

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

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الجزء الثامن

Part Eight

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بَحْدَفِ الْإِسْنَادِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يُوسُفَ الصَّبَّيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا جَعْفَرُ الْأَحْمَرُ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ عَمَّتِي لِعَائِشَةَ وَ أَنَا أَسْمَعُ أَرَأَيْتِ مَسِيرَكَ إِلَى عَلِيٍّ مَا كَانَ؟ قَالَتْ دَعِينَا مِنْكَ إِنَّهُ مَا كَانَ مِنَ الرِّجَالِ أَحَبُّ إِلَيَّ إِلَى رَسُولِ اللَّهِ ص مِنْ عَلِيٍّ وَ لَا مِنَ النِّسَاءِ أَحَبُّ إِلَيْهِ مِنْ فَاطِمَةَ.

By the deleted chain, he said, 'It was narrated to us by Yaqoub Bin Yusuf Al Zabby, from Abdullah Bin Musa, from Ja'far Al Ahmar, from Jumi'e Bin Umeyr who said,

'My paternal aunt said to Ayesha and I was listening, 'What is your view of your going to (fight against) Ali^{asws}, what happened?' She said, 'Let it go from you. It is so that there was no man more beloved to Rasool-Allah^{saww} than Ali^{asws}, nor from the women more beloved to him^{saww} than (Syeda) Fatima^{asws},'¹

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ عَنِ الْأَحْلَجِ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ ابْنِ مَرْيَمَ:

He said, 'It was narrated to us by Muhammad Bin Umar, from Al Ahljaj, from Abu Is'haq, from Hubeyra Ibn Maryam,

أَنَّ عَلِيًّا ع لَمَّا تُوُفِّيَ قَامَ الْحَسَنُ فَصَعِدَ الْمُنْبِرَ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ قُبِضَ فِيكُمْ اللَّيْلَةَ رَجُلٌ مَا سَبَقَهُ الْأَوْلُونَ وَ الْآخِرُونَ يَعْلَمُ وَ عُرِجَ بِرُوحِهِ فِي اللَّيْلَةِ الَّتِي عُرِجَ فِيهَا بَعْيسَى ابْنِ مَرْيَمَ وَ كَانَ رَسُولُ اللَّهِ ص يَبْعَثُ الْمُبْعَثَ فَيَقَاتِلُ جَبْرَائِيلُ عَنْ يَمِينِهِ وَ ميكائِيلُ عَنْ يَسَارِهِ فَمَا يَنْتَبِي حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ.

'When Ali^{asws} passed away, Al-Hassan^{asws} stood and ascended the Pulpit, and he^{asws} said: 'O you people! It is so that there has passed away among you all tonight a man whom the former ones and the latter ones have not preceded with knowledge, and his^{asws} soul ascended during the night in which Isa^{as} Bin Maryam^{as} ascended; and it was so that Rasool-Allah^{saww} used to send him^{asws} on a despatch (battle), so he^{asws} would fight, Jibraeel^{as} being on his^{asws} right, and Mikaeel^{as} being on his^{asws} left. Thus, he^{asws} would not be deterred until Allah^{azwj} Granted victory to him^{asws},'²

قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْأَزْدِيُّ الْوَرَّاقُ عَنْ سَلَامِ بْنِ أَبِي عَمْرَةَ عَنْ مَعْرُوفٍ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ قَالَ:

He said, 'It was narrated to us by Ismail Bin Aban Al Azdy Al Warraq, from Sallam Bin Abu Umara, from Marouf, from Abu Al Tafeyl Aamir Bin Wailat who said,

خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ بَعْدَ وَفَاةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع فَحَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا فَقَالَ خَاتَمَ الْأَوْصِيَاءِ وَ وَصِيَّ خَاتَمِ الْأَنْبِيَاءِ وَ أَمِيرِ الصِّدِّيقِينَ وَ الشُّهَدَاءِ

'Al-Hassan^{asws} Bin Ali^{asws} addressed (the people) after the passing away of Amir Al-Momineen^{asws}. So he^{asws} Praised Allah^{azwj} and Lauded upon Him^{azwj} and mentioned Amir Al-Momineen Ali^{asws}, and he^{asws} said: 'The last of the successors^{asws} of the last of the Prophets^{as}, and Emir of the truthful, and the martyrs'.

¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 1

² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 2

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ لَقَدْ فَارَقَكُمْ رَجُلٌ مَا سَبَقَهُ الْأَوَّلُونَ بِعِلْمٍ وَلَا يُدْرِكُهُ الْآخِرُونَ لَقَدْ كَانَ رَسُولُ اللَّهِ ص يُعْطِيهِ الرَّايَةَ يُعَاتِلُ جَبْرَائِيلَ عَنْ يَمِينِهِ وَمِيكَائِيلَ عَنْ يَسَارِهِ فَمَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

Then he ^{asws} said: 'O you people! There has separated from you all a man, not preceded by the former ones in knowledge, nor would the latter ones catch up with him ^{asws}. It was so that Rasool-Allah ^{saww} had given him ^{asws} the flag, Jibraeel ^{as} fought on his ^{asws} right and Mikaeel ^{as} upon his ^{asws} left, so he ^{asws} did not return until Allah ^{azwj} Granted victory to him ^{asws}.

وَاللَّهُ لَقَدْ فَضَّلَهُ اللَّهُ عَزَّ وَجَلَّ فِي اللَّيْلَةِ الَّتِي فُضِيَ فِيهَا وَصِيُّ مُوسَى ع وَ عُرِجَ بِرُوحِهِ فِي اللَّيْلَةِ الَّتِي فِيهَا رُفِعَ بِرُوحِ عِيسَى ع وَ فِي اللَّيْلَةِ الَّتِي أَنْزَلَ فِيهَا الْفُرْقَانَ

By Allah ^{azwj}! Allah ^{azwj} Mighty and Majestic Caused him ^{asws} to pass away during the night in which the successor ^{as} of Musa ^{as} passed away, and his ^{asws} soul ascended during the night in which the soul of Isa ^{as} ascended, and during the night in which the Quran descended.

وَاللَّهُ مَا تَرَكَ ذَهَباً وَلَا فِضَّةً إِلَّا شَيْئاً عَلَى صَبِيٍّ لَهُ وَمَا تَرَكَ فِي بَيْتِ الْمَالِ إِلَّا سَبْعِمِائَةً وَخَمْسِينَ دِرْهماً فَضَلَّتْ عَنْ عَطَائِهِ أَرَادَ أَنْ يَسْتُرِيَ بِهَا خَادِماً لِأُمَّ كُنُومٍ

By Allah ^{azwj}! He ^{asws} neither left gold nor silver, except for something upon a child of his ^{asws}, and he ^{asws} did not leave in the Public Treasury except for seven hundred and fifty Dirhams, being an excess from his ^{asws} stipend (salary), intending to buy a servant with it for Umm Kulsoum ^{as}.

ثُمَّ قَالَ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ مُحَمَّدٍ النَّبِيِّ ص ثُمَّ تَلَا هَذِهِ الْآيَةَ قَوْلَ يُوسُفَ ع وَ اتَّبَعَتْ مَلَّةً أَبِي إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

Then he ^{asws} said: 'The one who recognises me ^{asws}, so he has recognised me ^{asws}, and the one who does not recognise me ^{asws}, so I ^{asws} am Al-Hassan ^{asws} Bin Muhammad ^{saww} the Prophet ^{saww}. Then he ^{asws} recited this Verse, the words of Yusuf ^{as} [12:38] **And I follow the Religion of my fathers, Ibrahim and Is'haq and Yaqaub**'.

ثُمَّ أَخَذَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ أَنَا ابْنُ الْبُشَيْرِ وَأَنَا ابْنُ النَّذِيرِ وَأَنَا ابْنُ الدَّاعِي إِلَى اللَّهِ بِإِذْنِهِ وَأَنَا ابْنُ السَّرَاجِ الْمُنِيرِ وَأَنَا ابْنُ الطَّهْرِ الَّذِي أُرْسِلَ رَحْمَةً لِلْعَالَمِينَ

Then he ^{asws} grabbed hold of the Book of Allah ^{azwj} Mighty and Majestic and he ^{asws} said: 'I ^{asws} am the son ^{asws} of the Giver of Glad Tidings, and I ^{asws} am the son ^{asws} of the Warner, and I ^{asws} am the son ^{asws} of the Caller to Allah ^{azwj} by His ^{azwj} Permission, and I ^{asws} am the son ^{asws} of the Illuminating Lamp, and I ^{asws} am the son of the Clean one whom Allah ^{azwj} Sent as a Mercy to the worlds.

وَأَنَا مِنْ أَهْلِ النَّبِيِّ الَّذِينَ أَدَّاهُ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً وَأَنَا مِنْ أَهْلِ النَّبِيِّ الَّذِينَ اقْتَرَضَ اللَّهُ تَعَالَى وَلَا يَبْتَهُمْ وَ مَوَدَّتْهُمْ فَقَالَ فِيهَا أَنْزَلَ عَلَى مُحَمَّدٍ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسناً وَ اقْتَرِفْ الْحَسَنَةَ مَوَدَّتْنَا.

