

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

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

عماد الدين أبي جعفر محمد بن أبي القاسم الطبري

Amaad Al Deen Ja'far Muhammad Bin Abu Al Qasim Al Tabari

في القرن السادس

In the Sixth Century Hijrah

الجزء التاسع

Part Nine

TABLE OF CONTENTS

GLAD TIDINGS OF AL-MUSTAFA ^{saww} FOR THE SHIAS OF AL-MURTAZA ^{asws} .. 1

Part Nine 1

**News of the Prophet ^{saww} to (Syeda) Fatima ^{asws} and her ^{asws} cheerfulness after her ^{asws} grief, etc..
..... 3**

**Poem of the Bedouin to Al-Hajjaj (the Caliph), 'Do not be speaking with what a speaker would
fault you with'..... 4**

**The words of Al-Sadiq ^{asws}: 'The concerned breath (sigh) taken for the injustices perpetrated
upon us ^{asws} is a Glorification, and his concern for us ^{asws} is (an act of) worship, and
concealment of our ^{asws} secrets is Jihad''..... 9**

**Regarding the illness of (Syeda) Fatima ^{asws} and her ^{asws} bequeathing Ali ^{asws} with concealment
of her ^{asws} grave..... 11**

**Regarding the strike of Ibn Muljam ^{la}, may Allah ^{azwj} Curse him ^{la}, upon Ali ^{asws}, and the Hadeeth
of Asbagh Bin Nubata..... 15**

Sermon of Al-Hassan ^{asws} on the Day of the Camel in Al-Basra..... 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[إخبار النبي لفاطمة و سرورها بعد حزنها. الخ.]

News of the Prophet ^{saww} to (Syeda) Fatima ^{asws} and her ^{asws} cheerfulness after her ^{asws} grief, etc..

قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ السَّقَانِي قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمُنْهَالِ بْنِ عَمْرِو [عَمْرُو] عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ:

He said, 'It was narrated to us by Abu Al Abbas Muhammad Bin Yaqoub, from Muhammad Bin Is'haq Al Saqany, from Usman Bin Umar, from Israil, from Maysara Bin Habeeb, from Al Minhal Bin Umar (Amro), from Ayesah Bint Talha, from Ayesha who said,

مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ كَلَامًا وَ حَدِيثًا مِنْ فَاطِمَةَ بِرَسُولِ اللَّهِ ص وَ كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ رَحَبَ بِهَا وَ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا وَ قَبَّلَ يَدَهَا وَ أَجْلَسَهَا فِي مَجْلِسِهِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ عَلَيْهَا رَحَبَتْ بِهِ وَ قَامَتْ إِلَيْهِ وَ أَخَذَتْ بِيَدِهِ فَقَبَّلَتْهَا

'I did not see anyone who resembled more with Rasool-Allah ^{saww} in speech, and narration than (Syeda) Fatima ^{asws}, and it was so that whenever she ^{asws} came over to him ^{saww}, he ^{saww} was welcoming her ^{asws} and would be standing up for her ^{asws}, and would grab her ^{asws} hand and kiss her ^{asws} hand, and sit her ^{asws} in his ^{saww} seat. And it was so that whenever Rasool-Allah ^{saww} went over to her ^{asws}, she ^{asws} would be welcoming him ^{saww}, and would grab his ^{saww} hand, and Syeda ^{asws} would kiss it.

فَدَخَلَتْ عَلَيْهِ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَرَحَبَتْ بِهَا وَ قَبَّلَهَا وَ أَسْرَّ إِلَيْهَا فَبَكَتْ ثُمَّ أَسْرَّ إِلَيْهَا فَضَجَّكَتْ

She ^{asws} came over to him ^{saww} during the illness in which he ^{saww} passed away. So he ^{saww} was welcoming her ^{asws}, and kissed her ^{asws} and told her ^{asws} a secret. So she ^{asws} cried. Then he ^{saww} told her (another) secret, and she ^{asws} smiled.

فَقُلْتُ فِي نَفْسِي كُنْتُ أَحْسِبُ لِهَذِهِ الْمَرْأَةِ فَضْلًا فَإِذَا هِيَ مِنْهُنَّ بَيْنًا هِيَ تَبْكِي إِذْ هِيَ تَضْحَكُ فَسَأَلْتُهَا فَقَالَتْ إِنِّي إِذَا لَبِذْرَةٌ وَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص سَأَلْتُهَا فَقَالَتْ أَسْرَّ إِلَيَّ وَ أَخْبَرَنِي أَنَّهُ مَيِّتٌ فَبَكَتْ ثُمَّ أَسْرَّ إِلَيَّ وَ أَخْبَرَنِي أَنِّي أَوْلُ أَهْلِهِ الْحَقُّ بِهِ فَضَجَّكَتْ.

So I said within myself, 'I used to reckon that there was a merit for this lady ^{asws}, and there she ^{asws} is from them (like them), one moment she ^{asws} is crying, and then she ^{asws} is smiling. So I shall ask her ^{asws}'. She ^{asws} said, 'I, when I was anxious (to know), and when Rasool-Allah ^{saww} passed away, I did ask her ^{asws}, so she ^{asws} said: 'He ^{saww} divulged a secret to me ^{asws} and informed me ^{asws} that he ^{saww} would be passing away, so I ^{asws} cried. Then he ^{saww} revealed a secret to me ^{asws} and informed me ^{asws} that I ^{asws} would be the first one of his ^{saww} family to meet him ^{saww}. So I ^{asws} smiled'.¹

قَالَ: حَدَّثَنَا أَبُو سَعَادٍ الْخَرَّازُ قَالَ: حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ قَالَ:

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 1

He said, 'It was narrated to us by Sa'ad Al Kharraz who said, 'It was narrated to me by Ynus Bin Abdul Waris, from his father who said,

بَيْنَا ابْنُ عَبَّاسٍ يَخْطُبُ عِنْدَنَا عَلَى مِئْبَرِ الْبَصْرَةِ إِذْ أَقْبَلَ عَلَيَّ النَّاسُ بِوَجْهِهِ ثُمَّ قَالَ أَيُّهَا الْأُمَّةُ الْمُتَحَبِّرَةُ فِي دِينِهَا أَمْ وَاللَّهِ لَوْ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَآخَرْتُمْ مَنْ آخَرَ اللَّهُ وَجَعَلْتُمْ الْوَرَاثَةَ حَيْثُ جَعَلَهَا اللَّهُ مَا عَالَ سَهْمٌ مِنْ فَرَائِضِ اللَّهِ وَلَا عَالَ وَلِيَّ اللَّهِ وَلَا اخْتَلَفَ اثْنَانِ فِي حُكْمِ اللَّهِ فَذُوقُوا وَبَالَ مَا فَرَطْتُمْ فِيهِ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

'While Ibn Abbas was addressing (the people) among us from the Pulpit of Al-Basra, when he turned towards the people by his face, then said, 'O you people! The community is confused in its Religion! By Allah^{azwj}! Had you placed foremost the one whom Allah^{azwj} Placed as foremost and placed last the one whom Allah^{azwj} Placed last, and made the inheritance to be where Allah^{azwj} had Made it to be, neither would a category from the Obligatory ones of Allah^{azwj} been reduced to poverty, nor would the Guardian^{asws} of Allah^{azwj} have been reduced to poverty, nor would two (people) have differed in the Judgment of Allah^{azwj}. Therefore taste the evil consequences of what you wasted with regards to it, due to what your hands have sent forward **[26:227] and they who act unjustly shall come to know the turning they shall be Overturned with**".²

عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ حَمْدٍ [حَمِيدٍ] الرَّوَاسِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ ظُرَيْفٍ قَالَ

From Muhammad Bin Muhammad, from Abu Bakr Muhammad Bin Umar Al Ji'any, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Ubeyd Bin Hamad (Humeyd) Al Rawasy, from Al Hassan Bin Zareyf who said,

سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ: لَا نَجِدُ عَلِيًّا قَضَى بِقَضَاءِ إِلَّا وَجَدْتُ لَهُ أَصْلًا فِي السُّنَّةِ قَالَ وَكَانَ عَلِيٌّ ع يَقُولُ لَوْ اخْتَصَمَ إِلَيَّ رَجُلَانِ فَقَضَيْتُ بَيْنَهُمَا ثُمَّ مَكَّنَا أَحْوَالَ كَثِيرَةً ثُمَّ أَتَيْتَنِي فِي ذَلِكَ الْأَمْرِ لَقَضَيْتُ بَيْنَهُمَا قَضَاءً وَاجِدًا لِأَنَّ الْقَضَاءَ لَا يَزُولُ وَلَا يَحُولُ.

'I heard Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} saying: 'Ali^{asws} was not found to be judging with a judgment except an origin in the Sunnah was found for it. And it was so that Ali^{asws} was saying: 'If two men were to dispute to me^{asws}, and I^{asws} judge between the two, then many years pass by, then they come to me regarding that very matter, I^{asws} would judge between them with one (and the same) judgment, because the judgment neither recedes nor changes".³

[أبيات الأعرابي للحجاج (لا تنطقن بما يعيبك ناطق).]

Poem of the Bedouin to Al-Hajjaj (the Caliph), 'Do not be speaking with what a speaker would fault you with'.

حَدَّثَنِي السَّيِّدُ الرَّاهِدُ وَالِدِي رَضِيَ اللَّهُ عَنْهُ وَالْقَاضِي أَبُو أَحْمَدَ بْنُ إِبْرَاهِيمَ بْنِ مُطَرِّفِ بْنِ الْحَسَنِ الْمُطَرِّفِيُّ أَنَّ الشَّيْخَ سَعِيدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ الْأَسْتَرَّابَادِيِّ كَتَبَ إِلَيْهِمَا قَالَ: حَدَّثَنِي أَبُو أَحْمَدَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَتْرُوبَةَ الْأَسْتَرَّابَادِيِّ بِهَا مَرَارًا مِنْ لَفْظِهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا الثَّقَةُ عَنْ طَاوُسِ بْنِ كَيْسَانَ الْيَمَانِيِّ قَالَ:

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 2

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

It was narrated to me by the chief ascetic Waily, and the judge Abu Ahmad Bin Ibrahim Bin Mutarrif Bin Al Hassan Al Mutarrify that the Sheykh Saeed Bin Abdul Rahman Bin Muhammad Bin Abdllah Bin Idrees Al Astarabady wrote to them saying, 'It was narrated to me by Abu Ahmad Muhammad Bin Ibrahim Bin Atrawiya Al Astarabady repeatedly from his words, from Abdul Raheem Al Baghdady, from the trustworthy, from Tawoos Bi Kaysan Al Yamany who said,

خَرَجْتُ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَمَعَنَا الْحَجَّاجُ بْنُ يُوسُفَ النَّقْفِيُّ فَبَيْنَا نَحْنُ مَاضِينَ إِذْ نَحْنُ بِأَعْرَابِيٍّ بَدَوِيٍّ جَوْهَرِيٍّ وَهُوَ يُبَيِّنُ وَيَقُولُ فِي تَلْبِيئِهِ لَيْتَكَ اللَّهُمَّ لَيْتَكَ قَدْ لَبَّيْتُ لَكَ لَيْتَكَ لَا شَرِيكَ لَكَ لَيْتَكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ كَلَامُكَ اللَّهُمَّ لَكَ مِنْ مَخْلُوقٍ كَذَلِكَ ثُمَّ فِي النَّارِ سَلَكَ وَاللَّيْلِ إِذَا مَا أَنْحَلَكِ وَالْجَارِيَاتِ فِي الْفُلْكِ عَلَى مَجَارِي مَنْ سَلَكَ قَدْ أَتْبَعْنَا رُسُلَكَ وَ قَدْ سَلَكَنَا وَ حَجَّجْنَا مِنْكَ وَ لَكَ

'I went out to the Sacred House of Allah^{azwj}, and with us was Al-Hajjaj Bin Al-Yusuf Al-Saqafy (the Umayyid Caliph). So while we were going, we were with a Bedouin, nomadic by nature, and he was exclaiming *Talbiyya* and saying in his *Talbiyya*, 'Here I am O Allah^{azwj}, here I am! I have exclaimed for You^{azwj}, here I am! There are no associates for You^{azwj}. Here I am. The Praise and the Bounties are for You^{azwj}, and the Kingdom. There are no associates for You^{azwj} for Your^{azwj} Speech. O Allah^{azwj}! For You^{azwj}, from the creatures, is no similar to that. Then into the Fire is (that one who has left) Your^{azwj} Rope (Means to Approach You^{azwj}), and the night (Evil) what it dissolves, and the flowing in the skies are upon a flowing from Your^{azwj} Rope (Means to Approach You^{azwj}). Your^{azwj} Rasools^{as} pursued us and made us travel (on a way) and argued against us from You^{azwj} and for You^{azwj}!

