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1- باب الحفيظة و الحركية روى عن أبي علي الحسن بن عبد العزيز الحاكم قال: كانت الفتنة قائمة بين العلماء و الطالبين بالkowski حتي قيل منعه عشرا رجلا، و عصبة الحلفاء، و استناد بنو طنطس من الطالبين و يفعل كلما و كذا يفعل و يبيعهم و يتناهم و كتب من بعد حسرة هذا الحفر على طريق السكي و غزوهم ما قال القادر طرفوا و تعلموا بني الخواجة.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Abu Ali Al-Hassan Bin Abdul Aziz Al Hashimy who said,

‘The Fitna was established between the Abbasides and the students at Al-Kufa to the extent that seventeen Abbaside men were killed, and the caliph Al-Qadir was angered, and the king Sharif Al-Dowla Abu Ali rebelled until he travelled to Al-Kufa and eradicated the students at it, and he did such and such with them and their women and their daughters. And he wrote this news from Baghdad upon birds (courier pigeons) and made them know what Al-Qadir had said. They panicked and they linked with the clan of Khafaja.

فارثة المرأة عباسية في منادها كأنها فارسا على فرس أشبه و يدته رمح نزل من السماء فسألت عنهم فقال انها أمير المؤمنين علي بن أبي طالب

An Abbaside woman saw in her dream as if a rider upon a grey horse descended from the sky and there was a speak in his hand’. She asked about it, and it was said to her, ‘This is Amir Al-Momineen asws Ali asws Bin Abu Talib asws intending to kill the ones who are determined upon killing the students’.

سأولت المرأة عنهم ما أرادون فيهم و لغتهم نزلتهم من السماء في خندق، و تكلمت عنهم على السكي و غزواهم ما قال القادر طرفوا و تعلموا بني الخواجة.

She informed the people and her dream became widespread in the city, and the bird came down with a letter from Baghdad that the king Sharaf Al-Dowlah had spent the night determined upon the travelling to Al-Kufa. When it was midnight, he died suddenly and the soldiers dispersed, and Al-Qadir panicked”. ¹

¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 115 H 1
The caliph Al-Razy used to argue with me a lot upon (him alleging) the mistake of Ali asws (Nouzobillah) regarding what he asws had managed in his asws affairs with Muawiya. I clarified the argument to him that this is not allowed upon Ali asws and he asws did not do anything except the correct. But he did not accept this word from me.

وَ خَرَجَ إِلَيْنَا فِي بَعْضِ الَّيَّامِنِ وَخَرَجَ مَعَهُ وَحَدَّثَنَا أَنَّهُ رَأَى فِي مَنَامِهِ كَأَنَّهُ خَارِجٌ مِنْ دَارِهِ يُرِيدُ بَعْضَ مُتَنَزَّهَاتِهِ فَسُرِعَ إِلَيْهِ رَجُلٌ رَأْسُهُ رَأْسُ كَلْبٍ فَسَأَلَ عَنْهُ فَقِيلَ لَهُ هَذَا الرَّجُلُ كَانَ يُطِئُ عَلَى عَلِيٍّ بْنِ أَبِ طَالِبٍ عَلِيمٌ بِالْعِلْمِ فَدَخَلَ الْبَصْرَةَ فَصِرْتُ لِىَ مَُُمَّدِ بْنِ عَبَّادٍّ صَاحِبِ عَبَّادَانَ فَقُلْتُ لِنّ ِ رَجُلٌ غَرِيبٌ أَتَيْتُكَ مِنْ بَعْضِ مُتَنَزَّهَاتِكَ قَالَ مِنْ أَهْلِ سِجِسْتَانَ قَالَ لَوْ كُنْتُ خَارِجِي اً مَا طَلَّبْتُ عِلْمَكَ قَالَ أَ فَلًَ أُخْبَُِكَ بَِ دِيٍٍّ حَسَنٍ لِذَا بَِ لَِّ مَُُدَّ قَُلْتُ بَلَى وَ بِهِ النَّاسَ قَُلْتُ بَلِى بََِ مِنْ عِلْمِكَ شَيْااً قَالَ مِنْ بَلَدِ الخَْوَارِجِ قَُلْتُ لَوْ كُنْتُ خَارِجٍ اً مَا طَلَّبْتُ عِلْمَكَ Qال كَانَ لِِ جَارٌ مِنَ الْمُتَعَب ِدِينَ فَرَأَى فِِ مَنَامِهِ كَأَنَّهُ قَدْ مَاتَ وَ كُفَّ وَ دُفِنَ قَالَ مَرَرْتُ بَِ وْضِ النَِّّ ِ ِ َ وَ لِذَا هُوَ جَالٌَِ عَلَى شَفِيِ الَْْوْضِ وَ الَْْسَنُ وَ السَيْسَيََْ ع يَسْقِيَانِ الُْْمَّةَ الْمَاءَ فَ اسْتَسْقَيْتُهُمَا فَأَب َيَا أَنْ يَسْقِيَانِّ

And he came out to us during one of the days forbidding us from indulging in anything like that, and he narrated to us that he had seen in his dream as if he was outside from his door intending one of his strolls. There was raised to him (the matter of) a short man, his head was the head of a dog. He asked about him, and it was said to him, ‘This is the man who used to attribute mistakes upon Ali asws Bin Abu Talib asws.’

قَالَ فَعَلِمْتُ أَنَّ ذَلِكَ كَانَ عِبََْةً لِِ وَ لَِْمْثَالِِ فَتُبْتُ لِىَ اللََِّّ

He said, ‘So I knew that it was a lesson for me and the likes of me, so I repented to Allah aswj.’

And he went out to seek the knowledge, so I entered Al-Basra and went to Muhammad Bin Abbas, governor of Abbadan. I said, ‘I am stranger. I have come to you from a far city to attain something from your knowledge’. He said, ‘Who are you?’ I said, ‘From the people of Sijistán’. He said, ‘From the city of Kharijites?’ I said, ‘If I was a Kharijite, I would not be seeking your knowledge’. He said, ‘Shall I inform you with an excellent Hadeeth, when you go to your city, you can narrate to the people with it?’ I said, ‘Yes’.

قَالَ كَانَ لِِ جَارٌ مِنَ الْمُتَعَب ِدِينَ فَرَأَى فِِ مَنَامِهِ كَأَنَّهُ قَدْ مَاتَ وَ كُفَّ وَ دُفِنَ قَالَ مَرَرْتُ بَِ وْضِ النَِّّ ِ ِ َ وَ لِذَا هُوَ جَالٌَِ عَلَى شَفِيِ الَْْوْضِ وَ الَْْسَنُ وَ السَيْسَيََْ ع يَسْقِيَانِ الُْْمَّةَ الْمَاءَ فَ اسْتَسْقَيْتُهُمَا فَأَب َيَا أَنْ يَسْقِيَانِّ

He said, ‘There was a neighbour for me from the worshippers. He was in his dream as if he had died, and enshrouded, and buried. He said, ‘I passed by the Fountain of the Prophet saww, and there he saww was, seated upon an edge of the Fountain, and Al-Hassan asws and Al-Husayn asws were quenching water to the community. I requested them asws to quench me, but they asws refused to quench me.

قَالَ كَانَ لِِ جَارٌ مِنَ الْمُتَعَب ِدِينَ فَرَأَى فِِ مَنَامِهِ كَأَنَّهُ قَدْ مَاتَ وَ كُفَّ وَ دُفِنَ قَالَ مَرَرْتُ بَِ وْضِ النَِّّ ِ ِ َ وَ لِذَا هُوَ جَالٌَِ عَلَى شَفِيِ الَْْوْضِ وَ الَْْسَنُ وَ السَيْسَيََْ ع يَسْقِيَانِ الُْْمَّةَ الْمَاءَ فَ اسْتَسْقَيْتُهُمَا فَأَب َيَا أَنْ يَسْقِيَانِّ

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I said, ‘O Rasool-Allahsaww! I am from your community!’ He sawsaww said: ‘And even if you were to go to Alliasws, he asws will not quench you’. I cried and said, ‘I am from the Shias of Alliasws’. He sawsaww said: ‘There was a neighbour of yours who used to curse Alliasws, he sawsaww will not quench you’. I cried and said, ‘I am from the Shias of Alliasws’.

He sasws said: ‘There was a neighbour of yours who used to curse Alliasws and you did not prevent him’. I said, ‘I was weak. There was not strength for me, and he was from the influential ones of the ruling authority’.

قَالَ فَأَخْرَجَ النَِّّ ُِّ سِك ِيناً وَ قَالَ امْضِ وَ اذْبَْهُ فَأَخَذْتُ الس ِك ِيَْ وَ صِرْتُ لِىَ دَارِهِ ف َوَجَدْتُ ا

He (the narrator) said, ‘The Prophet sawsaww brought out a knife and said: ‘Go and slaughter him!’ So, I took the knife and went to his house. I found the door open, so I entered and hit him in the sleep and slaughtered him, and I left to go to the Prophet sawsaww and I said, ‘I have slaughtered him, and this is the knife stained with his blood’. He sawsaww said: ‘Give it!’ Then he sawsaww said to Al-Hassan asws: ‘Quench him (with) the water!’

When the morning illuminated, I heard shrieking. I asked about it. It was said, ‘So and so has been found slaughtered upon his bed’. When it was after some time, the governor of the city seized upon his neighbour. I entered to see him and said, ‘O you governor, fear Allahazwj! The people are innocent’. And I narrated the story of the dream to him, and he freed them’.

I (Majlisi) am saying, ‘And this Hadeeth has been informed to me by my elder and father the Allamah (Baqir al Majlisi), may Allahazwj Sanctify his soul, from the Seyyid Husayn Bin Haydar Al-Husayn Al Karky who said, ‘I was informed by the majestic sheykh, glory of the nation and the religion, Al Aamili in Asfahan on the second of the month of Ramazan of the year nine hundred and ninety-three, and it is informed to me as well in the twenty-seventh of the month of Rajab of the year one thousand an three in the noble Al Najaf facing the Holy Shrine, by reading and authorisation.

He said, ‘I was informed by my father, the sheykh Husayn Bin Abdul Samad during the day of Wednesday of the second of the month of Rajab of the year nine hundred and ninety-one at our house in Al Holy Mashad Al Razawy, may the Salawaat of Allahazwj be upon its supervisor, from the two majestic sheyks, the Seyyid Hassan Bin Ja’far al Karky, and the sheykh, adornment of the nation and the religion, may Allahazwj Sanctify their souls, from the sheykh Ali Bin Abdul Aaly Al Meysi, from the sheykh Muhammad Bin Al Muwazzin Al Jizeyni,

From the sheykh, Ziyah Al Deen Ali, from his father, the martyr, Muhammad Bin Makky, from the Seyyid Abdul Muttalib Bin Muhammad Bin Ali Bin Muhammad Al A’araj

Al Husayn

Saeed Bin Nasir Al Bustaqy, from his grandfather Ali, from his ender Abdul Hameed Bin Seyyid Fakhar Bin Ma’ad Bin Fakhar Al Musawy, from Yusuf Bin Habbatullah Bin Yahya Al Wasity, from his father, from Abu Al-Hassan Al Basry, from Saeed Bin Hibbatullah Bin Yahya Al Wasity, from his father, from Abu Al-Muttwia.

Saeed Bin Nasir Al Bustaqy, from the judge Abu Muhamma d Al Samandy, from Ali Bin Muhammad Al Samman Al Shukkary, who said,

'I went out to the land of Al-Iraq in seeking the Ahadeeth. I arrived at Abbadan and entered to see its sheykh Muhammad Bin Abbad, sheykh of Abbadan and chief of Al-Muttwia. I said to him, O sheykh! I am a stranger. I have come to you from a far city seeking from your knowledge'. He said, ‘Where are you coming from?’ I said, ‘From Sijistan’.

He said, ‘From the city of the Kharijites. Perhaps you are a Kharijite’. I said, ‘If I were a Kharijite, I would not be buying your knowledge for a cent’. He said, ‘Shall I narrate to you an unusual Hadeeth, when you go to your city, you can narrate with it’. I said, ‘Yes, O sheykh!’

He said, ‘There was a neighbour for me, from the ascetic ones, the ritualists. He saw in his vision as if he had died and Resurrected, and Reckoned with, and crossed the Bridge, and he had come to the Fountain of the Prophet saww, and Al-Hassan asws and Al-Husayn asws were quenching (the people).

He said, ‘I requested Al-Hassan asws to be quenched, but he asws did not quench me. And I requested Al-Husayn asws to be quenched, but he asws did not quench me. I approached Rasool-Allah saww and said, ‘O Rasool-Allah saww! I am a man from your saww community, and I had requested Al-Hassan asws, but he asws did not quench me, and I requested Al-Husayn asws, but he asws did not quench me’. 
The Rasool\textsuperscript{saaw} shouted at the top of his\textsuperscript{saaw} voice: ‘Do not quench him! Do not quench him!’ I said, ‘O Rasool-Allah\textsuperscript{saaw}! I a man from your\textsuperscript{saaw} community. I have neither replaced nor changed’. He\textsuperscript{saaw} said: ‘Yes. There was a neighbour for you cursing Ali\textsuperscript{asws} and derogating him\textsuperscript{asws}. You did not stop forbid him’. I said, ‘O Rasool-Allah\textsuperscript{saaw}! He is a man deceived with the world and I am a poor man. There is no strength for me (to deal) with him’.

فَأَخْرَجَ الرَّسُولُ َ سِك ِيناً مَسْلُولَةً وَ قَالَ اذْهَيْبُ فَاذْبَْهُ بَِِا فَأَت َيْتُ بَِبَ الرَّجُلِ ف َوَجَدْتُهُ مَفْ
تُوحاً فَصَعِ
دْتُ الدَّرَجَةَ ف َوَجَدْتُهُ مُلْقًى عَلَى سَرِيرِهِ فَذَبَْتُهُ وَ أَت َيْتُ بِِلس ِك ِيِْ مُلَطَّخَةً بِِلدَّمِ فَأَ
عْطَيْتُهَا رَسُولَ اللََِّّ َ فَأَخَذَهَا وَ قَالَ اسْقِيَاهُ ف َتَنَاوَلْتُ الْكَأْسَ

The Rasool\textsuperscript{saaw} brought out an unsheathed knife and said: ‘Go and slaughter him with it!’ So, I went to the door of the man and found it open. I climbed the stairs and found him lying upon his bed. I slaughtered him and came with the knife stained with the blood and gave it to Rasool-Allah\textsuperscript{saaw}. He\textsuperscript{saaw} took it and said, ‘Both of you\textsuperscript{asws} quench him!’ I grabbed the cup.

فَلًَ أَدْرِي أَ شَرِب ْتُهَا أَمْ لََ وَ ان ْتَبَهْتُ فَ
زِعاً مَرْعُوبًِ ف َفَزِعْتُ لِىَ الْوُضُوءِ وَ صَلَّيْتُ مَا شَاءَ اللََُّّ وَ وَضَعْتُ رَأْسِي وَ نِِْتُ وَ سََِعْتُ الصَيَاحَ فِِ جِوَارِي فَسَأَلْتُ
عَنِ الَْْالِ فَقِيلَ لِنَّ فُلًَنًَ وُجِدَ عَلَى سَرِيرِهِ مَذْبُوحاً

I don’t know whether I drank it or not, and I woke up alarmed, frightened. I rushed to perform wud’u and prayed Salat for as long as Allah\textsuperscript{azwj} so Desired, and I placed down my head and slept, and I heard the shouting in my neighbourhood. I asked about the situation. It was said, ‘So and so has been found slaughtered upon his bed’.

فَمَا مَكَثْتُ حَتََّ أَتَى الَْْمِيُ وَ الَْْرَسُ فَأَخَذُوا الجِْيَانَ ف َقُلْتُ أَنََ ذَبَْتُ الرَّجُلَ وَ لََ يَسَعُنِِ
أَنْ أَكْتُمَ فَمَضَيْتُ لِىَ الَْْمِيِ ف َقُلْتُ أَنََ ذَبَْتُ الرَّجُلَ فقَالَ لَسْتَ مُتَّهَماً عَلَى مِثْلِ هَذَا ف َقَصَصْتُ
الرُّؤْيََّ عَلَيْهِ وَ ق ُلْتُ أَي ُّهَا الَْْمِيُ لِنْ صَحَّحَهَا اللََُّّ فَمَا ذَنِّْ ِ وَ مَا ذَنْبُ هَؤُلََءِ ف َقَالَ الَْْ
مِيُ أَحْسَنَ اللََُّّ جَزَاكَ أَنْتَ بَرِيءٌ وَ
الْقَوْمُ ب ُرَآءُ

It was not long before the governor and the guards came, and they seized the neighbour. I said (to myself), ‘I slaughtered the man, and there is no leeway for me to conceal’. I went to the governor and said, ‘I slaughtered the man’. You cannot be accused upon the like of this’. I narrated the dream to him and said, ‘O you governor! Allah\textsuperscript{azwj} has Corrected it, so it is neither my fault nor the fault of theirs’. The governor said, ‘May Allah\textsuperscript{azwj} Give you excellent Recompense. You are innocent and the people are innocent’.

قَالَ الشَّيْخُ عَلِيُّ بْنُ مَُُمَّدٍّ السَّمَّانُ ف َلَمْ أَسََْعْ بِِلْعِرَاقِ أَحْسَنَ مِنْ هَذَا الَْْدِيٍِ

The sheykh said Ali Bin Muhammad Al-Samman said, ‘There was not heard in Al-Iraq any Hadeeth more excellent than this Hadeeth’\textsuperscript{4}.

\textsuperscript{4} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 115 H 4
I (Majlisi) am saying, ‘The Allama Al Hilli, may Allahazwj Sanctify his soul, mentioned in his (book) ‘Ijazat Al Kubra’, from the crown of religion Al-Hassan Bin Al Darby, from Abu Al Faiz Bin Salim Bin Muarawiya, in the year five hundred and ninety-one, from Abu Al Baqa’a Hibtullah Bin Nama, from Abu Al Baqa Hibtullah Bin Nasir Bin Nasr, from his father, from Al As’ad, from Al Rais Abu Al Baqa Ahmad Bin Ali Al Muzanny, from the one who narrated it, from one of the people of Mosul who said,

‘I determined to perform the Hajj, so I went to the governor Husam Al-Dowlah Al-Muqallad Bin Al-Musayyab, and he was our governor on that day. I bade him farewell and presented the need to him. He isolated with me and presented a Quran to me and made me swear with it that I will deliver his message, and he swore at me, ‘If this news is revealed, I will kill you!’

When he was free, he said, ‘When you go to Al-Medina, paused at the grave of Muhammadsaww and say, ‘O Muhammad s, I am relating the Kufr and I am not a Kafir. Al-Muqallad Bin Al-Musayyab said such and such to me’.

I performed Hajj and returned until I came to Al-Medina and visited Rasool-Allahsaww and was too scared to be saying what he had said to me, and I remained for days until when it was the night of our travel, I remembered my oath with the Quran. I paused in front of the grave and said, ‘O Rasool-Allahsaww! I am relating the Kufr and I am not a Kafir. Al-Muqallad Bin Al-Musayyab said such and such to me’.

Then that felt grievous and I panicked from it. So, I went to my luggage and threw myself (upon it) and turned aside like the fatigued one. When the night came, I saw Rasool-Allahsaww and Aliasws in my dream, and in the hand was a sword, and between themasws there was a man sleeping having a thin white trouser upon him with red embroidery.

Rasool-Allahsaww said: ‘O so and so! Uncover from his face!’ I uncovered it. Heasaww said: ‘Do you recognise him?’ I said, ‘Yes’. Heasaww said: ‘Who is he?’ I said, ‘Al-Muqallad Bin Al-Musayyab’. Heasaww said: ‘O Aliasws! Slaughter him!’ He passed the sword upon his throat and slaughtered him and raised it. He wiped it with the Trouser which was upon his chest, with two wipes, so the traces of the blood in it were two lines.
I was woke up frightened, and I did not inform anyone. A grievous matter entered me until I informed a man from my companions, and I wrote down the commentary of the dream. And I dated the night and did not let any third person know of it until we ended up to Al-Kufa. We heard the news that the governor had been killed and in the morning he (was found to have been) slaughtered in his bed.

When we arrived to Al-Mosul, we asked about his news, but no one added apart from that in the morning he (was found to have been) slaughtered. We asked about the night in which he had been slaughtered, and there is turned out to be the very night which we had dated it at Al-Medina with my companion. It happened to be harmonious.

Then we said, ‘There still remains one thing, and it is the trouser and the blood upon it. We asked about the one who had washed him. We were guided to him. He brought out to was what he had taken from his clothes when he had washed him, and the trouser was white with the red embroidery, and in it were two lines of blood’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin jafar Al Najaly, from Muhammad Bin Ammar Al Asady, from Yahya Bin Sa’alba, from Abu Nueym Muhammad Bin Ja’far Al Hafiz, from Ahmad Bin Ubeyd Bin Nasih, from Hisham Bin Muhammad Bin Al Saib, from Yahya Bin Sa’alba, from his mother Ayesha Bint Abdul Rahman Bin Saib, from her father who said,

‘Ziyad Bin Abih gathered the elders of the people of Al-Kufa and their noblemen in the Masjid of Al-Rahba to revile Amir Al-Momineen asws and the disavowing from him asws, and I was among them, and the people were a grievous matter from that.

My eyes overcame me, so I slept. I was in the dream something tall with a long neck, large lips, and eyes. I said, ‘Who are you?’ He said, ‘I am Al-Naqad with the (long) neck!’ I said, ‘And

5 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 115 H 5
what is Al-Naqad?’ He said, ‘A plague sent to the owner of this castle to uproot him from new land like he had exceeded up and transferred when there wasn’t any right for it’.

He said, ‘I woke up alarmed and I was among a group of my people. I said, ‘Did you see what I saw in the dream?’ Two men from them said, ‘We saw such and such’, with the description, and the rest said, ‘We have not seen anything. It could not have been any quicker and someone came out from the house of Ziyad and said, ‘O you all! Leave, for the commander is too busy from seeing you’.

We asked him about his news. He informed us that he had seen during that time. We had not dispersed until we heard the news of death upon him’.

‘There was a Nasibi (hostile) man at Al-Medina. Then he became a Shia after that. He was asked about the cause regarding that. He said, ‘I saw Ali in my dream saying to me: ‘If only you had been present at Siffeen with the ones who had fought’.

He said, ‘I lowered my head, thinking. He said; ‘O villainous! This issue is needy to the great thinking. Give (hit) his back!’ I was hit, until I woke up, and my back had a swelling. So, I retracted from what I had been upon’.

‘There was a man at Al-Kufa teknonymed at Abu Ja’far, and he was of goodly dealings with Allah the Exalted, and the ones from the Alawites who came to him seeking something from him, he would give it, and he would say to his slave, ‘O you! Write, ‘This is what Ali Bin Abu Talib has taken’. And he remained upon that for a time.

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6 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 115 H 6
7 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 115 H 7
Then the times sat with him and he was impoverished. One day he looked at his accounting. So, all what he found a name of a tribe upon it, from its debt, he went on to send a messenger to him, to seek it. And the one who had died, he would strike off his name. While he was seated at the door of his house when a man passed by him. He said, ‘What did Ali Bin Abu Talib do with your wealth?’