And I ^{asws} am from the People ^{asws} of the Household from whom Allah ^{azwj} Kept Away the uncleanness from them and Purified them ^{asws} with a Purification; and I ^{asws} am from the People ^{asws} of the Household whose Wilayah Allah ^{azwj} the Exalted has Necessitated, as well as their ^{asws} cordiality, so He ^{azwj} Said [42:23] **Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein, and 'the earning of the good' (in the above refers) to our ^{asws} cordiality**.³

عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ:

From Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

قِيلَ لِأَبِي عَبْدِ اللَّهِ عَ لِلْمُؤْمِنِينَ مِنَ الْأَعْيَادِ عِيدٌ غَيْرُ الْعِيدَيْنِ وَالْجُمُعَةِ؟ قَالَ فَقَالَ نَعَمْ لَهُمْ مَا هُوَ أَعْظَمُ مِنْ هَذَا يَوْمَ أُقِيمَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَدَّ لَهُ رَسُولُ اللَّهِ ص الْوِلَايَةَ فِي أَعْنَاقِ الرِّجَالِ بِغَيْرِ حُمٍّ

'It was said to Abu Abdullah ^{asws}, 'For the Momineen, from the Eids, there is an Eid apart from the two Eids (Al-Fitr and Al-Az'ha), and the Friday?' So he ^{asws} said: 'Yes. For them is what is greater than this. The Day in which Amir Al-Momineen ^{asws} was made to stand and Rasool-Allah ^{saww} covenanted the Wilayah for him ^{asws} in the necks of the men at Ghadeer Khumm'.

فَقُلْتُ وَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالَ الْأَيَّامُ تَخْتَلِفُ ثُمَّ قَالَ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ قَالَ ثُمَّ قَالَ وَالْعَمَلُ فِيهِ يَعْدِلُ الْعَمَلَ فِي ثَمَانِينَ شَهْرًا وَ يَنْبَغِي أَنْ تُكْتَبَ فِيهِ ذِكْرُ اللَّهِ تَعَالَى وَ الصَّلَاةُ عَلَى النَّبِيِّ وَ يُوسَّعَ الرَّجُلُ فِيهِ عَلَى عِيَالِهِ.

So I said, 'And which day is that?' He ^{asws} said: 'The days differ'. Then he ^{asws} said: 'The eighteenth of Zilhajj'. Then he ^{asws} said: 'And the deeds during it equate to the deeds in eighty months, and it is befitting if you frequent during it the Mention of Allah ^{azwj} the Exalted, and the Salawat upon the Prophet ^{saww}, and the man should expand (spend more) upon his dependants during it'.⁴

عَنِ الشَّعْبِيِّ عَنِ مَسْرُوقٍ قَالَ: قَالَتْ لِي عَائِشَةُ يَا مَسْرُوقُ هَلْ عِنْدَكَ عِلْمٌ مِنَ الْمُخْدَجِ؟ قَالَ قُلْتُ نَعَمْ قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ يَا أُمَّهُ أَخْبَرَنِي أَنَسٌ سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَقُولُ فِيهِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ هُمْ شَرُّ الْخَلْقِ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَالْخَلِيقَةَ وَ أَقْرَبُهُمْ عِنْدَ اللَّهِ وَسَبِيلَهُ يَوْمَ الْقِيَامَةِ.

From Al-Shaby, from Masrouq who said, 'Ayesha said to me, 'O Masrouq! Is there any knowledge with you from Al-Mukhdaj?' I said, 'Yes. Ali ^{asws} Bin Abu Talib ^{asws} killed him, O mother! Anas Informed me, 'I heard from Rasool-Allah ^{saww} saying regarding him'. She said, 'I heard Rasool-Allah ^{saww} saying: 'They are the most evil of the people. He ^{asws} would be killing them, the best of the people and the Calph, and the closest of them in the Presence of Allah ^{azwj} as a Means on the Day of Judgment'.⁵

عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَمْرَنِي اللَّهُ عَزَّ وَ جَلَّ بِحُبِّ أَرْبَعَةٍ وَ أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ إِنَّكَ يَا عَلِيُّ مِنْهُمْ إِنَّكَ يَا عَلِيُّ مِنْهُمْ إِنَّكَ يَا عَلِيُّ مِنْهُمْ إِنَّكَ يَا عَلِيُّ مِنْهُمْ وَ أَبُو دَرٍّ وَ الْمُفْدَادُ.

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

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 4

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 5

From Ibn Bureyda, from his father who said,

‘Rasool-Allah ^{saww} said: ‘Allah ^{azwj} Mighty and Majestic Commanded me ^{saww} to love four and Informed me ^{saww} that He ^{azwj} Loves them. You ^{asws}, O Ali ^{asws}, are from them! You ^{asws}, O Ali ^{asws}, are from them! You ^{asws} O Ali ^{asws}, are from them, and Salman ^{as}, and Abu Zarr ^{as}, and Al-Miqdad ^{as}’.⁶

عَنِ ابْنِ عَبَّاسٍ رَضٍ:

From Ibn Abbas,

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ وَ هِيَ وَ لَآئِيَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

‘[14:27] Allah Affirms those who believe with the firm Word – and it is the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}’.⁷

[تَلْقِينِ النَّبِيِّ (ص) فَاطِمَةَ بِنْتِ أَسَدٍ وَ التَّكْبِيرِ عَلَيْهَا أَرْبَعِينَ وَ فِيهِ فَضْلٌ لَهَا كَبِيرٌ.]

Indoctrination (Talqeen) by the Prophet ^{saww} of Fatima Bint Asad ^{as}, and the forty exclamations of Takbeer upon her ^{as}, and there is a great merit for her ^{as}.

قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ خَلْفِ بْنِ حَمَادِ الْأَسَدِيِّ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنِ الْأَعْمَشِ عَنْ عَبَّاسِ بْنِ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ:

He said, ‘It was narrated to us by Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Khalaf Bin Hammad Al Asady, from Abu Al Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabi’e, from Abdullah Bin Abbas who said,

أَقْبَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ دَاتِ يَوْمِ إِلَيَّ النَّبِيِّ صَ بَاكِياً وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ لَهُ رَسُولُ اللَّهِ مَهْ يَا عَلِيُّ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا أَتَتْ أُمِّي فَاطِمَةَ بِنْتُ أَسَدٍ قَالَ فَبَكَى النَّبِيُّ ثُمَّ قَالَ رَحِمَ اللَّهُ أُمَّكَ يَا عَلِيُّ أَمَا إِنَّهَا كَانَتْ لِي أُمَّاً خَذَ عِمَامَتِي هَذِهِ وَ خَذَ ثَوْبِي هَذَيْنِ وَ كَفَّنَهَا فِيهِمَا وَ مَرَّ النَّسَاءَ فَلْيُحْسِنَنَّ غُسْلَهَا وَ لَا تُخْرِجَهَا حَتَّى آجِيءَ فَإِلَى أُمِّهَا

‘One day Ali ^{asws} Bin Abu Talib ^{asws} came crying to the Prophet ^{saww} and he ^{asws} was saying: ‘[2:156] Surely we are for Allah and to Him we are returning!’. So Rasool-Allah ^{saww} said to him ^{asws}: ‘Muh! O Ali ^{asws}!’, Ali ^{asws} said: ‘O Rasool-Allah ^{saww}! My ^{asws} mother ^{as} Fatima Bint Asad ^{as} passed away’. So the Prophet ^{saww} wept, then said: ‘May Allah ^{azwj} have Mercy on your ^{asws} mother ^{as}, O Ali ^{asws}! But, she ^{as} was a mother ^{as} to me ^{saww} (as well). However, take this turban of mine ^{saww}, and take these two clothes of mine ^{saww} and enshroud her ^{as} in these two and instruct the women to be excellent in washing her ^{as} and not to bring her ^{as} out (for Salat) until I ^{saww} come over, for her ^{as} matter is for me ^{saww} (to perform)’.

⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 6

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

قَالَ وَ أَقْبَلَ النَّبِيُّ ص بَعْدَ سَاعَةٍ وَ أُخْرِجَتْ فَاطِمَةُ أُمُّ عَلِيٍّ ع فَصَلَّى عَلَيْهَا النَّبِيُّ ص صَلَاةً لَمْ يُصَلِّ عَلَى أَحَدٍ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً ثُمَّ دَخَلَ الْقَبْرَ فَتَمَدَّدَ فِيهِ فَلَمْ يُسْمَعْ لَهُ أُنِينٌ وَ لَا حَرَكَةٌ

He (the narrator) said, 'And the Prophet^{saww} came after a while and brought out Fatima^{as}, mother^{as} of Ali^{asws}. So the Prophet^{saww} prayed such a *Salat* over her^{as} he^{saww} had not prayed upon anyone before her^{as} similar to that *Salat*. Then he^{saww} exclaimed *Takbeer* upon her^{as} with forty *Takbeers*. Then he^{saww} entered the grave and extended (lied down) in it, and neither a sigh nor movement was heard from him^{saww}.