فَسَمِعَ الْحَجَّاجُ فَقَالَ تَلْبِيئُهُ مُلْحِدٌ وَ رَبِّ الْكَعْبَةِ عَلَيَّ بِالْأَعْرَابِيِّ فَأَوْتِي بِهِ فَقَالَ يَا أَعْرَابِيُّ مِنْ أَيْنَ وَ إِلَى أَيْنَ؟ قَالَ مِنَ الْفَجِّ الْعَمِيقِ إِلَى الْبَيْتِ الْعَتِيقِ قَالَ وَ أَيْنَ يَكُونُ الْفَجُّ الْعَمِيقُ؟ قَالَ بِالْعِرَاقِ قَالَ وَ أَيُّ مَوْضِعٍ مِنَ الْعِرَاقِ؟ قَالَ مِنْ وَاسِطٍ قَالَ فَهَلْ لَكَ مِنْ بَوَاسِطٍ مِنْ أَمِيرٍ؟ قَالَ نَعَمْ إِنْسَانٌ ذَلِيلٌ يُقَالُ لَهُ الْحَجَّاجُ

So Al-Hajjaj heard that, and he said, 'A *Talbiyya* of an atheist, by the Lord^{azwj} of the Kabah. Come me with the Bedouin!' So they came with him, and he said, 'O Bedouin! From where (are you) and to where (are you going)?' He said, 'From the deep glens to the Ancient House (Kabah)'. He said, 'And where do the deep glens happen to be?' He said, 'At Al-Iraq'. He said, 'And which place from Al-Iraq?' He said, 'From the middle'. He said, 'So, it there an Emir for you in the middle (of Al-Iraq)?' He said, 'A despicable human called Al-Hajjaj'.

قَالَ مُقِيمٌ أَمْ رَاحِلٌ؟ قَالَ بَلْ رَاحِلٌ حَاجِجٌ فَقَالَ هَلْ اسْتَعْمَلَ عَلَيْكُمْ عَامِلًا؟ قَالَ نَعَمْ إِنْسَانٌ أَذَلُّ مِنْهُ يُقَالُ لَهُ مُحَمَّدُ بْنُ يُوسُفَ قَالَ وَ كَيْفَ خَلَفْتُهُ؟ قَالَ خَلَفْتُهُ جَسِيمًا وَبِسِيمًا قَالَ لَيْسَ عَنْ هَذَا سَأَلْتِكَ قَالَ فَعَمَّا سَأَلْتَنِي يَا هَذَا؟ قَالَ عَنْ سِيرَتِهِ فِي النَّاسِ قَالَ خَلَفْتُهُ ظُلْمًا عَشُومًا يَأْخُذُ بِغَيْرِ حَقٍّ وَ يُعْطِي فِي غَيْرِ الْحَقِّ

He said, 'Is he staying (there) or departed?' He said, 'But, departed for Hajj'. So he said, 'Has he utilised an office bearer upon you?' He said, 'Yes, a human more despicable than him, called Muhammad Bin Yusuf'. He said, 'And how did you leave him behind?' He said, 'I left him behind as obese and gross'. He said, 'It isn't about this that I am asking you'. So about what are you asking me, O you?' He said, 'About his ways among the people'. He said, 'I left him behind as an unjust one, a tyrant, seizing without a right and giving among ones without the right'.

قَالَ وَبَلِّغْ أَنَا الْحَجَّاجُ وَ ذَلِكَ أَخِي مُحَمَّدُ بْنُ يُوسُفَ أَمَا عَرَفْتِ عَزِّي؟ فَقَالَ الْأَعْرَابِيُّ أ وَ مَا عَرَفْتِ عَزِّي أَنَا بَرَّبُّ الْعَالَمِينَ؟
قَالَ الْحَجَّاجُ يَا أَعْرَابِيَّ حَسْبُكَ زَنْدِيقًا قَالَ مَا أَنَا زَنْدِيقٌ وَ لَكِنِّي مُوحَّدٌ قَالَ وَ لِمَنْ أَنْتَ مُوحَّدٌ قَالَ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ
الْأَرْضَ قَالَ فَتَعْرِفُ اللَّهَ؟ قَالَ نَعَمْ عَلَى الْخَبِيرِ سَقَطَتْ

He said, 'Woe be unto you! I am Al-Hajjaj, and that is my brother Muhammad Bin Yusuf. But, do you not recognise my honour?' So the Bedouin said, 'Or do you not recognise my honour? I am with the Lord^{azwj} of the worlds'. Al-Hajjaj said, 'O Bedouin! It suffices you being an atheist'. He said, 'I am not an atheist, but am a Monotheist'. He said, 'But, to whom are you a monotheist?' He said, 'To Allah^{azwj} Who Created the skies and the earth'. He said, 'So you recognise Allah^{azwj}?'. He said, 'Yes, upon the goodness'. (He was silent)'.
عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُنْتَعَالِ

قَالَ فِيمَا عَرَفْتَ اللَّهَ لَيْسَ بِي نَسَبٍ فَيْرِي وَ لَا بَجْسَمٍ فَيَنْجَزًا وَ لَا بِيْذِي عَابَةٍ فَيَنْتَاهِي وَ لَا يُحَدَّثُ فَيُبْصِرُ وَ لَا يُسْتَنْتَرُ فَيُنْكَشِفُ وَ
لَا دَهْوَرٍ بَعْدَهُ خِلَافٌ أَرْمَنْتَهَا لَكِنْ جَلَّ ذَلِكَ الْكَبِيرُ الْمُنْتَعَالِ الَّذِي خَلَقَ فَاتَّقَنَ وَ صَوَّرَ فَأَحْسَنَ وَ عَلَا فَتَمَكَّنَ وَ اتَّقَنَ عَلَى الْأُمُورِ
بِعَزَّتِهِ لَا يُوصَفُ هُوَ بِالْحَرَكَةِ لِأَنَّهَا زَوَالٌ وَ لَا بِسُكُونٍ لِأَنَّهُ مِنْ صِفَةِ الْمُنْتَسَابِيهِينَ بِالْأَمْتَالِ لَا يَخْفَى عَلَيْهِ كُرُورُ ذَوِي الْأَحْوَالِ

He (the Bedouin) said, 'And what I recognise Allah^{azwj}, He^{azwj} isn't with a lineage, and He^{azwj} Sees and is not with a body. He^{azwj} is integral but is not with an end-point. He^{azwj} Forbids and does not renew, and He^{azwj} Visualises and is not veiled, and He^{azwj} uncovers and there are no eons without Him^{azwj} opposite to its eras. But, the Majesty of that is Great, Exalted, Who Created, So He^{azwj} Mastered, and Imaged, so was excellent, and High. So He^{azwj} Enabled and Mastered upon the affairs by His^{azwj} Mighty. He^{azwj} cannot be describe by the movement, because it (movement) is declining, and nor by the stillness because it is an attribute of the resembled with the examples. The units are not concealed upon Him^{azwj} with the states. He^{azwj} is the Knower of the unseen and the seen, the Great, the Exalted'.

فَقَالَ الْحَجَّاجُ يَا أَعْرَابِيَّ لَقَدْ أَحْسَنْتَ فِي التَّوْحِيدِ فَمَا قَوْلُكَ فِي هَذَا الرَّجُلِ الْمُبْعُوثِ مُحَمَّدًا ص فَقَالَ نَبِيُّ الرَّحْمَةِ بَعَثَهُ اللَّهُ عَلَى
جِبِينِ فَنَرَةٍ مِنَ الرُّسُلِ وَ ضَلَالَةٍ مِنَ الْأُمَمِ وَ الْأُمَمُ يَوْمِيذٍ فِي الْجَاهِلِيَّةِ الْجَهْلَاءِ لَا يَدِينُونَ لِلَّهِ بَدِينٍ وَ لَا يَقْرَأُونَ لَهُ كِتَابًا أَصْحَابُ
حَجْرٍ وَ مَدْرٍ وَ ضَيْقٍ وَ ضَنْكٍ عَبَدُوا مِنْ دُونِ اللَّهِ أَصْنَامًا وَ اتَّخَذُوا الْأَوْثَانَ حَتَّى بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا مُرْسَلًا جَمَعَ أُمُورَهُمْ

So Al-Hajjaj said, 'O Bedouin! You have been excellent regarding the Oneness Tawheed). So what is your word regarding this man, the Sent one, Muhammad^{saww}?'. He said, 'A Prophet^{saww} of Mercy. Allah^{azwj} Sent him^{saww} when there was a gap from the Rasools^{as}, and (a period of) straying from the communities. And the communities, in those days we in the ignorance. The ignorant ones were not making a Religion for Allah^{azwj} with a Religion nor were they reciting a Book of His^{azwj}. They were the companions of the stones and mud (idol worshippers), and (financial) constraints and poverty, worshipping idols besides Allah^{azwj} and taking to the images until Allah^{azwj} Mighty and Majestic Sent a Prophet^{azwj} with a Message who^{saww} gathered their affairs'.

فَقَالَ الْحَجَّاجُ يَا أَعْرَابِيَّ لَقَدْ أَحْسَنْتَ فِي هَذَا أَيْضًا فَمَا قَوْلُكَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ فَسَكَتَ الْأَعْرَابِيُّ قَالَ فِي نَفْسِهِ إِنْ أَنَا
صَدَّقْتُهُ قَتَلْتَنِي وَ إِنْ كَذَّبْتُهُ فِيمَ أَلْفِي مُحَمَّدًا ص ثُمَّ قَالَ الدُّنْيَا فَانِيَّةٌ وَ الْأَجْرَةُ بِأَقْبِيَّةٍ خَذَهَا إِلَيْكَ مِنَ السَّلْمَى عَلِيُّ بْنُ أَبِي طَالِبٍ
الدَّاعِي إِلَى اللَّهِ وَ صِهْرُ الْمُرْسَلِ الْأَوَاهِ وَ سَفِينَةُ النَّجَاحِ وَ بَحْرٌ بَيْنَ السَّاحِ وَ غَيْثٌ بَيْنَ الرُّوَاكِ قَاتِلُ الْمُشْرِكِينَ وَ قَامِعُ الْمُعْتَدِينَ وَ
أَمِيرُ الْمُؤْمِنِينَ وَ ابْنُ عَمِّ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ

So Al-Hajjaj, 'O Bedouin! You have been excellent in this as well. So what is your word regarding Ali^{asws} Bin Abu Talib^{asws}?' So the Bedouin was silent, and he said within himself, 'If I ratify him, he would kill me, and if I lie to him, so with what (face) would I meet Muhammad^{saww}?' Then he said, 'The world is transitory and the Hereafter is everlasting. Take it to you from the peacefulness. Ali^{asws} Bin Abu Talib^{asws} is the caller to Allah^{azwj} and the son-in-law of the *Mursil*^{saww}. Indeed he^{asws} is. And he^{asws} is the ship of salvation, and an ocean between the bode and rain between the rest, fighter against the Polytheists and repressor of the aggressors, and Emir of the Momineen, and a cousin of the Prophet^{saww} of Allah^{azwj}, may Allah^{azwj} Send *Salawat* upon him^{saww} and his^{saww} Progeny^{asws} altogether.

وَرَوْحُ فَاطِمَةَ الزَّهْرَاءِ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ رِيحَانَتِي نَبِيِّ اللَّهِ ص وَ ثَمَرَةَ فُوَادِهِ هَامَاتِ وَ سَادَاتِ سَادَاتٍ وَ لَدُنْهُمَا
الْبُتُولُ وَ سَمَاهُمَا الرَّسُولُ ص وَ كَنَاهُمَا الْجَلِيلُ وَ نَاغَاهُمَا جَبْرَائِيلُ وَ حَنَكُهُمَا مِيكَائِيلُ فَهَلْ لَهُوْلَاءِ مِنْ عَدِيلٍ

And he^{asws} is the husband of (Syeda) Fatima^{asws} Al-Zahra, and father of Al-Hassan^{asws} and Al-Husayn^{asws}, the two aromas of the Prophet^{saww} of Allah^{azwj}, and the fruits of his^{saww} heart, heads of heads, chiefs of chiefs. The Chaste one (Al-Batoul) was Blessed with them^{asws} and the Rasool^{saww} named them^{asws}, and the Majestic Teknonymed them^{asws}, and Jibraeel^{as} played with them^{asws} (when babies), and Mikaeel^{as} trained them^{asws}. So, is there an equal for them^{asws}?'

قَالَ طَاوُوسٌ لَقَدْ بَيَّنَّنِي أَنْتَ الْعُضْبَ عَلَى وَجْهِ الْحَجَّاجِ فَقَالَ الْحَجَّاجُ يَا أَعْرَابِي فَمَا تَقُولُ فِي؟ قَالَ أَنْتَ بِنَفْسِكَ أَعْلَمُ قَالَ قُلْ فِي
أَمِيرِكَ شَيْئاً قَالَ إِذَا أَسْرُوكَ وَ لَا أَسْرُوكَ وَ لَا بُثَّ فِيمَا عَلِمْتَ قَالَ مَا عَلِمْتُكَ إِلَّا ظَالِماً غَشُوماً قَتَلْتَ أَوْلِيَاءَ اللَّهِ بِغَيْرِ الْحَقِّ

Tawoos (the narrator) said, 'The traces of anger had appeared upon the face of Al-Hajjaj, and Al-Hajjaj said, 'O Bedouin! So what are you saying regarding me?' He said, 'You are more knowing of yourself'. He said, 'Say something regarding your Emir'. He said, 'Then I shall disappoint you and will not cheer you'. He said, 'Transmit what you know'. He said, 'I do not know you except for an unjust one, a tyrant. You are killing the friends of Allah^{azwj} without a right'.

