْتُ الْأَعْبُ الْحَسَنَ بْنَ عَلِيٍّ ع وَهُوَ صَبِيٌّ بِالْمَدَاحِي فَإِذَا أَصَابَتْ مَدْحَاتِي مَدْحَاتِهِ قُلْتُ احْمِلْنِي فَيَقُولُ وَبِحَاكْ أ تَرَكَبُ ظَهْرًا حَمَلَهُ رَسُولُ اللَّهِ فَاتْرُكُهُ فَإِذَا أَصَابَ مَدْحَاتِي مَدْحَاتَهُ قُلْتُ لَهُ لَا احْمَلْكَ كَمَا لَا تَحْمِلْنِي فَيَقُولُ أ وَ مَا تَرْضَى أَنْ تَحْمِلَ بَدْنَا حَمَلَهُ رَسُولُ اللَّهِ ص فَأَحْمَلُهُ.

I was playing with Al-Hassan ^{asws} Bin Ali ^{asws}, and he ^{asws} was a child, with Al-Madahy (a toy). So when my toy hit his ^{asws} toy, I said, '(You ^{asws} have to carry me)'. So he ^{asws} was saying: 'Will you ride upon a back which Rasool-Allah ^{saww} carried?' So I left him ^{asws}. And when his ^{asws} toy hit my toy, I said, to him ^{asws}, 'I will not carry you ^{asws} just as you ^{asws} did not carry me'. So he ^{asws} was saying: 'Or are you not pleased that you carry a body which Rasool-Allah ^{saww} carried?' So I carried him ^{asws}.⁴⁵

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ بِقَرَأَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَحَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبِ ع قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ رَحِمَهُ اللَّهُ قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدِ الْحَسَنِ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامِ السَّامَرِيُّ قَالَ: حَدَّثَنِي عَمِّي عُمَرُ بْنُ يَحْيَى الْفَحَّامُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ عَامِرٍ قَالَ: حَدَّثَنِي أَبِي أَحْمَدُ بْنُ عَامِرِ الطَّائِي قَالَ:

It was informed to us by the Sheykh, imam Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Toosy, by my reading upon it, during the Month of Ramazan of the year five hundred and eleven, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Al Sheykh Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham Al Samariyan, from His uncle Umar Bin Yahya Al Fahham, from Abdullah Bin Ahmad Bin Aamir, from Abu Ahmad Bin Aamir Al Tai'e who said,

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا ع قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنِ بْنُ عَلِيٍّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ

⁴⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 44

⁴⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 45

اللَّهِ ص: أَرْبَعَةٌ أَنَا لَهُمْ شَفِيعٌ يَوْمَ الْقِيَامَةِ الْمُحِبُّ لِأَهْلِ بَيْتِي وَ الْمُوَالِي لَهُمْ وَ الْمُعَادِي فِيهِمْ وَ الْقَاضِي لَهُمْ حَوَائِجُهُمْ وَ السَّاعِي لَهُمْ فِيمَا يُؤْبَهُهُمْ مِنْ أُمُورِهِمْ.

It was narrated to me by Ali ^{asws} Bin Musa Al-Reza ^{asws} saying: 'It was narrated to me by my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ja'far ^{asws} Bin Muhammad ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ali ^{asws} Bin Al-Husayn ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws}, from Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} having said: 'Rasool-Allah ^{saww} said: 'Four, I ^{saww} will be interceding for them on the Day of Judgment – The one who loves the People ^{asws} of my ^{saww} Household, and the friendly for their ^{asws} sake and the inimical regarding their ^{asws} (enemies) and the fulfiller for them ^{asws} of their ^{asws} needs, and the striver for them ^{asws} in whatever they deputise him from their ^{asws} affairs'.⁴⁶