ثُمَّ قَالَ يَا عَلِيُّ ادْخُلْ يَا حَسَنُ ادْخُلْ فَدَخَلَا الْقَبْرَ فَلَمَّا فَرَغَ مِمَّا احْتَأَجَّ إِلَيْهِ قَالَ يَا عَلِيُّ اُخْرُجْ يَا حَسَنُ اُخْرُجْ فَخَرَجَا ثُمَّ زَحَفَ النَّبِيُّ ص حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ أَنَا مُحَمَّدٌ سَيِّدُ وُلْدِ آدَمَ وَ لَا فَخْرَ فَإِنَّ آتَاكَ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكَ مَنْ رَبُّكَ فَقُولِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ ابْنِي وَ لِيِّي

Then he^{saww} said: 'O Ali^{asws}, enter! O Hassan^{asws}, enter!' So they^{asws} both entered the grave. So when they^{asws} were free from whatever they^{asws} were needed for, he^{saww} said: 'O Ali^{asws}, come out! O Hassan^{asws}, come out!' So they^{asws} both came out. Then the Prophet^{saww} crawled until he^{saww} came to be by her^{as} head, then said: 'O Fatima^{as}! I^{saww} am Muhammad^{saww}, chief of the children of Adam^{as}, and there is no pride. If Munkar and Nakeer come to you^{as} and they ask you^{as}, 'Who is your^{as} Lord^{azwj}?', so you^{as} should be saying, 'Allah^{azwj} is my^{as} Lord^{azwj}, and Muhammad^{saww} is my^{saww} Prophet^{saww}, and Islam is my^{as} Religion, and the Quran is my^{as} Book, and my^{as} son^{asws} is my^{as} Guardian^{asws}'.

ثُمَّ قَالَ اللَّهُمَّ ثَبِّتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ ثُمَّ خَرَجَ وَ حَتَّى عَلَيْنَهَا حَتَّيَاتٍ ثُمَّ ضَرَبَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَفَضَّضَهُمَا ثُمَّ قَالَ وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَقَدْ سَمِعْتُ فَاطِمَةَ تَصْفِيقَ يَمِينِي عَلَى شِمَالِي

Then he^{saww} said: 'O Allah^{azwj}!" Affirm Fatima^{as} [14:27] with the firm Word (Wilayah)'. Then he^{saww} came out and pushed handfuls of soil upon her. Then he^{saww} hit his^{saww} right hand upon the left and shook them, then said: 'By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! Fatima^{as} has heard the hitting of my^{saww} right hand upon my^{saww} left hand'.

فَقَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ لَقَدْ صَلَّيْتُ عَلَيْهَا صَلَاةً لَمْ تُصَلِّ عَلَيَّ أَحَدٌ قَبْلَهَا مِثْلَ تِلْكَ الصَّلَاةِ؟ قَالَ يَا أَبَا الْبُقْطَانِ وَ هَلْ ذَلِكَ هِيَ مِنِّي لَقَدْ كَانَ لَهَا مِنْ أَبِي طَالِبٍ وُلْدٌ كَثِيرٌ وَ لَقَدْ كَانَ خَيْرُهُمْ كَثِيرًا وَ خَيْرُنَا قَلِيلًا فَكَأَنْتُ تُشْبِعُنِي وَ تُجْبِعُهُمْ وَ تُكْسُونِي وَ تُعْرِبُهُمْ وَ تُدَهِّنِي وَ تُشَعِّنُهُمْ

So Ammar Bin Yasser stood up to him^{saww} and he said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! (Why did) you^{saww} pray upon her^{as} with such a *Salat* you^{saww} did not pray upon anyone before her^{as} similar to that *Salat*?' He^{saww} said: 'O Abu Al-Yaqzan! And that is because she^{as} is from me^{saww}. It was so that she^{as} had a lot of children from Abu Talib^{as}, and it was so that their goodness was a lot and our goodness was little, so she^{as} used to satiate me^{saww} and keep them hungry, and would clothe me and keep them bare, and would oil (massage) me^{saww} and keep them dishevelled'.

قَالَ فَلِمَ كَبَّرْتَ عَلَيْهَا أَرْبَعِينَ تَكْبِيرَةً يَا رَسُولَ اللَّهِ؟ قَالَ نَعَمْ يَا عَمَّارُ التَّفَتُّ إِلَى يَمِينِي وَ نَظَرْتُ إِلَى أَرْبَعِينَ صَفًّا مِنَ الْمَلَائِكَةِ فَكَبَّرْتُ لِكُلِّ صَفٍّ تَكْبِيرَةً

He said, 'So why did you ^{saww} exclaim forty *Takbeers*, O Rasool-Allah ^{saww}?' He ^{saww} said: 'Yes, O Ammar! I ^{saww} turned to my ^{saww} right and I ^{saww} looked at forty rows of Angels, so I ^{saww} exclaimed one *Takbeer* for each row'.

قَالَ فَتَمَدَّدْتَ فِي الْقَبْرِ وَ لَمْ يُسْمَعْ لَكَ أُنِينٌ وَ لَا حَرَكَةٌ؟ قَالَ إِنَّ النَّاسَ يُحْشِرُونَ يَوْمَ الْقِيَامَةِ عَرَاءَةً فَلَمْ أَرَلْ أَطْلُبُ إِلَى رَبِّي عَزَّ وَ جَلَّ أَنْ يَبْعَثَهَا سَتِيرَةً وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا خَرَجْتُ مِنْ قَبْرِهَا حَتَّى رَأَيْتُ مُصْبَاحِينَ مِنْ نُورٍ عِنْدَ رَأْسِهَا وَ مُصْبَاحِينَ مِنْ نُورٍ عِنْدَ رِجْلِهَا وَ مَلَائِكَةً مُوَكَّلِينَ بِقَبْرِهَا يَسْتَغْفِرُونَ لَهَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

He said, 'You lied down in the grave and neither was a sigh heard from you ^{saww} nor a movement?' He ^{saww} said: 'The people would be Resurrected bare on the Day of Judgment, so I ^{saww} did not cease seeking to my ^{saww} Lord ^{azwj} Mighty and Majestic that He ^{azwj} Resurrect her veiled. By the One ^{azwj} in Whose Hand is the soul of Muhammad ^{saww}! I ^{saww} did not come out from her ^{as} grave until I ^{saww} saw two lamps of light by her ^{as} head, and two lamps of light by her ^{as} feet, and her ^{as} Angels Allocated with her ^{as} grave would be seeking Forgiveness on behalf of her ^{as} (Shias) until the Establishment of the Hour".⁸

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُسْلِمِ الْمَلَائِيُّ عَنْ إِبْرَاهِيمَ بْنِ عَلْقَمَةَ وَ الْأَسْوَدِ عَنِ عَائِشَةَ قَالَتْ:

He said, 'It was narrated to us by Abdllah Bin Al Muslim Al Malai'e, from Ibrahim Bin Alqamah and Al Aswad, from Ayesha who said,

قَالَ رَسُولُ اللَّهِ ص لَمَّا حَضَرَهُ الْمَوْتُ ادْعُوا إِلَيَّ حَبِيبِي فَقُلْتُ ادْعُوا لَهُ ابْنَ أَبِي طَالِبٍ ع فَوَ اللَّهُ مَا يُرِيدُ غَيْرَهُ فَلَمَّا جَاءَهُ فَرَجَ الثُّوبَ الَّذِي كَانَ عَلَيْهِ وَ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ مُحْتَضِنَهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

'Rasool-Allah ^{saww} said when the death presented itself to me ^{saww}: 'To me ^{saww} with my ^{saww} beloved!' So I said, 'Call the son ^{asws} of Abu Talib ^{as} for him ^{saww}, for, by Allah ^{azwj}, he ^{saww} does not intend someone else'. So when he ^{asws} came, he ^{saww} opened up the cloth (blanket) which was upon him ^{saww} and entered him ^{asws} into it. So he ^{asws} did not cease to be tucked until he ^{saww} passed away and his ^{saww} hand was upon him ^{asws}.'⁹

قَالَ: حَدَّثَنَا نَاصِحٌ عَنْ زَكَرِيَّا عَنْ أَنَسٍ قَالَ:

He said, 'It was narrated to us by Nasih, from Zakariyya, from Anas who said,

أَتَكَأَ النَّبِيُّ ص عَلَى عَلِيٍّ فَقَالَ يَا عَلِيُّ أَمَا تَرْضَى أَنْ تَكُونَ أَخِي وَ أَكُونَ أَخَاكَ وَ تَكُونَ وَلِيِّي وَ وَصِيِّي وَ وَارِثِي تَدْخُلُ رَابِعَ أَرْبَعَةِ الْجَنَّةِ أَنَا وَ أَنْتَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ ذُرِّيَّتُنَا خَلْفَ ظُهُورِنَا وَ مَنْ تَبِعَنَا مِنْ أُمَّتِنَا عَنْ أَيْمَانِهِمْ وَ شِمَائِلِهِمْ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ.

'The Prophet ^{saww} leaned upon Ali ^{asws}, and he ^{saww} said: 'O Ali ^{asws}! Are you ^{asws} not pleased that you ^{asws} happen to be my ^{saww} brother, and I ^{saww} happen to be your ^{asws} brother? And you ^{asws} happen to be my ^{saww} friend, and my ^{saww} successor, and my ^{saww} inheritor? (and) you would be the fourth of the four entering the Paradise, I ^{saww}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws}, and our ^{asws} offspring would be behind our ^{asws} backs, and the ones who

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

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

follow us ^{asws} from our ^{asws} community would be on their right and on their left!' He ^{asws} said: 'Yes, O Rasool-Allah ^{saww}!' ¹⁰

قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبُو عَيَّلَانَ سَعْدُ بْنُ طَالِبِ الشَّيْبَانِيِّ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الطُّفَيْلِ قَالَ:

He said, 'It was narrated to us by Al Hassan Bin Al Husayn, from Abu Aylan Sa'ad Bin Talib Al Shaybani, from Abu Is'haq, from Abu Al Tafeyl who said,

كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى فَسَمِعْتُ عَلِيًّا ع يَقُولُ أَنْشُدُكُمْ اللَّهَ جَمِيعاً أَلَا فِيكُمْ أَحَدٌ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ ص غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

'I was in the house on the day of the consultation (to choose the third Caliph), and I heard Ali ^{asws} saying: 'I ^{asws} adjure you all to Allah ^{azwj}, altogether! Is there anyone among you who prayed *Salat* to two Qiblahs with Rasool-Allah ^{saww}, apart from me ^{asws}? They said, 'O Allah ^{azwj}! No'.