فَقَالَ لِأَقْتُلَنَّكَ أَشْرُ الْقَتْلِ قَالَ إِلَى اللَّهِ تَصِيرُ الْأُمُورُ فَقَالَ الْحَجَّاجُ يَا غُلَامَ عَلِيٍّ بِالنُّطْعِ وَ السَّيْفِ فَلَمَّا أَنْ بَسَطَ النُّطْعَ وَ جَرَدَ السَّيْفَ
مَا لَبِثَ الْأَعْرَابِيُّ أَنْ عَطَسَ ثَلَاثَ عَطَسَاتٍ مُتتَابِعَاتٍ فَقَالَ الْحَجَّاجُ مَا عَطَسَ ثَلَاثَ عَطَسَاتٍ مُتتَابِعَاتٍ إِلَّا زَيْنِمْ يَعْني وَ لَدُنَّا

So he said, 'I shall kill you with the most evil of the killings'. He said, 'To Allah^{azwj} do the affairs arrive'. Al-Hajjaj said, 'O slave! Give to me the leather and the sword!' So when the leather strap was extended and the sword unsheathed, it was not long before the Bedouin sneezed three sneezes consecutively. So Al-Hajjaj said, 'No one sneezes three sneezes consecutively except for a bastard, a son of adultery'.

قَالَ فَمَا لَبِثَ الْحَجَّاجُ أَنْ عَطَسَ سَبْعَ عَطَسَاتٍ مُتتَابِعَاتٍ فَقَالَ الْأَعْرَابِيُّ أَيُّهَا الْأَمِيرُ

فَتَقُولُ جَهْلًا لَبِثْتِي لَمْ أَنْطِقْ
بِيَدِي مَعَايِبَهَا كَثِيرُ الْمُنْطِقِ
فَاعْمِدْ لِسَانَكَ فِي اللَّهَاءِ وَ أَطْرِقْ
إِنَّ الْبِلَاءَ مُوَكَّلٌ بِالْمُنْطِقِ

لَا تَنْطِقَنَّ بِمَا يَعْيبُكَ نَاطِقٌ
إِنَّ السَّلَامَةَ فِي السُّكُوتِ وَ إِنَّمَا
وَ إِذَا حَشِيتِ مَلَامَةً فِي مَجْلِسٍ
وَ أَحْفَظْ لِسَانَكَ لَا تَقُولَ فِتْنَتِي

He (the narrator) said, 'So it was not long before Al-Hajjaj sneezed seven sneezes consecutively. So the Bedouin said, 'O Emir!' (And prosed): - 'Do not speak with what a speaker would fault you with, so you would be speaking ignorantly, 'If only I had not spoken'. The safety is in the silence, and rather the faults begin with the frequent talking. And when you fear blame in a gathering, so baptize your tongue in the soft palate and remain silent, and preserve your tongue. Do not be saying, for you would be afflicted. The affliction is allocated with the speaking'.

فَقَالَ الْحَجَّاجُ اضْرِبْ عُنُقَهُ عَلَى حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ فَلَمَّا رَفَعَ السَّيْفَ حَرَكَ الْأَعْرَابِيُّ شَفْتَهُ فَجَفَّ يَدُ السِّيَافِ فِي مَقْبِضِ سَيْفِهِ فَقَالَ الْحَجَّاجُ يَا أَعْرَابِي لَقَدْ تَكَلَّمْتَ بِعَظِيمٍ فَقَالَ لَعَمْرِي إِنَّهُ لَعَظِيمٌ قَالَ فَادْعُ إِلَيْكَ حَتَّى يُطْلِقَ يَدَ السِّيَافِ قَالَ وَ تُنَجِّنِي مِنَ الْقَتْلِ؟

So Al-Hajjaj said, 'Strike off his neck, upon the love of Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}!' So when the sword was raised, the Bedouin moved his lips and the sword got stuck in the hand of the executioner. He said, 'And will you save me from the killing?'

قَالَ فَرَفَعَ الْأَعْرَابِيُّ يَدَيْهِ فَقَالَ يَا إِلَهِي عِنْدَ كُرْبَتِي وَ يَا صَاحِبِي عِنْدَ شِدَّتِي وَ وَلِيِّي عِنْدَ نِعْمَتِي أَسْأَلُكَ يَا إِلَهِي وَ إِلَهَ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ وَ بِحَقِّ كَهَيْعِصِ وَ طِهَ وَ يَسَ وَ الْقُرْآنِ الْحَكِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُطْلِقَ يَدَ السِّيَافِ

He (the narrator) said, 'So the Bedouin raised both his hands and he said, 'O my God^{azwj} during my distress, and O my Companion during my difficulties, and my Guardian during my Bounties! I ask You^{azwj}, O my God^{azwj}, and the God^{azwj} of my forefathers [2:140] Ibrahim and Ismail and Yaqoub and the tribes, and by the right of [19:1] Kaf Ha Ya Ayn Suad, and [20:1] Ta Ha, and [36:1] Ya Seen [36:2] I swear by the Wise Quran, that You^{azwj} Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} Free the hand of the executioner'.

قَالَ فَأُطْلِقَ يَدَهُ قَالَ الْحَجَّاجُ يَا غُلَامَ عَلِيٍّ بِالْبُدْرَةِ قَالَ فَأْتِي بِكَيْسٍ فِيهِ دَرَاهِمُ كَثِيرَةٌ فَقَالَ الْحَجَّاجُ خُذْهَا إِلَيْكَ يَا أَعْرَابِي وَ أَنْفَعَهَا عَلَيَّ نَفْسِكَ فَقَالَ الْأَعْرَابِيُّ لَيْسَ لِي بِمَالِكَ حَاجَةٌ وَ قَامَ وَ مَرَّ.

He (the narrator) said, 'So the hand was freed. Al-Hajjaj said, 'O slave! To me with the gift-bag'. So he came with a bag in which were a lot of Dirhams, and Al-Hajjaj said, 'Take it for yourself, O Bedouin, and spend it upon yourself'. The Bedouin said, 'There isn't a need for me with a king', and he stood (up) and went away".⁴

قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ نَوْبَةَ وَ مُصْعَبُ بْنُ سَلَامٍ عَنْ أَبِي إِسْحَاقَ عَنْ رَبِيعَةَ السَّعْدِيِّ قَالَ:

He said, 'It was narrated to us by Ismail Bin Nowbat and Mus'ab Bin Sallam, from Abu Is'haq, from Rabi'e Al Sa'ady who said,

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 4

أَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانَ رَحِمَهُ اللَّهُ قُلْتُ لَهُ يَا حُذَيْفَةُ حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَ وَ رَأَيْتُهُ لِأَعْمَلٍ قَالَ فَقَالَ لِي عَلَيْكَ بِالْقُرْآنِ فَقُلْتُ قَدْ قَرَأْتُ الْقُرْآنَ وَ إِنَّمَا جِئْتُكَ لِتُحَدِّثَنِي اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى حُذَيْفَةَ أَنِّي أَتَيْتُهُ لِتُحَدِّثَنِي بِمَا لَمْ أَرَهُ وَ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صَ قَدْ مَنَعَنِيهِ وَ كَتَمَنِيهِ

'I went over to Huzayfa Bin Al-Yaman, may Allah^{azwj} have Mercy on him. I said to him, 'O Huzeyfa! Narrate to me with what you heard from Rasool-Allah^{saww}, and saw from him^{azwj} of the deed'. He said to me, 'Upon you is with the (reading of) Quran'. So I said, 'I have recited the Quran, and rather I came to you to narrate a Hadeeth to me. O Allah^{azwj}! I keep You^{azwj} as a Witness upon Huzayfa, that I came to him to narrate a Hadeeth to me with what I have not seen and have not heard of from Rasool-Allah^{saww}, and he has prevented it and concealed it'.

فَقَالَ حُذَيْفَةُ يَا هَذَا قَدْ بَلَغْتَ فِي الشَّدَّةِ ثُمَّ قَالَ خُذْهَا إِلَيْكَ فَصِيرَةٌ مِنْ طَوِيلَةٍ وَ جَمَاعَةٌ لِكُلِّ أَمْرٍ إِنَّ آيَةَ الْجَنَّةِ فِي هَذِهِ الْأُمَّةِ لِنَبِيِّهِ أَنَّهُ لَ يَأْكُلُ الطَّعَامَ وَ يَمْشِي فِي الْأَسْوَاقِ فَقُلْتُ لَهُ بَيِّنْ لِي آيَةَ الْجَنَّةِ أَتَّبِعُهَا وَ بَيِّنْ لِي آيَةَ النَّارِ فَاتَّقِهَا فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ آيَةَ الْجَنَّةِ وَ الْهُدَاةِ إِلَى يَوْمِ الْقِيَامَةِ فَآيَةُ الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ لِآيَةِ مُحَمَّدٍ صَ وَ إِنَّ آيَةَ النَّارِ وَ آيَةَ الْكُفْرِ وَ الدُّعَاةِ إِلَى يَوْمِ الْقِيَامَةِ لَغَيْرُهُمْ.

So Huzeyfa said, 'O, you! You reached during the difficulties'. Then he said, 'Take it to you, the short from the long (Hadeeth), and a comprehensive for every affair of yours. A sign of the Paradise in this community is its Prophet^{saww}. He^{saww} ate the food and walking in the markets'. So I said to him, 'Explain to me the sign of the Paradise so I follow it and explain to me the sign of the Fire so I fear it'. So he said, 'By the One^{azwj} in Whose Hand is my soul! The sign of the Paradise and the Guidance to the Day of Judgment. So the sign of the Truth up to the Day of Judgment is the sign of Muhammad^{saww}, and that the sign of the Fire and the signs of the disbelief and the callers to the Day of Judgment is for others'⁵.

[أقول الصادق «ع» نفس المهوم لظلمنا تسبيح و همه لنا عبادة و كتمان سرنا جهاد.]

The words of Al-Sadiq^{asws}: 'The concerned breath (sigh) taken for the injustices perpetrated upon us^{asws} is a Glorification, and his concern for us^{asws} is (an act of) worship, and concealment of our^{asws} secrets is Jihad'.

قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ سَلَمَةَ الْكِنْدِيُّ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ

He said, 'It was narrated to us bu Suleyman Bin Salama Al Kindy, from Muhammad Bin saeed Bin Garwan, from Isa Bin Abu Mansour, from Aban Bin Taghlib,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: نَفْسُ الْمُهْمُومِ لِظُلْمِنَا تَسْبِيحٌ وَ هُمُّهُ لَنَا عِبَادَةٌ وَ كِتْمَانُ سِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ

'From Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: 'The concerned breath to the injustices perpetrated against us^{asws} is a Glorification (Tasbeeh), and his concern for

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 5

us^{asws} is (an act of) worship, and concealment of our^{asws} secrets is a Jihad in the Way of Allah^{azwj}.

قَالَ أَبُو عَبْدِ اللَّهِ عَ يُحِبُّ أَنْ يُكْتَبَ هَذَا الْحَدِيثُ بِالذَّهَبِ.

Abu Abdullah^{asws} said: 'It is obligatory that this Hadeeth be written in gold'.⁶

عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنِ الصَّبَّاحِ بْنِ يَحْيَى الْمُرَنِّيِّ عَنِ الْحَرْثِ بْنِ حَصِيرَةَ قَالَ:

From Muawiya Bin Hisham, from Al Sabbah Bin Yahya Al Muzanny, from Al Hars Bin Haseyra who said,

حَدَّثَنِي جَمَاعَةٌ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ يَوْمًا: ادْعُوا لِي غَنِيًّا وَ بَاهِلَةً وَ حَيًّا آخَرَ قَدْ سَمَّاهُمْ فَلْيَأْخُذُوا أَعْطِيَتِهِمْ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ وَ إِنِّي شَاهِدٌ فِي مَنْزِلِي عِنْدَ الْحَوْضِ وَ عِنْدَ الْمَقَامِ الْمَحْمُودِ إِنَّهُمْ أَعْدَائِي فِي الدُّنْيَا وَ الْآخِرَةِ

'It was narrated to me by a group of the companions of Amir Al-Momineen^{asws} that he^{asws} said one day: 'Call to me^{asws} the rich one and his family, and other living ones who have been named (famous). So let them be taking their gifts, for By the One^{azwj} Who Split the seed and Formed the person, there is no share for them in Al-Islam. And I^{asws} bear witness in my^{asws} place by the Fountain and at the place of the Most-Praised One^{azwj} (الْمَقَامِ الْمَحْمُودِ), they are my^{asws} enemies in the world and the Hereafter.

لَأَخَذَنَّ غَنِيًّا أَخَذَهُ تَفْرَطُ [تَضْرِبُ] بَاهِلَةً وَ لَنْ تَبْنَتْ قَدَمَايَ لِأَرْدَنَّ قَبَائِلَ إِلَى قَبَائِلَ وَ قَبَائِلَ إِلَى قَبَائِلَ وَ لِأُبْهَرَجَنَّ سِتِينَ قَبِيلَةً مَا لَهَا فِي الْإِسْلَامِ نَصِيبٌ.

I^{asws} shall be seizing the rich with an excessive seizure with his family, while my^{asws} feet would be firm. I^{asws} will return tribes to tribes, and tribes to tribes, and I^{asws} shall be seizing sixty, a horde not having a share for it in Al-Islam".⁷

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

From Abdullah Bin Masoud,

عَنِ النَّبِيِّ ص قَالَ: لَا تَذْهَبُ الدُّنْيَا وَ لَا تَنْقُضِي الْأَيَّامَ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَالِيُ اسْمُهُ اسْمِي.