He was saddened at that with intense sadness and entered his house. When the night shielded, he saw the Prophet (in the dream) and Al-Hassan and Al-Husayn were walking in front of him. The Prophet said to them: ‘What happened to your father?’ Ali answered from behind him: ‘Here I am, O Rasool-Allah!’

He said to him: ‘Why didn’t you hand over to this man his right?’ Ali said: ‘O Rasool-Allah! This is his right, have come with it’. The Prophet said to him: ‘Hand it over to him’. He gave him a bag of white wool. He said: ‘This is your right, so take it. You did not prevent the ones from my children who came to you seeking anything, so there will be no poverty upon you after this’.

The man said, ‘I woke up and the bag was (physically) in my hand. I called out to my wife and said to her, ‘Here!’ I gave her the bag, and in there were a thousand Dinars. She said to me, ‘O you man! Fear Allah the Exalted and do not let your poverty carry you upon taking what you are not rightful of, and if you have deceived one of the traders of his wealth, then return it to him’.

So, I narrated to her with the Hadeeth. She said, ‘If you were truthful, then show me the account of Ali Bin Abu Talib’. I presented the ledger and opened it but could not find anything in it from the writing, by the Power of Allah the Exalted’.  

8 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 115 H 8
The book ‘Al Rowza’ – From the hearsay at Wasit in the year six hundred and fifty-two, from Al-Hassan Bin Abu Bakr,

‘Ibn Salama Al-Qazzaz, when his right eyesight had gone, and there was a debt upon him for a person known as Ibn Hanzala Al-Fazary, insisted upon him with the demanding, and he was bankrupt. He complained of his state to Allahazwj the Glorious and Exalted, and sought rescue through our Masterasws Amir Al-Momineenasws.

When it was one of the nights, he saw in his dream, the honour of religion Abu Al-Ma’aly Ibn Taybi, may Allahazwj have Mercy on him, and there was another man with him. He went near him and greeted unto him and asked him about the man. He said to him, ‘This is our Masterasws Amir Al-Momineen asws. He went near to the Imam asws and said to himasws, ‘O our Masterasws! This is my right eye which (eyesight) has gone’.

Heasws said: ‘Allahazwj will Return it to you’. And heasws extended hisasws honourable hand towards it and said: ‘He will Revive it, the One who Created it first time, [36:79]’.

So, it returned, by the Permission of Allahazwj the Exalted, and that was witnessed by all the ones who were in Wasit, and the man was existing at it’’. 9


The books) ‘Al Fazaail’ of Ibn Shazan, and) ‘Kitab Al Rowza’ – It is reported by Abdullah Bin masoud Bin Abdul Dar, from Isba Bin Abdullah, a slave of Tameem, from sheykh Al Qarouny from Qureysh from the Clan of Hashim as who said,

‘I saw a man at Syria whose face had blackened, and he used to cover. I asked him about the cause of that. He said, ‘Yes. I had made it (a vow) upon me for the Sake of Allahazwj that no one will ask me about that harm except I will answer him and inform him.
I used to be severe of the talking bad regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} with a lot of reviling to him\textsuperscript{asws}. While I was asleep in a night from the nights, a man came to me in my dream. He said, ‘You are the owner of the bad talk regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’ I said, ‘Yes’. He struck my face and said, ‘May Allah\textsuperscript{azwj} Blacken (it)!’ So, it blackened like what you see'.

From the book ‘Safwat Al Akhbar’ – It is reported by Al Amsh who said,

‘I saw a black girl quenching water (to others) and she was saying, ‘Drink in the love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’! And she was blind. Then I came to her at Makkah having eyesight (restored) quenching the water and she was saying, ‘Drink in the love of whom Allah\textsuperscript{azwj} Returned my eyesight due to him\textsuperscript{asws}!’

She said, ‘By my father! I saw you in Al-Medina being with eye damage saying, ‘Drink in the love of my Master Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’, and today you are seeing. So, what is your affair?’

I said, ‘O girl! I saw you in Al-Medina being with eye damage saying, ‘Drink in the love of my Master Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’, and today you are seeing. So, what is your affair?’

She said, ‘By my father! I saw a man who said, ‘O girl! You are a slave of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and one who loves him\textsuperscript{asws}.’ I said, ‘Yes’. He said, ‘O Allah\textsuperscript{azwj}! If she was truthful, then Return her eyesight to her!’ So, by Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} has Returned my eyesight unto me’. 

I said, ‘Who are you?’ He said, ‘I am Al-Khizr\textsuperscript{as}, and I\textsuperscript{as} am from the Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

From the book ‘Kashf Al Yaqueen’ of the Allama, may Allah\textsuperscript{azwj} Sanctify his soul, from the book ‘Al Arbaeen An Al Arbaeen’, said,

\begin{footnotes}
10 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 115 H 10
11 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 115 H 11
\end{footnotes}
The poet Al-Babbagah went as a delegate to one of the kings, and he used to be a delegate to him during every year. He found him being in the hunting. So, a minister of the king wrote to inform of his arrival and settled him in one of his houses. And upon that house there was a room in which Al-Babbagah used to spend the night in it, every night, and for it was an exit to the footpath.

And every night the guard used to come out after midnight and shout at the top of his voice, ‘O heedless ones! Remember Allahazwj’. Then he would revile Aliasws, and the poet Al-Babbagah would get upset to his voice. By chance, during one of the nights, the poet saw in his dream that the Prophetasws had come, himasws and Alasws, to that footpath, and found the guard.

The Prophetasws said to Alasws, ‘Smack him! Today it is forty years for him he is reviling youasws’. Amir Al-Momineenasws struck him between his shoulders’. The poet woke up upset from the dream. Then he awaited the voice which used to be from the guard every time, but he did not hear it. He was surprised from that.

Then he heard shouting and men had come over to the house of Al-Haris. He asked them the news. They said to him, ‘Al-Haris got struck between his shoulders of a measurement of a palm, and it is split, and it prevents him from settling down’. The time of morning had not come except and he had died, and forty people had seen him being with this state.

And at the city of Mosul there was a person called Ahmad Bin Hamdoun Bin Al-Haris Al-Adawy. He was severely inimical, a lot of hatred to our Masterasws Amir Al-Momineenasws. One of the people of Mosul intended to perform the Hajj. He came to him to bid him farewell. He said to him, ‘I have determined upon going out to the Hajj, so if there was a need for you, you can let me know until I can fulfil it for you’.

He said, ‘There is an important need for me, and it is easy to you’. He said to him, ‘Instruct me with it until I get it done’. He said, ‘When you have fulfilled the Hajj and arrive at Al-Medina, and have visited the Prophetasws, address himasws on my behalf and say, ‘O Rasool-Allahasww!’
How much was your saww fascination from Ali asws Bin Abu Talib asws until you saww got him saww married to your saww daughter asws, despite his asws large belly, or his asws thin legs, or his asws bald head’, and he made him swear an oath and determined upon him that he would deliver to him saww this speech.

When he returned to Al-Medina and had fulfilled his needs, he forgot that bequest. He saw Amir Al-Momineen asws in his dream. He asws said to him: ‘Will you not deliver, the bequest of so and so to you?’ He woke up and walked at that time to the Holy grave and addressed the Prophet saww with what that man had instructed him with.

Then he slept and saw Amir Al-Momineen asws (in the dream). He asws grabbed him and walked, he asws and him (the man’s messenger), to the house of that man, and opened the doors, and he asws took the large blade and slaughtered him. Then he asws wiped the blade with the quilt which was upon him. Then he asws came to the top of the door. He asws raised his asws hand and placed the blade beneath it and went out.

The pilgrim woke up from that and he and his companion wrote down the detail of the dream. And the governor of Mosul woke up during that night and seized the neighbour and the suspects and threw them in the prison. And the people of Mosul were surprised from his killing when they could neither find any signs of entry nor any scaler over the wall, nor any open door, nor lock.

And the ruler remained confused regarding his matter, not knowing what he should do in his judgment, for if anyone had arrived from outside, there would have been an excuse with these signs, and nothing from the house had been stolen. However, the neighbour and others did not cease to be in the prison up to the arrival of the pilgrim from Makkah.

He met the neighbour in the prison and asked about that. He said, ‘During such and such night they found so and so having been slaughtered in his house and his murderer is unknown’. He
became thoughtful and said to his companion, ‘Bring out the detail of the dream’. There, it was the same night of the killing.

Then he and the people in their entirety walked to the door of the killed one. He instructed with bringing out the quilt and informed them with the blood therein. They found it to be like what he had said. Then he instructed with raising the wrapping (on the door). They raised it and found the knife under it. So, they recognised the truthfulness of his dream and released the prisoners, and its people returned to the Eman, and that had happened from the Kindness of Allah azwj the Exalted in the right of his innocence”.

And Ibn Al Jowzy has transmitted, and he was of the Hanbali doctrine, in the book ‘Tazkirat Al Khawas’ –

‘Abdullah Bin Al-Mubarak used to perform Hajj one year and Umrah one year, and he was constant upon that for fifty years. He went out in one of the years for performing Hajj and took five hundred Dinars with him to the pausing of the cameleers at Al-Kufa in order to buy a camel for the Hajj. He saw an Alawite woman upon one of the rubbish dumps plucking the feathers off a dead duck.

He (the narrator) said, ‘Something occurred in my mind from her talk, so I insisted upon her. She said, ‘O servant of Allah azwj! You are requesting me to uncover my secret to you. I am an Alawite woman and there are four daughters for me, orphans. Their father has died recently, and this is the fourth day we have not eaten anything, and so (eating) the dead is permissible for us. So, I shall take this (dead) duck, prepare it and carry it to my daughters for them to eat it’.”

He (the narrator) said, ‘I went to her and said, ‘And why are you doing this?’ She said, ‘O servant of Allah azwj! Do not ask about what does not concern you’.

He (the narrator) said, ‘I went to her and said, ‘And why are you doing this?’ She said, ‘O servant of Allah azwj! Do not ask about what does not concern you’.

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12 Bihar Al Anwar – V 42, The book of History – Amir Al Momineen azws, Ch 115 H 12 a
He (the narrator) said, ‘I said within myself, ‘Woe be unto you, O Ibn Al-Mubarak! Where are you from this?’ So, I said, ‘Open your lap!’ I poured the Dinars in the edge of her dress and she had lowered her head, not turning’.

He (the narrator) said, ‘And I went home and Allah azwj had Removed from my heart the desire to perform Hajj during that year. Then I prepared to go to my city. I stayed until the people had performed the Hajj and were returning. I went out and met my neighbour and my companions.

So, everyone I was saying to him, ‘May Allah azwj Accept your Hajj and Appreciate your striving’, he was saying to me, ‘And you, may Allah azwj Accept your Hajj and appreciate your striving. We were together with you in such and such place’. And the people frequented the word upon me.

I spent the night thoughtful. I saw Rasool-Allah saww in the dream and he saww was saying to me: ‘O Servant of Allah saww! Do not be astounded, for you had provided for a grief-stricken one from my saww children, so I saww had asked Allah azwj to Create and Angel upon your image who will perform Hajj on your behalf every year up to the Day of Qiyamah. If you so desire, you can perform Hajj, and if you so desire, do not perform it’.

And Ibn Al Jowzy has transmitted in his book. He said, ‘I read in ‘Al Mutaqat’", and it is a book of his grandfather Abu Al Fajar Bin Al Jowzy who said,

‘There was a man at Balkh, from the Alawites, having had descended at it, and for him was a wife and daughters. He died. The wife said, ‘I went out with the daughters to Samarqand fearing from the mischief of the enemies, and by coincidence my arrival was during severe cold (weather). I entered the daughters in the Masjid and went to find some food.'
I saw the people having gathered to a sheykh. I asked about him. They said, ‘This is a sheykh of the city’. I explained my situation to him. He said, ‘Establish proof with me that you are an Alawite’, and he did not turn towards me. So, I despaired from him and returned to the Masjid. On my way I saw a sheykh seated upon rubble and there was a group around him.

I said, ‘Who is this?’ They said, ‘A guarantor of the city, and he is a Magian’. I said (to myself), ‘Perhaps there would be relief with him’. So, I narrated my narration to him and what had flowed for me with the (other) sheykh. He shouted for a servant of his. He came out. He said, ‘Tell your mistress (my wife) to clothe her with her clothes’. He entered and a woman came out, and with her was a lot of water.

He said to her, ‘Go with this woman to so and so Masjid and carry her daughters to the house’. She came with me and carried my daughters, and he had set aside a room for us in his house, and we entered the bathroom (to clean up) and he clothed us with pride-worthy clothes, and came to us with a variety of foods, and we spent the night as the best night.

When it was one of the nights, the sheykh of the Muslim city (first one) saw in his dream – the Day of Qiyamah had been established and the flag was by the head of Muhammad\textsuperscript{saww}, and there was a castle of green emeralds. He said, ‘Who is this for?’ It was said, ‘For a Muslim man, a Unitarian’.

He went to Rasool-Allah\textsuperscript{saww}, but he\textsuperscript{saww} turned away from him. He said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are turning away from me and I am a Muslim man?’ He\textsuperscript{saww} said: ‘Establish the proof in my\textsuperscript{saww} presence that you are a Muslim’. The man was baffled. Rasool-Allah\textsuperscript{saww} said to him: ‘Have you forgotten what you had said to the Alawite woman? And this castle is for the sheykh in whose house she is’.

The man woke up and he was slapping himself and crying, and he sent his boys (heralds) in the city and he went out himself going around (to find) the Alawite woman. He was informed that she was in the house of the Magian. He went to him and said, ‘Where is the Alawite
woman? He said, ‘With me’. He said, ‘I want her’. He said, ‘There is no way to this’. He said, ‘Here are a thousand Dinars, and submit them to me’. He said, ‘No, by Allah azwj, and not even for a hundred thousand Dinars’.

When he was persistent upon it, he said, ‘The dream which you saw, I have seen it as well, and the castle which you had seen has been Created for me, and you are point upon me with your Islam? By Allah azwj! I will not sleep, nor will anyone in my house, except and all of us would become Muslims upon the hands of the Alawite woman, and bring about her Blessings upon us. And I saw Rasool-Allah saww, and he saww said to me: ‘The castle is for you and for your family due to what you had done with the Alawite, and you are from the people of Paradise. Allah azwj had Created you as believers in the pre-existence’.

And he transmitted as well in his book, from Abu Al Dunya,

‘A man saw Rasool-Allah saww in his dream and he saww said: ‘Go to so and so Magian and say to him, ‘The supplication is answered’. But the man refused to deliver the message lest the Magian thinks that he has exposed to him, and the man was capacious in the world. He saw Rasool-Allah saww a second time, and third.

He woke up in the morning, the Magian came and said to him in isolation from the people, ‘I am a messenger of Rasool-Allah saww and he saww tells you that the supplication is answered’. He said to him, ‘Do you recognise me?’ He said, ‘Yes’. He said, ‘I deny the religion of Al-Islam and Prophet-hood of Muhammad saww’.

He said, ‘I do know this, and he saww is the one who had sent me to you time, and time, and time’. He said, ‘I testify that there is no god except Allah azwj, and that Muhammad saww is Rasool saww of Allah azwj’, and he called his family members and his companion and said to them, ‘I was upon straying and I have returned to the truth, so become Muslims. The one who becomes a Muslim, so whatever is in his hands is for him, and one who refuses, let him be removed from what is for me with him’.

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14 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen azwj, Ch 115 H 12 c
The group became Muslims, and so did his family members, and his daughter had been married to his son (brother and sister), so he effected a separation between the two. Then he said to me, ‘Do you know what the supplication is?’ I said, ‘No, by Allahazwj, and I want to ask you about it now’.

He said, ‘When I got my daughter married, I made a meal and invited the people. They answered, and there were some noble poor people by our side, there being no wealth for them. I instructed my servants to spread a mat for me in the middle of the house. I heard a little girl saying to her mother, ‘O mother! This Magian has harmed us with the aroma of his food!’

So, I sent to them a lot of food and Dinars to them all. When they looked at that, the little girl said, ‘By Allahazwj! We will not eat until we supplicate for him’. They raised their hands and said, ‘May Allahazwj Resurrect you with our grandfatherasws Rasool-Allahasws!’ And some of them said Ameen. So that is the supplication which has been Answered’.

And Ibn Al Jowzy has transmitted as well in his book, from his grandfather Abu Al Faraj, by his chain to Ibn Al Khazeyb who said,

‘I was a scribe for the mother of Al-Mutwakkal. While I was in the registry, there was a young servant who had come out from her presence and with him was a pouch having a thousand Dinars in it. He said, ‘The chieftess is saying to you, ‘Distribute these among the deserving people for it is from the goodly of my wealth and write down the names of those you distribute it among them, until when something comes to me from this aspect, I can divert it to them’.

He said, ‘I went to my house and gathered my companions and asked them about the deserving ones. They named some persons to me. I distributed three hundred Dinars among them, and the remainder remain in my hands up to midnight, and there was a knock on the

15 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenazwj, Ch 115 H 12 d
I said to him, ‘What is your concern?’ He said, ‘I am hungry’. So, I gave him a Dinar from that. I entered to see my wife. She said, ‘What is that which is about you at this time?’ I said, ‘A night comer had knocked on the door to me, being from the children of Rasool-Allahsaww, and there did not happen to be anything for me what I could feed him, so I gave him a Dinar. He took it and thanked me and left’.

My wife went out and she was crying and saying, ‘Are you not ashamed that the like of this man came to you and you (only) gave him one Dinar, and you had known his being deserving of being given the whole of it?’ Her speech fell in my heart and I arose to go behind him and gave him the bag. He took it and left. When I returned to the house, I regretted and said, ‘Now the news will arrive to Al-Mutawakkil (the caliph) and he abhors the Alawites, so he will kill me’.

My wife said to me, ‘Do not fear and rely upon Allahazwj and upon their grandfather saww’. While we were like that when the door was knocked upon, and the torches were in the hands of the servants, and they were saying, ‘Answer the chiefte...’ I stood up scared and every time I walked a little, I retraced from the messengers.

I paused at a curtain of the chieftess and I heard her saying, ‘O Ahmad! May Allahazwj Recompense you goodly and Recompense your wife. I was just asleep and Rasool-Allahsaww came to me (in the dream), and he saww said: ‘May Allahazwj Recompense you goodly and Recompense the wife of Ibn Al-Khazeyb goodly’. So, what is the meaning of this?’

I narrated the narration to her, and she cried. She brought out Dinars and a bag, and she said, ‘This is for the Alawite, and this is for your wife, and this is for you’. And that equated to one hundred thousand Dirhams. I took the wealth and went on my way to the house of the
Alawite. I knocked the door. He said from inside the house, ‘Give what is with you, O Ahmad!’ And he came out, and he was weeping.

فَسَأَلْتُهُ عَنْ بُكَائِهِ فَقَالَ لَمَّا دَخَلْتُ مَنْ زِلِِ قَالَتْ لِِ وْجَتِ مَا هَذَا الَّذِي مَعَكَ فَعَرَّفْتُهَا فَقَالَتْ لِِ قُمْ بِنَا حَتََّّ نُصَلِّ وَ نَدْعُوَ لِلسَّيَّةِ وَ لَِْحَْْدَ وَ َِوْجَتِهِ فَصَلَّيْنَا وَ دَعَوْنََ ثَُُّ نِِْتُ فَرَأَيْتُ رَسُولَ اللََِّّ َ فِِ الْمَنَامِ وَ هُوَ يَ قُولُ قَدْ شَكَرْتُُْ عَلَى مَا فَعَلُوا مَعَكَ فَالسَّاعَةَ ََْتُونَكَ بِشَيءٍّ فَاقْبِضْ بِكَفَِ عُرْوَةً لََ تََْشَ مِنْهَا فَصْلَهَا

I asked him about his weeping. He said, ‘When I entered my house, my wife said to me, ‘What is this which is with you?’ I let her know. She said to me, ‘Arise with us until we pray Salat and supplicate for the chieftess, and for Ahmad and his wife’. So, we prayed Salat and supplicated. Then I slept. I saw Rasool-Allah\textsuperscript{asws} in the dream and he\textsuperscript{asws} said: ‘You have been thanked upon what they have done with you. Now, they will be coming to you with something. Accept it from them!’ – This is the end of what I have extracted from the book ‘Kashf Al-Yaqeen’.

(The book) ‘Kanz’ of Al Karajaky – ‘It is narrated to me by Ali Bin Ahmad Al Laghwy at Miya\textsuperscript{farqeen} (at Diyarbekir) in the year three hundred and ninety-nine, said,

‘I entered to see Abu Al-Hassan Ali Al-Salamasy during his illness in which he died. I asked him about his state. He said, ‘I faced overcoming upon me wherein there was unconsciousness upon me. I saw my Master\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

قد أخذ بيدي وأثنا يقول
فإن آل مُمَّد في الأرض غرف جهلها وسفيتهم خلق أله يطلب الجنة وأهلها

He\textsuperscript{asws} held my hand and prosed saying: ‘Surely the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws} in the earth, ones ignorant of them\textsuperscript{asws} are drowned, and their\textsuperscript{asws} ship carried those who seek the salvation and its rightful ones, so grab with your hand the handhold. Do not fear from it, connect it’\textsuperscript{17}.

و منه عن محمد بن عبد الله الحسن بن أبي عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله محمد بن عبد الله 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‘I was Amir Al-Momineen\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} and his\textsuperscript{asws} Progeny\textsuperscript{asws}, in the dream. He\textsuperscript{asws} said to me: ‘O Hannad!’ I said, ‘At your\textsuperscript{asws} service, O Amir Al-Momineen\textsuperscript{asws}!’’

\textsuperscript{16} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 115 H 12 e

\textsuperscript{17} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 115 H 13 a
He (the narrator) said, ‘He asws prosed to me the words of Al-Kumeet: ‘And the day of the plains, the plains of Ghadeer Khumm. The Wilayah was explained to us if I could have obeyed. But the men refused it. So, I had not seen any matter nefarious like of it’. 

He said, ‘So I adjured him asws. He asws said to me: ‘Take it to you, O Hannad!’ I said, ‘Give, O my Chief!’ He asws said (a couplet): ‘And I asws had not seen any day the like of that day, and I asws had not seen wastage of a right like it’. 18

18 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 115 H 13 b
CHAPTER 116 – A SUMMARY OF HIS MIRACLES, MAY THE SALAWAAT OF ALLAH BE UPON HIM, AND ITS MISCELLANEOUS

1– The miracles and the miracles around this incident, from Ali asws to the Prophet's companions, from Ali asws to the Prophet's companions. And we asws were witnesses to all of it. Allah transferred the Quran, all of it into his heart. He memorised all of it.

2– Ibn Al-Kawa said to him asws, ‘O Amir Al-Momineen! And upon the heights would be men recognising all by their marks, [7:46]’. He asws said: ‘We asws are the recognisers. We asws shall recognise our helpers with their markings, and we asws are companions of the heights. We asws shall stand between the Paradise and the Fire, and no one will enter the Paradise except one who recognises us asws and we asws recognise him, nor enter the Fire except the one who denies us asws and we asws deny him.’