قَالَ أَنْشُدُكُمْ اللَّهَ جَمِيعاً هَلْ أَحَدٌ وَحَدَّ اللَّهُ قِبْلَتِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'I ^{asws} adjure you all to Allah ^{azwj}, altogether! Is there anyone who was a Monotheist before me ^{asws}? They said, 'No'.

قَالَ فَأَنْشُدُكُمْ اللَّهَ جَمِيعاً هَلْ فِيكُمْ أَحَدٌ أَخُو رَسُولِ اللَّهِ ص غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'So I ^{asws} adjure you all to Allah ^{azwj}, altogether! Is there anyone among you all whom Rasool-Allah ^{saww} established brotherhood with, apart from me ^{asws}? They said, 'O Allah ^{azwj}! No'.

قَالَ أَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلَ أَخِي جَعْفَرٍ؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you all who has a brother like my ^{asws} brother Ja'far ^{asws}? They said, 'O Allah ^{azwj}! No'.

قَالَ أَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلَ زَوْجَتِي فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you all, for whom is a wife like my ^{asws} wife Fatima ^{asws}, Chieftess of the women of the inhabitants of the Paradise, apart from me ^{asws}? They said, 'O Allah ^{azwj}! No'.

قَالَ فَأَنْشُدُكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانٍ مِثْلَ سِبْطَيْ الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ ص سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ [غَيْرِي]؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'So I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you for whom there are two descendants like my ^{asws} descendants Al-Hassan ^{asws} and Al-Husayn ^{asws}, two sons ^{asws} of Rasool-Allah ^{saww}, being Chiefs of the youths of the inhabitants of the Paradise (apart from me ^{asws})?' They said, 'O Allah ^{azwj}! No'.

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

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ ص فَقَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَهُ غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'So I adjure you all with Allah ^{azwj}! Is there anyone among you with whom Rasool-Allah ^{saww} whispered, so he ^{saww} came in front of me ^{saww} and I ^{asws} whispered to him ^{saww}, 'You ^{saww} speak the truth', apart from me ^{asws}?' They said, 'O Allah ^{azwj}! No'.

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'So I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you for whom Rasool-Allah ^{saww} said: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master. O Allah ^{azwj}! Befriend the one who befriends him ^{asws}, and be inimical to the one who is inimical to him ^{asws}!' apart from me ^{asws}?' They said, 'O Allah ^{azwj}! No'.

قَالَ فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'So I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you to whom Rasool-Allah ^{saww} said: 'You ^{asws} are from me ^{saww} at the status of Haroun ^{as} from Musa ^{as}', apart from me ^{asws}?' They said, 'O Allah ^{azwj}! No'.

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ فِيكُمْ أَحَدٌ أَتَى النَّبِيَّ ص بِطَيْرٍ فَقَالَ اللَّهُمَّ أَنْتَبِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّائِرِ فَدَخَلْتُ عَلَيْهِ فَلَمْ يَأْكُلْ مَعَهُ أَحَدٌ غَيْرِي؟ قَالُوا: اللَّهُمَّ لَا

He ^{asws} said: 'I ^{asws} adjure you all with Allah ^{azwj}! Is there anyone among you to whom the Prophet ^{saww} came with a (cooked) bird and he ^{saww} said: 'O Allah ^{azwj}! Bring to me ^{saww} the most Beloved of the people to You ^{azwj} to eat with me ^{saww} from this Bird. So I ^{asws} went over to him ^{asws}, and no one else ate with him ^{saww}, apart from me ^{asws}?' They said, 'O Allah ^{azwj} No'.

فَقَالَ اللَّهُمَّ اشْهَدْ.

So he ^{asws} said: 'O Allah ^{azwj}! Be Witness!'.¹¹

عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى وَ قَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَ لَأَيَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

From Al Shaby, from Ibn Abbas,

'Regarding the Words of the High [37:24] **And pause them, for they shall be questioned.** He said, 'About the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}'.¹²

عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ:

From Abu Salih, from Ibn Abbas,

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

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 12

فِي قَوْلِهِ عَزَّ وَجَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ نَزَلَتْ فِي عَلِيِّ عَ أَمْرٍ رَسُولِ اللَّهِ صَ أَنْ يُبَلِّغَ فِيهِ فَأَخَذَ النَّبِيُّ بِيَدِ عَلِيٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

‘Regarding the Words of 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; surely Allah will not Guide the unbelieving people** – it was Revealed regarding Ali^{asws}. Rasool-Allah^{saww} was Commanded that he^{saww} deliver (the Message) regarding him^{asws}. So the Prophet^{saww} grabbed the hand of Ali^{asws}, and he^{saww} said: ‘The one whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}’,¹³

[أبيات الفرزدق (هذا الذي تعرف البطحاء وطأته).]

Poem of Al-Farazdaq (This is the one whom Al-Bat’ha recognises and obeys him^{asws}).

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا بْنِ دِينَارِ الْغَلَابِيِّ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَعْنِي ابْنَ عَائِشَةَ قَالَ: حَدَّثَنِي أَبِي وَ غَيْرُهُ عَشِيَّةَ الْجُمُعَةِ لِأَحَدِي عَشْرَةَ لَيْلَةً بَقِيَتْ مِنْ رَجَبِ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ قَالُوا:

He said, ‘It was narrated to us by Muhammad Bin Zakariyya Bin dinar Al Ghalaby Al jowhary, from Abdullah Bin Muhammad, meaning Ibn Ayesha, from his father and someone else, on the evening of the Friday of the eleventh night of Rajab in the year fifty four, saying,

حَجَّ هِشَامُ بْنُ عَبْدِ الْمَلِكِ فِي زَمَنِ عَبْدِ الْمَلِكِ فَطَافَ بِالْبَيْتِ فَحِيدًا أَنْ يَصِلَ إِلَى الْحَجَرِ فَيَسْتَلِمَهُ فَلَمْ يَفْعَلْ عَلَيْهِ فَنَصِبَ لَهُ مِنْبَرٌ وَ جَلَسَ عَلَيْهِ يَنْظُرُ إِلَى النَّاسِ وَ مَعَهُ أَهْلُ الشَّامِ إِذْ أَقْبَلَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ عَ مِنْ أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ أَرْجًا فَطَافَ بِالْبَيْتِ فَلَمَّا بَلَغَ إِلَى الْحَجَرِ تَنَحَّى النَّاسُ حَتَّى يَسْتَلِمَهُ

Hisham Bin Abdul Malik performed Hajj in the era of Abdul Malik. So he performed *Tawaaf* of the House (Kabab), and he tried to reach to the (Black) Stone to kiss it, but was not able upon it. So a pulpit was set up for him and he sat upon it, looking at the people, and with him were the people of Syria, when Ali^{asws} Bin Al-Husayn^{asws} came over. He^{asws} was the most handsome of the people of face, and the most aromatic of the scent of them. So he^{asws} performed *Tawaaf* of the House (Kabah), and when he^{asws} reached to the (Black) Stone, the people parted until he^{asws} kissed it.

فَقَالَ رَجُلٌ مِنْ أَهْلِ الشَّامِ مَنْ هَذَا الَّذِي هَابَهُ النَّاسُ هَذِهِ الْهَيْبَةُ؟ فَقَالَ هِشَامٌ لَا أَعْرِفُهُ مَخَافَةَ أَنْ يَرَعَبَ فِيهِ أَهْلُ الشَّامِ وَ كَانَ الْفَرَزْدَقُ حَاضِرًا فَقَالَ لَكُنِي أَعْرِفُهُ فَقَالَ الشَّامِيُّ مَنْ هُوَ؟ يَا أَبَا فِرَاسٍ

So a man from the people of Syria said, ‘Who is this one whom the people are welcoming with this welcoming?’ So Hisham said, ‘I don’t recognise him^{asws}’, fearing that the people of Syria would be desirous to him^{asws}. And it was so that Al-Farazdaq (the poet) was present, and he said, ‘But, I do recognise him^{asws}’. So the Syrian said, ‘Who is he^{asws}?’