(It has been narrated) from the Prophet^{saww} having said: 'Neither would the world pass away nor would the days expire until a man from the People^{asws} of my^{saww} Household rules, his^{asws} name being the same as my^{saww} name'.⁸

قَالَ: حَدَّثَنِي سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنِ أَبِي سَعِيدٍ عَنِ أَبِي هُرَيْرَةَ

He said, 'It was narrated to me by Sufyan Bin Uyayna, from Al Zahry, from Abu Saeed, from Abu Hureyra,

⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 6

⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 7

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

عَنِ النَّبِيِّ ص قَالَ: يَنْزِلُ ابْنُ مَرْيَمَ مَنْزِلًا حُكْمًا مُقْسَطًا يَكْسِرُ الصَّلِيبَ وَ يَقْتُلُ الْخَنزِيرَ وَ يَضَعُ الْجَزِيَّةَ وَ يُفِيضُ الْمَالَ حَتَّى لَا يُقْبَلَهُ أَحَدٌ.

(It has been narrated) from the Prophet ^{saww} having said: ‘The son ^{as} of Maryam ^{as} would descend in a rented house, breaking the cross and killing the pigs, and he ^{as} would place the tax and would be flooding the wealth until no one would (remain to be) needy of him ^{as}.’⁹

قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ السَّلُولِيِّ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ص كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوُتْرِ اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ عَافِنِي فِيْمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيْمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَفْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ.

He said, ‘It was narrated to us by Abu Abdul Rahman Abdullah Bin Muhammad Bin Ahmad Bin Hanbal, from his father, from Waki’e, from Yunus Bin Is’haq, from Yazeed Bin Abu Maryam Al Salouly, from Abu Al Jowza,

(It has been narrated) from Al-Hassan ^{asws} Bin Ali ^{asws} having said: ‘Rasool-Allah ^{saww} taught me ^{asws} certain sentences. I ^{asws} say these during the Qunout of Al-Witr (*Salat*) – O Allah ^{azwj}! Guide me among the ones You ^{azwj} Guide, and Pardon me among the ones You ^{azwj} Pardon, and Befriend me among the ones You ^{azwj} Befriend, and Bless me regarding what You ^{azwj} Granted, and Save me from the evil of what You ^{azwj} Judged, for You ^{azwj} Judged and are not judged against. It is so that he would not be humiliated, the one whom You ^{azwj} Befriend. Blessed is our Lord ^{azwj}, and Exalted!’¹⁰

قَالَ: حَدَّثَنَا مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا عَطَسَ قَالَ لَهُ عَلِيٌّ ع رَفَعَ اللَّهُ ذِكْرَكَ وَ إِذَا عَطَسَ عَلِيٌّ ع قَالَ لَهُ النَّبِيُّ ص أَعْلَى اللَّهُ كَعَبِكَ.

He said, ‘It was narrated to us by Musa ^{asws} Bin Ja’far ^{asws} Bin Muhammad ^{asws} Bin Ali ^{asws} Bin Al-Husayn ^{asws} Bin Ali ^{asws} Bin Abu Talib ^{asws} saying: ‘My ^{asws} father ^{asws} narrated to us ^{asws}, from his ^{asws} grandfather ^{asws} Al-Husayn ^{asws} Bin Ali ^{asws} saying: ‘It was so that whenever Rasool-Allah ^{saww} sneezed, Ali ^{asws} would say to him ^{saww}: ‘May Allah ^{azwj} Raise your ^{saww} mention’. And whenever Ali ^{asws} sneezed, the Prophet ^{saww} would say to him ^{asws}: ‘May Allah ^{azwj} Cause your ^{asws} posterity to be Lofty’.’¹¹

[في مرض فاطمة (ع) و إيصائها عليًا بإخفاء قبرها.]

Regarding the illness of (Syeda) Fatima ^{asws} and her ^{asws} bequeathing Ali ^{asws} with concealment of her ^{asws} grave.

قَالَ: حَدَّثَنَا أَبُو جَعْفَرِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَفَّارِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الرَّازِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ الْهَرْمَزْدَارِيِّ [الْهَرْمَزْدَانِيِّ]

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

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

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

He said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Ghaffar, from Al Qasim Bin Muhammad Al Razy, from Ali Bin Muhammad Al Harmazdary (Al Humuzdany),

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ الْحُسَيْنِ ع قَالَ: لَمَّا مَرَّضَتْ فَاطِمَةُ بِنْتُ النَّبِيِّ ص وَصَّتْ إِلَى عَلِيٍّ ع أَنْ يَكْتُمَ أَمْرَهَا وَ يُخْفِيَ خَبْرَهَا وَ لَا يُؤَدِّنَ أَحَدًا بِمَرَضِهَا فَفَعَلَ ذَلِكَ وَ كَانَ يُمَرِّضُهَا بِنَفْسِهِ وَ تَعِينُهُ عَلَى ذَلِكَ أَسْمَاءُ بِنْتُ عُمَيْسٍ عَلَى اسْتِسْرَارٍ بِذَلِكَ كَمَا وَصَّتْ بِهِ

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} having said: 'When (Syeda) Fatima^{asws}, daughter^{asws} of the Prophet^{saww} fell ill, she^{asws} bequeathed to Ali^{asws} that he^{asws} conceals her^{asws} matter and hides her^{asws} news and not broadcast to anyone of her^{asws} illness. So he^{asws} did that, and it was so that he^{asws} fell ill himself^{asws} and was assisted upon that by Asma Bint Umays upon the secrecy with that just as she^{asws} had bequeathed with.

فَلَمَّا حَضَرَتْهَا الْوَفَاةُ وَصَّتْ أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَوَلَّى أَمْرَهَا وَ يَدْفِنَهَا لَيْلًا وَ يُعْفِيَ قَبْرَهَا فَتَوَلَّى ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع دَفَنَهَا وَ عَفَى مَوْضِعَ قَبْرِهَا فَلَمَّا نَفَضَ يَدَهُ مِنْ تُرَابِ الْقَبْرِ هَاجَ بِهِ الْحُزْنُ فَأَرْسَلَ دُمُوعُهُ عَلَى خَدَّيْهِ وَ حَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص

So when the expiry presented itself to her^{asws}, she^{asws} bequeathed to Amir Al-Momineen^{asws} that he^{asws} be in charge of her^{asws} matter and bury her^{asws} at night and erase (traces of) her^{asws} grave. So Amir Al-Momineen^{asws} took charge of that and buried her^{asws} and erased the place of her^{asws} grave. So when he^{asws} shook his^{asws} hands from the soil of the grave, the grief erupted in him^{asws}, and his^{asws} tears flowed upon his^{asws} cheeks, and he^{asws} turned around and headed to the grave of Rasool-Allah^{saww}.

فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنِّي وَ السَّلَامُ عَلَيْكَ مِنْ ابْنَتِكَ وَ حَبِيبَتِكَ وَ قُرَّةِ عَيْنِكَ وَ زَائِرَتِكَ وَ الْبَائِتَةِ فِي النَّارِ بِبُقْعَتِكَ الْمُخْتَارِ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

(At the grave of Rasool-Allah^{saww}) He^{asws} said: 'The greetings be upon you^{asws}, O Rasool-Allah^{saww}, and the greetings be upon you^{asws} from your^{saww} daughter^{asws}, and your^{saww} beloved, and delight of your^{saww} eyes, and I^{asws} have visited you^{saww} and she^{asws} is sleeping in the soil in your^{saww} spot. Allah^{azwj} Chose for her^{asws} the quickness of the meeting with you^{saww}.

قَالَ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي وَ ضَعْفَ عَنِ سَيِّدَةِ النِّسَاءِ تَجَلْدِي إِلَّا أَنْ فِي النَّاسِي لِي بِسُنَّتِكَ وَ الْحُزْنَ الَّذِي حَلَّ بِي لِوَرِاقِكَ مَوْضِعَ تَعْرِي وَ لَقَدْ وَسَدُّنُكَ فِي مَلْحُودِ قَبْرِكَ بَعْدَ أَنْ فَاضَتْ نَفْسُكَ عَلَى صَدْرِي وَ غَمَضْتُكَ بِيَدِي وَ تَوَلَّيْتُ أَمْرَكَ بِنَفْسِي

O Rasool-Allah^{saww}! Little is my^{asws} patience about your^{saww} elite, and my^{asws} tolerance has been weakened due to the (loss of) the Chieftess of the women, except that there is an example for me^{asws} in your^{saww} Sunnah, and the grief which was released into me^{asws} due to your^{saww} separation, and I^{asws} had filled in the chasm of your^{saww} grave after the reclining of your^{saww} self upon my^{asws} chest, and your^{saww} grabbing my^{asws} hand, and being in charge of your^{saww} matter by myself^{asws}.

نَعَمْ وَ فِي كِتَابِ اللَّهِ أَنْعَمَ الْقَبُولُ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَدْ اسْتَرْجَعْتَ الْوَدِيعَةَ وَ أَخَذْتَ الرَّهْيَةَ وَ اخْتَلَسْتَ الزَّهْرَاءُ فَمَا أَفْبَحِ الْخَضْرَاءُ وَ الْعَبْرَاءُ

Yes, and in the Book of Allah ^{azwj} is the best of the acceptance, and we are for Allah ^{azwj} and to Him ^{azwj} we are returning. I ^{asws} have returned the trust and have taken the pledge, and Al-Zahra ^{asws} has been snatched away, so how ugly is the green (sky) and the dust (ground)!

يَا رَسُولَ اللَّهِ أَمَا حُزْنِي فَسَرَمَدٌ وَأَمَا لَيْلِي فَمَسْهَدٌ لَا يَبْرُخُ الْحُزْنَ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي فِيهَا مُقِيمٌ كَمَا مَفِيحٌ وَ هُمْ مُهَيِّجٌ سَرَعَانَ مَا فَرَّقَ بَيْنَنَا وَإِلَى اللَّهِ أَشْكُو وَ سَتُنْبِتُكَ ابْنَتُكَ بِنَظَاهِرِ أُمَّيْكَ عَلَيَّ وَ عَلَيَّ هَضْمَهَا حَقَّهَا

O Rasool-Allah ^{saww}! As for my ^{asws} grief, so it is perpetual, and as for my ^{asws} night, so it is sleepless. The grief does not depart from my ^{asws} heart, or Allah ^{azwj} would Choose for me ^{asws}, your ^{saww} house in which you ^{saww} are staying in. The dejection is nauseating, and the worries are quickly irritating what the separation was between us ^{asws}. And to Allah ^{azwj} I ^{asws} am complaining, and you ^{asws} daughter ^{asws} will soon give you ^{saww} the news of the pretense of your ^{saww} community upon me ^{asws} and upon digesting her ^{asws} rights.

فَاسْتَحْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَيْتِهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ سَلَامٌ مُودِعٍ لَا سَيْمٍ وَ لَا قَالٍ فَإِنْ أَنْصَرَفَ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أَقَمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ

So you ^{saww} will be informed of her ^{asws} state. How much burning thirst (for revenge) is embedded in her ^{asws} chest, she ^{asws} could not find a way of transmitting it, and she ^{asws} would be saying it, and Allah ^{azwj} will Judge, and He ^{azwj} is the best of the Judges. Greetings be upon you ^{saww}, O Rasool-Allah ^{saww}! A farewell greeting neither out of tiredness nor frustration. Thus, if I ^{asws} leave, it would not be from being fed up, and if I ^{asws} stay, it would not be from misery with was Allah ^{azwj} has Promised the patient ones.

وَ الصَّبْرُ أَيْمُنٌ وَ أَجْمَلُ وَ لَوْ لَا غَلْبَةُ الْمُسْتَوَلِينَ عَلَيْنَا لَجَعَلْتُ الْمَقَامَ عِنْدَ قَبْرِكَ لِرَامًا وَ التَّلْبِثُ عِنْدَهُ مَعَكُوفًا وَ لَأَعَوْلْتُ إِغْوَالَ النُّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ فَبِعَيْنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرًّا وَ يُهْتَضَمُ حَقُّهَا قَهْرًا وَ تُنْمَعُ جَهْرًا وَ لَمْ يَبْطُلِ الْعَهْدُ وَ لَنْ يَخْلُقَ مِنْكَ الذَّكْرُ

And the patience is most right and beautiful, and had the rulers not overcome upon us ^{asws}, I ^{asws} would have made her (burial) place by your ^{saww} grave a necessity, and the staying by it anguishing, and would be wailing with heavy wailings upon the great catastrophe. Thus, by the Assistance of Allah ^{azwj}, your ^{saww} daughter ^{asws} was buried secretly, and her ^{asws} right was snatched forcibly and prevented openly, and the Covenant did not last long, and Allah ^{azwj} never Created a male from you ^{saww}.

فَالَى اللَّهِ يَا رَسُولَ اللَّهِ الْمُشْتَكَى وَ فِيكَ أَجْمَلُ الْعَزَاءِ فَصَلَّوْا اللَّهُ عَلَيْهَا وَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

So to Allah ^{azwj}, O Rasool-Allah ^{saww}, is the complaint, and regarding you ^{saww} is the best of the condolences. May the *Salawat* of Allah ^{azwj} be upon her ^{asws}, and upon you ^{saww}, and the Mercy of Allah ^{azwj} and His ^{azwj} Blessings” ¹².

قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ هِشَامٍ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ حَسَّانٍ قَالَ:

He said, ‘It was narrated to us by Muawiya Bin Hisham, from Sufyan, from Hisham Bin Hassan who said,

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 12

سَمِعْتُ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ ع يَخْطُبُ النَّاسَ بَعْدَ الْبَيْعَةِ لَهُ بِالْأَمْرِ فَقَالَ نَحْنُ حِزْبُ اللَّهِ الْعَالِيُونَ وَ عَشِيرَةُ رَسُولِ اللَّهِ الْأَقْرَبُونَ وَ أَهْلُ بَيْتِهِ الطَّيِّبُونَ الطَّاهِرُونَ وَ أَحَدُ الثَّقَلَيْنِ اللَّذِينَ خَلَقَهُمَا رَسُولُ اللَّهِ ص فِي أُمَّتِهِ

'I heard Abu Muhammad Al-Hassan ^{asws} Bin Ali ^{asws} addressing the people after the pledging of allegiance to him ^{asws} with the command. So he ^{asws} said: 'We ^{asws} are the overcoming party of Allah ^{azwj}, and the kindred of Rasool-Allah ^{saww}, the near ones, and the People ^{asws} of his ^{saww} Household, the goodly, the clean, and one of the two weighty things which Rasool-Allah ^{saww} left behind among his ^{saww} community.

وَ الثَّانِي كِتَابُ اللَّهِ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ وَ الْمُعْوَلُ عَلَيْنَا فِي تَفْسِيرِهِ لَا نَظُنُّ حَقَاقَتَهُ قَاطِعُونَ فَإِنْ طَاعَتْنَا مَفْرُوضَةٌ إِذْ كَانَتْ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ مَفْرُوضَةً

And the second is the Book of Allah ^{azwj}. Therein is the detail of everything. Neither did the falsehood come from before it nor will it be coming from after it, and the reliance it to be upon us ^{asws} with regards to its interpretation. We ^{asws} do not conjecture of its facts. Therefore, obey us ^{asws}, for obedience to us ^{asws} is a necessity when it is together with the obedience to Allah ^{azwj} Mighty and Majestic and to His ^{azwj} Rasool ^{saww}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَ أَحَذَّرَكُمْ الْإِصْغَاءَ لِهَيْئَاتِ الشَّيْطَانِ فَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ فَتَكُونُوا كَأَوْلِيَائِهِ الَّذِينَ قَالَ لَهُمْ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِتْنَانَ نَكَصَ عَلَى عَقْبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ

Allah ^{azwj} Mighty and Majestic Said [4:59] **O you who believe! Obey Allah and obey the Rasool and those in Divine Authority from among you; then if you quarrel about anything, refer it to Allah and the Rasool.** And if they were to refer it to the Rasool ^{saww} and to those with Divine Authority from them, to his ^{asws} knowledge, those who are deriving from them ^{asws}, and they ^{asws} would have cautioned you all from listening to the yelling of the Satan ^{la}, [6:142] **surely he is your open enemy.** So you would become like his ^{la} friends, those to whom he ^{la} said to them [8:48] **No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see.**

فَنُلْفَوْنَ إِلَى الرِّمَاحِ وَرَرَآ وَ إِلَى السُّيُوفِ جَزْرًا وَ لِلْعُمْدِ حَطْمًا وَ لِلْسِهَامِ غَرَضًا ثُمَّ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا.

Therefore, you would be striving with (lusts) deep into sins, and to the swords of a butcher (the deeds of the tyrants), and to the lances smashed (without insights into the beliefs), and to the (shooting) of arrow (performing deeds) with (worldly) motive [6:158] **its faith shall not profit a soul, which did not believe before, or earn good through its faith**" ¹³.

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 13

عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي سَأَلْتُ اللَّهَ لَكُمْ أَنْ يُعَلِّمَ جَاهِلَكُمْ وَأَنْ يُثَبِّتَ قَائِمَكُمْ وَأَنْ يَهْدِيَ ضَالَّكُمْ وَأَنْ يَجْعَلَ لَكُمْ نُجْدًا وَلَوْ أَنَّ رَجُلًا صَلَّى وَصَفَّ قَدَمَيْهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَأَتَى اللَّهَ بِبَعْضِكُمْ أَهْلَ الْبَيْتِ دَخَلَ النَّارَ.

From Ata'a, from Ibn Abbas who said,

'Rasool-Allah ^{saww} said: 'O Clan of Abdul Muttalib ^{as!} I ^{saww} asked Allah ^{azwj} for you all that He ^{azwj} Teaches your ignorant ones, and Affirm your rising ones, and Guide your straying ones, and the One ^{azwj} who Make you all to attain salvation, and if a man were to pray *Salat* and stand upon his feet (praying *Salat* while standing) between the corner (of the Kabah) and the standing place (of Ibrahim ^{as}) and comes to Allah ^{azwj} having hatred for you ^{asws} all, the People ^{asws} of the Household, he would enter the Fire'.¹⁴

[في ضرب ابن ملجم لعنه الله عليا «ع» و حديث الأصبع بن نباتة.]

Regarding the strike of Ibn Muljam^{la}, may Allah^{azwj} Curse him^{la}, upon Ali^{asws}, and the Hadeeth of Asbagh Bin Nubata.

عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَمَرَ الْجَعَابِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ مُوسَى بْنُ يُوسُفَ الْقَطَّانُ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمُقْرِي الْكِنْدِيُّ عَنْ عَبْدِ الصَّمَدِ بْنِ عَلِيِّ التَّوْفَلِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ الْعَبْدِيِّ قَالَ:

From Muhammad Bin Muhammad, from Abu Bakr Muhammad Bin Umar Al Ji'any, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Abu Awana Musa Bin Yusuf Al Qatan Al Kufy, from Muhammad Bin Suleyman Al Muqry Al Kindy, from Abdul Samad Bin Ali Al Nowfaly, from Abu Is'haq Al Sabi'e, from Al Asbagh Bin Nubata Al Abdy who said,

لَمَّا ضَرَبَ ابْنُ مُلْجَمٍ عَلَيْهِ اللَّعْنَةُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَدَوْنَا عَلَيْهِ نَفَرٌ مِنْ أَصْحَابِنَا أَنَا وَالْحَرِثُ وَ سُوَيْدُ بْنُ عَقْلَةَ وَ جَمَاعَةٌ مَعَنَا فَقَعَدَ [فَقَعَدْنَا] عَلَى الْبَابِ فَسَمِعْتُ الْبُكَاءَ فَبَكَبْنَا فَخَرَجَ إِلَيْنَا الْحَسَنُ بْنُ عَلِيٍّ ع فَقَالَ يَقُولُ لَكُمْ أَمِيرُ الْمُؤْمِنِينَ أَنْصِرْفُوا إِلَى مَنَازِلِكُمْ فَانصرفت القوم غيري و اشتد البكاء من منزله

'When Ibn Muljam^{la}, may Allah^{azwj} Curse him^{la}, struck Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, we went to him^{asws}, being a number of our companions, I and Al-Hars, and Suweyd Bin Ghafat, and a group was with us. We were seated at the door and we heard the wailing, so we cried (as well). Al-Hassan^{asws} Bin Ali^{asws} came out to us and he^{asws} said: 'Amir Al-Momineen^{asws} is saying to you all: 'Leave to go to your houses'. So the group left, apart from me, and the wailing intensified from his^{asws} house.

فَبَكَبْتُ وَ خَرَجَ الْحَسَنُ وَ قَالَ أَلَمْ أَقُلْ لَكُمْ أَنْصِرْفُوا؟ فَقُلْتُ لَا وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ مَا تُتَابِعُنِي نَفْسِي وَ لَا تَحْمِلُنِي رِجْلِي أَنْ أَنْصِرَفَ حَتَّى أَرَى أَمِيرَ الْمُؤْمِنِينَ ع قَالَ وَ بَكَبْتُ فَدَخَلْتُ وَ لَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَإِذَا هُوَ مُسْتَنِدٌّ مَعْصُوبُ الرَّأْسِ بِعِمَامَةٍ صَفْرَاءَ قَدْ نَزَفَ دَمُهُ وَ اصْفَرَ وَجْهُهُ فَمَا أَدْرِي وَجْهُهُ أَصْفَرَ أَمْ الْعِمَامَةُ

So I cried, and Al-Hassan^{asws} came out and said: 'Did I ^{asws} not tell you all to leave?' I said, 'No, by Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}! Neither did myself urge me nor did my legs carry me to leave until I see Amir Al-Momineen^{asws}'. And I cried. So he^{asws}

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 14

entered (into the house) and it was not long before he ^{asws} came out and he ^{asws} said to me: 'Enter!' So I entered to see Amir Al-Momineen ^{asws}, and there he ^{asws} was, reclining, bandaged by the head with a yellow wrapping, his ^{asws} blood gradually flowing and his ^{asws} face pale, and I don't know whether his ^{saww} face was more yellow or the bandages on his ^{asws} head.

فَأَكْبَبْتُ عَلَيْهِ فَقَبَّلْتُهُ وَ بَكَيتُ فَقَالَ لِي لَا تَبْكِي يَا أَصْبَغُ فَإِنَّهَا وَ اللَّهُ الْجَنَّةُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَعْلَمُ أَنَّكَ تَصِيرُ إِلَى الْجَنَّةِ وَ أَنَا أَبْكِي لِفَقْدَانِي إِيَّاكَ يَا أَمِيرَ الْمُؤْمِنِينَ جُعِلْتُ فِدَاكَ حَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَإِنِّي أَرَانِي لَا أَسْمَعُ مِنْكَ حَدِيثًا بَعْدَ يَوْمِي هَذَا أَبَدًا

So I stumbled towards him ^{asws} and kissed him ^{asws} and cried. So he ^{asws} said to me: 'Do not cry, O Asbagh, for by Allah ^{azwj}, it is the Paradise'. I said, 'May I be sacrificed for you ^{asws}! I know that you ^{asws} are going to the Paradise, and I am crying due to my losing you ^{asws}, O Amir Al-Momineen ^{asws}! May I be sacrificed for you ^{asws}! Narrate a Hadeeth to me you ^{asws} heard from Rasool-Allah ^{saww}, for I can see that I will not be hearing a Hadeeth from you ^{asws} after this day, ever!'

فَقَالَ نَعَمْ يَا أَصْبَغُ دَعَانِي رَسُولُ اللَّهِ ص يَوْمًا فَقَالَ لِي يَا عَلِيُّ أَنْطَلِقُ حَتَّى تَأْتِيَنِي مَسْجِدِي ثُمَّ تَصْعَدُ مِنِّي ثُمَّ تَدْعُو النَّاسَ إِلَيْكَ فَتَحْمَدُ اللَّهَ وَ تُثَنِّي عَلَيْهِ وَ تُصَلِّي عَلَيَّ صَلَاةً كَثِيرَةً وَ تَقُولُ أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ وَ هُوَ يَقُولُ إِنَّ لَعْنَةَ اللَّهِ وَ لَعْنَةَ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ لَعْنَتِي عَلَى مَنْ انْتَمَى إِلَى غَيْرِ أَبِيهِ وَ ادَّعَى إِلَى غَيْرِ مَوْلِيهِ أَوْ ظَلَمَ أَجِيرًا أَجْرَهُ

So he ^{asws} said: 'Yes, O Asbagh! Rasool-Allah ^{saww} called me ^{asws} one day and he ^{saww} said to me ^{asws}: 'O Ali ^{asws}! Go until you come to my ^{saww} Masjid, then ascend my ^{saww} pulpit, then call the people to you ^{asws}. Then you ^{asws} should Praise Allah ^{azwj}, and Laud upon Him ^{azwj}, and send a lot of *Salawat* upon me ^{saww}, and you ^{asws} should be saying: 'O you people! I ^{asws} am a messenger of Rasool-Allah ^{saww} to you all, and he ^{saww} is saying: 'The Curse of Allah ^{azwj}, and the curse of the Angels of Proximity and of His ^{azwj} *Mursil* Prophets ^{as} and my ^{saww} curse is upon the one who belongs to other than his own father, of claims to other than his slave, or is unjust to an employee of his wages!'

فَأْتَيْتُ مَسْجِدَهُ ص وَ صَعِدْتُ مِنْبَرَهُ فَلَمَّا رَأَيْتَنِي فُرَيْشٌ وَ كَانُوا فِي الْمَسْجِدِ أَقْبَلُوا نَحْوِي فَحَمَدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَيْهِ وَ صَلَّيْتُ عَلَى رَسُولِ اللَّهِ ص صَلَاةً كَثِيرَةً ثُمَّ قُلْتُ أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ أَلَا لَعْنَةُ اللَّهِ وَ لَعْنَةُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ لَعْنَتِي عَلَى مَنْ انْتَمَى إِلَى غَيْرِ أَبِيهِ أَوْ ادَّعَى إِلَى غَيْرِ مَوْلِيهِ أَوْ ظَلَمَ أَجِيرًا أَجْرَهُ

So I ^{asws} went over to his ^{saww} Masjid and ascended his ^{saww} Pulpit. So when the Qureysh saw me ^{asws}, and they were in the Masjid, they came to be around me ^{asws}. So I ^{asws} Praised Allah ^{azwj} and Lauded upon Him ^{azwj}, and sent *Salawat* upon Rasool-Allah ^{saww}, a lot of *Salawaat*, then said: 'O you people! I ^{asws} am a messenger of Rasool-Allah ^{saww} to you all, and he ^{saww} is saying to you: 'Indeed! The Curse of Allah ^{azwj}, and curse of His ^{azwj} Angels of Proximity and of His ^{azwj} *Mursil* Prophets ^{as}, and my ^{saww} curse is upon the one who belongs to other than his own father, or claims to other than his slave, or is unjust to an employee of his wages''.