أَخْبَرَنَا الشَّيْخُ الْإِمَامُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِيمَا أَجَازَ لِي أَنْ أَرُوِيَهُ عَنْهُ وَ قَدْ نَسَخْتُهُ مِنْ أَصْلِهِ وَ قَابَلْتُ مَعَ وَلَدِهِ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ الشَّيْخِ أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَجَمَهُمُ اللَّهُ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحٍ عَنِ السَّرِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضِ الطَّائِيِّ عَنْ عُمَرَ بْنِ يَحْيَى بْنِ نَسَامٍ قَالَ

It was informed to us by the Sheykh, the imam Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, among what he allowed to me that I report from him, and I have copied it from its original, and tallied it with his son, from his uncle Abu Ja'far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Abu Ja'far Muhammad Bin Ali, from his father Al Sheykh Abu Al Hassan Ali Bin Al Husayn Bin Babuwayh, from Ali Bin Ibrahim, from Salih, from Al Sary, from Yunus Bin Abdullah Rahman, from Yahya Al Halby, from Abdul Hameed Bin Awwaz Al Tai'e, from Umar Bin Yahya Bin Bassam who said,

سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ: إِنَّ أَحَقَّ النَّاسِ بِالْوَرَعِ آلُ مُحَمَّدٍ وَ شِيعَتُهُمْ كَيْ تَقْتَدِيَ الرَّعِيَّةَ بِهِمْ.

'I heard Abu Abdullah ^{asws} saying: 'The most rightful of the people with the devoutness are the Progeny ^{asws} of Muhammad ^{saww} and their ^{asws} Shias so that the citizens should follow them'.⁴⁷

أَخْبَرَنَا الشَّيْخُ الْعَفِيفُ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحَسَنِ الْبَصْرِيُّ رَجَمَهُ اللَّهُ فِرَاءَةً عَلَيْهِ فِي صَفَرِ سَنَةِ عَشْرٍ وَ خَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَثْبَةَ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مَخْلَدِ الْمَدَارِيِّ قَالَ: حَدَّثَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ فِي شَعْبَانَ سَنَةِ سِتِّ وَ ثَمَانِينَ وَ ثَلَاثِمِائَةٍ بِبَغْدَادَ فِي نَهْرِ الدَّجَاجِ فِي دَارِ الصَّيْدَاوِيِّ الْمُنْشِدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَعْقِلِ الْعِجْلِيِّ الْقُرْمَاسَانِيِّ [الْقُرْمِيسِيَّيْنِ] بِشَهْرٍ زَوْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الصُّهْبَانَ الْبَاهِلِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عَثْمَانَ الْأَحْمَرِ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ عِكْرَمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was informed to us by the Sheykh, the chaste, Abu Al Baqa'a Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master ^{asws} Amir Al Momineen Ali Bn Abu Talib ^{asws}, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and

⁴⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 46

⁴⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 47

eighty six at Baghdad, at the river Dajjaj in the house of Al Saydawy Al Munshid, from Muhammad Bin Muhammad Bin Ma'qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrazour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab, from Ikrama, a slave of Abdullah Bin Abbas, from Abdullah Bin Abbas,

عَقَمَ النِّسَاءُ أَنْ يَأْتِيَنَّ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ مَا كَشَفَ النِّسَاءُ ذُبُولَهُنَّ عَنْ مِثْلِهِ لَا وَ اللَّهِ مَا رَأَيْتُ فَارِسًا مُحْدِنًا يُوزَنُ بِهِ لِرَأْيَيْهِ يَوْمًا وَ نَحْنُ مَعَهُ بِصِفِّينَ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءٌ وَ كَانَ عَيْنَيْهِ سِرَاجًا سَلِيطًا تَتَوَقَّدَانِ مِنْ تَحْتِهِمَا يَقِفُ عَلَى شِرْذِمَةٍ يَخْطُبُهُمْ حَتَّى انْتَهَى إِلَى نَفَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْلٌ لِمَعَاوِيَةَ (لَعَنَهُ اللَّهُ) تُدْعَى بِالْكَتَيْبَةِ السَّهْبَاءِ عَشْرَةَ آلَافٍ دَارِعٍ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَاقْتَسَعَرَ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَارَ بَعْضُهُمْ إِلَى بَعْضٍ