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 13

فَقَالَ

So he said : -

هَذَا الَّذِي تَعْرِفُ الْبَطْحَاءُ وَطَائِفَهُ
 هَذَا ابْنُ خَيْرِ عِبَادِ اللَّهِ كُلِّهِمْ
 إِذَا رَأَتْهُ فُرَيْشٌ قَالَتْ قَائِلُهَا
 يُؤْمِي إِلَى ذُرْوَةِ الْعِزِّ الَّتِي قَصُرَتْ
 يَكَادُ يُمَسِّكُهُ عِرْفَانٌ رَاحَتِهِ
 يُعْضِي حَيَاءً وَ يُعْضِي مِنْ مَهَابَتِهِ
 مِنْ جَدِّهِ دَانَ فَضْلُ الْأَنْبِيَاءِ لَهُ
 يُنْشِقُّ نُورَ الْهُدَى عَنْ نُورِ غُرَّتِهِ
 مُسْتَنْقَةٌ مِنْ رَسُولِ اللَّهِ تَبِعَتْهُ
 وَ النَّبِيُّ يَعْرِفُهُ وَ الْجَلُّ وَ الْحَرَمُ
 هَذَا النَّقِيُّ النَّقِيُّ الطَّاهِرُ الْعَلَمُ
 إِلَى مَكَارِمِ هَذَا يَنْتَهِي الْكَرَمُ
 عَنْ تَلِيهَا عَرَبُ الْإِسْلَامِ وَ الْعَجَمُ
 رُكُنُ الْحَطِيمِ إِذَا مَا جَاءَ يَسْتَلِمُ
 وَ لَا يُكَلِّمُ إِلَّا حِينَ يَبْتَسِمُ
 وَ فَضْلُ أُمَّتِهِ دَانَتْ لَهُ الْأُمَّمُ
 كَالشَّمْسِ يَنْجَابُ عَنْ إِشْرَاقِهَا الْقَتْمُ
 طَابَتْ عَنَاصِرُهُ وَ الْخَيْمِ وَ الشَّيْمِ

This is the one whom Al-Bat'ha recognises and obeys him^{asws}, and the House recognises him^{asws}, and (so does) *Al-Hill* (Area outside the Sanctuary), and the Sanctuary. This is the son of the best of the servants of Allah^{azwj}, all of them. When the Qureysh see him^{asws}, its speaker says, 'To the morals of this one do the morals peak'. He is at a height of honour which I am deficient (in speaking of), and (so are) the Arabs of Al-Islam and the non-Arabs (fall short) from attaining it. It is very nearly that the corner of *Al-Hateym* (Black Stone) would grab his^{asws} hand recognising it, when he^{asws} comes to kiss it. Modestly lowering his^{asws} eyes and (every) one lowers it from his^{asws} awe, for he^{asws} does not speak except when he^{asws} smiles (in kindness). From his^{asws} grandfather^{saww} the merits of the Prophets^{as} were adopted for him^{asws}, and the merits of the community were adopted for him^{asws}, from the communities. The light of obscurity splits away from the light of his honour (*Ghayrat*), like the sun, when the darkness steps aside due to its luminosity. Desirous from Rasool-Allah^{saww} of his^{asws} nature, his^{asws} components, and the nature and the qualities being all good'.

فَقَالَ فَغَضِبَ هِشَامٌ وَ أَمَرَ بِحَبْسِ الْفَرَزْدَقِ بِعَسْفَانَ بَيْنَ مَكَّةَ وَ الْمَدِينَةَ وَ بَلَغَ ذَلِكَ عَلِيَّ بْنَ الْحُسَيْنِ فَبَعَثَ إِلَى الْفَرَزْدَقِ بِأَثْنِي عَشَرَ أَلْفَ دِرْهَمٍ وَ قَالَ اغْدِرْنَا يَا أَبَا فِرَاسٍ فَلَوْ كَانَ عِنْدَنَا أَكْثَرُ مِنْ ذَلِكَ لَوْصَلْنَاكَ بِهِ

He (the narrator) said, 'So Hisham got angry and ordered with the imprisonment of Al-Farazdaq at Asfan, between Makkah and Al-Medina. And (news of) that reached Ali^{asws} Bin Al-Husayn^{asws}. So he^{asws} sent (someone) to Al-Farazdaq with twelve thousand Dirhams and said, 'Excuse us^{asws}, O Abu Firas, for had there been more than that with us^{asws}, we^{asws} would have sent it to you'.

فَرَدَّهَا الْفَرَزْدَقُ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا قُلْتُ الَّذِي قُلْتَ إِلَّا غَضَبًا بِاللَّهِ وَ لِرَسُولِهِ وَ مَا كُنْتُ لِأَرْزَأَ عَلَيْهِ شَيْئًا

But, Al-Farazdaq returned it and said, 'O son^{asws} of Rasool-Allah^{saww}! I did not say which I said except out of anger for the Sake of Allah^{azwj} and His^{azwj} Rasool^{saww}, and I wasn't coveting anything upon it'.

فَقَالَ شَكَرَ اللَّهُ لَكَ ذَلِكَ إِلَّا أَنَا أَهْلُ النَّبِيِّ إِذَا أَنْفَدْنَا أَمْرًا لَمْ نَعُدْ فِيهِ فَقِيلًا

So he ^{asws} said: 'I ^{asws} thank Allah ^{azwj} for you for that, except that we ^{asws}, the People ^{asws} of the Household, when we ^{asws} implement a matter, we ^{asws} do not enumerate in it.

وَ جَعَلَ يَهْجُو هِشَامًا وَ هُوَ فِي الْحَبْسِ وَ كَانَ مِمَّا هَجَاهُ

إِلَيْهَا قُلُوبُ النَّاسِ يَهْوَى مُنِيبَهَا
وَ عَيْنٌ لَهُ حَوْلَاءُ بَانَ عُيُوبَهَا

أُتَحْسِبُنِي بَيْنَ الْمَدِينَةِ وَ الَّتِي
يُقَلِّبُ رَأْسًا لَمْ يَكُنْ رَأْسَ سَيِّدٍ

And he went on satirising Hisham while he was in prison, and it was from his satire –

Are you imprisoning me in between the city and the hearts of the people are inclining towards it penitently? The head gets turn and the head does not happen to be a chief, and the eye, for it, is a horror exposing its faults.

فَبَعَثَ فَأَخْرَجَهُ وَ بَعْدَ النَّبَيْتِ الَّذِي أَوْلَهُ هَذَا ابْنُ فَاطِمَةَ بِرَوَايَةٍ وَ هُوَ

الْعَرَبُ تَعْرِفُ مَنْ أَنْكَرْتَ وَ الْعَجْمُ

فَلَيْسَ قَوْلِكَ مِنْ هَذَا بِضَائِرِهِ

So he sent for him and exited him, and after the couplet which was his first – ‘This is the son ^{asws} of (Syeda) Fatima ^{asws}’, by a report, and it is: -

So it isn't your word, ‘Who is this one?’ an adverse effect on him ^{asws}. The Arabs and the non-Arabs recognise who they should deny’.¹⁴

[قول النبي للحسن بن علي من زارني أو زار أباك أو أخاك حقا على أن أزوره يوم القيامة.]

The words of the Prophet ^{saww} to Al-Hassan ^{asws} Bin Ali ^{asws}: ‘The one who visits me ^{saww} or visits your ^{asws} father ^{asws}, or your ^{asws} brother ^{asws}, would have a right upon me ^{saww} that I ^{saww} visit him on the Day of Judgment’.

قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ عَيْسَى عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ

He said, ‘It was narrated to me by Usman Bin Isa, from Al A’ala Bin Al Musayyab,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِرَسُولِ اللَّهِ ص يَا أَبَتِ مَا جَزَاءُ مَنْ زَارَكَ؟ فَقَالَ مَنْ زَارَنِي أَوْ زَارَ أَبَاكَ أَوْ زَارَكَ أَوْ زَارَ أَخَاكَ كَانَ حَقًّا عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ حَتَّى أَخْلَصَهُ مِنْ دُنُوبِهِ.

From Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: ‘Al-Husayn ^{asws} Bin Ali ^{asws} said to Rasool-Allah ^{saww}: ‘O father ^{saww}! What is the recompense of the one who visits you ^{saww}?’ So he ^{saww} said: ‘The one who visits me ^{saww}, or visits your ^{asws} father ^{asws}, or visits your ^{asws} brother ^{asws} or

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 14

you ^{asws}, would have a right upon me that I ^{saww} visit him on the Day of Judgment until I ^{saww} finish him from his sins".¹⁵

[قول الصادق (ع) صوم يوم غدیر خم كفارة ستین سنة.]

The words of Al-Sadiq ^{asws}: 'Fasting on the Day of Ghadeer is an expiation of sixty years (of sins)'.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَوْمُ يَوْمِ غَدِيرِ خُمِّ كَفَّارَةٌ سِتِّينَ سَنَةً.

From Abu Abdullah ^{asws} having said: 'Fasting on the Day of Ghadeer Khumm is an expiation of sixty years (of sins)'.¹⁶

ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَ قَوْلُ اللَّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ أَنَا الْمُنذِرُ وَ أَنْتَ الْهَادِي بِكَ يَا عَلِيُّ يَهْتَدِي الْمُهْتَدُونَ.