And Ali asws used to address him with (saying): ‘Woe be to you!’ And he was audacious. When it was the day of (battle of) Al-Nahrwan Ibn Al Kawa fought against Ali asws.

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19 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 116 H 1
And a man came to him\textsuperscript{asws} and said, 'I love you\textsuperscript{asws}'. Amir Al-Momineen\textsuperscript{asws} said: ‘You are lying!’ The man said, ‘Glory be to Allah\textsuperscript{azwj}! It is as if you know what is in my heart’.

And another one came and said, ‘I love you\textsuperscript{asws} all, People\textsuperscript{asws} of the Household’. And there was softness in him and praised upon him\textsuperscript{asws} in his\textsuperscript{asws} presence. Amir Al-Momineen\textsuperscript{asws} said: ‘You are lying! He will not love us\textsuperscript{asws}, neither an effeminate, nor a cuckold, nor a child of adultery, nor one whose mother conceived him during her menstruation’.

The man went away. When it was the day of (battle of) Siffeen, he fought alongside Muawiya’\textsuperscript{20}.

'It is reported that a fort wherein were Kafirs was difficult upon the Muslims and they despaired from conquering it. So, he\textsuperscript{asws} sat in the catapult and the people shot him\textsuperscript{asws} towards it, and in his\textsuperscript{asws} hand was Zulfiqar (sword). He\textsuperscript{asws} descended upon them and conquered the fort’\textsuperscript{21}.

(I entered to see Al-Sadiq\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘Who is at the door?’ I said, ‘A man from China’. He\textsuperscript{asws} said: ‘Let him enter!’ When he entered, Abu Abdullah\textsuperscript{asws} said to him: ‘Do you recognise us\textsuperscript{asws} in China?’ He said, ‘Yes, O my Master\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And what is that you recognise us\textsuperscript{asws} by?’

He said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! There is a tree with us which bears roses all year round, getting coloured twice a day. So, whenever it is the beginning of the day, we find written (in

\textsuperscript{20} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 2
\textsuperscript{21} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 3
Chinese) upon it: “There is no god except Allahazwj, Muhammadas is Rasoolas of Allahazwj.” And whenever it is the end of the day, we find written upon it: “There is no god except Allahazwj, Alias is caliph of Rasool-Allahas.”

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘Abu Talibasws said to Fatimadasws Bint Asadas, and Aliasws was a child, ‘Ias saw himasws breaking the idols, so Ias feared that the elders of Qureysh would come to know!’

Sheas said, ‘O wonder! Ias shall inform youas with more wondrous than this. Ias passed by the place in which were their idols were installed, and Aliasws was in myasws belly. Heasws placed hisasws legs severely in myasws inside. Heasws did not allow me to go near to that place in which it (the idol) was, and rather Ias was performing Tawaaf of the House (Kabah) for worshipping Allahazwj, not to the Idols’.23

(The book) ‘Al Irshad’ –

‘And from the signs of Amir Al-Momineenasws, may the Salawaat of Allahazwj be upon himasws, and his proofs which heasws is individualised with, from the ones who fulfilled it, revealing hisasws virtues, among the special (Shias) and the general (Muslims), and the mockery of the masses in transmitting hisasws merits and what Allahazwj has Specialised himasws of hisasws feats, and the yielding of the enemies from that, with what is the proof in it.

This, along with a lot of ones deviating away from himasws and the enemies to himasws, and their plentiful reasons to conceal hisasws merits, and rejecting hisasws right, and the world being in the hands of his contenders, and it being turned away from hisasws friends and harmonising of hisasws adversaries from ruling authorities of the world and carrying the masses upon extinguishing hisasws light and refuting hisasws matter.

22 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 116 H 4
Allahazwj Punctured the normality by Publicising hisasws merits and Revealed hisasws virtues and Subdued all to acknowledge with that and the acceptance with its correctness, and the refutation of what hisasws enemies had cheated with in concealing hisasws virtues and rejection of hisasws right, until the Argument is Completed for himasws and the Proof of hisasws right is revealed.

And when the normality flowed opposite to what we have mentioned, regarding the ones concurring for himasws, from the reasons of dulling its matters what agrees for Amir Al-Momineenasws. So, the normality was punctured during it, that being evidence upon its base from all, with dazzling signs upon what we have described it.

And the news spread, and it was expanded upon from Al-Shaby. He was saying, 'I used to listen to the sermons of the clan of Umayya reviling Amir Al-Momineenasws Aliasws Bin Abu Talibasws upon their pulpits, and it was as if it was being raised by its pillar to the sky. And I was listening to them praising their own ancestors upon their pulpits, and it is as if they were uncovering from a carcass'.

And Al Waleed Bin Abdul Malik said to his sons one day, 'O my sons! Upon you all is to be with the religion, for I did not see the religion build anything except the world demolished it, and I saw the world to have built its construction, and the religion demolished it. Our companions and our families have not ceased to revile Alisws Bin Abu Talibasws and burying hisasws merits and carrying the people upon hating himasws and that did not increase from the hearts except for nearness, and they were rejecting in their nearness of the souls of the people, and that did not increase them except in remoteness.

And among what the matters ended to, from burying the merits of Amir Al-Momineenasws, and the confusion between the scholars, and publicising what there is no doubt in it upon the intellectual, until it so happened that when the man wanted to narrate a report about Amir Al-Momineenasws, he was never able to describe it by mentioning hisasws name and hisasws lineage, and the necessity called them to be saying, 'It is narrated to me by a man from the
companions of Rasool-Allah ﷺ, and saying, ‘It is narrated to me by a man from Qureysh’, and from them there were ones saying, ‘It is narrated to me by Abu Zainab ﷺ’.

And it is reported by Ikrimah (bin Abu Jahl), from Ayesha (well-known fabricator), in her Hadeeth of his ﷺ illness of Rasool-Allah ﷺ and his expirey. She said in a summary of that, ‘Rasool-Allah ﷺ came out leaning upon two men from the People of his Household, one of them was Al-Fazl Bin Abbas’. When that was narrated from her to Abdullah Bin Al-Abbas, he said to him, ‘Do you know the other man?’ He said, ‘No, she did not name him to me’. He said, ‘That is Ali ﷺ Bin Abu Talib’.

And our mother (Ayesha) was not mentioning him with goodness, although she was able to, and the tyrannical rulers were striking with the whips the one who mentioned him with goodness. But the necks were struck off upon that, and instead the disavowing from him was presented to the people, and the custom flowed among the ones that was agreeable to, and the should not mention any aspect of a merit with goodness, if any merits were to be mentioned for him, or any virtue being reported for him of a right.

And when it was the manifestation of his merits and publicising of his virtues what we have preceded its mention from the spread of that among the special (Shias) and the general (Muslims), and the mockery of the enemies and the rulers in transmitting it proves the puncturing of the normality regarding him, and the aspect of proof is manifested regarding him with the dazzling signs, upon what we have preceded with, and from the Signs of Allah the Exalted regarding him.

Surely no one among his sons and his offspring has been conferred with what he has been conferred with regarding his offspring. Such fear has not been known to be for any group from the children of a Prophet, nor an Imam, nor any king of the times, neither righteous nor immoral, like the fear which was for the offspring of Amir Al-Momineen and his sons.
And there has not flowed upon any party from the people, from the variety of exemplary torments what had flowed upon them\textsuperscript{asws} from that. So, they were killed with the murder, and the assassination, and the deception, and upon a lot of them buildings were built (upon them) while they were alive during construction. And they were punished with the hunger and the thirst until their souls departed upon the death, and that made them needy to the dispersal during that, and be in separate houses, and the families, and the homelands, and concealment of the lineage from most of the people.

And the fear reached with them (at such proportions) that they concealed themselves from their loved ones as well as from their enemies, and their fleeing from their enemies reached to the far horizons of the east and the west, and the places remote from any buildings. And most of the people abstained from recognising them, and they feared from going near them and the mingling with them, fearing upon themselves and their offspring from the tyrants of the times.

And all these are reasons that demanded the termination of their\textsuperscript{asws} system, and uprooting their roots, and reducing their numbers, and they, along with what we have described, are with more offspring than anyone from the Prophets\textsuperscript{as}, and the righteous, and the friends, but with more offspring than anyone from the people.

And the earth got layered with their large numbers in the cities, and they overcame regarding the large numbers, upon the offspring of most of the servants. This, along with their particularising their marriages within themselves besides the far ones, and their fortifying among the ones with their lineages, closes ones from the relatives.

And during that, the normality was punctured upon what we have explained, and it is evidence of the dazzling signs regarding Amir Al-Momineen\textsuperscript{asws} like what we have described and explained. And this is what there is no doubt in it. And the Praise is for Allah\textsuperscript{azwj}. 24

\textsuperscript{24} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 6
Tafseer Imam (Hassan Al-Askari asws) – Al-Sadiq asws said: ‘When Rasool-Allah saww manifested the miracles to the Jews and to a group of the hypocrites, they faced it with the Kufr. Allah azwj Mighty and Majestic Informed about them that He azwj, Majestic is His azwj Mention, has Sealed upon their hearts and upon their ears with a seal to happen to be a sign for His azwj Angels of Proximity, the readers of the Guarded Tablet, of the news of these beliers wherein is mentioned their situations.

Until, when they looked at their situations, and their hearts, and their hearing, and their sights, and they witnessed what was over there from the seals of Allah azwj Mighty and Majestic upon them, they increased the recognition with Allah azwj and of His azwj Knowledge with what will be happening before it happen, being certain, until when they witnessed them, with the seals being upon them and upon their limbs, they are informed upon what they had read from the Guarded Tablet, and they are witnessing in their hearts, and their hearing, and their sight, they are increased in certainty with the Knowledge of Allah azwj Mighty and Majestic, with the hidden matters.

He asws said: ‘They said, ‘O Rasool-Allah asww! Is there among the servants of Allah aswj, the one who witnesses this seal just as the Angels witness it?’ Rasool-Allah asww said: ‘Yes. Muhammad asww Rasool-Allah asww by Allah aswj the Exalted Causing him asww witness it, and he witnesses it from his asww community who is the most obedient to Allah aswj Mighty and Majestic, and the most intense in the obedience of Allah aswj the Exalted, and the most superior of them in the Religion of Allah aswj Mighty and Majestic’.

They said, ‘Who is he, O Rasool-Allah asww? And everyone from them is wishing that he would happen to be him’.

Rasool-Allah asww said: ‘Leave it! He would happen to be the one Allah aswj Desires, for the majesty in the ranks in the Presence of Allah aswj Mighty and Majestic isn’t with the wishing, or
with the thinking, or with the suggesting. But it is a Grace from Allahazwj Mighty and Majestic upon the one Heazwj so Desires.

Heazwj would incline him to the righteous deeds, Honouring him with it, so he would reach the highest of the levels and the noblest of the ranks. Allahazwj would Honour with that the one Heazwj would Honour tomorrow morning. Therefore, strive in (doing) the righteous deeds. So, the one whom Allahazwj Inclines to what would Obligate Hisazwj Honouring upon, so for him would be the great Grace regarding that’.

Heasws said: ‘When Rasool-Allahasws (came in the) morning, and hisasws gathering was crammed with its people, and there had come everyone who had strived the day before in his good deed, and favours sent forward to his Lordaswj, hoping that he would happen to be that best one, the most superior.

They said, ‘O Rasool-Allahasws! Who is this one? Introduce him with his characteristics, and if youasws do not state his name upon us’.

Rasool-Allahasws said: ‘These are the whole of his honourable characteristics – the one enclosing (all) the merits, and one inclusive upon the beautiful repayment of debts on behalf of his brother to the unfair creditors satisfying them, angry for (the Sake of) Allahazwj the Exalted, fighting the enemies of Allahazwj due to than anger of his, too embarrassed from a Momin to turn away from him due to his shyness, confronting the Pelted Satanla during that until Allahazwj Disgraced himla on his behalf, and he saved a soul of a Momin by his soul for (the Sake of) Allahazwj – until he saved him from the destruction’.

Then Rasool-Allahasws said: ‘Which one of you yesterday paid off one thousand the seven hundred Dirhams?’ Aliasws Bin Abu Talibasws said: ‘asws did, O Rasool-Allahasws!’
Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Narrate to your\textsuperscript{asws} Momineen brothers how its story was (and)\textsuperscript{saww} will ratify you\textsuperscript{asws} due to the Ratification of Allah\textsuperscript{azwj} of you\textsuperscript{asws}, for this here is the Trustworthy Spirit informing me\textsuperscript{saww} on behalf of Allah\textsuperscript{azwj} Mighty and Majestic that He\textsuperscript{azwj} Has Kept away from you\textsuperscript{asws} from the ugliness, all of it, and Removed the disadvantages in their entirety, and Specialised you\textsuperscript{asws} from the merits with the noblest of these and the most superior of these. None shall accuse you\textsuperscript{asws} except the one who disbelieves in it and is himself mistaken in it by chance’.

Ali\textsuperscript{asws} said: ‘Yesterday I\textsuperscript{asws} passed by so and so, son of so and so, the Momin, and I found so and so -- and I\textsuperscript{asws} accuse him of the hypocrisy -- pressing him and constraining upon him. The Momin called out to me\textsuperscript{asws}, ‘O brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and the remover of the worries from the face of Rasool-Allah\textsuperscript{saww}, and the repres

\textsuperscript{asws} turned upon the man, and I\textsuperscript{asws} said: ‘\textsuperscript{asws} for my\textsuperscript{asws} reason, from there happening to be a hand upon me\textsuperscript{asws} or a favour, and for your reason as well, from there happening to be a hand (favour) for him upon you, or a favour, and \textsuperscript{asws} shall ask the King of the kings, Who there is no dislike from asking Him\textsuperscript{azwj} nor any embarrassment from exposing to His\textsuperscript{azwj} Rewards’.

Then I\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! By the right of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws} – Pay off the debt from this servant of Yours\textsuperscript{azwj}’.

I saw the gateways of the sky, its Angels calling out, ‘O Abu Al-Hassan\textsuperscript{asws}! Order this servant to strike his hand to whatever he so desires to – from what is in front of him, from a stone,
and mud, and pebbles and dust – it would be converted to gold in his hand. Then he can pay off his debt from it and make whatever remains as his expense monies, and (for) his goods by which he can block his destitution with it, and he can secure his dependants with it’.

I said, ‘O servant of Allah! Allah has Permitted the fulfilment of your debt and make you affluent after your poverty. Strike your hand to whatever you so desire, from what is in front of you, and grab it, for Allah would Transform it to pure gold in your hand’.

He grabbed a rock, then some mud, and it turned for him as red gold. Then I said to him: ‘Cut out a piece from it for him of a measurement of his debt and give it to him’. He did. I said: ‘And the remainder is sustenance which Allah the Exalted Ushered towards you’.

And it was so, that which was paid off from his debt was one thousand and seven hundred Dirhams, and that which remained (with him) was more than one hundred thousand Dirhams. Thus, he is from the most affluent ones of Al-Medina’.

Then Rasool-Allah said: ‘Allah Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He would Multiply one thousand and seven hundred by one thousand and seven hundred, (then) whatever is raised (total) from that, (Multiply) by the like of it, until He Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah would Gift to you.

(There will be for you in the Paradise, from the castles – a castle of gold, and a castle of silver, and a castle of pearls, and a castle of aquamarine, and a castle of emeralds, and a castle of jewels, and a castle of the Light of the Lord of the worlds – and He would Add on top of that, from the servants, and the attendants, and the horses, and the (winged) animals flying between the sky of the Paradise and its ground’.

Al said: ‘praising my Lord and thanking’.
Rasool-Allah	extsuperscript{saww} said: ‘And this is the number of the ones Allah	extsuperscript{azwj} would Enter them into the Paradise and be Pleased from them with their love for you	extsuperscript{asws}, and Add to this number, from the ones He	extsuperscript{azwj} would Enter into the Fire, from the Satans	extsuperscript{la} from the Jinn and the human beings, due to their hatred for you	extsuperscript{asws}, and their belittling you	extsuperscript{asws} and their derogation of you	extsuperscript{asws}.

Then Rasool-Allah	extsuperscript{saww} said: ‘Which one of you killed a man yesterday, out of anger for the Sake of Allah	extsuperscript{azwj} and His	extsuperscript{azwj} Rasool	extsuperscript{saww}?’ So Ali	extsuperscript{asws} said: ‘I	extsuperscript{asws} did, and the disputants would be coming to you	extsuperscript{saww} now’. Rasool-Allah	extsuperscript{saww} said: ‘Narrate the story to your	extsuperscript{saww} Momineen brothers’.

Ali	extsuperscript{asws} said: ‘I	extsuperscript{asws} was in my	extsuperscript{asws} house, when I	extsuperscript{asws} heard two men outside my	extsuperscript{asws} house disputing. They both came over to me	extsuperscript{asws}, one of them was so and so Jew, and so and so well known among the Ansaar.

The Jew said, ‘O Abu Al-Hassan	extsuperscript{asws}! Know that a (need for a) judgment was apparent for me with this one, so we went for judgment to your	extsuperscript{asws} companion Muhammad	extsuperscript{saww}, and he	extsuperscript{saww} judged for me, against him. But he is saying, ‘I am not happy with his	extsuperscript{saww} judgment, so he	extsuperscript{saww} has been unjust and biased, and there be Ka’ab Bin Al-Ashraf between me and you (as a judge)’. But I refused upon it.

The (the Jew) said to me, ‘Are you happy with Ali	extsuperscript{asws} (as a judge)?’ I said, ‘Yes’. And here, he has come with me to you	extsuperscript{asws}.

I	extsuperscript{asws} said to his companion, ‘Is it just as he is saying it?’ He said, ‘Yes’. So I	extsuperscript{asws} said: ‘Repeat the discussion upon me	extsuperscript{asws}’.

فَقَالَ قَالَ رَسُولُ اللََِّّ َ وَ هَذَا الْعَدَدُ ف َهُوَ عَدَدُ مَنْ يُدْخِلُهُمُ الجَْنَّةَ وَ ي َرْضَى عَنْهُمْ لِمَحَبَّتِهِمْ لَكَ وَ أَضْعَافُ هَذِهِ الْعَدَدِ مَنْ يُدْخِلُهُمُ النَّارَ مِنَ الشَّيَاطِيِْ مِنَ الجِْن ِ وَ الِْْنَِْ بِبُغْضِهِمْ لَكَ وَ وَقِيعَتِهِمْ فِيكَ وَ ت َنْقِيصِهِمْ لِيََّّكَ
He repeated just as the Jew had said, then said to me, ‘O Ali\textsuperscript{asws}! Judge between us with the truth’. I\textsuperscript{asws} stood up and entered into my\textsuperscript{asws} house. The man said, ‘Where (are you\textsuperscript{asws} going)?’ I\textsuperscript{asws} said, ‘Entering (my\textsuperscript{asws} house). I\textsuperscript{asws} shall come to you with what I\textsuperscript{asws} would judge with the justice’. I\textsuperscript{asws} entered and uncovered my\textsuperscript{asws} sword and I\textsuperscript{asws} upon the neck on his shoulders (so hard) that, had there been a mountain (between us), it would have been split, and his head fell in front of him.

When Ali\textsuperscript{asws} was free from his\textsuperscript{asws} narration, the family of that man, the killed one, came over (with the dead man) and they said, ‘This cousin of yours\textsuperscript{saww} killed our companions, so we want retaliation from him\textsuperscript{asws}’.

Rasool-Allah\textsuperscript{saww} said: ‘There is no retaliation’. They said, ‘Or (not even) a compensation, O Rasool-Allah\textsuperscript{saww}!’ Rasool-Allah\textsuperscript{saww} said: ‘And no compensation (either) for you. And Allah\textsuperscript{azwj} (for the one) killed by Allah\textsuperscript{azwj}, does not pay compensation. Ali\textsuperscript{asws} had testified upon your companion with a testimony, and Allah\textsuperscript{azwj} Cursed him with the testimony against me\textsuperscript{saww}. And has Ali\textsuperscript{asws} testified against the ‘Saqalayn’ (All the Jinn and the human beings), Allah\textsuperscript{azwj} would Accept his\textsuperscript{asws} testimony against (all of) them. He\textsuperscript{asws} is the truthful, the trustworthy. Lift him (the deceased) up and bury him with the Jews, so he was from them’.

He was lifted up and his neck was flowing with blood, and his body was covered with hair.

Ali\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! He does not resemble except with the pigs with regards to his hair!’ Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! If you\textsuperscript{asws} were to count the number of every hair like the number of sands of the world as good deed, it would be a lot’. He\textsuperscript{asws} said: ‘Yes, O Rasool-Allah\textsuperscript{saww}!’

Rasool-Allah\textsuperscript{saww} said: ‘O Abu Al-Hassan\textsuperscript{asws}! This killing by which you\textsuperscript{asws} killed this man with – Allah\textsuperscript{azwj} has Obligated for you\textsuperscript{asws}, due to it, from the Rewards – as if you freed necks (slaves) of the number of sands of a desert (of the world), and of the number of every hair upon this hypocrite. And the least of what Allah\textsuperscript{azwj} Grants for the freeing of a neck – to the one He\textsuperscript{azwj} Gifts to – for every hair from that (freed) person, a thousand Rewards and Allah\textsuperscript{azwj} Deletes a thousand evil deeds of his.'
فَإِنَّ لَمْ يَكُنْ لَهُ فَلَِّبِيهِ فَإِنَّ لَمْ يَكُنْ لَِّبِيهِ فَلُِّم ِهِ فَإِنَّ لَََْا فَلَِّخِيهِ فَإِنَّ لَََْا فَلَِّذَوَ

So, if there does not happen to be for him (the evil deeds), then for his father. And if there does not happen to be for his father, then for his mother. And if there does not happen to be for her, then for his brother. And if there does not happen to be for him, then for his offspring, and his neighbours, and his relatives’.

Then Rasool-Allahsaww said: ‘Which one of you yesterday who took pity on his brother of his for the Sake of Allahazwj – due to what he saw with him from a friendship, then confronted the Satanla regarding that brother, and did not cease to be with him until he overcame himla?’

Aliasws said: ‘Iasws did, O Rasool-Allahsaww!’ So Rasool-Allahsaww said: ‘Narrate with it, O Aliasws, to yourasws brethren, the Momineen, in order for them to be following the goodness of yourasws doing in what is possible for them, and even though not one of them can reach yourasws standard nor the difficulty of yourasws worship, nor ogle at youasws in preceding you to the merit – but it is like ogling at the sun from the earth and looking at the outskirts of the east from the outskirts of the west’.

Aliasws said: ‘O Rasool-Allahsaww! Iasws passed by a house of the Clan of so and so, and Iasws saw a man from the Ansaar, a Momin having taken from that dustbin, skins of the melons and the cucumbers and the figs, and he was eating these due to the intensity of the hunger. So when I saw him, I was embarrassed from him that he would see me, so he would be ashamed, and Iasws turned away from him went to myasws house.

And Iasws had prepared for myasws pre-dawn meal and for the breaking of myasws Fast, two discs of barley (bread). Iasws came over with these two to the man and gave these to him, and Iasws said to him: ‘Take from this every time you are hungry, for Allahazwj Mighty and Majestic would Make the Blessings to be in these two’.