'The women were unable to bear (a child) the like of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, they could not uncover their veil from the like of him^{asws}. No, by Allah^{azwj}! I did not see a horseman as modern riding with it. I saw him^{asws} one day, and we were with him^{asws} at Siffeen, and upon his^{asws} head was a black turban, and it was as if his^{asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{azwj} Curse him) emerged, called Al-Shaba'a battalion of ten thousand armed and ten thousand mixed. So the people were frightened to it due to what they saw and aligned with each other.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيمَا النَّخَعُ وَ الْخَنَعُ أَهْلَ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا فُلُوبٌ طَائِرَةٌ لَوْ مَسَّتْهَا سُيُوفُ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَجَرَادٍ بِقِيَعَةٍ سَفَنَهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ أَلَا فَاسْتَشْعَرُوا الْخُسْبِيَّةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ ادْرَعُوا الصَّبْرَ وَ غَضُّوا الْأَصْوَاتَ وَ قَلَّفُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَةِ وَ انظُرُوا الْخَزَرَ وَ اطْعَنُوا السَّرَرَ وَ كَافِحُوا بِالطَّبْيِ

So Amir Al-Momineen^{asws} said: 'Regarding what is the flipping and the dispersion? People of Al-Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day. Indeed! Be aware of the fear of Allah^{azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطْيِ وَ النَّبَالَ بِالرَّمَاحِ وَ عَاوِدُوا الْكُرَّ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ فَطَبِّبُوا عَنِ أَنْفُسِكُمْ نَفْسًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيَةً سُجْحًا فَإِنَّكُمْ بَعَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَخِي رَسُولِ اللَّهِ صَ وَ عَلَيْكُمْ بِهَذَا السَّرَادِقِ الْأَدْلَمِ وَ الرُّوَاقِ الْمُظْلِمِ وَ اضْرِبُوا تَبَجَّهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كَسْرِهِ نَاقِشٌ حِضْنِيهِ مُفْتَرِشٌ ذِرَاعِيهِ قَدَّمَ لِلْوَتْبَةِ يَدًا وَ آخَرَ لِلنُّكُوصِ رِجْلًا

And strike your swords with the pace, and the darting of the spears, and repeat the strikings, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{azwj} Mighty and Majestic and with the brother of Rasool-Allah^{saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{la} is lying down in it corner, arguing in his^{la} lap, with wide open arms, having had extended his^{la} hand for the attacking and holding back the legs for the retreating.

فَصَمَدًا صَمَدًا حَتَّى يُنْجَلِي لَكُمْ عَمُودَ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَتْرُكُكُمْ أَعْمَالُكُمْ هَا أَنَا شَادُّ فَسُدُّوا بِسْمِ اللَّهِ حَمَّ لَا يُنْصَرُونَ

Therefore, endure with an endurance until the pillars of the truth are clear upon you, **[47:35] and you have the upper hand, and Allah is with you, and He will not Bring your deeds to naught.** Here I ^{asws} am, fighting, and you should be fighting (as well) in the Name of Allah ^{azwj}, and they will not be victorious’.

ثُمَّ حَمَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الصَّلَاةَ وَ السَّلَامَ حَمَلَةً وَ تَبِعْتَهُ خُوَيْلَةَ لَمْ تَبْلُغِ الْمِائَةَ فَارَسَ فَاجَالَهُمْ فِيهَا جَوْلَانِ الرَّحَى الْمُسْرَحَةَ بِبِقَالِهَا فَارْتَفَعَتْ عَجَاجَةٌ مَنَعَتْنِي النَّظْرُ ثُمَّ أَنْجَلْتُ فَاتَّبْتُ النَّظْرَ فَلَمْ نَرَ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فِيمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ وَلَوْ مُدْبِرِينَ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

Then Amir Al-Momineen ^{asws}, may the *Salawat* and the greetings be upon him ^{asws} and his ^{asws} offspring, attacked, and the cavalry followed him ^{asws}, (their number) not reaching a hundred horsemen. So he ^{asws} trapped them with an encircling of a millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what was very quick from their turning away departing **[74:50] As if they were donkeys taking fright [74:51] That had fled from a lion.**

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطَفُ وَ وَجْهُهُ كَشَيْفَةِ الْقَمَرِ وَ هُوَ يَقُولُ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ.