Ibn Abbas said, 'When the Words of Allah ^{azwj} [13:7] **But rather, you are only a warner, and for every people is a Guide** were Revealed, Rasool-Allah ^{saww} said: 'O Ali ^{asws}! I ^{saww} am the Warner, and you ^{asws} are the Guide. By you ^{asws}, O Ali ^{asws}, would the Guided ones be Guided".¹⁷

قَالَ: حَدَّثَنَا عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي عُمَرُ بْنُ مَرْوَةَ قَالَ:

He said, 'It was narrated to us by Isa Bin Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talib ^{asws} having said, 'It was narrated to me by Umar Bin Marw who said,

كُنْتُ بِالشَّامِ وَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يُعْطِي النَّاسَ قَالَ فَتَعَرَّفْتُ إِلَيْهِ فَقَالَ فَمَنْ أَنْتَ؟ فَقُلْتُ مِنْ قُرَيْشٍ قَالَ مَنْ أَيِّ قُرَيْشٍ؟ قُلْتُ مِنْ بَنِي هَاشِمٍ قَالَ مَنْ أَيِّ بَنِي هَاشِمٍ؟ فَسَكَتُ فَقَالَ مَنْ أَيِّ بَنِي هَاشِمٍ؟ فَقُلْتُ مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

'I was at Syria and Umar Bin Abdul Aziz was giving gifts to the people. So I went to introduce to him, and he said, 'So who are you?' I said, 'From Qureysh'. He said, 'From which (Clan of) Quresh?' I said, 'From the Clan of Hashim^{as}'. He said, 'From which (family) of the Clan of Hashim^{as}?' So I remained silent, and he said, 'From which (family) of the Clan of Hashim?' I said, '(I am) a slave of Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ عُمَرُ حَدَّثَنِي عِدَّةٌ أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ ثُمَّ قَالَ يَا مَرْاحِمُ كَمْ تُعْطِي أَمْثَالَهُ قَالَ مِائَةً دِرْهَمٍ أَوْ مِائَتَيْنِ [مِائَتَيْنِ] دِرْهَمٍ قَالَ أَعْطَاهُ خَمْسِينَ دِينَارًا لَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

So Umar (bin Abdul Aziz) said, 'A number of people narrated to me that they heard Rasool-Allah ^{saww} saying: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master". Then he said, 'O Muzahim! How much are we giving to the likes of him?' He said, 'One

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 15

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 16

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 17

hundred Dirhams, or two hundred Dirhams'. He said, 'Give him fifty Dinars for the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.¹⁸

حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ عَنْ وَائِلٍ عَنْ حُدَيْفَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: عَلِيُّ خَيْرُ الْبَشَرِ فَمَنْ أَبِي فَقَدْ كَفَرَ.

It was narrated to us by Shareek Bin Abdullah, from Abu Is'haq, from Wa'il, from Huzeyfa who said,

'I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is the best of the people. So the one who refuses (to accept this), so he has disbelieved"¹⁹.

قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ تَمِيمٍ قَالَ:

He said, 'It was narrated to us by Amro Bin Qays, from Maysara Bin Habeeb, from Al Minhal Bin Amro who said, 'A man from Tameem informed me, saying,

كُنَّا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِذِي قَارٍ وَ نَحْنُ نَرَى أَنَّا سَنَخْتِطِفُ فِي يَوْمِنَا هَذَا فَسَمِعْتُهُ يَقُولُ: وَ اللَّهُ لَنُظْهِرَنَّ عَلَى هَذَيْنِ الْفِرْقَةَ وَ لَنَقْتُلَنَّ هَذَيْنِ الرَّجُلَيْنِ يَعْنِي طَلْحَةَ وَ الزُّبَيْرَ وَ لَنَسْتَبِيحَنَّ عَسْكَرَهُمَا

'We were with Ali^{asws} Bin Abu Talib^{asws} at Zy Qaar, and we view that we would be kidnapped during this day of ours, and we heard him^{asws} saying: 'By Allah^{azwj}! We would be victorious over these two sects and we would be killing these two men, meaning Talha and Al-Zubayr, and we would be invading both their soldiers!'

قَالَ التَّمِيمِيُّ فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَقُلْتُ أَمَا نَرَى إِلَى ابْنِ عَمَّكَ وَ مَا يَقُولُ؟ فَقَالَ لَا تَعْجَلْ حَتَّى نَنْظُرَ مَا يَكُونُ فَلَمَّا كَانَ مِنْ أَمْرِ الْبَصْرَةِ مَا كَانَ أَتَيْنُهُ فَقُلْتُ لَا أَرَى ابْنَ عَمَّكَ إِلَّا صَادِقًا فِي مَقَالِهِ

Al-Tameemy said, 'So I went to Abdullah Bin Al-Abbas and I said, 'What is your view of the son^{asws} of your uncle^{as} and what he^{asws} is saying?' So he said, 'Do not be hasty until we see what would be happening'. So when it was from the matter of Al-Basra (the battle of the camel) what happened, I went over to him and I said, 'I did not see the son^{asws} of your uncle^{as} except as a truthful in his^{asws} speech'.

فَقَالَ وَيْحَكَ إِنَّا كُنَّا نَتَحَدَّثُ أَصْحَابَ مُحَمَّدٍ ص أَنَّ النَّبِيَّ عَهْدَ إِلَيْهِ ثَمَانِينَ عَهْدًا لَمْ يَعْهَدْ شَيْئًا مِنْهَا إِلَى أَحَدٍ غَيْرِهِ فَلَعَلَّ هَذَا مِمَّا عَهْدَ إِلَيْهِ.

He Said, 'Woe be unto you! We used to narrated to the companions of Muhammad^{saww} that the Prophet^{saww} covenanted to him^{asws} eighty covenants, not covenanting anything from these to anyone other than him^{asws}. So, perhaps, this is from what he^{saww} had covenanted to him^{asws}'.²⁰

[في خروج طلحة و الزبير في يوم البصرة.]

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 18

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 19

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 21

Regarding Talha and Al-Zubeyr going out on the day of Al-Basra (Battle of the camel).

قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْكَاتِبُ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ عَلِيٍّ الرَّعْفَرَانِيُّ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ إِبرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ قَالَ: حَدَّثَنَا إِبرَاهِيمُ بْنُ عَمَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَخِيهِ عَنْ بَكْرِ بْنِ عَيْسَى قَالَ:

He said, 'It was informed to us by Abu Al Hassan Ali Bin Muhammad the scribe who said, 'It was informed to me by Al Hassan Bin Al Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Umar, from his father, from his brother, from Bakr Bin Isa who said,

لَمَّا اصْطَفَى النَّاسُ لِلْحَرْبِ بِالْبَصْرَةِ خَرَجَ طَلْحَةُ وَ الزُّبَيْرُ فِي صَفٍّ مِنْ أَصْحَابِهِمَا فَنَادَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الزُّبَيْرَ بْنَ الْعَوَّامِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ ادْنُ مِنِّي لِأُفْضِيَ إِلَيْكَ بِسِرٍّ عِنْدِي قَدْ نَا مِنْهُ حَتَّى اخْتَلَفَ أَعْنَاقُ قَرَسِيهِمَا

'When the people had chosen the war at Al-Basra, Talha and Al-Zubeyr went out among rows of their companions. So Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} called out to Al-Zubeyr Bin Al-Awwam, and he^{asws} said to him: 'O Abu Abdullah! Come nearer so that I^{asws} may divulge a secret to you which is with me^{asws}'. So he went near him^{asws} to the extent that the necks of their horses interchanged.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنْشَدْتُكَ اللَّهُ إِنْ ذَكَرْتُكَ شَيْئاً فَذَكَرْتَهُ أَمَا تَعْتَرِقُ بِهِ؟ فَقَالَ نَعَمْ فَقَالَ أَمَا تَذْكُرُ يَوْمًا كُنْتَ مُقْبِلاً عَلَيَّ بِالْمَدِينَةِ تُحَدِّثُنِي إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص فَرَأَيْتَ وَأَنْتَ تَبْسُمُ إِلَيَّ فَقَالَ لَكَ يَا زُبَيْرُ أ تُحِبُّ عَلِيًّا؟ فَقُلْتُ وَ كَيْفَ لَا أُحِبُّهُ وَ بَيْنِي وَ بَيْنَهُ مِنَ النَّسَبِ وَ الْمَوَدَّةِ فِي اللَّهِ مَا لَيْسَ لِعَيْرِهِ؟ فَقَالَ إِنَّكَ سَتَقَاتِلُهُ وَ أَنْتَ ظَالِمٌ لَهُ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

So Amir Al-Momineen^{asws} said to him: 'I^{asws} adjure you to Allah^{azwj}! I^{asws} would like to remind you of something, so if you were to remember, will you acknowledge it?' He said, 'Yes'. So he^{asws} said: 'Do you not remember one day you were facing towards me^{asws} at Al-Medina discussing with me^{asws}, when Rasool-Allah^{saww} came out to us, and he^{saww} saw you and you were smiling to me^{asws}, so he^{saww} said: 'O Zubeyr! Do you love Ali^{asws}!' You said, 'And how can I not love him^{asws}, and there is a link between him^{asws} and me, and the cordiality for the Sake of Allah^{azwj} what is not for other than him^{asws}?'. So he^{saww} said: 'You would be fighting against him^{asws}, and you would be unjust to him^{asws}'. So you said, 'I seek Refuge with Allah^{azwj} from that'.

فَنَكَسَ الزُّبَيْرُ رَأْسَهُ ثُمَّ قَالَ إِنِّي أُنْسِبُ هَذَا الْمَقَامَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع دَعْ هَذَا فَلَسْتُ بِأَيْعَتِي طَوْعاً؟ قَالَ بَلَى قَالَ فَوَجَدْتُ مِنِّي حَدَثًا يُوجِبُ مَفَارِقَتِي؟ فَسَكَتَ ثُمَّ قَالَ لَا جَرَمَ وَ اللَّهُ لَا قَاتِلُنكَ وَ رَجَعَ مُتَوَجِّهاً نَحْوَ الْبَصْرَةِ

So Al-Zubeyr hanged his head, then said, 'I forgot this place'. Amir Al-Momineen^{asws} said to him: 'Leave this (battling). Didn't you pledge allegiance to me^{asws} voluntarily?' He said, 'Yes'. He^{asws} said: 'Did you find anything new obligating the separation from me^{asws}?'. So he was silent, then said: 'No offence. By Allah^{azwj}! I will not fight against you^{asws}'. And he returned heading towards Al-Basra.