قَالَ فَلَمْ يَتَكَلَّمْ أَحَدٌ مِنَ الْقَوْمِ إِلَّا عُمَرُ بْنُ الْخَطَّابِ فَإِنَّهُ قَالَ قَدْ بَلَغْتَ يَا أَبَا الْحَسَنِ وَ لَكَنَّا جُنْتَ بِكَامٍ غَيْرِ مُفَسَّرٍ فَقُلْتُ أُبَلِّغُ ذَلِكَ رَسُولَ اللَّهِ ص فَرَجَعْتُ إِلَى النَّبِيِّ فَأَخْبَرْتُهُ الْخَبَرَ فَقَالَ ارْجِعْ إِلَى مَسْجِدِي حَتَّى تَصْعَدَ مِنِّي فَاحْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَيَّ ثُمَّ قُلْ أَيُّهَا النَّاسُ مَا كُنَّا لِنَجْزِيَكُمْ بِشَيْءٍ إِلَّا وَ عِنْدَنَا تَأْوِيلُهُ وَ تَفْسِيرُهُ أَلَا وَ إِنِّي أَبُوكُمْ أَلَا وَ إِنِّي مَوْلَاكُمْ أَلَا وَ إِنِّي أَجِيرُكُمْ.

He ^{asws} said: 'No one from the people spoke except for Umar Bin Al-Khattab, for he said, 'You ^{asws} have conveyed, O Abu Al-Hassan ^{asws}, but you ^{asws} have come with a speech without an explanation'. So I ^{asws} said, 'I ^{asws} shall convey that to Rasool-Allah ^{saww}'. So I ^{asws} returned to the Prophet ^{saww} and informed him ^{saww}, and he ^{saww} said: 'Return to my ^{saww} Masjid until you ^{asws} ascend my ^{saww} Pulpit. Praise Allah ^{azwj} and Laud upon Him ^{azwj}, and send *Salawat* upon me ^{saww}, then say: 'O you people! It was not for us ^{asws} to come to you all with anything except, and with us ^{asws} is its explanation and its interpretation. Indeed! And I ^{asws} am your (spiritual) father ^{asws}! Indeed! And I ^{asws} am your Master ^{asws}! Indeed! And I ^{asws} am your saviour"'. ¹⁵

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الْحَمِيدِ عَنْ زَيْدِ بْنِ أَسَامَةَ الشَّحَّامِ

He said, 'It was narrated to us by Ibrahim Bin Abdul Hameed, from Zayd Bin Asama Al Shahaam,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عِ أَنَّهُ قَالَ: إِنَّكُمْ لَنْ تَنَالُوا وَلَا تَبْتَنَّا إِلَّا بِالْوَرَعِ وَالْإِجْتِهَادِ وَصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ حُسْنِ الْجَوَارِ وَ حُسْنِ الْخُلُقِ وَ الْوَفَاءِ بِالْعَهْدِ وَ صَلَهِ الرَّحِمِ وَ أَعْيُنُونَا بِطَوْلِ السُّجُودِ وَ لَوْ أَنَّ قَاتِلَ عَلِيٍّ عِ انْتَمَنِي عَلَى أَمَانَةٍ لَأَدَيْتُهَا إِلَيْهِ.

(It has been narrated) from Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws} that he ^{asws} said: 'You all will never attain our ^{asws} Wilayah except with the devoutness and the striving, and truthful narration, and returning the entrustments, and good neighbourliness, and good mannerisms, and the loyalty with the Covenant, and helping the relatives, and (you should be) assisting us ^{asws} with the prolonged prostrations. And if the murderer of Ali ^{asws} were to entrust me ^{asws} upon an entrustment, I ^{asws} would return it back to him"'. ¹⁶

عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ: فِي قَوْلِهِ جَلَّ جَلَّالُهُ وَ بَشَّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَ لَآئِيَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عِ.

From Jabir, from Abu Abdullah ^{asws} regarding His ^{azwj} Words, Majestic is His ^{azwj} Majesty **[10:2] and give good News to those who believe that for them is a true footing with their Lord.** He ^{asws} said: 'Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}', ¹⁷

قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا عَبْدُهُ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ قَالَ: قُلْتُ لِعَطَاءٍ أ كَانَ فِي أَصْحَابِ رَسُولِ اللَّهِ أَعْلَمُ بِكِتَابِ اللَّهِ مِنْ عَلِيٍّ؟ قَالَ لَا وَ اللَّهُ.

He said, 'It was narrated to us by Haroun Bin Is'haq Al Hamdany who said, 'It was narrated to us by Abdat, from Abdul Malik Bin Abu Suleyman who said,

'I said to Ata'a, 'Was there among the companions of Rasool-Allah ^{saww} anyone more knowledgeable with the Book of Allah ^{azwj} than Ali ^{asws}?' He said, 'No"'. ¹⁸

قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْعُلَوِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ هَاشِمِ الْعَسَائِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مَرْوَانَ قَالَ: حَدَّثَنِي جُوَيْرُ بْنُ سَعِيدٍ عَنِ الصَّحَّاحِ بْنِ مَرْحَمٍ قَالَ

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 15

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 16

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 17

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 18

He said, 'It was narrated to us by Abu Abdullah Ja'far Bin Abdullah Bin Ja'far Al Alawy who said, 'It was narrated to me by Yahya Bin Hashim Al Ghassany who said, 'It was narrated to me by Muhammad Bin Marwan who said, 'It was narrated to me by Juweyr Bin Saeed, from Al Zahhak Bin Muzahim who said,

سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ: أَنَا بِي أَبِي بَكْرٍ وَ عُمَرُ فَقَالَا لَوْ أَنِّي رَسُولُ اللَّهِ ص فَذَكَرْتُ لَهُ فَاطِمَةَ ع قَالَ فَأَتَيْتُهُ فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى عَلَيَّ صَحَبْتُكَ ثُمَّ قَالَ مَا جَاءَ بِكَ يَا أَبَا الْحَسَنِ حَاجَتُكَ

'I heard Ali^{asws} Bin Abu Talib^{asws} saying: 'Abu Bakr and Umar came to me^{asws} and they said, 'If only you^{asws} would go to Rasool-Allah^{saww} and mention (Syeda) Fatima^{asws} to him^{saww}'. He^{asws} said: 'So I^{asws} went over to him^{saww}, and when he^{saww} saw me^{asws}, he^{saww} smiled, then said: 'What need have you^{asws} come with, O Abu Al-Hassan^{asws}?'

قَالَ فَذَكَرْتُ لَهُ قَرَابَتِي وَ قَدَمِي فِي الْإِسْلَامِ وَ نُصْرَتِي لَهُ وَ جِهَادِي فَقَالَ يَا عَلِيُّ صَدَقْتِ فَأَنْتِ أَفْضَلُ مِمَّا ذَكَرْتِ فَقُلْتُ يَا رَسُولَ اللَّهِ فَاطِمَةَ فَزَوَّجِيهَا فَقَالَ يَا عَلِيُّ أَنَّهُ قَدْ ذَكَرَهَا قَبْلَكَ رِجَالٌ فَذَكَرْتُ ذَلِكَ لَهَا فَرَأَيْتِ الْكَرَاهَةَ فِي وَجْهِهَا وَ لَكِنُ عَلَى رِسْلِكَ حَتَّى أُخْرَجَ إِلَيْكَ

He^{asws} said: 'So I^{asws} mentioned my^{asws} relationship (with him^{saww}), and my^{asws} precedence in Al-Islam, and my^{asws} helping him^{saww}, and my^{asws} striving. So he^{saww} said: 'You^{asws} speak the truth, but you^{asws} are superior than what you^{asws} mentioned'. I said, 'O Rasool-Allah^{saww}! Fatima^{asws}, get her^{asws} married to me^{asws}'. So he^{saww} said: 'O Ali^{asws}! I^{saww}, men have mentioned her^{asws} before you^{asws} did, so I^{saww} mentioned that to her^{asws}, but I^{asws} saw abhorrence in her^{asws} face. But stay upon your^{asws} message until I^{saww} come out to you^{asws}'.

فَدَخَلَ عَلَيْهَا فَقَامَتْ إِلَيْهِ فَأَخَذَتْ رِدَاءَهُ وَ نَزَعَتْ نَعْلَيْهِ وَ أَتَتْهُ بِالْوُضوءِ فَوَضَعَتْهُ بِيَدِهَا وَ عَسَلَتْ رِجْلَيْهِ ثُمَّ قَعَدَتْ فَقَالَ يَا فَاطِمَةُ قَالَتْ لَتَيْتُكَ حَاجَتُكَ يَا رَسُولَ اللَّهِ

So he^{saww} went over to her^{asws}, and she^{asws} stood up to (welcome) him^{saww}, and she^{asws} took his^{saww} cloak, and removed his^{saww} slippers, and came to him^{saww} with the water for Wudou, and poured it for him^{asws} by her^{asws} hand, and washed his^{saww} feet. Then she^{asws} sat down. So he^{saww} said: 'O Fatima^{asws}! She^{asws} said: 'At your^{saww} service! What is your^{saww} need, O Rasool-Allah^{saww}?'

قَالَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مِمَّنْ عَرَفْتَ قَرَابَتَهُ وَ فَضْلَهُ فِي إِسْلَامِهِ وَ إِنِّي قَدْ سَأَلْتُ رَبِّي أَنْ يُزَوِّجَكَ بِخَيْرِ خَلْقِهِ وَ أَحَبِّهِمْ إِلَيْهِ وَ قَدْ ذَكَرَ مِنْ أَمْرِكَ شَيْئاً فَمَا تَرِينَ

He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is from the ones you^{asws} recognise his^{asws} closeness (from me^{saww}), and his^{asws} merits in his^{asws} Islam, and I^{saww} asked my^{saww} Lord^{azwj} that He^{azwj} Get you^{asws} married to the best of His^{azwj} creatures, and the one most Beloved to Him^{azwj}, and he^{asws} has mentioned something from your^{asws} matter. So what is your^{asws} view?'

فَسَكَتَتْ وَ لَمْ تُؤَلِّ وَجْهًا وَ لَمْ يَرَ فِيهِ رَسُولُ اللَّهِ كَرَاهَةً فَخَرَجَ وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ سُكُوتُهَا إِقْرَارُهَا وَ أَنَّهُ جَبْرِيْلُ فَقَالَ يَا مُحَمَّدُ زَوِّجْهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّ اللَّهَ قَدْ رَضِيَهَا لَهُ وَ رَضِيَهُ لَهَا

So she^{asws} was silent and did not turn away her^{asws} face, and Rasool-Allah^{saww} did not see an abhorrence in it. So he^{saww} came out and he^{saww} was saying: 'Allah^{azwj} is the

Greatest! Her ^{asws} silence is her ^{asws} acceptance'. And Jibraeel ^{saww} came unto him ^{saww} and he ^{as} said: 'Marry her ^{asws} to Ali ^{asws} Bin Abu Talib ^{asws}, for Allah ^{azwj} is Pleased with her ^{asws} being for him ^{asws} and is Pleased with him ^{asws} being for her ^{asws}'.

قَالَ عَلِيُّ عَ فَرَوَّجَنِي رَسُولُ اللَّهِ ثُمَّ أَتَانِي فَأَخَذَ بِيَدِي فَقَالَ فَمَ بِاسْمِ اللَّهِ وَ قُلْ عَلَى بَرَكَهَةِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

Ali ^{asws} said: 'So Rasool-Allah ^{saww} got me ^{asws} married, then came to me ^{asws} and grabbed my ^{asws} hand and he ^{saww} said: 'Arise, in the Name of Allah ^{azwj} and say: 'Upon the Blessings of Allah ^{azwj}! Whatever Allah ^{azwj} so Desires! There is no Strength except with Allah ^{azwj}! I ^{asws} rely upon Allah ^{azwj}!'

ثُمَّ جَاءَنِي حَتَّى أَقْعَدَنِي عِنْدَهَا ثُمَّ قَالَ اللَّهُمَّ إِنَّهُمَا أَحَبُّ خَلْقِكَ إِلَيَّ فَأَحْبِبَّهُمَا وَ بَارِكْ فِي ذُرِّيَّتِهِمَا وَ اجْعَلْ عَلَيْهِمَا مِنْكَ حَافِظًا وَ إِنِّي أَعِيذُهُمَا بِكَ وَ ذُرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ.

Then he ^{saww} went with me ^{asws} he ^{asws} seated me ^{asws} in her ^{asws} presence, then said: 'O Allah ^{azwj}! Both of them ^{asws} are the most Beloved of Your ^{azwj} creatures to You ^{azwj}, therefore Love them ^{asws}, and Bless in their ^{asws} offspring, and Makes a Protector from You ^{azwj} to be upon them ^{asws}, and I ^{saww} seek Refuge for both of them ^{asws} with You ^{azwj} and (for) their ^{asws} offspring, from the Pelted Satan ^{la},¹⁹

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: مَنْ صَامَ يَوْمَ ثَمَانِيَةِ عَشَرَ مِنْ ذِي الْحِجَّةِ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا وَ ذَلِكَ يَوْمَ غَدِيرِ خُمٍّ لَمَّا أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَقَالَ عُمَرُ بَخُ بَخُ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ.