He said to measws, ‘O Abu Al-Hassanasws! I want to test these Blessings for my knowledge of yourasws truthfulness in yourasws words. Iasws desire the meat of a duckling. The people of my household desired it upon me’.
Iasws said to him: ‘Break a morsel from these two – by a number of what you want from a duckling, for Allahazwj the Exalted would Convert it to a duckling by myasws asking for it for you – by the virtue of Muhammadasww and hisasww godly Progenyasws, the clean’. 

The Satanla posed a danger in front of measws and heasws said, ‘O Abu Al-Hassanasws! Youasws are doing this with him, and perhaps he is a hypocrite?’ asws responded upon himla: ‘If he happens to be a Momin, then he is rightful of what Iasws am dealing with him, and if he happens to be a hypocrite, so Iasws am rightful of the favouring, for it isn’t so that every good deed would meet its deserving one’.

And Iasws said to himla: ‘asws am supplicating to Allahazwj by Muhammadasww and hisasww godly Progenyasws – in order to incline him to the sincerity and the refraining from the Kufr if he was a hypocrite, for this charity of mineasws upon him (the supplication) with this is superior to myasws charity upon him – with noble meal, the Obligated for the wealth and the riches. And the Satanla was overcome and Iasws supplicated to Allahazwj secretly from the man for the sincerity, by the virtue of Muhammadasww and hisasww godly Progenyasws’.

So the man started trembling and fell down on his face. Iasws stood him up, and Iasws said to him: ‘What is that which you did?’ He said, ‘I was a hypocrite, doubting in what Muhammadasww was saying and it what youasws were saying, and Allahazwj has Uncovered for me, from the skies and the veils. I saw the Paradise and I saw everything what is prepared with it from the Rewards and Uncovered for me from the layers of the earth, so I saw Hell, and I saw everything what is prepared with it from the Punishments.

That is where the Eman occurred in my heart and finished off my insanity with it, and the doubts which used overwhelm me, declined from me’.

The man took the two discs (of bread), and Iasws said to him: ‘Everything you desire, so break a little from the disc, and Allahazwj will Convert it to whatever you desire, and covet, and want’. 

فَقُلْتُ أَكْسِرْ مِنْهُ لُقَماً بِعَدَدِ مَا تُرِيدُهُ مِنْ فِرَاخٍّ فَإِنَّ اللَََّّ يََُو ِلُهُ مَا تَشْتَهِيهِ وَ تُرِيدُهُ
It did not cease to be like that, being converted to meat, and fat, and sweets, and dates, and melons, and winter fruits, and summer fruits, until Allah, the Exalted Manifested wonders from the two breads, and the man came to be from the ones Allah, Liberated from the Fire, and from His, special ones, the good.

That is when saw Jibraeel, and Mikaeel, and Israfeel, and the Angel of Death to have aimed for the Satan, each one of them, with (a rock) the like (size) of the mount Abu Qubays. One of them placed it upon him, and piled one on top of the other, so he almost fragmented, and went on saying, 'O Lord! Your Promise! Your Promise! Did You not Respite me up to the Day they would be Resurrected?' There was a call (from one of the Angels): "I Have Given Respite to you from dying. I did not Respite you from breakage of limbs and injuries‘’.

Rasool-Allah said: ‘O Abu Al-Hassan! Just as you, gave for the Sake of Allah to the one he forbade from, and you, overcame him, so Allah, the Exalted would Disgrace the Satan on your behalf, and from those that love you.

And He would Give you (in the Hereafter), with the number of every mustard seed (size) from what you gave your companion (and with regards to what you wished for him from Allah, a level of gold from the Paradise), larger than the world, from the earth up to the sky.

And with the number of every seed from it, a mountain of silver like that, and a mountain of pearls, and a mountain of rubies, and a mountain of jewels, and a mountain of Light of the Lord of Might like that, and a mountain of emeralds, and a mountain of aquamarines like that, and a mountain of musk, and a mountain of ambergris like that.

And enumerated in the garden, a mountain of forty thousand of the largest of those that are obedient to us, and of the choicest of the creation of the heavens and the earth.'
And the number of your servants in the Paradise is more than the number of the drops of rain, and the vegetation, and the hairs of the animals. By you, Allah Completes the goodness, and Deletes the evils deeds from those that love you. And by you, Allah Differentiates between the Momin from the Kafir, and the sincere ones from the hypocrites, and the children on the right (legitimate) from the children of sin (illegitimate).

Then Rasool-Allah saww said: ‘Which one of you saved a soul of a man by his soul yesterday?’ So Ali asws said: ‘Asws did, O Rasool-Allah! I asws saved by my soul, the soul of Sabit Bin Qays Bin Shamas Al-Ansaari’.

Rasool-Allah saww said: ‘Narrate the story to your Momineen brothers, and do not uncover a name of the hypocrite plotting against us, so Allah has Sufficed you of his evil and Delayed him for the repentance, perhaps he would mind or fear’.

Ali asws said: ‘While I was passing by an area of the Clan of so and so at the back of Al-Medina, and in front of me – at a distance from me – was Sabit Bin Qays. When he reached a common deep well, of a distant bottom, and over there was a man from the hypocrites, and he pushed him (Sabit) in order to throw him into the well, but Sabit hung on.

Then he repeatedly pushed him, and the man was not aware of me until arrived to him, and he had already pushed Sabit into the well. I disliked to pre-occupy myself by going after the hypocrite out of fear over Sabit, and jumped into the well to perhaps grab him. But (when) I did so, realised that had preceded him to the bottom of the well’.

Rasool-Allah saww said: ‘And how can you not precede him and you are heavier than him? And it has not been from your weight except what is in your inside from the knowledge of the former ones and the latter ones, which Deposited into His and Deposited into you, it was from your right that you should happen to be heavier than everything. So, how was your state and the state of Sabit?’
He asws said: ‘O Rasool-Allah saww! I asws came to be at the bottom of the well, and I asws was standing at the bottom, and that was easier upon me asws and lighter upon my asws legs – than my asws steps which I asws tend to take walking (on the surface). Then Sabit came sliding down and fell upon my asws hands, and I asws had extended them for him. I asws fear that his falling upon me asws might hurt me or hurt him, but it was not except, like a bunch of basil I asws grab with my asws hands.

Then I asws looked, and there was that hypocrite – and with him there were two others upon the edge of the well, and he was saying to them both, ‘We intended one, and there came to be two!’ They came with rock wherein was two hundred ‘mann’ of weight, and they dropped it upon us. I asws feared that it might hit Sabit, and I asws embraced him and made his head to be upon my chest (to protect him), and I asws bent upon him, and the rock fell upon the back of my asws head. But it was not except, like a waft of breeze in a day of extreme heat.

Then they came with another rock wherein was a weight of three hundred ‘mann’ – and they dropped it upon us. I asws bent over Sabit (to protect him), and it hit the back of my asws head. But it was like water pouring upon my asws head and my asws body – in a day of extreme heat.

Then they came with a third rock wherein was a weight of five hundred ‘mann’ rolling it upon the ground – being unable to overturning it. They dropped it upon us, and I asws bent over Sabit (to protect him), and it hit the back of my asws hear and my asws back. But it was like a piece of soft cloth hitting me asws upon my asws body – and I asws wear it to sleep in it.

Then I asws head them saying, ‘Even if there were one hundred thousand souls for the son asws of Abu Talib asws and Ibn Qays, not one from these would be saved from the afflictions of these rocks’.
Then they left, and Allahazwj had Repelled their evil from us. Then Allahazwj Mighty and Majestic Permitted for the edge of the well, so it ebbed, and to the bottom of the well, so it raised. Thus, the bottom of the well and the edge equalised with the ground afterwards. We stepped out and went out’.

فقال رسول الله صبنا آنا الخير - إن الله غفر خالق أوجب لرب ذلك من المخلوق والتواب ما لا يغفر غيره.

Rasool-Allahasws said: ‘O Abu Al-Hassanasws! Allahazwj Mighty and Majestic has Obligated for youasws, due to that, from the merits and the Rewards what none can recognise apart from Himazwj.

A caller would call out on the Day of Judgment: ‘Where are those that love Aliasws Bin Abu Talibasws! So, a group from the righteous ones would stand, and heasws would say to them: ‘Grab by the hand, the one you so desire to from the plains of the Day of Qiyyamah and enter them into the Paradise’. Thus, the lowest of the man from them would be rescuing by his intercession, from those plains, a thousand, thousand men (million)’.

فقال نادى يوم القيامة أين بني علي بن أبي طالب - فقوم فقوم من الصالحين فقُتلوا هم خلقا على الله عزوجل من شملته من عرصات القيامة فدخلوا الجنة فاقتبس رجل منهم ينحو يشافهم عن أهل تلك العرصات العلم العلم.

Then a caller would call out, ‘Where are the remainders of the one who love Aliasws Bin Abu Talibasws!?’ A moderate group would stand, and it would be said to them, ‘Wish to Allahazwj Mighty and Majestic whatever you so desire to’. They would be wishing, and Heazwj would Deal with each one of them whatever he so desired to. Then Heaswj would multiply it for him by a hundred thousand multiples.

فقال نادى يوم القيامة أين الباقي من يحب علي بن أبي طالب - فقوم فقوم من عرصات القيامة فقُتلوا هم خلقا على الله عزوجل من شملته ما أعاده فتبتغوا طلبه من جهنم.

Then a caller would call out, ‘Where are the remainders of the ones who love Aliasws Bin Abu Talibasws! A group who had been unjust to themselves would be standing, being aggressive upon it (sinning), and it would be said, ‘Where are those hateful towards Aliasmws Bin Abu Talibasws?’ They would come with them, a myriad (of them), a great number, a lot, and it would be said, ‘Indeed! We shall make every thousand from these as a ransom for one of those that love Aliasmws Bin Abu Talibasws, in order to enter him into the Paradise’.

فقال نادى يوم القيامة أين الباقون من يحب علي بن أبي طالب - فقوم فقوم من عرصات القيامة فقُتلوا هم خلقا على الله عزوجل ما اتخذوه من وقت استراتيجتهم.

Then a caller would call out, ‘Where are the remainders of the ones who love Aliasws Bin Abu Talibasws!’ A group who had been unjust to themselves would be standing, being aggressive upon it (sinning), and it would be said, ‘Where are those hateful towards Aliasmws Bin Abu Talibasws?’ They would come with them, a myriad (of them), a great number, a lot, and it would be said, ‘Indeed! We shall make every thousand from these as a ransom for one of those that love Aliasmws Bin Abu Talibasws, in order to enter him into the Paradise’.

فقال نادى يوم القيامة أين العدوانين من يحب علي بن أبي طالب - فقوم فوقون من عرصات القيامة فقُتلوا هم خلقا على الله عزوجل ما اließوه من وقت استراتيجتهم.

Thus, Allahazwj Mighty and Majestic would Rescue those that love youasws, and Make yourasws enemies as their ransom’. 
Then Rasool-Allah\textsuperscript{saww} said: ‘This is the most superior of the prestige. The one who loves him\textsuperscript{asws}, loves Allah\textsuperscript{azwj}, and loves His\textsuperscript{azwj} Rasool\textsuperscript{saww}, but the one who hates him\textsuperscript{asws} hates Allah\textsuperscript{azwj} and hates His\textsuperscript{azwj} Rasool\textsuperscript{saww}. They are the best of the creatures of Allah\textsuperscript{azwj} from the community of Muhammad\textsuperscript{aww}.

فَقَالَ رَسُولُ اللَّهِ ﷺ ﴿إِنَّ الَّذِينَ يَعْبُدُونَ اللَّهَ عَلَى صِدْقٍ ﺑَرَاءَةٍ ﺑَرَاءَةٍ ﻃَارِيقٍ ﺑَرَاءَةٍ ﴾ ﷺ ﴿وَيَحْبُوُّ ﻣَنْ يَذْهَبُ ﻛَيْدًا إِلَى ﻧَفْسِهِ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ 

Then Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws}, ‘Look!’ He\textsuperscript{asws} looked at Abdullah Bin Abayy and to seven persons from the Jews, and he\textsuperscript{asws} said: ‘\textsuperscript{asws} have witnessed that Allah\textsuperscript{azwj} has Set a seal upon their hearts, and upon their hearing, and upon their sight’.

Rasool-Allah\textsuperscript{saww} said: ‘You\textsuperscript{asws}, O Ali\textsuperscript{asws}, are the most superior of the witnesses of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth after Muhammad\textsuperscript{aww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}.

He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So these are the Words of the Exalted: \textit{Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes} [2:7] – The Angels see these, and they are recognising these, and Rasool-Allah\textsuperscript{saww} Muhammad\textsuperscript{aww}, sees these (seals), and the best of the creatures of Allah\textsuperscript{azwj} after him\textsuperscript{aww} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} sees these (seals)’.

And for them is a grievous Punishment [2:7] – in the Hereafter with what was from their \textit{Kufr} with Allah\textsuperscript{azwj} and their \textit{Kufr} with Muhammad\textsuperscript{aww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}.

Tafseer Imam (Al Askari\textsuperscript{asws}), ‘Ali\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} said: ‘\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, when he\textsuperscript{asws} returned from Siffen and the people quenched from the water which was under the rock which he\textsuperscript{asws} had overturned. He\textsuperscript{asws} went to sit to his\textsuperscript{asws} need, so one of the hypocrites said to his\textsuperscript{asws} army, ‘Soon I shall go to look at his\textsuperscript{asws} back and to what comes out from him\textsuperscript{asws}, for he\textsuperscript{asws} is claiming a rank of the Prophet\textsuperscript{saww}, in order to inform his\textsuperscript{asws} companions of his\textsuperscript{asws} lies’. 

\textsuperscript{25} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 7
Ali\textsuperscript{asws} said to Qanbar: ‘O Qanbar! Go to that tree and to that one facing it – and there was between the two (a distance of) more than one \textit{Farsakh} (5.76 km) – and call out to them both, ‘The successor\textsuperscript{asws} of Muhammad\textsuperscript{saww} is ordering you both to join up’.

Qanbar said, ‘O Amir Al-Momineen\textsuperscript{asws}! Will my voice reach them both?’ Ali\textsuperscript{asws} said: ‘The One\textsuperscript{azwj} Who Made the sight of your eyes reach to the sky – and between you and it is a travel distance of five hundred years, would Make your voice reach both of those’.

He went and called out, and one of them sprinted to the other with a sprint of the two lovers – whose absence had been prolonged from the other – and his desire for him was intense, and those both embraced. The hypocritical people of the army said, ‘Ali\textsuperscript{asws} is equal in his\textsuperscript{asws} sorcery to Rasool-Allah\textsuperscript{saww}, his\textsuperscript{asws} cousin! Neither was he\textsuperscript{saww} a Rasool-Allah\textsuperscript{saww} nor is this one an Imam\textsuperscript{asws}, and rather, they\textsuperscript{asws} are both sorcerers! But we will circle from behind him\textsuperscript{asws} in order to look at his\textsuperscript{asws} nakedness and what comes out from him\textsuperscript{asws}’.

Allah\textsuperscript{azwj} Mighty and Majestic Caused that to arrive at the ears of Ali\textsuperscript{asws} from them, and he\textsuperscript{asws} said: ‘Loudly, O Qanbar! The hypocrites are intending their plotting to the successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and they think that he\textsuperscript{asws} would not be prevented from them except by the two trees. Therefore, return to the two trees and say to them (loudly), ‘The successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} is ordering you both that you return to your places!’

He did what he was ordered with and said it – and each one of them separated from the other – like the coward from the brave hero. Then Ali\textsuperscript{asws} went and raised his\textsuperscript{asws} clothes in order to sit, and the group of the \textit{Munaqifeen} had gone to look at him\textsuperscript{asws}. When he\textsuperscript{asws} raised his\textsuperscript{asws} clothes, Allah\textsuperscript{azwj} the Exalted Blinded their visions, and they could not see anything and they turned their faces away from him\textsuperscript{asws}, and they (afterwards started) seeing just as they used to be seeing (beforehand).

Then they looked towards his\textsuperscript{asws} direction, and they were blinded (again). So, they did not cease to be looking towards his direction and they were being blinded and were turning their faces away from him\textsuperscript{asws}, until when Ali\textsuperscript{asws} was free and stood up and returned – and that happened eighty times from everyone.
Then they went to look at what came out from him, but they were seized in their places and were not able upon seeing it. When they turned around, they were able upon the leaving. That hit them one hundred times until there was a call among them with the departure, so they departed, and they did not get to what they intended from that, and that did not increase except insolence, and tyranny, and continuation in their Kufr and their stubbornness.

Some of them said to the others, ‘Look at this wonder! The one who has these Signs, and these miracles is frustrated from Muawiya and Amro (Bin Al-Aas) and Yazeed!’ Allah Mighty and Majestic Caused that to arrive from their hearts to his ears.

Ali said: ‘O Angels of my Lord, come to me with Muawiya, and Amro and Yazeed’.

They looked in the air, and there were Angels as if they were black officers and each one of them was suspended by one (Angel). They descended them to his presence, and one of them was Muawiya, and the other was Amro, and the other was Yazeed.

Ali said: ‘Come and look at them. If I so desire I can kill them, but I am giving them a respite - just as Allah Mighty and Majestic Respited Iblees up to a day of known time. That which you are seeing with your companion, isn’t with frustration of a humiliation, but it is a Test from Allah Mighty and Majestic to you all in order to see how you are reacting. Thus, if you are taunting upon Ali (today), so the Kafirs and the hypocrites before you had taunted upon the Rasool of the Lord of the worlds’.

So, they said, ‘The one who went around the kingdoms of the skies and the Gardens during a night and returned, how come he was needy to flee (on the night of Hijra) and enter the cave, and he came to Al-Medina from Makkah in eleven days?’
He\textsuperscript{asws} said: ‘And rather, it is from Allah\textsuperscript{azwj}. Whenever He\textsuperscript{azwj} so Desires, He\textsuperscript{azwj} Shows you the Power – so that you would recognise the truthfulness of the Prophets\textsuperscript{as} of Allah\textsuperscript{azwj} and their\textsuperscript{as} successors\textsuperscript{as}, and whenever He\textsuperscript{azwj} so Desires, He\textsuperscript{azwj} Tests you all with what you dislike in order to see how you are reacting, and in order to Manifest His\textsuperscript{azwj} Divine Authority upon you’.

Tafseer of the Imam (Hassan Al Askari\textsuperscript{asws} – ‘Al-Hassan Bin Ali\textsuperscript{asws} said: ‘Jadd Bin Qays, was a second of Abdullah Bin Abayy in the hypocrisy, just as Ali\textsuperscript{asws} was a second of Rasool-Allah\textsuperscript{saww} in the perfection, and the beauty, and the majesty.

And Jadd went to be alone with Abdullah Bin Abayy, after this story from which Allah\textsuperscript{azwj} Secured Muhammad\textsuperscript{saww} and his\textsuperscript{saww} companions, and Overturned upon Abdullah Bin Abayy, and he said to him, ‘Muhammad\textsuperscript{saww} is an expert with the sorcery, and Ali\textsuperscript{asws} isn’t like him\textsuperscript{saww}, so you, O Jadd, should take an invitation to Ali\textsuperscript{asws}, after digging up the foundation of the wall of your orchard, and pause some men behind the wall, and place some wooden support at the wall, and they should push it upon Ali\textsuperscript{asws} and the one with him, in order to kill them under it’.

So, he got Ali\textsuperscript{asws} to sit by the wall. He\textsuperscript{asws} placed his\textsuperscript{asws} left hand and pushed it, and the meal was in front of them. Ali\textsuperscript{asws} said: ‘Eat in the Name of Allah\textsuperscript{azwj}\’, and he\textsuperscript{asws} went on to eat along with them until they had eaten and were free, and he\textsuperscript{asws} was holding the wall with his\textsuperscript{asws} left hand – and the wall was of thirty cubits in length, and fifteen cubits tall, and two cubits wide.

The companions of Ali\textsuperscript{asws} went on eating and they were saying, ‘O brother of Rasool-Allah\textsuperscript{saww}! You are struggling with this and eating. You\textsuperscript{asws} will get tired in withholding this wall from us’.

Ali\textsuperscript{asws} said: ‘I am not finding (the weight) upon my\textsuperscript{asws} left hand for it except as less than what\textsuperscript{asws} find from the weight of this morsel in my\textsuperscript{asws} right hand’.

\textsuperscript{26} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 8
And Jadd Bin Qays fled, and he feared that Al asws and his companions would have died and Muhammad saww would be seeking him to kill him as a result, and he hid with Abdullah Bin Abayy. It reached them that Ali asws had withheld the wall with his left hand and he was eating with his right, and his companions were by the wall and they had not died.

Al-Abu Al-Shuroor and Abu Al-Dawwahy said – those two who were the originators of the planning regarding that, ‘Al asws has become an expert with the sorcery of Muhammad saww, therefore there is no way for us against him asws’.

When the people were free, Al asws inclined upon the wall with his left hand and up righted it, and straightened it, and corrected its cracks, and gathered its splits (parts), and he and the people went out. When Rasool-Allah saww saw him asws, said to him asws: ‘O Abu Al-Hassan asws! You asws (your asws action) today is comparable to my saww brother Al-Khizr asws when he straightened the wall, and Allah awj did not Ease that for him saww except by his as supplication by us asws, the People of the Household’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Salih Bin Kaysan and Ibn Rowman, both raising it to Jabir Al Ansari who said,

‘Al Abbas came to Al asws demanding inheritance of the Prophet saww. He saww said to him: ‘There was nothing for Rasool-Allah saww anything to be inherited except his saww mule ‘Duldul’, and his saww sword ‘Zulfiqar’, and his saww armour, and his saww turban ‘Al-Sahaab’, and I saww am not pleased with you seeking what is not for you’.

He said, ‘There is no escape from that, and I am more rightful as his asws uncle and his asws inheritor besides the people, all of them’.

Amir Al-Momineen\textsuperscript{asws} got up and the people were with him, until he\textsuperscript{asws} entered the Masjid. Then he\textsuperscript{asws} instructed with the presentation of the armour, and the turban, and the sword, and the mule. They were presented.

He\textsuperscript{asws} said to Al-Abbas: ‘O uncle! If you have the strength for getting up with anything from these, the entirety of it is for you, for the inheritance of the Prophets\textsuperscript{as} is for their\textsuperscript{as} successors\textsuperscript{as}, besides the world and their children. But, if you are not strong enough to get up, then there is no right for you in it’. He said, ‘Yes’.

Amir Al-Momineen\textsuperscript{asws} donned the armour on him by his\textsuperscript{asws} hands, and cast the turban upon him, and the sword. Then he\textsuperscript{asws} said: ‘Get up with the sword and the turban, O uncle!’ But he could not endure the getting up. He\textsuperscript{asws} took back the sword from him and said: ‘Get up with the turban, for it is a sign of our Prophet\textsuperscript{saww}’. He intended (tried) to get up but was not able upon that, and he remained baffled.