فَقَالَ طَلْحَةُ مَا لَكَ يَا زُبَيْرُ تَنْصَرِفُ عَنَّا سَحْرَكَ ابْنُ أَبِي طَالِبٍ؟ فَقَالَ لَا وَ لَكِنْ ذَكَرْتَنِي مَا كَانَ أُنْسَانِيهِ الدَّهْرُ وَ احْتَجَّ عَلَيَّ بِبَيْعَتِي لَهُ فَقَالَ طَلْحَةُ لَا وَ لَكِنْ جَبَنْتَ وَ انْتَفَخَ سَحْرَكَ فَقَالَ الزُّبَيْرُ لَمْ أُجِبْ لَكِنْ أَذْكَرْتُ فَذَكَرْتُ

So Talha said, 'What is the matter with you, O Zubeyr, you are leaving from us? Did the son ^{asws} of Abu Talib ^{asws} cast a spell on you?' He said, 'No, but he ^{asws} reminded me of what I had forgotten for ages and argued against me with my having had pledged allegiance to him ^{asws}'. So Talha said, 'No, but you are a coward and the spell has inflated you'. Al-Zubeyr said, 'I am not a coward, but I was reminded so I remembered'.

فَقَالَ لَهُ عَبْدُ اللَّهِ يَا أَبَتِ جِئْتَ بِهِدَيْنِ الْعَسْكَرَيْنِ الْعَظِيمَيْنِ حَتَّى إِذَا اصْطَفَا لِلْحَرْبِ قُلْتَ أَنْتَرُكُهُمَا وَ أَنْصَرَفُ فَمَا تَقُولُ قَرِيشُ غَدًا بِالْمَدِينَةِ اللَّهُ اللَّهُ يَا أَبَتِ لَا تُشْمِتْ بِنَا الْأَعْدَاءَ وَ لَا تُشْمِتَنَّ نَفْسَكَ بِالْهَزِيمَةِ قَبْلَ الْقِتَالِ قَالَ يَا بُنَيَّ مَا أَصْنَعُ وَ قَدْ حَلَفْتُ لَهُ بِاللَّهِ أَلَّا أَقَاتِلَهُ قَالَ فَكْفَرُ عَنْ يَمِينِكَ وَ لَا تُفْسِدْ أَمْرَنَا فَقَالَ الرَّبِيبُ عَبْدِي مَكْحُولٌ حُرٌّ لَوْجِهَ اللَّهِ كَفَّارَةٌ لِيَمِينِي ثُمَّ عَادَ مَعَهُمْ لِلْقِتَالِ

So Abdullah (son of Al-Zubeyr) said to him, 'O father! You come with these two great armies until when they have both chosen the war, you are saying, 'I shall neglect them and leave. So what would the Qureysh be saying tomorrow at Al-Medina? Allah ^{azwj}! Allah ^{azwj}! O father! Do let the enemies gloat with us nor gloat with yourself with the defeat before the fighting'. He said, 'O my son! What can I do and I have given oath to him ^{asws} by Allah ^{azwj}, I shall not fight him ^{asws}'. He said, 'Then make amends from your right hand and do not spoil our matter'. So Al-Zubeyr said, 'My slave Mak'houl is free for the Sake of Allah ^{azwj}, as an expiation for my oath'. Then he returned to be with them for the fighting'.²¹

عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ

From Abu Hamza, from Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ النَّسَاءَ عَلَى عَلِيِّ ع مَا دَامَتْ فَاطِمَةُ حَيَّةً قُلْتُ وَ كَيْفَ؟ قَالَ لِأَنَّهَا كَانَتْ طَاهِرَةً لَا تَحْيِضُ.

(It has been narrated) from Abu Abdullah ^{asws} having said: 'Allah ^{azwj} Mighty and Majestic Prohibited the (other) women upon Ali ^{asws} for as long as (Syeda) Fatima ^{asws} was alive'. I said, 'And how come?' He ^{asws} said: 'Because she ^{asws} was clean, from uncleanness'.²²

هِشَامُ بْنُ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع بِمَنْ عَنِ خَمْسِمِائَةِ حَرْفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ يَقُولُونَ كَذَا فَيَقُولُ يُقَالُ لَهُمْ كَذَا فَقُلْتُ هَذَا الْحَلَالُ وَ الْحَرَامُ وَ الْقُرْآنُ أَعْلَمُ إِنَّكَ صَاحِبُهُ وَ أَعْلَمُ النَّاسِ بِهِ وَ هَذَا الْكَلَامُ فَقَالَ وَيْحَكَ يَا هِشَامُ يَحْتَاجُ اللَّهُ عَلَى خَلْقِهِ بِحُجَّةٍ لَا يَكُونُ قَائِمًا بِكُلِّ مَا يَحْتَاجُ إِلَيْهِ.

Hisham Bin Al Hakam said,

'I asked Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws} at Mina about the five hundred letters from the speech. So, I came saying that they (people) are saying such, and they are saying such and such is said to them. So I said, 'This is Permissible and this is Prohibited, and the Quran is more knowing that you ^{asws} are its Master, and the most knowledgeable of the people with it, and this is the speech'. So he ^{asws} said: 'Woe be unto you, O Hisham! Allah ^{azwj} Argued upon His ^{azwj} creatures with an argument that

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 22

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 23

cannot happen to be established by everyone but one is desperate for it (for the Imam ^{asws} to Implement)".²³

عَنْ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلِيَّ طَاهِرِينَ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ فَيَقُولُونَ تَقَدَّمَ فَصَلِّ بِنَا فَيَقُولُ بِنَادِمِكُمْ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ بَعْضَكُمْ لِبَعْضٍ أَيْمَةً لِكِرَامَةِ هَذِهِ الْأُمَّةِ.

From Al Hassan who said,

'Rasool-Allah ^{saww} said: 'Sects would not cease to fight against the clean ones ^{asws}, until Isa ^{as} Bin Maryam ^{as} descends. So they (people) would be saying, 'Proceed, pray *Salat* (leading) us'. So he ^{as} would be saying: 'Your Imam ^{asws} would proceed, for Allah ^{azwj} the Exalted has Made among you Imams ^{asws} within you, due to the prestige of this community".²⁴

[قول النبي لعلي أ لا ترضى يا علي إذا جمع الله الناس في صعيد واحد.]

The words of the Prophet ^{saww} to Ali ^{asws}: 'Are you ^{asws} not pleased, O Ali ^{asws}, when Allah ^{azwj} Gathers the people in one plain?'

عَنْ الْمِنْهَالِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَرْثِ بْنِ نَوْفَلٍ

From Al Minhal Bin Umar, from Abdullah Bin Al Hars Bin Nowfal,

أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص: أ لَا تَرْضَى يَا عَلِيُّ إِذَا جَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ حُفَاةَ عُرَاةَ مُشَاةَ قَدِ قَطَعَ أَعْنَاقَهُمُ الْعَطَشُ فَكَانَ أَوَّلُ مَنْ يُدْعَى إِبْرَاهِيمَ الْخَلِيلَ فَيُكْسَى ثَوْبَيْنِ أَبْيَضَيْنِ ثُمَّ يَقَامُ عَنِ يَمِينِ الْعَرْشِ ثُمَّ يَفْجُرُ إِلَى شُعْبٍ مِنَ الْجَنَّةِ إِلَى الْحَوْضِ حَوْضِي أَعْرَضُ مَا بَيْنَ صَنْعَاءَ وَ بَصْرَى فِيهِ عِدَدُ نَجْمِ السَّمَاءِ فُذْحَانُ

'He heard Ali ^{asws} saying: 'Rasool-Allah ^{saww} said: 'Are you ^{asws} not pleased, O Ali ^{asws}, when Allah ^{azwj} Gathers the people in one plain, bare-feet, bare, walking, the thirst having cut their throats, and that the first one to be called would be Ibrahim ^{as}, the Friend (of the Beneficent), so he ^{as} would be clothed in two white clothes. Then he ^{saww} stand on the right of the Throne. Then there would be a burst of people of the Paradise to the Fountain. My ^{saww} Fountain, the width of which is what is between Sana'a (Yemen) and Busra (Iraq), wherein would be drinking cups the number of the stars of the sky.

فَأَشْرَبُ وَ أَتَوَضَّأُ ثُمَّ أُكْسَى ثَوْبَيْنِ أَبْيَضَيْنِ ثُمَّ أَقَامُ عَنِ يَسَارِ الْعَرْشِ فُذْعَى وَ تَشْرَبُ وَ تَتَوَضَّأُ ثُمَّ تُكْسَى ثَوْبَيْنِ فَتَقَامُ عَنِ يَمِينِي ثُمَّ لَا أَدْعَى لِخَيْرٍ إِلَّا دُعِيَتْ لَهُ.