And there was Amir Al-Momineen ^{asws} having had returned, and his ^{asws} sword was dripping (with blood) and his ^{asws} face like the bright moon, and he ^{asws} was saying **[9:12] then fight the Imams of the disbelief - surely there is no Eman for them**.⁴⁸

[في أمر الرسول لعلي بقتال الناكثين و القاسطين و المارقين.]

Regarding the instructions of the Rasool ^{saww} to Ali ^{asws} with the fighting against the breakers of the Covenant, and the oppressors and the apostates.

قَالَ عِكْرَمَةُ وَ كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ فَيَقُولُ أَمَرَ رَسُولُ اللَّهِ عَلِيًّا ع بِقِتَالِ النَّكَائِثِ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ قَالَ ص يَا عَلِيُّ إِنَّكَ لَمَقَاتِلٌ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ.

Ikrama said, ‘And it was so that Ibn Abbas was narrating and he was saying, ‘Rasool-Allah ^{saww} instructed Ali ^{asws} with the fighting against the breakers of the Covenant, and the oppressors, and the apostates and he ^{saww} said: ‘O Ali ^{asws}! You ^{asws} will be fighting upon the explanation of the Quran just as I ^{saww} fought upon its Revelation’.⁴⁹

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ إِجَارَةً عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَادٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ كَلْبِ بْنِ مَعَاوِيَةَ الْأَسَدِيِّ قَالَ

⁴⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 48

⁴⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 49

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh with permission, from his uncle Abu Ja'far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Abu Ja'far Muhammad Bin Babuwayh, from Muhammad Bin Musa, from Abdullah Bin Ja'far, from Ibrahim Bin Hashim, from Ismail Bin Murad, from Yunus Bin Abdul Rahman, from Kuleyb Bin Muawiya Al Asady who said,

سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ: أَمَا إِنَّكُمْ وَاللَّهِ لَعَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ عَلَيْكُمْ بِالصَّلَاةِ عَلَيْنَا بِالْوَرَعِ.

'I heard Abu Abdullah ^{asws} saying, 'But you all, by Allah ^{azwj}, are upon the Religion of Allah ^{azwj} and the Religion of His ^{azwj} Angels, therefore assist us ^{asws} upon that by the devoutness and the striving. It is upon you is the *Salat*, and upon you is the devoutness'.⁵⁰

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِقِرَاءَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ عَنْ أَبِيهِ أَبِي جَعْفَرِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْقَحَامُ قَالَ: حَدَّثَنِي عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِوَسٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَهَارٍ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى عَنْ جَابِرِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ

It was informed to us by Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy at the ocaation of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws} by my reading upon it during the Month of Ramazan of the year five hundred and eleven, from his father Abu Ja'far Al Toosy, from Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham, from his uncle Umar Bin Yahya, from Is'haq Bin Ubdous, from Muhammad Bin Bahar Bin Ammar, from Zakariyya Bin Yahya, from Jabir Bin Is'haq Bin Abdullah Bin Al Haris, from his father,

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَتَيْتُ النَّبِيَّ ص وَ عِنْدَهُ أَبُو بَكْرٍ وَ عُمَرُ فَجَلَسْتُ بَيْنَهُ وَ بَيْنَ عَائِشَةَ فَقَالَتْ عَائِشَةُ مَا وَجَدْتَ غَيْرَ فَخِذِي وَ فَخِذِ رَسُولِ اللَّهِ فَقَالَ ص مَهْ يَا عَائِشَةُ لَا تُؤْذِينِي فِيَّ عَلِيٌّ فَإِنَّهُ أَخِي فِي الدُّنْيَا وَ أَخِي فِي الآخِرَةِ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ يُجْلِسُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

From Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} having said: 'I ^{asws} went over to the Prophet ^{saww} and in his ^{saww} presence were Abu Bakr and Umar. I ^{asws} sat down between him ^{saww} and Ayesha. So Ayesha said, 'You ^{asws} could not find any other than my leg and the leg of Rasool-Allah ^{saww}?'. So he ^{saww} said: 'Muh! O Ayesha! Do not hurt me ^{saww} regarding Ali ^{asws}, for he ^{asws} is my ^{saww} brother in the world and my ^{saww} brother in the Hereafter, and he ^{asws} is the Emir of the Momineen. Allah ^{azwj} would Sit him ^{asws} upon the Bridge of the Day of Judgment, and he ^{asws} would enter his ^{asws} friends into the Paradise and his ^{asws} enemies into the Fire'.⁵¹

أَخْبَرَنِي الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ إِجَازَةً وَ قِرَاءَةً عَلَى وَلَدِهِ بَعْدَ أَنْ نَسَخْتُهُ مِنْ أَصْلِهِ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ الْفَقِيهِ الْقُمِّيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلِ بْنِ مَرَّارٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي الْمَعْرَى عَنْ يَزِيدِ بْنِ خَلِيفَةَ قَالَ:

It was informed to me by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, and I read upon his son afterwards and copied it from its original, in the year five hundred and ten, from Muhammad Bin Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Babuwayh,

⁵⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 50

⁵¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 51

the jurist Al Qummy, from Muhammad Bin Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus Bin Abdul Rahman, from Yahya Al Halby, from Abu Al Magra, from Yazeed Bin Khalifa who said,

قَالَ لِي أَبُو عَبْدِ اللَّهِ ع وَ نَحْنُ عِنْدَهُ [نَظَرْتُمْ حَيْثُ] نَظَرَ اللَّهُ وَ اخْتَرْتُمْ مَنِ اخْتَارَ اللَّهُ أَخَذَ النَّاسُ يَمِينًا وَ شِمَالًا وَ قَصَدْتُمْ مُحَمَّدًا
صَ مَا إِنَّكُمْ لَعَلَى الْمَحَجَّةِ الْبَيْضَاءِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ

‘Abu Abdullah ^{asws} said to me and we were in his ^{asws} presence: ‘You are looking where Allah ^{azwj} is Looking (direction), and your choice is from the Choice of Allah ^{azwj}. The people take from the right and left, and your aim is Muhammad ^{saww}, the clear aim. Therefore, assist us ^{asws} upon that with devoutness’.

ثُمَّ قَالَ حَيْثُ أَرَدْنَا أَنْ نَخْرُجَ وَ مَا عَلَيَّ أَحَدِكُمْ إِذَا عَرَفَهُ اللَّهُ هَذَا الْأَمْرَ أَنْ لَا يُعْرِفَهُ النَّاسُ إِنَّهُ مِنْ عَمَلٍ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى
النَّاسِ وَ مَنْ عَمِلَ بِهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ.

Then he ^{asws} said: ‘When we ^{asws} intend to rise. And what is upon one of you when Allah ^{azwj} has Caused him to recognise this matter (Al-Wilayah), if the people do not recognise him? It is so, the one who works for the people, his reward would be upon the people, and the one who works for Allah ^{azwj}, his Reward would be upon Allah ^{azwj},⁵²

[قول النبي يقول الله يوم القيامة لي و لعلی أدخلنا الجنة من أحبكم و أدخلنا النار من أبغضكم.]

The words of the Prophet ^{saww}: ‘On the Day of Judgment, Allah ^{azwj} would be Saying to me ^{saww} and to Ali ^{asws}: “Enter into the Paradise the one who loves you ^{asws} both and enter into the Fire the one who hates you ^{asws} both”.