Then he\textsuperscript{asws} said to him: ‘O uncle! And this mule at the door is for me\textsuperscript{asws} in particular and for my\textsuperscript{asws} children. If you have the strength to ride it, then ride away with it’. He went out and with him was Adawy. He said to him, ‘O uncle of Rasool-Allah\textsuperscript{saww}! Ali\textsuperscript{asws} is deceiving you regarding what you were in, so die not deceive yourself regarding the mule. When you place your legs in the stirrups, mention Allah\textsuperscript{azwj} and Name and recite: 

\textit{Surely, Allah Withholds the skies and the earth lest they cease. [35:41]}.

He (the narrator) said, ‘When mule looked at him coming with the people, it fled and brayed with a loud braying what we had not heard from it, at all. Al-Abbas fell down with fainting upon him, and the people gathered, and he\textsuperscript{asws} instructed with withholding it, but they were not able upon it.

Then Ali\textsuperscript{asws} called the mule by a name we had not heard (before). It came submissive, humble. He\textsuperscript{asws} placed his\textsuperscript{asws} leg in the stirrups and leapt upon it and sat evenly upon it to ride. (Then) he\textsuperscript{asws} summoned Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and instructed them\textsuperscript{asws} with that.
Then Ali asws wore the armour, and the turban, and the sword, and he asws rode it and travelled upon it to his asws house, and he asws was saying: ‘This is from the Grace of my Lord to Try me whether I am grateful [27:40], lsaws and they asws both, or whether you are disbelieving, O so and so!’

From his asws wonders is the prolonging of what he asws faced from the wars, not being defeated at all, and neither was he damaged by any disfigurement during these nor any evil injury, and he asws did not duel anyone except he asws won against him, nor did anyone escape from his asws strike and was healthy from it, and nor head escaped from his asws, and he asws did not go out in his asws wars except and he asws was walking, sprinting all the time without an army, to the enemy. And no one advanced to the flag Ali asws was fighting under, except they were turned back belittled.

And it is reported, his asws leap was of forty cubits towards Amro and his asws return to behind was twenty cubits, and that is outside from the normality.

And it is reported that his asws struck him upon his legs, and cut them off with one strike, along with what been upon him from the clothes, and the weapons.

And it is reported that he asws struck Marhab the Kafir on the day of Khyber, upon his head. It cut through the turban, and the helmet, and the head, and the throat, and whatever was upon him from the amount in front and back, until it split him in two halves. Then he asws attacked upon seventy horsemen. He asws split them and the two segments were bewildered from his asws deed, and they were defeated back to the fort.

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And original trumpet was witnessed at Rahba, Syria. He\textsuperscript{asws} informed of the time Muawiya would be coming out from Damascus, and he\textsuperscript{asws} blew the trumpet, and that was heard from the right flank for eighteen days, and it was a breach of the norm. And from him\textsuperscript{asws} is the famous seat in Al-Kufa which, it is said that he\textsuperscript{asws} saw Makkah from it, and greeted unto it, and that is like your words, ‘O rider of the mountain!’

And Masjid Al-Mijzaf in Al-Raqqa, and it, when he\textsuperscript{asws} sought the excavators to carry the martyrs, the excavators said, ‘Be careful!’ He\textsuperscript{asws} said: ‘Your talks are lousy, and your shirts are shabby. May Allah\textsuperscript{azwj} not Tie any rows with you, nor Satiate you except upon a back’. And he\textsuperscript{asws} worked out a large poke being at the status of the oar and carried the martyrs upon it. He\textsuperscript{asws} went out of Al Raqqa and made friends to be the governors, and they did not cease to be in difficult life.

And the exaggerators reported that he\textsuperscript{asws} ascended to the sky being upon a horse and his\textsuperscript{asws} companions looked at him\textsuperscript{asws} and said, ‘If he\textsuperscript{asws} wants, he\textsuperscript{asws} can carry to you the son of Abu Sufyan, and that is approximate to His\textsuperscript{azwj} Words: \textit{And We Elevated him to a high place} [19:57].

And he\textsuperscript{asws} went out from Abu Zahra and cut the travel distance of three days in one night and in the morning he\textsuperscript{asws} was in the presence of the Kafirs and was victorious upon it (them). So, it was Revealed: \textit{(I Swear) by the running (steeds) snorting} [100:1].

And it is reported that he shot to the fort of Zat Al-Salasil (being seated) in the catapult, and he\textsuperscript{asws} descended upon the fort, and the fort had chains tied upon its walls wherein were claddings of clay and cotton, until the catapult could not work in damaging it when the stones were pelted.

The exaggerators said, ‘He\textsuperscript{asws} passed in the air and the shield was under his\textsuperscript{asws} feet, and he\textsuperscript{asws} descended upon the wall and struck the chains with one strike. They were cut off and the cladding fell off, and the fort was conquered’.
And the exaggerators reported that it was Revealed regarding him asws: 

and even they thought that their fortresses would defend them from Allah. But Allah Came to them from where they had not reckoned, [59:2]. And that holds correct like the ascent of the Angels and their descent, and Ascension of the Prophet saww.

Tafseer of Abu Muhammad Al-Askar asws – ‘On the night of Al-Aqaba the mischief-makers wanted to kill the Prophet saww, and the ones who remained in Al-Medina, to kill Ali asws. When he asws followed him and narrated their hatred towards him asws, he saww said: ‘Are you asws not pleased that you happen to be from me saww at the status of Haroun as from Musa as?’ – the Hadeeth.

They dug a deep pit for him asws and covered it. When he asws left and reached it, Allah azwj Caused his asws horse to talk. It said, ‘Travel by the Permission of Allah’. Then it rose. Then he asws instructed with uncovering it and they saw his asws wonder.

‘Amir Al-Momineen asws used to wear thin clothes in severe cold (weather), and in severe heat, the robe and the thick clothes, and he asws did not feel the heat and the cold. It had so happened that the Prophet as had supplicated for him asws on the day of Khyber. He saww said: ‘May Allah azwj Suffice you of the heat and the cold’.

And in a report, ‘O Allah azwj! Save him asws from the heat and the cold!’ And in a report: ‘O Allah azwj! Suffice him asws of the heat and the cold!’

29 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 116 H 11 a
Sahl Bin Huneyf, in his Hadeeth,

“When Muawiya seized the access to the Euphrates, Amir Al-Momineen\textsuperscript{asws} ordered Malik Al-Ashtar to say to the one by the side of the Euphrates, ‘Ali\textsuperscript{asws} is saying to you all. Move aside from the water!’ When he said that, they moved aside from it. The people of Amir Al-Momineen\textsuperscript{asws} arrived to the water and they took from it.

That reached Muawiya. He presented them and said to them regarding that. He said, ‘Amro Bin Al-Aas came and said, ‘Muawiya is ordering you all to move away from the water!’ Muawiya said to Amro, ‘You have issued an order then you are saying that you will be doing it?’ When it was the next morning, Muawiya allocated Hajaal Bin Al-Attab Al-Nakhaie among five thousand.

Amir Al-Momineen\textsuperscript{asws} enforced Malik. He called out like the first time. Al-Hajaal inclined away from the river. Companions of Ali\textsuperscript{asws} arrived and took from it. That reached Muawiya. He presented Hajaal and said to him regarding that. He said, ‘Your son Yazeed\textsuperscript{la} came to me and said, ‘I order you to stay aside from it’. He spoke to Yazeed\textsuperscript{la} regarding that. He\textsuperscript{la} denied.

Muawiya said, ‘When it will be the morning, do not accept from anyone, and even if I (myself) come to you, until you take my ring’.

\textsuperscript{32} And it is narrated to me by Muhammad Al Showhany, by his chain,

‘Abu Al-Samsaam Al-Absy arrived to the Prophet\textsuperscript{saww} and said, ‘When will the rains come? And which thing is in the belly of this she-camel of mine? And which thing will be happening tomorrow? And when will I be dying?’
It was Revealed: *Surely, Allah, with Him is the Knowledge of the Hour, [31:34] – the Verses.

The man became a Muslim, and he promised the Prophet \( \text{SAW} \) that he would come with his family.

He \( \text{SAW} \) said: ‘O Abu Al-Hassan \( \text{ASWS} \)! Write: ‘In the Name of Allah \( \text{azwj} \) the Beneficent, the Merciful. Muhammad \( \text{SAW} \) Bin Abdullah \( \text{ASWS} \) Bin Abdul Muttalib \( \text{ASWS} \) Bin Abd Manaaf \( \text{ASWS} \), hereby accepts upon himself, being with his \( \text{SAW} \) healthy mind and body and lawfulness of his \( \text{SAW} \) matter that, for Abu Al-Samsaam Al-Abisy, upon him \( \text{SAW} \), and with him \( \text{SAW} \), and in his \( \text{SAW} \) guarantee, are eighty she-camels, red-backed, white-eyed, having black cheeks upon them, from the outskirts of Al-Yemen, and marked with spots of Al-Hijaz’. 

And Abu Al-Samsaam went out. Then he came among his people of the clan of Abas, all of them being Muslims, and he asked about the Prophet \( \text{SAW} \). They said, ‘Passed away!’ He said, ‘For whom is the caliphate from after him \( \text{SAW} \)’? They said, ‘Abu Bakr’.

So, Abu Al-Samsaam entered the Masjid and said, ‘O caliph of Rasool-Allah \( \text{SAW} \)! For me, upon Rasool-Allah \( \text{SAW} \), there are eighty camel, red-backed, whit-eyed, having black cheeks upon them, from the outskirts of Al-Yemen and marked with spots of Al-Hijaz!’

He said, ‘O Arab brother! You have asked what is above the intellect. By Allah \( \text{azwj} \)! Rasool-Allah \( \text{SAW} \) did not leave behind except his \( \text{SAW} \) mule ‘Al-Duldul’, and his \( \text{SAW} \) donkey ‘Al-Yafour’, and his \( \text{SAW} \) sword ‘Zulfiqar’, and his \( \text{SAW} \) armour ‘Al-Fazeyl’. Ali \( \text{ASWS} \) Bin Abu Talib \( \text{ASWS} \) has taken all of these, and left Fadak among us. So, we took it by a right, and our Prophet \( \text{SAW} \) does not get inherited’.

Salman ra shouted, ‘Kardy wa na kardy, wa haq az Amir babardy’ (in Persian). Return the deed to its people!’ Then he ra struck his ra hand upon Abu Al-Samsaam and made him stand at the

Abu Al-Samsaam said, ‘This is a wonder! Who is this one who has named me with my name and had not even recognised me?’ Salman asws counted the merits of Ali asws. When he entered and greeted unto him, he said, ‘O Abu Al-Hassan! For me, upon Rasool-Allah saww, are eighty camels’, and he described them.

Ali asws said: ‘Is there any proof with you?’ He handed over the written guarantee to him asws. Ali asws said: ‘O Salman! Call out among the people, ‘Indeed! One who wants to look at the religion of Rasool-Allah saww, let him come out tomorrow morning to outside of Al-Medina!’’

When it was the next morning the people came out, and Ali asws came out and told a secret to his son Al-Hassan asws and said: ‘Go, O Abu Al-Samsaam, with my son Al-Hassan, to the sandy dune’.

He went and Abu Al-Samsaam was with him. Al-Hassan asws prayed Salat, two Cycles, by the dune, and the ground spoke with phrases, we did not know what these were, and he struck the dune with a cane of Rasool-Allah saww. The dune split asunder from a round rock. Two lines of light were inscribed upon it. The first line was: ‘In the Name of Allah azwj the Beneficent, the Merciful’. And the second was: ‘There is no god except Allah azwj, Muhammad saww is Rasool saww of Allah azwj’.

Al-Hassan asws struck the rock with the cane, and it cleft asunder from a string of camels. Al-Hassan asws said: ‘Tie them, O Abu Al-Samsaam!’ Abu Al-Samsaam tied up eighty she-camels, red-backed, white-eyed, having black cheeks upon them, from the outskirts of Al Yemen and marked with spots of Al Hijaz, and he returned to Ali asws Bin Abu Talib asws.
He said: ‘Have you been fulfilled, O Abu Al-Samsaam?’ He said, ‘Yes’. He submitted it to Ali Bin Abu Talib. He took it and burnt it, then said: ‘Like this my brother and son uncle Rasool-Allah had informed me. Allah had Created these camels from this rock before He Created the she-camel of Salih, by two thousand years’.

They hypocrites said, ‘This is from the little sorcery of Ali’s’. 33

And from the summary of that is what they are agreed upon. And a lot of people from them have reported his virtues, until knowledge became necessary, like what Ibn Jareer Al-Tabari wrote in ‘Kitab Al-Ghadeer’, and Ibn Shaheen in ‘Kitab Al-Manaqib’, and ‘Kitab Fazaail Fatima’, and Yaqoub Bin Shayba in ‘Tafzeel Al-Hassan and Al-Husayn’.


Abu Bakr Muhammad Bin Momin Al-Shirazy in ‘Kitab Nuzool Al-Quran Fir Shan Amir Al-Momineen\textsuperscript{asws}', and Abu Salih Abdul Malik Al Muezzin in ‘Kitab Al Arbaeen Fi Fazail Al Zahra\textsuperscript{asws}', and Ahmad Bin Hanbal in ‘Musnad Ah Al-Bayt Wa Fazail Al-Sahaba.


Along with the concealment and the twistededness, and that breach of the norm is the testification by his\textsuperscript{asws} enemies of his\textsuperscript{asws} merits, and the acknowledgment of his\textsuperscript{asws} virtues by his\textsuperscript{asws} rejectors. And from a summary of that are a lot of his\textsuperscript{asws} virtues along with what they had buried and threatening upon the reporters.

It is reported by Muslim and Al-Bukhari, and Ibn Battah and Al-Natanzy, from Ayesha in her Hadeeth of the illness of the Prophet\textsuperscript{saww}. She said in a summary of that, ‘The Prophet\textsuperscript{saww} came out between two men from his\textsuperscript{saww} family members – one of them was Al-Fazl, and another man dragging his\textsuperscript{saww} feet and bandaging (holding) his\textsuperscript{saww} head’ – meaning Ali\textsuperscript{asws}. And Muawiya said to Ibn Abbas, ‘We have written to the far horizons forbidding from mentioning the virtues of Al\textsuperscript{asws}, so restrain your tongue!’ He said, ‘Shall we keep away from reciting the Quran?’ He said, ‘No’. He said, ‘Shall we keep away from its explanation?’ He said, ‘Yes’. He said, ‘So, we should be reciting it and not questioning?’ He said, ‘Ask about other than your family members’.

He said, ‘It has been Revealed unto us, and we should be asking others? Are you forbidding us from worshipping Allah\textsuperscript{azwj}? Then the community is destroyed!’ He said, ‘Recite, but do not report what Allah\textsuperscript{azwj} has Revealed regarding you all’. \textit{They are intending to extinguish the Light of Allah with their mouths [61:8].}
Then Muawiya called out: ‘I am exonerated from the liability (if anything happens to the ones) reporting Ahadeeth of the virtues of Ali asws.' To the extent Abdullah Bin Shaddad Al-Laysi, ‘I would love to leave narrating the merits of Ali asws Bin Abu Talib asws, one day to the night and my neck is struck off’.

So, the narrator would narrate a Hadeeth regarding the jurisprudent, or he would come with a Hadeeth of the duelling and he would be saying, ‘A man from Qureysh’ (instead of naming Ali asws). And Abdul Rahman Bin Abu Layli was saying, ‘It is narrated to me by a man from the companions of Rasool Allah saww.’ And Al-Hassan Al-Basry was saying, ‘Abu Zainab asws said’. And Ibn Jubeyr was asked about the bearers of the flags. He said, ‘It is as if you are of a relaxed mind’.

And a man saw a Bedouin woman in a Masjid saying, ‘O famous one in the skies! And of famous one in the earths! And O famous one in the world! And O famous one in the Hereafter! You asws fought the tyrants and the kings (determined) upon extinguishing your asws light and freeze your asws mention. But Allah azwj Refused except exaltation, and for your asws light except illumination and growth, and even if the Polytheists dislike it!’ It was said, ‘Who are you describing?’ She said, ‘That is Amir Al-Momineen asws’.

I turned but could not see anyone. And from that is what the earth enforced with the witnessing of his asws children, and the dreams of his asws virtues were widespread. The times cleared and the afflicted were relived, and this has not been heard to be for anyone else’. 34

Tafseer of Imam Hassan Al-Askari asws – ‘The Imam asws said: ‘A man from the ones who loved him asws wrote to him asws from Syria, ‘O Amir Al-Momineen asws! I am heavily weighted down with my dependants and I fear going out and leaving my wealth upon them – which I would be leaving behind when I do go out - and I would love to meet you asws, and the universe is in your asws service, therefore take me seriously, O Amir Al-Momineen asws’.  

A man from the ones who loved him\textsuperscript{asws} wrote to him\textsuperscript{asws} from Syria, ‘O Amir Al-Momineen\textsuperscript{asws}! I am heavily weighted down with my dependants and I fear going out and leaving my wealth upon them – which I would be leaving behind when I do go out - and I would love to meet you\textsuperscript{asws}, and the universe is in your\textsuperscript{asws} words, and the life is in your\textsuperscript{asws} service, therefore take me seriously, O Amir Al-Momineen\textsuperscript{asws}.’ – ‘Then arise and come over to me\textsuperscript{asws}.’

The man did that, and Muawiyah got the news of his fleeing to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Muawiyah\textsuperscript{la} ordered with the imprisoning of his dependants and the plundering and confiscation of his wealth.

They went, but Allah\textsuperscript{azwj} the Exalted Cast upon them the resemblances of the dependants of Muawiyah, and resemblance in particular a resemblance of a near one of Yazeed\textsuperscript{la} Bin Muawiyah\textsuperscript{la} and he was saying, ‘We have already seized this wealth and it is (now) for us, and as for his dependants, so we captured them and sent them to the (slave) market (to be sold)’. They refrained when they saw that.

And Allah\textsuperscript{azwj} Caused his dependants to recognise that He\textsuperscript{azwj} has Cast upon them the resemblances of the dependants of Muawiyah and dependants of Yazeed\textsuperscript{la} in particular a dependant of Yazeed\textsuperscript{la}. But they feared upon their wealth that it might be stolen by the thieves, so Allah\textsuperscript{azwj} Transformed the wealth into scorpions and snakes. Every time the thieves aimed to take from it, they were stung and despaired.

So, a group of them died, and the others were tired, and Allah\textsuperscript{azwj} Defended his wealth with that – until such time as one day Ali\textsuperscript{asws} said to the man: ‘Would you love it if your dependants and your wealth were to come to you?’ He said, ‘Yes’.

\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Bring them’. And they were in the presence of the man – there being nothing missing from the entirety of his dependants and his wealth by anything (or anyone).
They informed him with what Allah⁴zwj the Exalted has Cast the resemblances of the dependants of Muawiya and in particular, a near one of Yazeed⁹la, upon them and with what He⁴zwj Transformed from his wealth into scorpions and snakes – to exhaust the thief whom intended to take anything from it.

Al⁸asws said: ‘Sometimes Allah⁴zwj tends to Manifest a Sign to some of the Momineen in order for there to be an increase in his insight, and to some of the Kafirs in order to cut off the excuses to him”. 35

Tafseer Imam (Hassan Al-Askari⁶asws) – ‘When Rasool-Allah⁶saww linked to Ali⁶asws with the merits and the Imamate, and the hearts of the Momineen were tranquil to that, and the variety of the rejecters from the obstinate ones were obstinate regarding it, and the weak ones from the doubters doubted regarding that.

And a group of the hypocrites defrauded regarding the peace from the two groups - from the Prophet⁶saww and the best of his⁶saww companions (on one side), and from the variety of his⁶saww enemies, and the enmity, and the hatred, and the envy, and the malice was crammed into the chests of the hypocrites to the extent a speaker from the hypocrites said, ‘Muhammad⁶saww is being excessive in the praise of himself⁶saww, then he⁶saww is being excessive in the praise of his⁶saww brother⁶asws Ali⁶asws, and that is not from Lord⁶azwj of the worlds, but in that he⁶saww is from the over-emphasisers intending to affirm the government for himself⁶saww and for Ali⁶asws after his⁶saww own death’.

Allah⁴zwj the Exalted Said: “O Muhammad⁶saww! Say to them: ‘And which thing are you all denying from that? He⁶saww is magnificent, benevolent, wise, pleasing, a servant from His⁴zwj servants, and He⁴zwj Chooses them with the Benevolence, from the excellence of their⁶asws obedience and their⁶asws submission to His⁶azwj Commands. He⁶zwj Delegates to them the affairs of His⁶zwj creatures with the Master plan of the Wise Whom Who Made them⁶asws to be compatible for it.

And are you not seeing the kings of the earth, when one of them is pleased with the service of one of his servants and his obedience with what he had nominated for it from the affairs of his kingdom, makes whatever is behind his door to him (his secrets), and relies upon him regarding the affairs of his army and his citizens?

Similar to that is Muhammad saww is the Master plan of the One azwj which his saww Lord azwj Raised it for him saww, and (so is) Ali asws from after him saww whom Heazwj Made to be his saww successor asws and his saww replacement regarding his saww family and the paying back of his saww debts, and the fulfilling of his saww promises made, and one supportive of his saww friends and one hostile to his saww enemies”.

But they were not persuaded by that and did not submit, and they said, ‘That which He asws has Conferred to the son asws of Abu Talib asws is not a small matter. But rather, it is (for) the blood of the people, and their womenfolk, and their children, and their wealth, and their rights, and their lineages, and their world and their Hereafter. Therefore, come to us with a Sign worthy of the majesty of this Wilayah (master-ship).

Rasool-Allah saww said: ‘Was it not sufficient for you all, the light of Ali asws shining in the darkness which you saw on the night he asws went out from the presence of Rasool-Allah saww to his asws house? Was not sufficient for you that Ali asws crossed over and (although) the wall was in front of him asws, but it opened up and made a way for him asws, then it returned and joined up again?

Was it not sufficient for you on the day of Ghadeer Khumm that Ali asws, when Rasool-Allah saww established him asws, you saw the gateways of the sky opened up and the Angels emerging from these calling out to you, ‘This is a Guardian asws of Allah azwj therefore obey him asws, or else the Punishment of Allah azwj would be Released with you all, therefore be warned’?

Was is not sufficient for you seeing Ali asws Bin Abu Talib asws and he asws was walking, and the mountain moving aside lest he asws be needy to turn around from it, so when he asws had crossed over, the mountain moved back into its place?
Then he said: ‘O Allah! Increase the Signs for them, for these are easy, a small thing for You, in order for Your Proof to be Increased against them, substantiated’.

He (Imam Hassan Al-Askari asws) said: ‘So the group returned to their houses and they intended to enter these, but the ground seized them and prevented them, and called out to them, ‘It is prohibited unto you to enter these until you believe in the Wilayah of Ali! They said, ‘We believe!’ And they entered.

Then they went on to remove their clothes in order to wear another, but these became heavy upon them and could not lift them, and these called out to them, ‘It is prohibited upon you the ease of removing us until you acknowledge with the Wilayah of Ali!’ They acknowledged, and they removed them.

Then they went on to wear the night clothes, but these became heavy upon them, and called out to them, ‘It is prohibited upon you to wear us, until you acknowledge with the Wilayah of Ali!’ So, they acknowledged.