So I ^{saww} drink and perform Wudou, then be clothed in two white clothes. Then I ^{saww} shall stand on the left of the Throne. Then, you ^{asws} would be called, and you ^{asws} will drink and perform Wudou, then be clothed in two clothes, and you ^{asws} would stand on my ^{saww} right. Then I ^{saww} will not call for goodness except I ^{saww} shall call for it (you ^{asws})".²⁵

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 24

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 25

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 26

[قول عمر بن الخطاب في الأشراف و لا يتم لأحد شرف إلا بولاية علي بن أبي طالب.]

The words of Umar Bin Al Khattab regarding the noblemen, ‘And a nobility is not complete except by the Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.

قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ:

He said, ‘It was narrated to us by Hammad Bin Salama, from Ali Bin Zayd, from Saeed Bin Al Musayyab who said,

قَالَ عُمَرُ بْنُ الْخَطَّابِ: أَحِبُّوا الْأَشْرَافَ وَ تَوَدَّدُوا إِلَيْهِمْ وَ اتَّقُوا أَعْرَاضَكُمْ مِنَ السَّفَلَةِ وَ اعْلَمُوا أَنَّهُ لَا يُتِمُّ لِأَحَدٍ شَرَفٌ إِلَّا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ حُبِّهِ.

‘Umar Bin Al-Khattab said, ‘Love the noblemen and be cordial towards them, and fear your exposures from the lowly ones, and know that a nobility would not be completed from anyone except with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and (having) his^{asws} love’²⁶.

قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنِي أَبِي قَالَ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ حَنَانَ بْنَ سَدِيرٍ يَقُولُ سَمِعْتُ أَبِي سَدِيرَ الصَّبْرِيَّ يَقُولُ:

He said, ‘It was narrated to me by the Sheykh Abu Ja’far Muhammad Bin Ali Bin Babuwayh, from his father, from Muhamad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from the one who heard Hanan Bin Sadeyr saying, ‘I heard my father Sadeyr Al Sayrafi saying,

رَأَيْتُ رَسُولَ اللَّهِ صَ فِيمَا النَّائِمُ وَ بَيْنَ يَدَيْهِ طَبَقٌ مُعْطَى بِمَنْدِيلٍ فَدَنَوْتُ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ كَشَفَ الْمَنْدِيلَ عَنِ الطَّبَقِ فَإِذَا فِيهِ رُطْبٌ فَجَعَلَ يَأْكُلُ مِنْهُ فَدَنَوْتُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ نَاولني رُطْبَةً فَنَاولني رُطْبَةً فَجَعَلَ يَأْكُلُ مِنْهُ فَكَلَّمْتَهَا قُلْتُ يَا رَسُولَ اللَّهِ نَاولني أُخْرَى فَنَاولنيها فَكَلَّمْتَهَا وَ جَعَلْتُ كُلَّمَا أَكَلْتُ وَاحِدَةً سَأَلْتُهُ أُخْرَى حَتَّى أَعْطَانِي ثَمَانَ رُطْبَاتٍ فَكَلَّمْتَهَا ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى فَقَالَ لِي حَسْبُكَ

‘I saw Rasool-Allah^{saww} during the sleep (dream), and in front of him was a tray covered by a towel. So I went near him^{saww} and greeted upon him^{saww}. So he^{saww} returned the greeting, then removed the towel from the tray, and in it were dates, and he^{saww} went on to eat from it. So I went near him^{saww} and I said, ‘O Rasool-Allah^{saww}! Give me some dates’. So he^{saww} gave me one, and I ate it. Then I said, ‘O Rasool-Allah^{saww}! Give me another’. So he^{saww} gave it, and I ate it, and every time I ate one, I kept asking for another, until he^{saww} gave me eight dates, and I ate them. Then I sought another from him^{saww}, but he^{saww} said to me: ‘Enough for you’.

قَالَ فَأَنْتَبَهْتُ مِنْ مَنَامِي فَلَمَّا كَانَ مِنْ غَدٍ دَخَلْتُ عَلَى الصَّادِقِ عَ وَ بَيْنَ يَدَيْهِ طَبَقٌ مُعْطَى بِمَنْدِيلٍ كَأَنَّهُ الَّذِي رَأَيْتُهُ فِي الْمَنَامِ بَيْنَ يَدَيِ النَّبِيِّ صَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ كَشَفَ عَنِ الطَّبَقِ فَإِذَا فِيهِ رُطْبٌ فَجَعَلَ يَأْكُلُ مِنْهُ فَعَجِبْتُ لِذَلِكَ وَ قُلْتُ جَعَلْتُ فِدَاكَ نَاولني رُطْبَةً فَنَاولني فَكَلَّمْتَهَا ثُمَّ طَلَبْتُ أُخْرَى فَنَاولني فَكَلَّمْتَهَا وَ طَلَبْتُ أُخْرَى حَتَّى أَكَلْتُ ثَمَانَ رُطْبَاتٍ

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 27

He (the narrator) said, 'So I woke upon from my sleep, and when it was the morning, I went over to Al-Sadiq ^{asws}, and in front of him ^{asws} was a tray covered with a towel, as if it was that which I saw in the dream in front of the Prophet ^{saww}. So I greeted upon him ^{asws}, and he ^{asws} returned the greeting, then uncovered from the tray, and there were dates in it, and he ^{asws} went on to eat from it. So I was astounded at that and I said, 'May I be sacrificed for you ^{asws}! Give me a date'. So he ^{asws} gave it to me and I ate it. Then I sought another, so he ^{asws} gave it to me and I ate it. And I sought another, until I had eaten eight dates.

ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى فَقَالَ لَوْ زَادَكَ جَدِّي رَسُولُ اللَّهِ ص لَزِدْنَاكَ فَأَخْبَرْتُهُ الْخَبَرَ فَتَبَسَّمَ تَبَسُّمَ عَارِفٍ بِمَا كَانَ.

Then I sought another from him ^{asws}, but he ^{asws} said: 'If my ^{saww} grandfather ^{saww} Rasool-Allah ^{saww} had increased for you, I ^{asws} would increase for you'. So I informed him of the news (of the dream), and he ^{asws} smiled, understanding what had happened".²⁷

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

From Abu Saeed Al Khudry who said,

قَالَ رَسُولُ اللَّهِ ص: يَنْزِلُ بِأُمَّتِي فِي آخِرِ الزَّمَانِ بَلَاءٌ شَدِيدٌ مِنْ سُلْطَانِهِمْ لَمْ يَسْمَعْ النَّاسُ بِبَلَاءٍ أَشَدَّ مِنْهُ حَتَّى تَضِيقَ عَلَيْهِمُ الرَّحْبَةُ وَحَتَّى تَمْلَأَ الْأَرْضَ جَوْرًا وَظُلْمًا

'Rasool-Allah ^{saww} said: 'There would be descending upon my ^{saww} community, an intense affliction from their ruling authorities, the people would not have heard of an affliction more intense than it, to the extent that the space would be constricted upon them ^{asws}, and to the extent that the earth would be filled with tyranny and injustice.

ثُمَّ إِنَّ اللَّهَ يَبْعَثُ رَجُلًا يَمْلَأُ اللَّهُ عَزَّ وَجَلَّ بِهِ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئَتْ جَوْرًا وَظُلْمًا يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَ سَاكِنُ الْأَرْضِ لَا تَنْدَخِرُ الْأَرْضُ مِنْ بَدْرِهَا شَيْئًا إِلَّا أَخْرَجَتْهُ وَ السَّمَاءُ مِنْ قَطْرِهَا شَيْئًا إِلَّا صَبَّهَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ مِدْرَارًا يَعْيشُ فِيهِمْ سَبْعَ سِنِينَ أَوْ ثَمَانًا أَوْ تِسْعًا يَتَمَنَّى الْأَحْيَاءُ الْأَمْوَاتِ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ بِأَهْلِ الْأَرْضِ مِنَ الْخَيْرِ.

Then Allah ^{azwj} would Send a man ^{asws} by whom Allah ^{azwj} Mighty and Majestic would Fill the earth with equity and justice just as it had been filled with tyranny and injustice. The dwellers of the sky would be pleased from him ^{asws} and (so will) the dwellers of the earth. The earth will not hoard anything from its seeds except it would sprout it out, nor will the sky (hoard) anything from its drops except Allah ^{azwj} Mighty and Majestic would Pour it upon them as a torrential downpour. He ^{asws} would live among them for seven years or eight or nine. The deceased would wish for life (again) due to what Allah ^{azwj} Mighty and Majestic would Do with the people of the earth, from the goodness".²⁸

قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ عَنْ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ عَنْ حَبَّةِ الْعُرَيْيِّ

He said, 'It was narrated to us by Ismail Bin Aban, from Abu Dawood, from Abdullah Bin Shareek Al Aamiry, from Habbat Al Urny,

²⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 28

²⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 29

أَنَّ عَلِيًّا ع قَالَ: لَوْ أَنَّ رَجُلًا قَامَ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ صَامَ الدَّهْرَ كُلَّهُ وَ لَمْ يَكُنْ عَلَى وَ لَائِنَتِنَا مَا أَغْنَى ذَلِكَ عَنْهُ شَيْئًا.

‘Ali^{asws} said: ‘If a man was to stand (to pray *Salat*) between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), and Fast for the (entirety of his) age, and does not happen to be upon our^{asws} Wilayah, that would not avail him anything’.²⁹

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 8 H 30