From Abu Hureyra who said, 'The one who Fasts on the eighteenth of Zilhajj, Allah ^{azwj} would Write for him the Fasts of sixty months, and that is the Day of Ghadeer Khumm, due to Rasool-Allah ^{saww} grabbing the hand of Ali ^{asws} Bin Abu Talib ^{asws}, and saying: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master'. So Umar said, 'Congratulations! Congratulations! You ^{asws} have become my Master and the Master of every *Momin* and *Momina*'.²⁰

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ أَنْ يَمُوتَ مَمَاتِي وَ أَنْ يَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي وَ عَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ يَتَوَلَّ ذُرِّيَّتَهُ مِنْ بَعْدِهِ فَإِنَّهُمْ خُلَفَاؤُا مِنْ طِبْتِي وَ رُفُقُوا فَهَمِي وَ عِلْمِي فَوَيْلٌ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ فِيهِمْ صِلَتِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

From Ibn Abbas who said, 'Rasool-Allah ^{saww} said: 'The one who intends that he lives my ^{saww} life, and he dies my ^{saww} passing away, and that he settles into the eternal Paradise which my ^{saww} Lord ^{azwj} Promised me ^{saww}, so let him befriend Ali ^{asws} Bin Abu Talib ^{asws}, and let him befriend his ^{asws} offspring from after him ^{asws}, for they ^{asws} have been Created from my ^{saww} essence (clay), and have been Graced my ^{saww} understanding and my ^{saww} knowledge. So woe be unto the beliers from my ^{saww} community of their ^{asws}

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 19

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 20

merits, the cutters of my ^{saww} relationship regarding them ^{asws}. May Allah ^{azwj} not Let them attain my ^{saww} intercession".²¹

[خطبة الحسن (ع) يوم الجمل في البصرة.]

Sermon of Al-Hassan ^{asws} on the Day of the Camel in Al-Basra

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ مَشِيخَةِ أَهْلِ الْبَصْرَةِ:

He said, 'It was narrated to us by Muhammad Bin Sireen who said, 'I heard someone else from the Sheykhhs of the people of Al Basra (saying),

لَمَّا فَرَعَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ مِنَ الْجَمَلِ عَرَضَ لَهُ مَرَضٌ وَ حَضَرَتِ الْجُمُعَةُ فَتَأَخَّرَ عَنْهَا قَالَ لِابْنِهِ الْحَسَنِ ع انْطَلِقْ يَا بُنَيَّ فَجَمْعَ بِالنَّاسِ

'When Ali ^{asws} Bin AbuTalib ^{asws} was free from the (battle of the) camel, an illness presented itself to him ^{asws}, and Friday came up, and he ^{asws} was delayed from it. He ^{asws} said to his ^{asws} son ^{asws} Al-Hassan ^{asws}: 'Go, O my ^{asws} son ^{asws}, and (pray the *Salat* of) Friday with them (leading them)'.²¹

فَأَقْبَلَ الْحَسَنُ إِلَى الْمَسْجِدِ فَلَمَّا اسْتَقَلَّ عَلَى الْمُنْبَرِ حَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ تَشَهَّدَ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اخْتَارَنَا بِالنَّبُوءَةِ وَ اصْطَفَانَا عَلَى خَلْقِهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ وَ وَحِيَهُ

So Al-Hassan ^{asws} came to the Masjid, and when he ^{asws} got on the Pulpit, he ^{asws} Praised Allah ^{azwj} and Lauded upon Him ^{azwj}, and testified, and sent *Salawat* upon Rasool-Allah ^{saww}, then said: 'O you people! Allah ^{azwj} Chose us ^{asws} with the Prophet-hood, and Chose us ^{asws} upon His ^{azwj} creatures, and Sent down the Book upon us ^{asws} and His ^{azwj} Revelation.

وَ أَيُّهُمُ اللَّهُ لَا يَنْقُصُنَا أَحَدٌ مِنْ حَقَّنَا شَيْئاً إِلَّا يَنْقُصُهُ فِي عَاجِلِ دُنْيَاهُ وَ أَجَلِ آخِرَتِهِ وَ لَا تَكُونُ عَلَيْنَا دَوْلَةٌ إِلَّا كَانَتْ لَنَا الْعَاقِبَةُ وَ لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ

And I ^{asws} swear by Allah ^{azwj}! No one would reduce anything from our ^{asws} rights except there would be a reduction in the present of his world and the future of his Hereafter, and the government would not happen to be for us ^{asws} except there would be an end-result for us ^{asws}, and I ^{asws} shall be giving the news of it after a while'.²¹

ثُمَّ جَمَعَ بِالنَّاسِ وَ بَلَغَ أَبَاهُ ع كَلَامَهُ فَلَمَّا انْصَرَفَ إِلَى أَبِيهِ نَظَرَ إِلَيْهِ فَمَا مَلَكَ عِبْرَتَهُ أَنْ سَأَلَتْ عَلَى حَدِيثِهِ ثُمَّ اسْتَدْنَاهُ إِلَيْهِ فَقَبَلَ بَيْنَ عَيْنَيْهِ وَ قَالَ بِأَبِي أَنْتَ وَ أُمِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Then he ^{asws} led Friday *Salat* with the people, and his ^{asws} speech reached his ^{asws} father. So when he ^{asws} left to go to his ^{asws} father, he ^{asws} looked at him ^{asws}, and he ^{asws} had not control of his ^{asws} tears from flowing upon his ^{asws} cheeks. Then he ^{asws} drew him ^{asws}

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 21

nearer and kissed between his ^{asws} eyes and said: 'By my ^{asws} father ^{as} and my ^{as} mother ^{as}!
[3:34] Offspring one from the other; and Allah is Hearing, Knowing'.²²

عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ: أَنَا أَوَّلُ مَنْ يَجْتُو بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ
 لِلْخُصُومَةِ.

From Qays Bin Sa'ad Ubada who said, 'I heard Ali ^{asws} Bin Abu Talib ^{asws} saying: 'I ^{asws} would be the first one to be keeling in front of Allah ^{azwj} Mighty and Majestic on the Day of Judgment, regarding the disputing (of people against us ^{asws})'.²³

عَنْ حَكِيمِ بْنِ حَسَنِ بْنِ عُنْبَةَ الْهَجَرِيِّ عَنْ عَمِّهِ قَالَ

From Hakeem Bin Hassan, from Uqba Al Hajry, from his uncle who said,

سَمِعْتُ عَلِيًّا ع عَلَى الْمُنْبَرِ وَ هُوَ يَقُولُ: لَأَقُولَنَّ الْيَوْمَ قَوْلًا لَمْ يَقُلْهُ أَحَدٌ قَبْلِي وَ لَا يَقُولُهُ بَعْدِي إِلَّا كَاذِبًا أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ
 اللَّهِ وَ تَزَوَّجْتُ سَيِّدَةَ نِسَاءِ الْأُمَّةِ.

'I heard Ali ^{asws} upon the Pulpit and he ^{asws} was saying: 'I ^{asws} shall be saying such words today, no one before has said it before me ^{asws} nor would be saying it after me ^{asws} except for a liar! I ^{asws} am a servant of Allah ^{azwj}, and brother ^{asws} of Rasool-Allah ^{saww}, and I ^{asws} married the Chieftess of the women of the community'.²⁴

قَالَ: حَدَّثَنَا عُمَرُ بْنُ نَابِتٍ عَنْ جَبَلَةَ بْنِ سَحِيمٍ عَنْ أَبِيهِ قَالَ:

He said, 'It was narrated to us by Umar Bin Sabit, from Jabala Bin Suheym, from his father who said,

لَمَّا بُوِيعَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلَّغَهُ أَنَّ مُعَاوِيَةَ قَدْ تَوَقَّفَ عَنْ إِطْهَارِ الْبَيْعَةِ لَهُ وَ قَالَ إِنْ أَقْرَبَنِي عَلَى الشَّامِ وَ
 أَعْمَالِي الَّتِي وَلَانِيهَا عَثْمَانُ بَايَعْتُهُ

'When allegiance had been pledged to Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws}, it reached him ^{asws} that Muawiya had withheld from manifesting the allegiance to him ^{asws} and said, 'Acknowledge to me upon Syria and my office bearers whom Usman had appointed, I will pledge allegiance to him ^{asws}'.

فَجَاءَ الْمُغَيْرَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ مَنْ قَدْ عَلِمْتُ وَ قَدْ وَّ لَاهُ الشَّامَ مَنْ كَانَ قَبْلَكَ فَوَلِّهِ أَنْتَ كَيْمَا
 تَنْسِقُ الْأُمُورَ ثُمَّ اعْرِضْ لَهُ إِنْ بَدَا لَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَضَمَّنُ لِي عُمْرِي يَا مُغَيْرَةُ فِيمَا تَوَلَّيْتُهُ إِلَى خَلْعِهِ؟ قَالَ لَا

So Al-Mugheira came over to Ali ^{asws} Amir Al-Momineen ^{asws} and said to him, 'O Amir Al-Momineen ^{asws}! Muawiya is one you ^{asws} have known, and he was made the ruler of Syria by the one who was before you ^{asws}, so you ^{asws} should (also) keep him as ruler for the affairs to be consistent, then isolate him if there is a change for you ^{asws}'. So Amir Al-Momineen ^{asws} said: 'Can you guarantee to me ^{asws} of my ^{asws} life-span, O Mugheira, during my ^{asws} keeping him as ruler up to him vacating it?' He said, 'No'.

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 22

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 23

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 24

قَالَ فَلَا يَسْأَلُنِي اللَّهُ عَزَّ وَجَلَّ عَنْ تَوَلِّيَّتِهِ عَلَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ لَيْلَةً سَوْدَاءَ أَبَدًا وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا لَكِنِّي أَبْعَثُ إِلَيْهِ فَأَدْعُوهُ إِلَى مَا فِي يَدَيَّ مِنَ الْحَقِّ فَإِنْ أَجَابَ فَرَجُلٌ مِنَ الْمُسْلِمِينَ لَهُ مَا لَهُمْ وَ عَلَيْهِ مَا عَلَيْهِمْ وَ إِنْ أَبَى حَاكَمْتُهُ إِلَى اللَّهِ

He ^{asws} said: 'So will Allah ^{azwj} Mighty and Majestic not ask me ^{asws} making him a ruler over two men from the Muslims for one dark night, ever? **[18:51] nor did I Take those who lead (others) astray as Aiders.** But send someone to him and call him to what is in my ^{asws} hand from the Truth, so he if answers, so he is a man from the Muslim. For him would be what is for them, and upon him would be what is upon them. And if he refuses, I ^{asws} leave his Judgment to Allah ^{azwj}.

قَوْلَى الْمُغْبِيرَةَ وَ هُوَ يَقُولُ

نَصَحْتُ عَلِيًّا فِي ابْنِ حَرْبٍ نَصِيحَةً
وَ لَمْ يَقْبَلِ النَّصِيحَ الَّذِي جِئْتُ بِهِ
وَ قَالُوا لَهُ مَا أَخْلَصَ النَّصِيحَ كُلَّهُ
فَرَدَّ فَمَا مِنِّي لَهُ الدَّهْرَ ثَانِيَةً
وَ كَانَتْ لَهُ تِلْكَ النَّصِيحَةُ كَافِيَةً
فَقُلْتُ لَهُ إِنَّ النَّصِيحَةَ غَالِيَةً

So Al-Mugheira turned around and he was saying: - I advised Ali ^{asws} regarding the son of Harb (Muawiya) with an advice, but he ^{asws} rejected, so there is nothing from me for him for a second time. And he ^{asws} did not accept the advice which I had come with, and it was so that, that very advice would have been sufficient for him ^{asws}. And they said to him ^{asws}, 'All the advices are not sincere'. So I said to him ^{asws}, 'The advice is expensive'.

فَقَامَ قَيْسُ بْنُ سَعْدٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْمُغْبِيرَةَ أَشَارَ عَلَيْكَ بِأَمْرٍ لَمْ يُرِدِ اللَّهُ بِهِ فَقَدَّمَ فِيهِ رَجُلًا وَ آخَرَ فِيهِ آخَرَ [أُخْرَى] فَإِنْ [كَانَ لَكَ] الْعَلْبَةُ تَقَرَّبَ إِلَيْكَ بِالنَّصِيحَةِ وَ إِنْ كَانَتْ لِمُعَاوِيَةَ تَقَرَّبَ إِلَيْهِ بِالْمَشُورَةِ

So Qays Bin Sa'ad stood up and he said, 'O Amir Al-Momineen ^{asws}! Al-Mugheira has prosed against you ^{asws} with such a matter, he did not intend Allah ^{azwj} by it. So bring forward a man regarding it and put back another. So if there was prevalence for you ^{asws}, he would come near to you ^{asws} with the advice, and if it was for Muawiya, he would go closer to him with the consultation'.