Then they went to eat, but the morsel became heavy upon them, and whatever did not become heavy from these, became pebbles in their mouths, and called out to them, ‘It is prohibited upon you to eat us, until you acknowledge with the Wilayah of Ali!’ So, they acknowledged.

Then they went to urinate and defecate, but they were unable and became impossible upon them, and their belies, and their manhood called out to them, ‘It is prohibited upon you to be safe from us, until you acknowledge with the Wilayah of Ali Bin Abu Talib! So, they acknowledge.

Then some of them got annoyed, and said, ‘O Allah! If this is the Truth from You, then Rain upon us stones from the sky or Inflict upon us a painful Punishment [8:32]. Allah Mighty and Majestic Said: But Allah was not going to Punish them whilst you were among them
[8:33] – for the uprooting Punishment would be general when it does descend. It would (only) descend after the exit of the Prophet\textsuperscript{saww} from their midst.

ثَُُّ قَالَ اللََُّّ عَزَّ وَ جَلَ وَ ما كانَ اللََُّّ مُعَذِّبَُمْ وَ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْْنََبَةَ فَإِنَّ مِنْ حُكْمِهِ فِِ الدُّن ْ يَا أَنْ ََْمُرَ بِقَبُولِ الظَّاهِرِ وَ ت َرْكِ التَّفْتِيشِ عَنِ الْبَاطِنِ لَِْنَّ الْْخِرَةَ دَارُ الْْجَْزَاءِ بِلًَ ب ُعْدٍّ

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: nor is Allah going to Punish them whilst yet they ask for Forgiveness [8:33] – manifesting the repentance and the attentiveness, for it is from His\textsuperscript{azwj} Judgment in the world that He\textsuperscript{azwj} has Commanded you with accepting then apparent and leave the investigation about the hidden (esoteric), because the world is a house of respite and waiting, and the Hereafter is a House of the Recompense without (performing acts of) worship.

فَذَلِكَ قَوْلُ رَسُولِ اللََِّّ – كَذَلِكَ اقْتَََحَ النَّاصِبُونَ آيََّاتٍّ فِِ عَلِي ٍّ ع\textsuperscript{asws} حَتََّّ اقْتَََحُوا مَا لََ يَُُوُِ فِِ حِكْمَتِهِ جَهْلًً بَِِحْ كَامِ اللََِّّ وَ اقْتََِاحاً لِلَْْبَِطِيلِ عَلَى اللََِّّ.

He\textsuperscript{azwj} Said: nor is Allah going to Punish them – and among them is one who seeks Forgiveness – because they, if among them there is one whom Allah\textsuperscript{azwj} Knows of that he would be believing (in the future), or there would be coming out from his lineage, a goodly offspring – your Lord\textsuperscript{azwj} would be Benevolent upon them with the Eman and its Rewards, and He\textsuperscript{azwj} would not Cut them off by Destroying their Kafi\textsuperscript{r} forefathers – and had it not been so, He\textsuperscript{azwj} would have Destroyed them.

قُلْ لَهُ هُمْ يَسْتَغْفِرُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْْنََبَةَ فَإِنَّ مِنْ حُكْمِهِ فِِ الدُّن ْ 

So, these are the words of Rasool-Allah\textsuperscript{saww}: ‘Like that is how the Nasibis are suggesting (to be shown) Sign regarding Ali\textsuperscript{asws} until they are suggesting what is not allowed in the Judgment of Allah\textsuperscript{azwj}, being ignorant of the Ordinances of Allah\textsuperscript{azwj} and suggesting falsities upon Allah\textsuperscript{azwj}/\textsuperscript{asws}.

فَذَلِكَ قَوْلُ رَسُولِ اللََِّّ فَذَلِكَ قَوْلُ رَسُولِ اللََِّّ

15 – Ibn Shazan reports: ‘Amir Al-Momineen\textsuperscript{asws}, an order reached him\textsuperscript{asws} from Umar Bin Al-Khattab, so he\textsuperscript{asws} sent Salman\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{ra}, to him and said: ‘Tell him, ‘It has reached me\textsuperscript{asws} from you, such and such, and I\textsuperscript{asws} dislike to fault upon you in your face. It is befitting that is should not be said regarding me\textsuperscript{asws} except the truth, for you have usurped my right upon the stain, and I\textsuperscript{asws} was patient until the (Divine) Decree reaches its term’.

(The book) ‘Al Fazaail’ of Ibn Shazan –

‘It is reported from Al-Sadiq\textsuperscript{asws}: ‘Amir Al-Momineen\textsuperscript{asws}, an order reached him\textsuperscript{asws} from Umar Bin Al-Khattab, so he\textsuperscript{asws} sent Salman\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{ra}, to him and said: ‘Tell him, ‘It has reached me\textsuperscript{asws} from you, such and such, and I\textsuperscript{asws} dislike to fault upon you in your face. It is befitting that is should not be said regarding me\textsuperscript{asws} except the truth, for you have usurped my right upon the stain, and I\textsuperscript{asws} was patient until the (Divine) Decree reaches its term’.

\textsuperscript{36} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 14
Salmanra, may Allahazwj be Pleased with himra, got up and delivered that to him, and blamed him, and mentioned the virtues of Amir Al-Momineenasws, and mentioned hisasws merits and hisasws proofs. Umar said, ‘With me there are a lot from the merits of Aliasws, and I am not denying hisasws merits except that heasws breathes the sighs and revealed the hatred’.

Salmanra, may Allahazwj be Pleased with himra, said to himasws, ‘Narrate to me with something from what you have seen from himasws’. Umar said, ‘O Abu Abdullahra! Yes. Heasws had isolated with me one day regarding something from the matters of the army. Heasws cut off from narrating to me and stood up from my presence and said, ‘Stay in your place until Iasws return to you, for a need has just presented to measws’. Heasws could not have returned to me any quckly secondly, and there was dust upon hisasws clothes and hisasws turban. I said to himasws, ‘What is yourasws concern?’ Heasws said: ‘A number of Angels from the Angels came, and among them was Rasool-Allahsaww, intending a city in the east, intending the city Jayhoun. So, Isaww went out to greet unto himsaww, and this dust on myasws knees is from the quickness of the walking’.

Salmanra, may Allahazwj be Pleased with himasws, got up and delivered that to him, and blamed him, and mentioned the virtues of Amir Al-Momineenasws, and mentioned hisasws merits and hisasws proofs. Umar said, ‘With me there are a lot from the merits of Aliasws, and I am not denying hisasws merits except that heasws breathes the sighs and revealed the hatred’.

Umar said, ‘I laughed in wonderment until I laid on my back and said to himasws, ‘The Prophetasws has died and decayed, and youasws are claiming that youasws met himsaww now and greeted unto himsaww? This is from the strangeness and from what cannot (possibly) happen’. Alasws got angered and looked at me and said: ‘Are you belying measws, O Ibn Al-Khattab?’

I said, ‘Do not be angry and return to what (discussion) we were in, for this is from what cannot happen, ever!’ Heasws said: ‘Supposing you were to see himsaww until you cannot deny anything from himsaww, will you seek Forgiveness of Allahazwj from what you have said, and thought, and you will start repenting from what you are in, and you will leave the right to be for measws?’ I said, ‘Yes’.

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He asws said: ‘Stand!’ I stood with him asws and we went out to the edge of Al-Medina, and he asws said to me: ‘Close your eyes!’ I closed them. He asws said: ‘Open them!’ I did that, and there I was, with Rasool-Allah saww, and him saww were a number of Angels. When I prolonged the looking, he asws said to me, ‘Have you seen him saww?’ I said, ‘Yes’. He asws said: ‘Close your eyes!’ I closed them. Then he asws said: ‘Open them!’ (I did) and there was neither anything to see nor any trace.

I ra said to him, ‘Have you seen from Ali asws, anything other than that?’ He said, ‘Yes. One day he asws received me and held my hand and went with me to the Al-Jabbana, and we were discussing in the way, and there was a bow in his asws hand. When we came to Al-Jabbana, he asws threw down the bow from his asws hand and it became a huge serpent like the serpent of Musa as, and it opened its jaws and came over to swallow me.

When I saw that, my heart flew away out of fear, and I went aside and laughed in the face of Ali asws, and I said, ‘The safety, O Ali asws Bin Abu Talib asws, and remember what is beautiful between me and you asws!’ When he asws heard that word, he asws chuckled and said: ‘We asws are moderate in the speech and we asws are People asws of the Household. We appreciate (even) the little (from people)’. He asws struck his asws hand to the serpent and grabbed it by his asws hand, and there, it was his asws bow which had been in his asws hand’.

Then Umar said, ‘O Salman ra! I had concealed that from every one and I have informed you ra with it, O Abu Abdullah ra, for they asws are People asws of the Household. They asws are inheriting these wonders, elder from an elder, and Ibrahim as had come with the like of that, and Abu Talib asws, and Abdullah asws had both come with the like of that during the pre-Islamic period, and I cannot deny the merit of Ali asws, and his asws precedence, and his asws seriousness, and abundance of his asws knowledge. So, return to him asws and offer my excuse to him asws, and praise him asws beautifully on my behalf’.

It is reported by Ammar Bin Yasserra, may Allahazwj be Pleased with himra having said, ‘Amir Al-Momineenasws was seated in the seat of judgment when a man called Safwan Al-Ak’hal got up to himasws, and said to him, ‘I am a man from yourasws Shias and there are sins upon me. I want youasws to purify me from these in the world, so I can arrive to the Hereafter and there would be no sin with me’.

قَالَ الْإِمَامُ عَلَيْهِ السَّلَامُ عَلَى أَعْظَمِ ذُنُوبِكَ وَ مَا هِيَ فَقَالَ أَنََ أَلُوطُ الصِّبْيَانَ فَقَالَ عَلَى أَحَبُّ لِلَّذِينَ يَقُولُونَ مُؤَذِّنًا فِي النَّارِ فَإِنَّ ذَلِكَ جَزَاءُ مَنِ ارْتَكَبَ تِلْكَ الْمَعْصِيَةَ

The Imamasws said: ‘How gruesome are your sins, and what are these?’ He said, ‘I have sodomised the children’. Heasws said: ‘Which one is more beloved to you, a strike with Zulfiqar (sword) or Iasws overturn a wall upon you (crushing you), or I throw fire upon you, for that is a recompense of the one who indulges in that act of disobedience’.

فَقَالَ يََّ مَوْلََيَ أَحْرِقْنِِ بِِلنَّارِ لَِْنُْوَ مِنْ نََرِ الْْخِرَةِ فَقَالَ عَمَّارُ اجََْعْ أَلْفَ حُزْمَةِ قَصَبٍّ لِنُضْرِمَهُ غَدَ َةَ غَدٍّ بِِلنَّارِ ثَُُّ قَالَ لِلرَّجُلِ انَّْضْ وَ أَوَِْ بَِِا لَكَ وَ بَِِا عَلَيْكَ

He said, ‘O my Masterasws! Burn me with the fire so I can be rescued from the Fire of the Hereafter’. Heasws said: ‘O Ammara! Gather a thousand stick for us to incinerate him tomorrow morning with the fire’. Then heasws said to the man: ‘Get up and bequeath with whatever is for you and with whatever is upon you (debits)’.

قَالَ فَنَهَضَ الرَّجُلُ وَ أَوْصَى بَِِا لَهُ وَ مَا عَلَيْهِ وَ قَسَّمَ أَمْوَالَهُ عَلَى أَوْ لََدِهِ وَ أَعْطَى كُلَّ ذِي حَق ٍّ حَقَّهُ ثَُُّ بَِتَ عَلَى حُجْرَةِ أَمِيِ الْمُؤْمِنِيَْ ع فِِ ب َيْتِ نُوحٍّ شَرْقِي ِ جَامِعِ الْكُوفَةِ

He (Ammarra) said, ‘The man got up and bequeathed with whatever was for him and whatever was upon him, and he divided his wealth upon his children, and gave every one with a right, his right. Then he spent the night in a room of Amir Al-Momineenasws in the house of lamentation in the east of the central Masjid of Al-Kufa.

فَلَمَّا صَلَّى أَمِيُ الْمُؤْمِنِيَْ ع قَالَ يََّ عَمَّارُ نََدِ بِِلْكُوفَةِ اخْرُجُوا وَ انْظُرُوا حُكْمَ أَمِيِ الْمُؤْمِنِيَْ ع فَقَالَ جَََاعَةٌ مِنْهُمْ كَيْفَ يَُْ رِقُ رَجُلًً مِنْ شِيعَتِهِ وَ مُُِب ِيهِ وَ هُوَ السَّاعَةَ يُرِيدُ يَُْرِقُهُ بِِلنَّارِ فَبَطَلَتْ لِمَامَتُهُ

When Amir Al-Momineenasws had prayed Salat, heasws said: ‘O Ammarra! Call out at Al-Kufa, ‘Come out and look at a judgment of Amir Al-Momineenasws!’ A group from them said, ‘How can he burn a man from hisasws Shias and one who loves himasws, and at the moment heasws is wanting to burn him with the fire? Hisasws Imamate is invalidated’.

فَسَمِعَ بِذَلِكَ أَمِيُ الْمُؤْمِنِيَْ ع أَمَرَ الْإِمَامَ تُخَذَّلِ الْإِنسَانَ فَأَخَذَ الِْْمَامُ الرَّجُلَ وَ رَمَى عَلَيْهِ أَلْفَ حُزْمَةٍّ مِنَ الْقَصَبِ فَأَعْطَاهُ مِقْدَحَةً وَ كِبَِْ يََّتَا وَ قَالَ اقْدَحْ وَ أَحْرِقْ نفسَكَ فَإِنْ كُنْتَ مِنْ شِيعَتِ وَ مُُِِّ وَ عَارِفَِِّ فَإِنَّكَ لَُْتََِقُ بِِلنَّارِ وَ لِنْ كُنْتَ مِنَ الْمُخَالِفِيَْ الْمُكَذَِبِيَْ فَالنَّارُ تََْكُلُ لَْْمَ كَ وَ تَكْسِرُ عَظْمَكَ

Amir Al-Momineenasws heard that. Ammarra said, ‘The Imamasws seized the man and threw a thousand sticks towards him. Heasws gave him an igniter and a matchstick and said: ‘Ignite and burn yourself! If you were from myasws Shias and one who loves measws and myasws recogniser,
you will not be burned by the fire, and if you were from the adversaries, the beliers, then the fire will devour your flesh and break your bones’.

The man ignited upon himself and the sticks burned, and there were white clothes upon the man, but the fire did not attach with these and the smoke did not go near him. The Imam asws had revealed (the truth) and said: ‘The deniers with Allahazwj have belied and have strayed with a far straying!’

Then heasws said: ‘Ourasws Shias would be with usasws, and Iasws am distributor of the Paradise and the Fire, and Rasool-Allahsaww has testified for measws with that in many places’. 38

‘I went out as a pilgrim to Makkah. When I left and was far away, I saw a blind woman in the middle of the road saying, ‘By the right of Muhammadasww and hisasww Progenyasws! Return my sight to me!’

He (the narrator) said, ‘I was surprised from her words and I said to her, ‘Which right of Muhammadasww and hisasww Progenyasws is there upon Allahazwj? But rather, the right is for Himazwj upon themasws!’

She said, ‘Shh, O depraved one! By Allahazwj! Heazwj was not Pleased until Heazwj Swore by theirasws right. So, if there does not happen to be any right for themasws upon Himazwj, Heazwj would not have Sworn by it’. I said, ‘And in which place has Heazwj Sworn?’

She said, ‘Hisazwj Words: By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72], and the (word ‘Al-Amr’) in the speech of the Arabs, is the life’.

38 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 116 H 16
He (the narrator) said, ‘I fulfilled my Hajj (rituals), then I returned, and there she was, being with eyesight in her very place, and she was saying, ‘O you people! Love Ali asws, for his asws love would rescue you from the Fire!’

He (the narrator) said, ‘I greeted unto her and said, ‘Weren’t you blind yesterday saying, ‘By the right of Muhammad saww and his saww Progeny asws! Return my sight to me!’’ She said, ‘Yes’. I said, ‘Narrate your story to me’. She said, ‘By Allah azwj! I had not moved until a man stood by me and said to me, ‘If you were to see Muhammad saww and his saww Progeny asws, will you recognise?’ I said, ‘No, but with the evidence which he saww had come to us’.

She said, ‘While he was addressing me, when another man came leaning upon two men. He said, ‘What is your standing with her?’ He said, ‘She has asked her Lord azwj by the right of Muhammad saww and his saww Progeny asws to Return her eyesight unto her, so I am suppling to Allah azwj for her’.

She said, ‘He supplicated to his Lord azwj and wiped upon my eyes with his hand, and I became seeing. I said, ‘Who are you all?’ He said, ‘I saww am Muhammad saww and this is Ali asws. Allah azwj has Returned your sight to you. Sit in this place of yours until the people return and let them know that the love of Ali asws will rescue them from the Fire’”.

‘Ali saws Bin Al-Husayn, saws said: ‘Amir Al-Momineen asws, may the Salawaat of Allah aswj be upon him asws was seated one day, and a man from the Greeks came over, the claimant to the philosophy and the medicine, and he said to him asws, ‘O Abu Al-Hassan aswj! A piece of news has reached me that your asws companion (Rasool Allah saww), and that he saww is with the insanity, and I have come to cure him saww. I want to meet him saww, but (I was told that) he saww has passed on his saww way (passed away).

So, it is lost to me what I had intended from that, and it was said to me, that youasws are hissaww cousin and hissaww son-in-law, and I can see paleness with youasws, and I have seen that yourasws legs are thin. I do not see them bearing yourasws weight.

As for the paleness, so there is its cure with me, and as for the two thin legs, so there is gimmick with me in order to thicken these, and the mode is that youasws should raise yourselfasws regarding the walking, and a little of it, not more, and in what youasws can load upon yourasws back, and embrace it with yourasws chest if you are less with these, and do not be excessive with these two for yourasws legs are thin – they would not be safe during carrying a heavy load they might break.

And as for the paleness, so its cure is with me, and it is this’, and he brought out a medication – and he said, ‘This will not harm youasws nor would it alter anything in youasws, but it would necessitate a dieting from the meat for forty morning, then yourasws paleness would decline’.

Aliasws Bin Abu Talibasws said to him: ‘You mentioned the benefits of this medicine for mysaww paleness, so do you recognise anything which would increase it and harm it?’ The man said, ‘Yes, a seed from this’ – and he gestured by his hand to a medicine with him – and said, ‘If the human being takes it and there is paleness with him, he would die from its very moment, and if there was no paleness with him, the paleness would come to be with him until he dies during his very day’.

Aliasws Bin Abu Talibasws said: ‘Then show measws this harmful one’. He gave it to himasws, and heasws said to him: ‘How much is the measurement of this?’ He said, ‘A measurement of twoMisqaalof pure poison, a measurement of each seed from it would kill a man’.

Aliasws took it, and sat comfortably and sweated with light sweating, and the man went on trembling and he was saying within himself, ‘Now I will be seized by the sonsaww of Abu Talibasws and it would be said I killed himasws, and my word would not be accepted from me that heasws has offended against me’.
Ali asws smiled and said: ‘O servant of Allah asws! I asws as healthy as I asws was (physically now). It did not harm me asws what you claimed that it has poison, so close your eyes’. He closed. Then he asws said: ‘Open your eyes’. He opened, and looked at the face of Ali asws, and he asws was white, red, unblemished redness. The man trembled from what he saw, and Ali asws smiled and said: ‘Where is the paleness which you claimed that it is with me asws?’

So, the man said, ‘By Allah aswj! It isn’t what I saw before. You asws were pale, and now you asws are rosy’. Ali asws Bin Abu Talib asws said: ‘The paleness has declined from me asws due to your poison which you claimed that it would kill me asws.

And as for these two legs of mine asws – and he asws extended his asws left and uncovered from his asws leg – ‘So you asws are claiming that I asws am needy to be kind to my asws body, in carrying what I carry from the load upon it, it might break the two legs, and I asws will (now) show you that the medicine of Allah aswj Mighty and Majestic is different to your medicine’ – and he asws struck his asws hand at a large wooden pillar, upon its top was the ceiling sitting on it in which he asws was, and above it were two room (stores) of them above the other – and he asws moved it and carried it, and the ceiling and the walls raised, and above them were the two rooms (stores), and there was faintness upon the Greek (physician).

Amir-Al-Momineen asws said: ‘Pour water upon him!’ So, they poured water upon him, and he awoke, and he was saying, ‘By Allah aswj, I have not seen wonders like today’. Ali asws said to him: ‘This is the strength of the two thin legs and their carrying (capacity). Where is this medicine of your (now), O Greek?’ The Greek said, ‘Similar to you asws was Muhammad asaww.

Ali asws said: ‘And my asws knowledge is (in) fact from his saww knowledge, and my asws intellect is in fact from his saww intellect, and my asws strength but from his saww strength? A Saqafy (man) who was a physician of the Arabs, came to him saww and said to him saww, ‘If there was insanity with you saww I can cure you saww’. Muhammad saww said to him: ‘Would you like me saww to show you a sign by which you can know my saww needlessness from your medicine, and your need to my saww medicine?’ He said, ‘Yes’.
He said: ‘Which sign do you want?’ He said, ‘Call that bunch’ – and He gestured towards a distant palm tree. He called it, and it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him. He said to him: ‘Does that suffice you?’ He said, ‘No’. He said: ‘What is that which you want?’ He said, ‘Order it to return to where it came from and settle in its residence which it uprooted from’. He ordered it, and it returned and settled in its residence.

The Greek said to Amir-Al-Momineen, ‘This which you are mentioning from Muhammad, he is absent from me, and I want reduced from you and less than that. I shall go distant from you, and you call me over, and I will choose not to respond. If I do come to you, then this would be a sign’.

Amir-Al-Momineen said: ‘This rather happens to be a sign for you alone, because you know from yourself that you do not want (to come), and (it would not be known whether it was) who moved your choice from without any gesture to anything from me, or (whether it was) from having ordered it with your coming, or (whether it was) from the (other) ones who aimed to that and it wasn’t who ordered it.

But (you should ask for) what would happen to be from the Power of Allah the Exalted, the Compeller. And you, O Greek, (otherwise) it would be possible that you claim that somebody else enabled it, and he would be saying, ‘I have made you obey upon that’. Therefore, suggest if you were suggesting, what would be a sign for the entirety of the worlds’.

The Greek said to him, ‘Since you have made the suggesting, to be for me, then I suggest that you disjoint the parts of that palm tree and separate them and distance what is between them. Then you should gather and return them just as they used to be’.
Ali asws said: ‘This is a sign, and you be my asws messenger to it – meaning to the palm tree – and say to it that the successor asws of Muhammad asww Rasool asww of Allah aswj orders your parts that they should separate and distance from each other’.

He went and said to it, and it disjointed, and gathered, and separated and became small parts to the extent that neither could they be seen by the eye nor any traces of it, until it was as if the palm tree had not existed over there at all. The body parts of the Greek trembles and he said, ‘O successor asws of Muhammad asww! You asws have given me my first choice, so (now) give me another. Order it to gather and return to be just as it was’.