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيُّ بِقِرَاعَتِي عَلَيْهِ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةٍ
بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِيهِ بَرَدَ اللَّهُ مَضْجَعَهُمَا قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ يَحْيَى الْفَحَّامُ
قَالَ: حَدَّثَنِي أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْفَرَحَانَ الدُّورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُرَاتِ الدَّهَّانُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ عَنْ أَبِيهِ عَنِ
الْأَعْمَشِ عَنِ ابْنِ الْمُتَوَكِّلِ النَّاجِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:

It was informed to us by the Sheykh Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy, by my reading upon it during the Month of Ramazan of the year five hundred and eleven, at the location of our Master ^{asws} Amir Al Momineen Ali Bin Abu Talib ^{asws}, from his father, May Allah ^{azwj} Cool their beds (graves), from Abu Muhammad Al Hassan Bin Yahya Al Fahham, from Abu Al Tayyib Muhammad Bin Al Farhan Al Dowry, from Muhammad Bin Furat Al Dahhan, from Sufyan Bin Wakie, from his father, from Al Amsh, from Ibn Al Mutawakkal Al Najy, from Abu Saeed Al Khudry who said,

قَالَ رَسُولُ اللَّهِ ص: يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ لِي وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَدْخَلْنَا الْجَنَّةَ مِنْ أَحَبُّكُمْ وَ أَدْخَلْنَا النَّارَ مِنْ أَبْغَضِكُمْ وَ
ذَلِكَ قَوْلُهُ تَعَالَى أَلْفِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ.

'Rasool-Allah ^{saww} said: 'Allah ^{azwj} the Exalted would be Saying on the Day of Judgment, to me ^{saww} and to Ali ^{asws} Bin Abu Talib ^{asws}: 'Enter the Paradise the one who loves you ^{asws} both, and enter the Fire the one who hates you ^{asws} both' ⁵³.

[إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَصَبَ الصَّرَاطِ عَلَى جَهَنَّمَ لَمْ يَجْزُ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ بَوْلَايَةٌ عَلَى «ع»].

When it would be the Day of Judgment, the Bridge would be set up upon Hell. None would be allowed to cross over it except the one who would have a permit wherein is the Wilayah of Ali ^{asws}.

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ هَاشِمِ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسَامَرَاءَ قَالَ: حَدَّثَنِي أَبِي هَاشِمُ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسُرْمَنْ رَأَى قَالَ: حَدَّثَنَا أَبُو هَاشِمِ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا بْنِ عَبْدِ اللَّهِ الْجَوْهَرِيُّ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ تُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

And by this chain, from Abu Muhammad Al Fahham, from Abu Al Fazl Muhammad Bin Hashim Al Hashimy, the prayer at Samarra, from Abu Hashim Al Hashimy the prayer leader at Sur Man Rayy, from Abu Hashim Bin Al Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al Jowhary Al Basry, from Abdullah Bin Al Musna Bin Tumama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَنُصِبَ الصَّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجْزُ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ بَوْلَايَةٌ عَلَيَّ مِنْ أَبِي طَالِبٍ ع وَذَلِكَ قَوْلُهُ تَعَالَى وَ قَفْوَهُمْ إِنَّهُمْ مَسْئُولُونَ يَعْنِي عَنْ وَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

From the Prophet ^{saww} having said: 'When it will be the Day of Judgment and the Bridge is set up upon Hell, none would be allowed to cross over it except the one who had with him a permit wherein is the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}, and these are the Words of Allah ^{azwj} the Exalted **[37:24] And pause them, for they shall be questioned**, Meaning about the Wilayah of Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws}, may the most superior of the Salawaat and the greetings be upon him ^{asws} and upon his ^{asws} offspring' ⁵⁴.

تم الجزء الثالث من كتاب بشارة المصطفى لشيعته المرتضى عليهما و على آلهما صلاة رب العلى.

The this part is completed from the book Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws}, upon both of them ^{asws} and upon their ^{asws} Progeny(a.s.) be the Salawat of the Exalted Lord ^{azwj}

⁵³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 53

⁵⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 3 H 54