ثُمَّ أَنشَأَ يَقُولُ

كَادَ وَ مَنْ أُرْسَى تَبِيرًا مَكَانَهُ
وَ كُنْتُ بِحَمْدِ اللَّهِ فِيْنَا مُوقَفًا
فَسُبْحَانَ مَنْ عَلَا السَّمَاءَ مَكَانَهَا
مُغْبِيرَةُ أَنْ يَقْوَى عَلَيْكَ مُعَاوِيَةَ
وَ تِلْكَ الَّتِي أَرَاكَهَا غَيْرُ كَافِيَةٍ
وَ الْأَرْضُ دَحَاهَا كَمَا هِيَ هِيَةَ

Then he prosed saying, 'He plotted! And the one who laid down the destruction of his position. Mugheira, 'Muawiya has been strong upon you, and by the Praise of Allah ^{azwj}, you used to be in harmony among us, and that which he has shown it, is insufficient. So Glory be to the One ^{azwj} Who Raise the sky to its place and Spread the earth just as it is spread out'.²⁵

عَنْ أَبِي إِسْحَاقَ عَنِ الْحَرْثِ

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 25

From Abu Is'haq, from Al Hars,

عَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِينَا كُلَّ غَدَاةٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ الصَّلَاةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ النَّبِيِّتِ وَيُطَهِّرَكُمْ تَطْهِيراً.

(It has been narrated) from Ali^{asws} having said: 'It was so that Rasool-Allah^{saww} used to come to us^{asws} every morning, and he^{saww} was saying: 'The *Salat!* May Allah^{azwj} have Mercy on you^{asws} all! The *Salat!* **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you a with a Purification**'.²⁶

قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: قُلْتُ لِفَطْرِ

He said, 'It was narrated to us by Abu Nuaym who said, 'I said to Zafar,

كَمْ كَانَ بَيْنَ قَوْلِ النَّبِيِّ ص لِعَلِيِّ ع مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ إِلَى وَفَاتِهِ؟ قَالَ مِائَةٌ يَوْمٍ.

'How much (time) was between the words of the Prophet^{saww} to Ali^{asws}: 'The one whose Master I^{saww} was so Ali^{asws} is his Master', up to his^{saww} expiry?' He said, 'One hundred days'.²⁷

قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ إِبرَاهِيمَ الْمَعْرُوفُ بِأَبِي عَلِيَّةَ قَالَ سَمِعْتُ عَبْدَ السَّلَامِ بْنَ صَالِحٍ قَالَ: قُلْتُ لِيُوكَيْعِ بْنِ الْجَرَّاحِ مَا مَعْنَى قَوْلِ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ قَالَ: مَنْ كُنْتُ نَبِيَّهُ فَعَلِيٌّ وَوَلِيِّهِ.

He said, 'It was narrated to us by Al-Husayn Bin Ibrahim, well known as Abu Ulayya who said, 'I heard Abdul Salam Bin Salih who said, 'I said to Waki'e Bin Al Jarrah, 'What is the meaning of the words of the Prophet^{saww}: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master?' He said, 'The one whose Prophet^{saww} I^{saww} was, so Ali^{asws} is his Guardian^{asws}'.²⁸

قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ بْنُ أَبِي يَاسِرٍ قَالَ: حَدَّثَنَا عَيْسَى بْنُ فَاشِي قَالَ:

He said, 'It was narrated to us by Abu Ali Bn Abu Yasir who said, 'It was narrated to us by Isa Bin Fashy who said,

قَدِمْتُ مِنَ الْمَدَائِنِ فِي بَعْضِ الْأَوْقَاتِ إِلَى بَغْدَادَ فَدَخَلْتُ سِكَّةً مِنَ السَّكِكِ الَّتِي لَمْ يَكُنْ لِي عَهْدٌ بِسُلُوكِهَا فَوَجَدْتُ جَمْعًا كَثِيرًا مِنْ أَصْحَابِ الْحَدِيثِ مَعَ الْمُحَدِّثِ فَنَزَلْتُ عَنْ دَابَّتِي وَفَعَدْتُ فِي آخِرِ النَّاسِ فَلَمَّا تَمَّ الْمَجْلِسُ وَتَفَرَّقُوا تَقَدَّمْتُ إِلَى الْمُحَدِّثِ لِأَسْأَلَهُ عَنْ أَشْيَاءَ وَكَانَ أَحْمَدُ بْنُ حَنْبَلٍ

'I proceeded from Al-Madain during one of the times, to Baghdad, and I entered a streets from the streets which did not happen to have safety for me to travel it. So I found a lot of gatherers from the companions of the Hadeeth along with the narrator. So I descended from my animal and sat down at the end of the people. When the gathering

²⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 9 H 26

²⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 9 H 27

²⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 9 H 28

ended and they dispersed, I went to the narrator to ask him about certain things, and it was Ahmad Bin Hanbal.

فَقُلْتُ: أَنَا أَعَزَّكَ اللَّهُ رَجُلٌ مِنَ السَّوَادِ وَ مَذْهَبُنَا مَوَالِئُ أَهْلِ النَّبِيِّ عَ وَ تَرُدُّ عَلَيْنَا أَحَادِيثُ يَجِبُ أَنْ نَعْرِفَ صِحَّتَهَا فَأَسْأَلُكَ عَنْ بَعْضِهَا فَقَالَ سَلْ فَقُلْتُ الْحَدِيثُ يُرَوَى فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَنْتَ قَسِيمُ النَّارِ

So I said, 'May Allah ^{azwj} Honour you! I am a man from the general people, and our doctrine is the adherence to the People ^{asws} of the Household, and certain Ahadeeth have come to us obligating us that we recognise its correctness. So I would like to ask you about one of it'. He said, 'Ask'. So I said, 'The Hadeeth being reported regarding Ali ^{asws} Bin Abu Talib ^{asws}: 'You ^{asws} are the distributor of the Fire'.

قَالَ وَ كَانَ عَلَى يَمِينِهِ أَحْمَدُ بْنُ نَصْرِ بْنِ مَالِكٍ فَذَهَبَ أَحْمَدُ بْنُ نَصْرِ يُنْكِرُ الْحَدِيثَ فَسَكَتَهُ أَحْمَدُ وَ قَالَ إِنَّهُ يَسْأَلُ ثُمَّ قَالَ هَذَا حَدِيثٌ فِي إِسْنَادِهِ وَ لَكُنْ فِي الْحَدِيثِ الْآخِرِ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ مَا يُعْنِي عَنْهُ وَ هُوَ حَدِيثٌ صَحِيحٌ وَ يَجُوزُ أَنْ يَكُونَ مَنْ وَالَاهُ فِي الْجَنَّةِ وَ مَنْ عَادَاهُ فِي النَّارِ فَمَعْنَى هَذَا الْحَدِيثِ فِي هَذَا الْحَدِيثِ.

He (the narrator) said, 'And upon his right was Ahmad Bin Nasr Bin Malik. So Ahmad Bin Nasr went away denying the Hadeeth. So Ahmad (Bin Hanbal) quietened him and said, 'He is (only) asking'. Then he said, 'This Hadeeth is supportive, but in another Hadeeth is: 'O Allah ^{azwj!} Befriend the one who befriends him ^{asws}, and be inimical to the one who is inimical to him ^{asws}'. It does not make it needless from it, and it is a correct Hadeeth, and it is allowed that the one who befriends him ^{asws} should happen to be in the Paradise, and the one who is inimical to him ^{asws}, to be in the Fire. Thus, the meaning of this Hadeeth is in this Hadeeth".²⁹

حَدَّثَنَا شُعْبَةُ قَالَ

It was narrated to us by Sho'bat saying,

سَمِعْتُ سَيِّدَ الْأَهْلَائِمِّيِّينَ زَيْنَ الْعَابِدِينَ عَلِيَّ بْنَ الْحُسَيْنِ عَ بِالْمَدِينَةِ يَقُولُ حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ عَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص: سُدُّوا الْأَبْوَابَ كُلَّهَا إِلَّا بَابَ عَلِيٍّ وَ أَوْمَأَ بِيَدِهِ إِلَى بَابِهِ.

I heard the chief of the Hashimites, adornment of the worshippers, Ali ^{asws} Bin Al-Husayn ^{asws} saying at Al-Medina: 'It was narrated to me ^{asws} by my ^{asws} uncle Muhammad, son of Ali ^{asws} saying, 'I heard Jabir Bin Abdullah saying: 'Rasool-Allah ^{saww} said: 'Shut the doors, all of them, except for the door of Ali ^{asws}!' – and he ^{saww} gestured by his ^{saww} hand towards his ^{asws} door".³⁰

أَخْبَرَنَا عَمْرُو بْنُ أَبِي الْمُقَدَّادِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِي الْحَمْرَاءِ خَادِمِ رَسُولِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى سَاقِ الْعَرْشِ الْأَيْمَنِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِعَلِيٍّ وَ نَصَرْتُهُ بِهِ.

Amro Bin Abu Al Miqdad informed us from Abu Hamza Al Sumaly,

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 29

³⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 30

(It has been narrated) from Abu Al-Hamra'a, the servant of Rasool-Allah ^{saww} who said, 'Rasool-Allah ^{saww} said: 'When there was an ascension with me ^{saww} to the sky, I ^{saww} saw upon the right leg of the Throne (inscribed): "There is no god except Allah ^{azwj}. Muhammad ^{azwj} is Rasool ^{saww} of Allah ^{azwj}. He ^{azwj} Aided him ^{saww} with Ali ^{asws} and Helped him ^{saww} by him ^{asws}," 31

عَنْ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ عِيَاضِ بْنِ عِيَاضٍ عَنْ أَبِيهِ قَالَ:

From Salmat Bin Kaheyli, from Iyaz Bin Iyaz, from his father who said,

مَرَّ عَلِيُّ بْنُ أَبِي طَالِبٍ بِمَلَأٍ فِيهِمْ سَلْمَانَ فَقَالَ لَهُمْ سَلْمَانُ رَضُوا فَوُومُوا فَخُذُوا بِحُجْرَةِ هَذَا فَإِنَّ اللَّهَ لَا يُخْبِرُكُمْ بِسِرِّ نَبِيِّكُمْ صَ غَيْرُهُ.

'Ali ^{asws} Bin Abu Talib ^{asws} passed by an assembly, among whom was Salman ^{as}. So Salman ^{as} said to them, 'Be pleased and arise, so grab with a part of this one ^{asws}, for by Allah ^{azwj}, none can inform you all with the secrets of your Prophet ^{saww} apart from him ^{asws},' 32

عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ:

From Ali Bin Uqba, from Salim Bin Abu Hafsa who said,

لَمَّا هَلَكَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَ قُلْتُ لِأَصْحَابِي أَنْتَظِرُونِي حَتَّى أَدْخَلَ عَلِيٌّ أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ فَأَعَزَّيْهِ بِهِ فَدَخَلْتُ عَلَيْهِ فَعَزَّيْتُهُ ثُمَّ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ذَهَبَ وَاللَّهِ مَنْ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَ فَلَا يُسْأَلُ عَمَّنْ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ فَلَا وَاللَّهِ وَ لَا نَرَى مِثْلَهُ أَبَدًا

'When Abu Ja'far Mhammad ^{asws} Bin Ali ^{asws} passed away, I said to my companions, 'Wait for me until I go over to Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws}, and console him ^{asws} with him ^{asws}'. So I went over to him ^{asws} and consoled him ^{asws}, then I said, 'We are for Allah ^{azwj} and to Him ^{azwj} we are returning! He ^{asws} has gone, the one ^{asws} who was saying: 'Rasool-Allah ^{saww} said (such and such)', and he ^{asws} could not be questioned about the ones who were between him ^{asws} and Rasool-Allah ^{saww}. So, by Allah ^{azwj}, we will not see the like of him ^{asws}, ever!'

قَالَ فَسَكَتَ أَبُو عَبْدِ اللَّهِ عَ سَاعَةً ثُمَّ قَالَ قَالَ قَالَ اللَّهُ تَعَالَى مِنْ عِبَادِي مَنْ يَنْصَدُقُ بِشِقِّ تَمْرَةٍ فَأَرْبِيهَا لَهُ كَمَا يَرْبِي أَحَدُكُمْ فَلَوْهُ حَتَّى أَجْعَلَهَا لَهُ مِثْلَ أَحَدٍ

He (the narrator) said, 'Abu Abdullah ^{asws} was silent for a while, then said: 'Allah ^{azwj} the Exalted Said: "From My ^{azwj} servants there is one who gives charity by a part of a date, So I ^{azwj} Nourish it for him just as one of you tends to be nourished. So I ^{azwj} Keep at it until I ^{azwj} Make it for him like (the mount of) Ohad!'

فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ مَا رَأَيْتُ أَحَبَّ مِنْ هَذَا كُنَّا نَسْتَعْظِمُ قَوْلَ أَبِي جَعْفَرٍ قَالَ رَسُولُ اللَّهِ تَعَالَى بِلَا وَاسِطَةٍ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ قَالَ اللَّهُ تَعَالَى بِلَا وَاسِطَةٍ.

31 Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 31

32 Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 32

So I went out to my companions and I said, 'I have not seen anything more strange than this! We were magnifying the words of Abu Ja'far^{asws}. 'The Rasool^{saww} of Allah^{azwj} the Exalted said (such and such)', without any intermediaries. So Abu Abdullah^{asws} said to me: 'Allah^{azwj} the Exalted Said' (such and such), without any intermediaries".³³

تم الجزء التاسع و يليه الجزء العاشر.

Part nine is completed and it would be followed by part ten.

³³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 9 H 33