The Greek called out and he said that, and they raised in the air as if they were dust particles, then went on to gather, part by part from it – until the branches were formed for it – and the leaves, and the roots, and the trunk. Then it composed and gathered and elongated and displayed and settled its roots in its residence and planted its trunk upon these and joined the branches upon it and joined up the leaves upon these, and its dates upon it – and beforehand its clusters were bare – as it was far from the season for the ripe dates, and the un-ripened dates, and the twigs.

The Greek said, ‘And another (thing) I would like is that ripened dates should come out from its twigs, and transform it from green to yellow and red, and dates reaching maturity in order to be eaten and you asws feed me and the ones in your asws presence from it’.

Ali asws said: ‘You be my asws messenger to it with that and instruct it with it’. The Greek said it to it what Amir-Al-Momineen asws had ordered him, and it sprouted twigs and un-ripened dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.
The Greek said, ‘And another thing I would like is to draw nearer its branches in front of me, or elongate my hand so I can grab these, and the most beloved thing to me is that one of them descends to me and my hand elongates to the other which is its counterpart.

Amir-Al-Momineen\textsuperscript{asws} said: ‘Extend your hand which you want to be elongated and said, ‘O Who Brings nearer the distant, Cause my hand to be near to it!’ And withhold the other (hand) which you want the dates to descend to it and say, ‘O Easer of the difficulties! Ease for me the grabbing of what is remote from me, from it!’ He did so and said it, and his right hand elongated and arrive to the dates, and the dates came nearer to the other one and fell upon the ground, and its branch had elongated.

Then Amir-Al-Momineen\textsuperscript{asws} said: ‘You, if you were to eat from these, then do not believe in the one who displayed to you its wonders, Allah\textsuperscript{azwj} Mighty and Majestic would Hasten the Punishment to you - as you would be Tried with it what the intellectuals of His\textsuperscript{azwj} creatures would take a lesson from it (as well as) the ignorant ones’.

The Greek said, ‘I, if I were to disbelieve after what I have seen, then I have reached to be in the stubbornness, and moved to be exposed to the destruction. I testify that you\textsuperscript{asws} are from the special ones of Allah\textsuperscript{azwj} – truthful in the entirety of your\textsuperscript{asws} words from Allah\textsuperscript{azwj}, therefore order me with whatever you\textsuperscript{asws} so desire to, I will obey’\textsuperscript{40}.

\textsuperscript{40} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 18

\textsuperscript{19} خصص، الاختصاص المحدود بن علی بن عیب، ابن عائشة بنت أبي تمیم بن عائشة بن أبي ذر. قال الصحافی عما certo: يَنقِض، راک نفستن فی فضولیت الی آن، ول لکزیون لناولن اسکان، ول ما علیاً به همکوشیدن و اسکان وطلعت علیاً به دهد.
with it in Syria, and overturn him from his throne’, and they are not denying that Aasif\textsuperscript{as}, successor\textsuperscript{as} of Suleyman\textsuperscript{as} had taken the throne of Bilquees and came to Suleyman\textsuperscript{as} with it before his glance could return to him\textsuperscript{as}?’

أَ لَيََْ نَبِيُّنَا أَفْضَلَ الَْْنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلَ الَْْوْصِيَاءِ أَ فَلًَ جَعَلُوهُ كَوَصِيَِ سُلَيْمَانَ حَكَمَ اللََُّّ ب َيْ وَ بَيْْ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا.

Isn’t our Prophet\textsuperscript{saww} the most superior of the Prophets\textsuperscript{as} and his\textsuperscript{saww} successor\textsuperscript{asws} most superior of the successors\textsuperscript{as}? Why are they not even making him\textsuperscript{asws} to be like the successor\textsuperscript{as} of Suleyman\textsuperscript{as}? Allah\textsuperscript{azwj} will be Judging between us\textsuperscript{asws} and the ones who reject our\textsuperscript{asws} rights and are denying our\textsuperscript{asws} merits’\textsuperscript{.41}

\textsuperscript{41} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 116 H 19
CHAPTER 117 – WHAT HAS BEEN REFERRED, FROM HIS\textsuperscript{asws} STRANGE MIRACLES, THROUGH THE STRANGE CHAINS

1- وجدت في بعض الكتب حديثاً متحدثاً عن زكريا العاملي [ر.و.ع.] قال: حديثاً متحدثاً عن الحسن الطاهر المعروف بإبن النعيم عن زكريا عن

سلمان الفارسي رضي الله عنه قال: كنا مع مولانا أمير المؤمنين - فقلت: يا أمير المؤمنين أ集团股份 أن أرى من معجزاته شيئاً قال: صنوات الله عليه أفعالت إن هدا الله عز وجل.

It is found in one of the books – It is narrated to us by Muhammad Bin Zakariya Al Alaaie who said, 'It is narrated to us by Muhammad Bin Al-Hassan Al Saffar, well known as Ibn Al Moafa, from Wakie, from Zazan,

‘From Salman Al-Farsi\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{ra}, said, 'We were with our Master\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}. I said, ‘O Amir Al-Momineen\textsuperscript{asws}! I\textsuperscript{ra} would love to see something from your\textsuperscript{asws} miracles’. He\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, said: ‘I\textsuperscript{asws} shall do so, if Allah\textsuperscript{azwj} Mighty and Majestic so Desires’.

ثم قام ودخل منزله وخرج للوه برس أوامه وعليه قبأه وأبيضه وأغضاه ثم نادى يا ثني أخرج إليه ذلك الفرس فأخرج فرسا آخر أدهم فقال صلى الله عليه وابلحك يا أبا عبد الله-

Then he\textsuperscript{asws} stood up and entered his\textsuperscript{asws} house and he\textsuperscript{asws} came out to me\textsuperscript{ra} and under him\textsuperscript{asws} was a black horse, and upon him\textsuperscript{asws} was a white robe, and a white cap. Then he\textsuperscript{asws} called out: ‘O Qanbar! Bring out that horse!’ He brought out another black horse. He\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, said: ‘Ride, O Abu Abdullah\textsuperscript{ra}!’

قال سلمان مكثه فإنه لجاداتن فلصفلان إلى جلبه قال فскаص يبه الإمام صنوات الله عليه أفعالت في الهواء وغنت أغم خفيف الجبهة الملاكية وتشبهها تحت العالى ثم خطوته على ملاح نPROPERTY TAXES OF THE HOMES IN A COMMUNITY. AN EXAMPLE OF A COMMUNITY TAXATION SYSTEM

Salman\textsuperscript{ra} said, ‘I\textsuperscript{ra} got upon it, and there, there were two wings for it attached to his sides. The Imam\textsuperscript{asws} shouted at it and it rose in the air, and I\textsuperscript{ra} was hearing the soft flapping of the wings of the Angels and their Glorification beneath the Throne. Then we stepped upon a coast of the bitter sea covered with waves. The Imam\textsuperscript{asws} looked at it with a stern sideways glance, and the sea calmed down from its turbulence.

فقلت لى مولائي ماكلا للكنذ من غلائه من نظرت إليه فقال صنوات الله عليه أسلمان خشي أن أثر فيه بأثر ثم قضى علينا بيده وسار على وجه ألماء ولفروقات أشقاتنا لا يعودنا أحداً فو الله ما اكثت أقدامنا ولا حواض الخيل

I\textsuperscript{ra} said to him\textsuperscript{asws}, ‘O my Master\textsuperscript{asws}! The sea has calmed down from its turbulence, from your\textsuperscript{asws} looking at it!’ He\textsuperscript{asws} said: ‘O Salman\textsuperscript{ra}! It feared from my\textsuperscript{asws} issuing an order regarding it. Then he\textsuperscript{asws} held my\textsuperscript{ra} hand, and we travel upon the surface of the water, and the two horses would be following us, no one would be guiding them. By Allah\textsuperscript{azwj}! Neither our feet nor the hooves of the horses would get wet!’
Salmanra said, ‘We crossed that sea and we rose to an island with a lot of trees, and the fruits, and the birds, and the rivers. And there was a large tree with neither any cracks nor blossom (of vegetation). Heasws, may the Salawaat of Allahazwj be upon him, shook it with a stick which was in his hand, so it split up and a she-camel came out from it. Its length was eighty cubits, and its width was forty cubits, and there were its young one behind her. Heasws, may the Salawaat of Allahazwj be upon him, said: ‘Go near it and drink from its milk!’

Salmanra said, ‘I went near it and drank until I was saturated, and its milk was sweeter than the honey and softer than the butter, and I was sufficed. Heasws, may the Salawaat of Allahazwj be upon him, said: ‘This is excellent, O Salmanra! My Masterasws, excellent!’ Heasws may the Salawaat of Allahazwj be upon him, said: ‘Do you want me to show you what is even more excellent than it?’ Ira said, ‘Yes, O Amir Al-Momineenasws!’

Salmanra said, ‘My Masterasws Amir Al-Momineenasws, may the Salawaat of Allahazwj be upon him, called out: ‘Come out to me, O excellent one!’ A she-camel came out, its length was one hundred and twenty cubits, and its width was sixty cubits, and its head was of red ruby, and its chest was of grey Ambergris, and its legs were of green emeralds, and its reins were of yellow sapphire, and its right side was of gold, and its left side was of silver, and its front was of wet pearls.

Heasws, may the Salawaat of Allahazwj be upon him, said: ‘O Salmanra! Drink for its milk!’ Salmanra said, ‘I swallowed an udder, and there its milk was clear honey. Ira said, ‘O my Masterasws! Who is this for?’ Heasws may the Salawaat of Allahazwj be upon him, said: ‘This is for you and for rest of the Shias from my friends’.

Then heasws, may the Salawaat of Allahazwj be upon him, Hisazwj Greeting, said to it: ‘Return to the rock!’ And it returned immediately.
And he asws travelled with me ra in that island until he asws came with me asws to a large tree. There was some food upon it, the aroma of musk was being emitted from it, and there was a bird in the image of the large eagle. Salman ra, may Allah azwj be Pleased with him ra, said, ‘That bird leapt and greeted unto him asws, may the Salawaat of Allah azwj be upon him asws, and returned to its place.

I ra said, ‘O Amir Al-Momineen asws! What is this meal?’ He asws, may the Salawaat of Allah azwj be upon him asws, said: ‘This has been set up in this place for the Shias from my asws friends up to the Day of Qiyamah’. I ra said, ‘What is this bird?’ He asws, may the Salawaat of Allah azwj be upon him asws, said: ‘An Angel allocated with it up to the Day of Qiyamah’.

Then he asws, may the Salawaat of Allah azwj be upon him asws, grabbed upon my ra hand and travelled to a second sea. We crossed over, and there was a large island wherein was a castle from bricks of gold and from bricks of silver, and its terrace was of yellow agate, and upon each corner of the castle, there were seventy rows of Angels. They came and greeted, then he asws permitted for them to return to their places.

Salman ra, may Allah azwj the Exalted have Mercy on him ra, said, ‘Then Amir Al-Momineen asws entered the castle, and there were trees, and the fruits, and the river, and the variety of vegetation. The Imam asws, may the Salawaat of Allah azwj be upon him asws went on to walk in it until he asws arrived to its end.

He asws, may the Salawaat of Allah azwj be upon him asws paused at a pond which was in the orchard. Then he asws ascended to a mansion, and there was a chair of red gold. He asws, may the Salawaat of Allah azwj be upon him asws sat upon it, and we looked at the castle. There was
a black sea, its waves were turbulent like the lofty mountains. He asws, may the Salawaat of Allah azwj be upon him asws, looked sternly (at it). It calmed down from its turbulence until it was like the sinner.

I asws said, ‘O my ra Master asws! The sea calmed down from its turbulent by your asws looking at it!’

He asws said: ‘It feared from my asws issuing an order regarding it. Do you ra know, O Salman ra, which sea this is?’ I ra said, ‘No, O my ra Chief! How can this be?’

He asws said: ‘When it so happened that Zulqarnain had gone around its east and its west and reached to the barrier of Gog and Magog, so where is the objection upon me asws, and I asws am Emir of the Momineen, and caliph of Lord azwj of the worlds? O Salman ra! Have you ra not read the Words of Allah azwj Mighty and Majestic where He azwj is Saying: (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].’ I ra said, ‘Yes, O Amir Al-Momineen asws!’

I ra said, ‘O Amir Al-Momineen asws! Have we travelled (at least) two Farsakhs (10 km)?’ He asws, may the Salawaat of Allah azwj be upon him asws, said: ‘O Salman asws! You ra have already travelled fifty thousand Farsakhs and have circled the world ten times’. I asws said, ‘O my ra Chief! How can this be?’

I ra said, ‘O Amir Al-Momineen asws! Have we travelled (at least) two Farsakhs (10 km)?’ He asws, may the Salawaat of Allah azwj be upon him asws, said: ‘O Salman ra! You ra have already travelled fifty thousand Farsakhs and have circled the world ten times’. I asws said, ‘O my ra Chief! How can this be?’

He asws said: ‘I asws am that Chosen one from the Rasools as whom Allah azwj Mighty and Majestic Revealed upon his saww absence. I asws am the Divine scholar. I asws am the one Allah azwj Eased the difficulties to me asws, so the distances were folded for him.’

I ra said, ‘I asws am that Chosen one from the Rasools as whom Allah azwj Mighty and Majestic Revealed upon his saww absence. I asws am the Divine scholar. I asws am the one Allah azwj Eased the difficulties to me asws, so the distances were folded for him.’

Salman ra, may Allah azwj be Pleased with him ra, said, ‘I ra heard a shout being shouted with in the sky. I ra heard the voice and could not see the person, and he was saying: ‘You asws speak the truth! You asws are the truthful! The ratified! May the Salawaat of Allah azwj be upon you asws!’
He\textsuperscript{a} said, 'Then he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{awj} be upon him\textsuperscript{asws}, got up. He\textsuperscript{asws} rode the horse, and I\textsuperscript{a} rode with him\textsuperscript{asws}, and he\textsuperscript{asws} shouted at them, and they flew in the air. Then we stepped at the door of Al-Kufa. All this and three hours had passed from the night.

Then he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{awj} be upon him\textsuperscript{asws}, said: 'Aasif\textsuperscript{as} Bin Barkhiya\textsuperscript{as} was able upon carrying the throne of Bilquees from Persian in the blink of an eye, and with him was knowledge of (part of) the Book, and I\textsuperscript{a} cannot do that, and with me\textsuperscript{asws} (is knowledge of) one hundred and twenty-four Books?'

Allah\textsuperscript{awj} the Exalted Revealed fifteen Books unto Shees Bin Adam\textsuperscript{as}, and thirty Books unto the Prophet\textsuperscript{as} Idrees\textsuperscript{as}, and twenty Books unto Noah\textsuperscript{as}, and twenty Books unto Ibrahim\textsuperscript{as}, and the Torah (unto Musa\textsuperscript{as}), and the Evangel (unto Isa\textsuperscript{as}), and the Psalms (unto Dawood\textsuperscript{as}), and the Furqan (unto Muhammad\textsuperscript{asww}).

I\textsuperscript{a} said, 'You\textsuperscript{a} speak the truth, O Amir Al-Momineen\textsuperscript{asws}! That is how the (real) Imam\textsuperscript{asws} happens to be'. He\textsuperscript{asws} said: 'The doubter in our\textsuperscript{asws} matters, and our\textsuperscript{asws} knowledge, is like the one suspicious regarding our\textsuperscript{asws} recognition and our\textsuperscript{asws} rights Allah\textsuperscript{awj} Mighty and Majestic has Imposed in His\textsuperscript{awj} Book in (many) other places, and Explained in it what Obligates the deeds with, and it is not yet uncovered'. \footnote{Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 117 H 1 a}

And from him as well, reported by Al Asbgh Bin Nubata who said,
'One day I was with our Master asws Amir Al-Momineen asws, when a number of his companions entered, from them were Abu Musa Al-Ashari, and Abdullah Bin Masoud, and Anas Bin Malik, and Abu Hureyra, and Al-Mugheira Bin Sho’ba, and Huzeyfa Bin Al-Yamani and others.

They said, 'O Amir Al-Momineen asws! Show us something from your miracles Allah azwj has Specialised you with. He asws said: 'And what have you to do and your questioning about what you will not be pleased with, and Allah azwj the Exalted is Saying: "By My Might and My Majesty, and the Loftiness of My Position! I do not Punish anyone from My creatures except with an Argument, and Proof, and Knowledge, and Explanation, because My Mercy preceded My Wrath, and I have Decreed upon Myself.'

They said, 'O Amir Al-Momineen asws! We believe in Allahazwj, and His asws Rasool, and we are relying upon Him aszw, Al asws said: 'O Allahazwj! Be Witness upon what they are saying, and asws am the all-knowing, the informed with what they are doing’. Then he asws said: ‘Arise, upon the Name of Allahazwj and His asws Blessings!’

He (Asbagh) said, ‘We arose with him asws until he asws went to Al-Jabbana and there did not happen to any water in that place. We looked around, and there was a green garden with water, and in the garden, there were rivers, and in the rivers by fishes. We said, ‘By Allahazwj! This is evidence of the Imamate! So, show use something else, O Amir Al-Momineen asws, or else we have already attained part of what we had wanted’.

فقولوا يا أمير المؤمنين أرنا شيئا من فعجاذبك أي خصاك الله بما فعال ع ما أفعال ذلك وما مكانتك عنا لا ترضون به والله تعالى يقول ع عرئ و جليل و الإفuating ممكنا إلا لا علمن أحدا من خلق وإبهامي و إلهام و بيان لأن رحمتي سنتفع غفري و كنتي الزهوة عنك
He asws said: ‘Allah azwj Suffices me and is the best Protector!’ Then he asws indicated by his hand higher towards Al-Jabban. There were a lot of castles embedded with the gems, and the sapphire, and the jewels, and its doors were of green emeralds, and in the castles, there were Houries, and servants, and rivers, and trees, and birds, and a lot of vegetation.

We remained baffled, and there were maids, and girls, and boys, and servants like hidden pearls. They said, ‘O Amir Al-Momineen asws! Our desires to you asws have intensified and your Shias and your friends’. He asws gestured towards them with being silent. Then he asws kicked the ground with his leg. The ground split up from Amber, from red rubies.

By Allah azwj! It could not have been any quicker than the blink of an eye until they were presented in his presence. He asws said: ‘Raise your eyes!’ We raised our eyes, and we were not able to look at him due to the rays of light of the Angels. We said, ‘O Amir Al-Momineen asws! Allah azwj! Allah azwj regarding our sights!’ We could not look at anything and we heard chains and clanking of the shackles and descend of a huge wind.

The Angels said, ‘O caliph of Allah azwj! Add the curse of the Accursed and multiply the Punishment upon him!’ We said, ‘O Amir Al-Momineen asws! Allah azwj! Allah azwj regarding our sights and our hearing! We are not able upon enduring this secret and the destiny!’
He (the narrator) said, ‘When they dragged himla in front of himasws, heasws stood and said, ‘Aah the doom from having been unjust to the Progenyasws of Muhammadasws! Aah the doom from my having been audacious upon themasws!’ Then heasws said, ‘O my Masterasws! Have mercy on measws for Ila cannot bear this Punishment!’

Heasws said: ‘May Allahazwj have no Mercy on youla, O you unclean, the filth, the wicked, the Satanla!’ Then heasws turned towards us and said: ‘Are you recognising this one with hisla name and hislabody?’ We said, ‘Yes, O Amir Al-Momineenaasws!’ Heasws said: ‘Ask himla until heinforms you, who heila is’.

They said, ‘Who are youla?’ Heila said: ‘ila am Ibleeslab of the Satansla and Pharaohila of this community. ila am the one who rejected myla Masterasws Amir Al-Momineenaasws and caliph of Lordazwj of the worlds, and denied hisasws signs, and hisasws miracles’.

Then Amir Al-Momineenaasws said: ‘O people! Close your eyes!’ We closed our eyes. Heazwj spoke with a soft speech, and there, we were in the place which we had been. There was neither any castle, nor water, nor rivers, nor trees.

Al-Asbagh Bin Nubata, may Allahazwj be Pleased with him, said, ‘By the Oneazwj Who Honoured me with what I saw from those evidence and the miracles! The people did not disperse until they were suspicious and doubted, and some of them said, ‘Sorcery’, and ‘Soothsaying’, and ‘Blatant lie’!

Amir Al-Momineenaasws said: ‘The children of Israel were not punished and were not morphed until after they had asked for the signs and the evidence. So, the punishment was released with them, and now, the Curse of Allahazwj is released among you all, and Hisazwj Punishment’.

قُلُوا مَنْ أَنْتَ فَقَالَ أَنَّ الْعُقُوبَةَ حَلَّتْ بِتَكْذِيبِهِمْ الدَّلََةِ وَ الْمُعْجِزَاتِ.’
Al-Asbagh Bin Nubata, may Allah be Pleased with him, said, ‘I was convinced that the punishment would be released due to their having belied the evidence and the miracles’.

From Ammar Bin Yasser, may Allah be Pleased with him, said, ‘I was seated in the presence of Amir Al-Momineen in Masjid Al-Kufa and there did not happen to be anyone else in it besides me, and there he was saying: ‘Ratify him! Ratify him!’ I turned right and left but I did not see anyone. I remained wondering.

He said to me: ‘O Ammar! It is as if am with you saying to them who had spoken against me. I said, ‘It is like that, O Amir Al-Momineen!’ He said: ‘Raise your head!’ I raised my head, and there, I was with two doves having met’.

He said to me: ‘O Ammar! Do you know what one of them is saying to the other?’ I said, ‘No, by your life, O Amir Al-Momineen!’ He said: ‘The female is said to the male, ‘You have replaced me with someone else and fled from me and have taken (a wife) besides me’, and he swore to her and said, ‘I have not done that’. And she said, ‘I will not ratify you’.

He said to her, ‘By the right of this seated one in this central Masjid! I have neither replaced you with someone besides you, nor have I taken other than you’. She thought of belying him, so I said to her: ‘Ratify him! Ratify him!’

Ammar said, ‘O Amir Al-Momineen! I do not know of anyone who knows the talk of birds except Suleyman Bin Dawood. He said to him: ‘O Ammar! By Allah! Suleyman had asked the Exalted through us, People of the Household, until He was Taught the speech of bird’.

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43 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 117 H 1 b
44 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 117 H 1 c
CHAPTER 118 – HIS<sup>asws</sup> WEAPONS, AND HIS<sup>asws</sup> CLOTHING, AND HIS<sup>asws</sup> RIDING ANIMAL, AND HIS<sup>asws</sup> FLAG, AND REST OF WHAT IS LINKED TO WITH HIM<sup>asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HIM<sup>asws</sup>, FROM WHAT RESEMBLES THAT

1- قب، المناقب لابن شهراً، تفسير المشتاق عن أبي صالح عن ابن علامة، في قوله تعالى وَ أَنْ مَنِيَّةً مَّنِيَّةً، فَأَرَى الْلَّهُ أَمَّهُ مِنَ الْجََّحَّةِ مَعَهُ ذو الفقار

 luego de la agrupación de Al jahiz

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and), ‘Tafseer’ of Al Sudy, from Abu Salih, from Ibn Abbas,

Regarding Words of the Exalted: <i>And We Sent down the iron [57:25]</i>. He said, ‘Allah<sup>azwj</sup> Sent Adam<sup>as</sup> down from the Paradise, with him<sup>as</sup> was (the sword) Zulfiqar having been Created from a leaf of maple of Paradise.

ثم قال فيه: فإن شهداً فكان به معاً لِمَعَهُ كَانَ عَلَيْهِ مَكْتُوبًِ لََ يُزَالُ أَنْبِيَائِي

Then He<sup>aswj</sup> Said: ‘wherein is severe violence – Adam<sup>as</sup> used to fight against his<sup>as</sup> enemies with it, from the Jinn and the Satans<sup>as</sup>. And there was inscribed upon it: “My<sup>azwj</sup> Prophets<sup>as</sup> will not cease to fight with it, Prophet<sup>as</sup> after Prophet<sup>as</sup> and truthful after truthful” – until Amir Al-Momineen<sup>asws</sup> inherited it, so he<sup>asws</sup> fought with it on behalf of the Ummy Prophet<sup>saww</sup>.

وَ مَنافِعُ لِلنَّاسِ لِمُحَمَّدٍّ وَ عَلِيٍّ لِنَّ اللَََّّ قَوِيٌّ عَزِيزٌ مَنِيعٌ مِنَ النَّقِمَة بِِلْكُفَّارِ بِعَلِي ِ بْنِ أَبِِ طَالِبٍّ ع.

and benefits for the people, - to Muhammad<sup>saww</sup> and Ali<sup>asws</sup> - Surely Allah is Strong, Mighty [57:25] – Protecting from the vengeance with the Kafirs by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وَ فَذُو رَوَى كَانَ كَانَ- قَاذِجَنَا أنَّ الزَّرْدَةَ يَجَبََْئِيلُ مِنَ السَّمَاءِ وَ كَانَ حُلِيُّهُ مِنْ فِضَّةٍّ وَ هُوَ عِنْدِي

And it is reported by all of our companions,

‘The intended with this Verse is Zulfiqar having descended from the sky unto the Prophet<sup>saww</sup>, so he<sup>saww</sup> gave it to Ali<sup>asws</sup>.

And Al-Reza<sup>asws</sup> was asked, ‘Where is it from?’ He<sup>asws</sup> said: ‘Jibraeel<sup>as</sup> had descended with it from the sky, and its appearance is of silver, and it is in my<sup>asws</sup> possession’.

<sup>as</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 118 H 1 / 1
And it is said Jibraeel was Commanded to take an iron idol from Al-Yemen. Ali went and broke it and took (forged) two swords from it (called) ‘Mikhdam’ and ‘Zulfiqar’, and these were forged by Umeyr Al-Sayqal.

And it is said, ‘It came to him on the Day of Badr, from Al-Aas Munabbih Al-Sahmy, and he had killed him’. And it is said, ‘It was from the gifts by Bilqees to Suleyman’. And it is said, ‘He had taken it from Munabbih Bin Al-Hajjaj Al-Sahmy in the battle of the clan of Al-Mustaliq after having killed him.

And it is said, ‘It was a branch of a palm tree. The Prophet blew in it, so it became a sword’. And it is said, ‘It came to the Prophet on the day of Badr, so he have it to Ali. Then it was with Al-Hassan, then with Al-Husayn, until it reached Al-Mahdi.’

Al-Sadiq was asked, ‘Why was Zulfiqar named as such?’ He said; ‘But rather Zulfiqar was named as such because Amir Al-Momineen did not strike anyone except he became devoid of life in the world and devoid of Paradise in the Hereafter’.

Allan Al-Kulayni raising it to, Abu Abdullah having said: ‘But rather, the sword of Amir Al-Momineen was named as Zulfiqar because there was a line along its length resembling ‘Fiqar’ (backbone) of the back, and Al-Asmaie claimed that there were eighteen lines in it’.

(The book) ‘Tareekh’ of Abu Yaqoub, ‘Its length was of seven palms width, and with width was one palm’s width, and its middle was like the backbone’.
Abu Abdullah\textsuperscript{asws}: ‘Rasool-Allah\textsuperscript{asw} looked at Jibraeel\textsuperscript{as} being between the sky and the earth (sitting) upon a chair of gold, and he\textsuperscript{as} was saying: ‘There is no sword like Zulfiqar and there is no youth like Ali\textsuperscript{asw}.’\textsuperscript{50}

The judge Abu Bakr Al-Jiaby, by his chain, from Al-Sadiq\textsuperscript{asws}: ‘An Angel called Rizwan called out from the sky on the day of Ohad: ‘There is no sword except Zulfiqar and there is no youth except Ali\textsuperscript{asw}.’\textsuperscript{51}

And similar to it is in (the books) ‘Irshad Al-Quloob’, and ‘Amali’ of Al-Tusi – From Ikrimah (son of Abu Jahl\textsuperscript{la}), and Abu Rafie, and Al-Sam’any has reported it in ‘Fazaail Al Sahabah’, and Ibn Battah in ‘Al Ibanah’, except that they both said, ‘It was the day of Badr’.\textsuperscript{52}

His\textsuperscript{asws} armour –

It is reported by Qays Bin Sa’ad Al-Hamdany saw him\textsuperscript{asws} in the war and upon him\textsuperscript{asws}, there were two clothes upon him\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! (You\textsuperscript{asws} are dressed like this) in the like of this place?’

He\textsuperscript{asw} said: ‘Yes, O Qays! There is none from a servant except and from him there is a Protector and saver from Allah\textsuperscript{azwj}. Two Angels protect him from falling from the top of a mountain or falling into a well. When the Decree (of death) descends, they vacate between him and all things’.

And it was inscribed upon his\textsuperscript{asws} armour (a couplet): ‘Which day of my\textsuperscript{asw} death shall I flee from – a day not determined, or a day determined. A day not determined, I do not fear the death. A day determined, the caution cannot benefit’.

\textsuperscript{50} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 1 / 6
\textsuperscript{51} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 1 / 7
\textsuperscript{52} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 1 / 8
And it is reported that his asws armour was such, there was no cover for it, i.e., no back part for it. It was said regarding that. He asws said: ‘If I asws were to turn around, I asws will not be turned around from, i.e., saved’.

And there was for it like the Dirham (coin) flowing upon its back in the armour like the white line of his asws riding mule, called ‘Duldul’. Rasool-Allah saws had given it to him asws. And rather Duldul was named as such because the Prophet saws, when the Muslim had been defeated on the day of Hunayn, he saws said: ‘Duldull’! It placed its belly upon the ground. The Prophet saws took a handful of soil and threw it in their faces.

Then he saws gave it to Ali asws, and that was besides the horse. It was said to him asws, ‘Why did you asws not ride the horse and the ones seeking (to kill) you asws are many?’ He asws said: ‘The horse is for the seeking (pursuit) and the war, and I asws neither seek (pursue) one turning around, nor do I asws turn away from a facing one’.

And in a report: ‘(neither) attack upon the one fleeing, nor do I asws flee from the one attacking, and the mule is okay for me asws, i.e., suffices me asws’. 53

Detail regarding his asws flag and his asws ring

Muhammad Al-Kasaie in (the book) ‘Al-Mubtada’ - ‘The first war which happened was between the sons of Adam as, what happened between Shees as and Qabeel la, and that is because Allah azwj the Exalted had Gifted a white garment to him as, and the Angels raised a white flag for him as. The Angels chained Qabeel la and carried him la to the Ayn Al-Shams and he la died therein, and his la offspring ended up being slaves of Al-Shees asvr.'
And in a Hadeeth, the first one to take the flags was Ibrahim as the Friend (of the Beneficent)’. Ibn Abu Al-Bakhtari and rest of the people of the Seerah, ‘I was a flag of Qureys, and all their flags were in the hand of Quasay Bin Kalab. Then the flag did not cease to be in the hand of Abdul Muttalib as. When the Prophet saw was Sent, he saw set them to be among the Clan of Hashim as and hand them to Ali as in the first battle he saw attacked in it, and it is a claim. 

It did not cease to be with him as. And on that day to be among Abdul Dar. The Prophet saw gave it to Mus’ab Bin Umeyr. He was martyred on the day of Ohad. The Prophet saw took it and handed it to Ali as. So, on that day, there were gathered to him as, the banner and the flag, and they were both white. And Al-Tabari has mentioned it in his history, and Al-Qusheory in his Tafseer”.

(The book) ‘Tanbeeh Al-Muzkareen’ – Zayd son of Ali as (Bin Al-Husayn as) from his as forefathers: ‘A wrist of Ali as was broken on the day of Ohad, and in his as hand was the flag of Rasool-Allah saw. So, the flag fell down from his as hand. The Muslims cheered, rushing to take it. Rasool-Allah saw said: ‘Place it in his as left hand for he as is the bearer of my saw flag in the world and the Hereafter’.

And in another report, he saw raised it and gave it to Ali as and he said: ‘You as are the owner (bearer) of my saw flag in the world and the Hereafter”.


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54 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen as, Ch 118 H 1 / 10
55 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen as, Ch 118 H 1 / 11
56 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen as, Ch 118 H 1 / 12
57 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen as, Ch 118 H 1 / 13
Abdullah Bin Hanbal, ‘When Malik Bin Dinar asked Saeed Bin Jubeyr about that, he looked at me and said, ’It is as if you are of relaxed mind, and they complained to the readers (of the Quran). They said, ‘You have asked him, and he was fearful from Al-Hajjaj, and has resorted with the house. Ask him now’. I asked him, he said, ‘Ali was carrying it! Ali was carrying it! That is how I heard it from Abdullah Bin Abbas’.

The books ‘Tareekh’ of Al-Tabari, and Al-Balazuri, and ‘Saheehs’ of Al Muslim and Al-Bukhari –

‘When the Prophet intended to go out to Badr, he gave every people a choice of a flag. Hamza chose red, and the clan of Umayya (chose) green, and Ali Bin Abu Talib (chose) yellow, and the flag of the Prophet was white. He gave it to Ali on the day of Khyber when he had said: ‘shall be giving the flag tomorrow to a man’ – the Hadeeth.'
And it is narrated to me by Ibn Kadish in belying the Alawite group in their claiming the Imamate of the Prophet-hood, ‘The Prophet saww saw Al-Abbas in two white clothes. He saww said: ‘He is in two white clothes and this here is Jibraeel informing me that his children (Abbasides) would be wearing the black’’.  

Abdullah Bin Ahmad Bin Hanbal in ‘Kitab Siffeen’ – ‘Amro Bin Al-Aas had raised the black flag on the day of Siffeen’ – the Hadeeth’.  

‘The Prophet saww said: ‘There will happen to be two flags for the clan of Abbas (Abbasides). Their centre would be Kufr and their top would be straying. If you were to come across these, O Sowban, so do be shaded by their shades’.  

And in (the book) ‘Akhabar Dimashq’ – From Abu Al-Husayn Muhammad Bin Abdullah Al Razy who said, ‘Sowban said,  

‘The beginning of the black flags of victory, and they middle would be treachery, and their last one would be Kufr. The one who assists them, would be like the one assisting Pharaoh against Musa’.  

Ubayy Bin Ka’ab, (He saww said): ‘The beginning of the black flags come from the direction of the east. Its beginning would be Fitna, and its middle would be trouble, and its end would be straying’.  

(The book) ‘Tareekh Baghdad’ – Abu Hureyra said,  

‘The Prophet saww said: ‘When the black flags come from the direction of the east, its beginning would be Fitna, and its middle would be trouble, and its end would be straying’.  

And in the book ‘Akhbar Al-Dimashq’ – From the Prophet saww, Abu Amama in a Hadeeth: ‘Its beginning is publicity, and its end is ruination’.

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60 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 16
61 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 17
62 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 18
63 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 19
64 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 20
65 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen saww, Ch 118 H 1 / 21
Tareekh Al-Tabari – Ibrahim Al-Imam tied Abu Muslim a banner of victory and a shade of cloud, and it was white. Its length was of fourteen cubits. There was written upon it with ink: *There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].*

Abu Muslim ordered his slave Arqam to change into every colour of the clothes. When he wore the black, he said, ‘There is awe with him’. So, he chose it in opposition to the clan of Umayya and the awe to the beholder, and they were saying, ‘This black is a mourning for the Progeny
dash; asws of Muhammad
dash; saww and the martyrs of Karbala, and Zayd and Yahya...’” 66

His
dash; asws ring –

Salman Al-Farsi
ra, from the Prophet
saww having said: ‘O Ali
asws! Wear the ring with the agate you
asws will be from the ones of Proximity’. He
ra said: ‘O Rasool-Allah
saww! And who are the ones of Proximity?’ He
saww said: ‘Jibraeel
as and Mikaeel
as’. He
asws said: ‘So, by what should I
asws be wearing?’ He
saww said: ‘The red agate’.

Ibn Abbas and Sa’sa and Ayesha,

‘Jibraeel
as came down unto Rasool-Allah
saww. He
as said: ‘O Muhammad
saww! My
as Lord
saww Conveys the Greetings to you
saww and Says to you
saww: “Wear your
saww ring in your
saww right hand and Make its stone to be agate and say to the son
asws of your
saww uncle
as to wear his
asws ring in his
asws right hand and make its stone to be agate’.

asws, Ch 118 H 1 / 22
asws, Ch 118 H 1 / 23
Ali asws said: ‘O Rasool-Allah saww! And what is the agate?’ He saww said: ‘The agate is a mountain in Al-Yemen’ – and the Hadeeth is well-known in the merits of the Covenant’.

Ziyad Al Qandy,

‘From Musaasws Bin Ja’farasws, from hisasws forefathersasws: ‘The Prophetasws said: ‘When Allahazwj Spoke to Musaabwj Bin Imranasw on mount Toor of Sinai, Heazwj Considered upon the earth with a Notification. Heazwj Created the agate from the Noor of Hisazwj Face and Said: “Iazwj Swear upon myself that Iazwj will not Punish with the Fire any palm which wears you (agate) when it befriends Aliasws’.

Ibn Abbas and Al-Sudy – ‘Amir Al-Momineenasws had four rings – ruby for hisasws intelligence, turquoise for hisasws victory, and Hadeed Siny (Chinese iron) for hisasws strength, agate for hisasws protection’.

(The books) ‘Saheeh’ of Al Bukhari, and ‘Shamail’ of Al Tirmizi, from Abdullah Bin Ja’far, and ‘Jamie’ Al Bayhaqi, from Jabir, and from Anas and ‘Takhtam) of Abdul Rahman Al Sulamy, from Ibn Al Musayyab - from Zayn AlAbideenasws, from hisasws fatherasws

And ‘Takhtam’ of Muhammad Bin Yahya Bin Al Muhtasib, from hashim Bin Urwah, from his father, from Ayesha, and from Ja’far Bin Al Zubeyr, from Al Qasim, from Abu Umama, and from Nafie, from Ibn Umar, from Anas, and from Jabir, all of them,

‘From the Prophetasws, heasww used to wear the ring in hisasww right hand’. And one of them added in the report, ‘And heasww grabbed and wore the ring in hisasww right hand’.

And Abu Umama said, ‘The Prophetasww used to make hisasww ring to be in hisasww right hand’.

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68 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 1 / 24
69 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 1 / 25
70 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 1 / 26
71 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 1b / 1
72 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 1b / 2
Ikrimah (Bin Abu Jahl), and Al-Zahaak, from Ibn Abbas, ‘The Prophet used to wear the ring in the right hand’.  

Amir Al-Momineen was asked about wearing the ring in the right hand. He said: ‘When Revealed unto His Prophet:  

The Prophet grabbed his ring in his left. He said: ‘am a Rasool of Allah, your first, and your second is Ali, and your third is (Syeda) Fatima, and your fourth is Al-Hassan, and your fifth is Al-Husayn, and your sixth is Jibraeel! And made his ring in his right finger.

He said: ‘You are our sixth, O Jibraeel! Jibraeel said: ‘O Rasool-Allah! There is no one who would wear a ring in his right hand and intends (following) your Sunnah, and see him baffled on the Day of Qiyamah, except hold his hand and connect him to you and to Amir Al-Momineen  ‘Al Taraif’ of Ibn Al Maghazily, by his chain,
‘To the Prophet saww having said: ‘A caller called out on the day of Ohad: ‘There is no sword except Zulfiqar and there is no youth except Ali asws’].

And it is reported as well – ‘The caller had called out with that on the day of Badr’.

‘Muhammad asws Bin Ali Al-Baqir asws having said: ‘And Angel called out from the sky on the day of Badr, and he is called Rizwan: ‘There is no sword except Zulfiqar and there is no youth except Ali asws’.


‘There were mules for him asws called ‘Al-Shabha’a’ and ‘Duldul’. These were gifted to him asws by the Prophet saww.

(The book) ‘Al Kafi’ – Humeyd, from Ubeydullah Al Dihqan, from Al Tatary, from Muhammad Bin Ziyad, from Aban, from Yaqoub Bin Shueyb,

‘From Abu Abdullah asws having said: ‘Ali asws tied a head band upon his asws belly on the day of the camel Jibraeel as had descended with from the sky, and the Prophet saww used to tie it upon his saww belly whenever he saww wore the armour’.

(The book) ‘Uyoon Akhbar Al Reza asws’ – Hany Bin Muhammad Bin Mahmoud Al Abdy, from his father, raising it,

‘From Musa asws Bin Ja’far asws: ‘Among what (the caliph) Al-Rusheyd debated with regarding the superiority of the family (of the Prophet saww). He asws said: ‘The scholars are united upon that Jibraeel as had said on the day of Ohad: ‘O Muhammad saww! This here, it is the consolation
from Ali asws. He saww had said: ‘Because he asws is from me saww and I saww am from him asws’.

Jibraeel as had said: ‘And us asws both, O Rasool-Allah saww!’

Then he as (Jibraeel as) said: ‘There is no sword except Zulfiqar and there is no youth except Ali asws’. So, it happened like what Allah azwj and Majestic has Praised His Friend (Ibrahim as) when He azwj Said: ‘a youth called Ibrahim mentioning them’ [21:60]. We asws pride with the words of Jibraeel as, he as is from us asws.

(The books) ‘Al Amaali’ of Al Sadouq, (and) ‘Ma’ani Al Akhbar’ – Ibn Idrees, from his father, from Ibn Al Khattab, and Ibn Yazeed, and Muhammad Bin Abu Al Suhban, altogether from Ibn Abu Umeyr, from Aban Bin Usman,

‘From Al-Sadiq asws, from his asws father asws, from his asws grandfather asws having said: ‘A Bedouin came to Rasool-Allah saww. He saww came out to him clad in extended armour. He said, ‘O Muhammad saww! You saww have come out to me as if you saww are a youth!’

He saww said: ‘Yes, O Bedouin! I saww am a youth, son saww of the youth, brother saww of the youth’. He said, ‘O Muhammad saww! As for the youth, so yes. How are you a son saww of the youth, and brother saww of the youth?’

He saww said: ‘Have you not heard Allah aswj Mighty and Majestic Saying: They said, ‘We heard a youth called Ibrahim mentioning them’ [21:60]. I saww am a son saww of Ibrahim as, and I saww a brother saww of the youth, for a caller had called out from the sky on the day of Ohad: ‘There is no sword except Zulfiqar and there is no youth except Ali asws!’ So, Ali asws is my saww brother asws, and I saww am his asws brother saww.

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80 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 5
81 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 6
From Abu Abdullah asws having said: ‘But rather the sword of Amir Al-Momineen asws was named as Zulfiqar because there was a line in its middle in its length, so it resembled with the backbone of the back. So, it was name as Zulfiqar due to that, and it was a sword Jibraeel as had descended with from the sky. Its ring was of silver, and it is which a caller had called out with from the sky: ‘There is no sword except Zulfiqar and there is not youth except Ali asws’.

He asws came to the Prophet saww and said: ‘O Rasool-Allah saww! The man can only fight with his sword, and my asws sword is broken’. He saww gave him asws his saww sword Zulfiqar. He asws did not cease defending Rasool-Allah saww with it until it was dented and bent.

Jibraeel as descended and said: ‘O Muhammad saww! This is the consolation from Ali asws for you saww’. The Prophet saww said: ‘He asws is from me saww, and I saww am from him asws’. Jibraeel as

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82 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 7
83 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 8
said: ‘And I asws am from youasws both’, and a call was heard from the sky: ‘There is no sword except Zulfiqar, and there is no youth except Aliasws’.

I asked Abu Ja’farsws. I said, ‘O sonasws of Rasool-Allahsaww! Why was the sword of Amir Al-Momineenasws named as Zulfiqar?’ Hesws said: ‘Because hesws did not strike anyone from the creatures of Allahazwj with it except he was impoverished (deprived) in this world from his family, and his children, and impoverished (deprived) in the Hereafter from the Paradise’.

A speech was heard on the day of Ohad, and the wind had blown with a storm, and caller called out and he was saying (a couplet): ‘There is no sword except Zulfiqar and there is no youth except Aliasws, and when you mourn for a dead, then cry for the loyal one, brother of the loyal!’

From Abu Al-Hassan Al-Rezasws having said: ‘Myasws fatherasws was given the weapons of Rasool-Allahsaww, and from that, the word of envy had entered myasws uncles’. Hesws said some phrases (I don’t remember).

Safwan (a narrator) said, ‘And we mentioned the sword of Rasool-Allahsaww. Hesws said: ‘Ishaq Bin Ja’far came to be and magnified upon measws, myasws message with the truth and the

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84 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 9
85 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 10
86 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 118 H 11
sanctity of the sword which he wanted to take it, and it is the sword of Rasool-Allah\textsuperscript{saww}. So, \textit{I}\textsuperscript{asws} said: 'No, and how can this be, and Abu Ja’far\textsuperscript{asws} had said: ‘An example of the weapons among us\textsuperscript{asws} are an example of the ark among children of Israel. Wherever it circulates, the command circulates’.

قَالَ فَسَأَلْتُهُ عَنْ ذِي الْفَقَارِ سَيْفِ رَسُولِ اللََِّّ َ ف َقَالَ ن َزَلَ بِهِ جَبََْئِيلُ مِنَ السَّمَاءِ وَ كَانَتْ حِلْيَةً وَ هُوَ عِنْدِي

He (the narrator) said, ‘I asked him\textit{asws} about Zulfiqar, sword of Rasool-Allah\textsuperscript{saww}. He\textit{asws} said: ‘Jibraeel\textit{as} descended with it from the sky, and its appearance is of silver, and it is with me\textit{asws}’.

وَ لِنَّ ذَا الْفَقَارِ كَانَ يَنْطِقُ مَعَ عَلِي ٍّ ع وَ يََُدُحُهُ حَتََّّ لِنَّهُ هَمَّ يَوْماً يَكْسِرُهُ

And Zulfiqar used to speak with \textit{Ali}\textit{asws} and discuss with him\textit{asws} until one day he\textit{asws} thought of breaking it. It said, ‘No, O Amir Al-Momineen\textit{asws}! I am Commanded and I have remained for the reason of the Polytheist, delayed’.

وَ إِنْ ذَا الْفَقَارِ كانَ يَنْطِقُ مَعَ عَلِي ٍّ عَ وَ يََُدُحُهُ حَتََّّ لِنَّهُ هَمَّ يَوْماً يَكْسِرُهُ

From \textit{Ja’far}\textit{asws}, from his\textit{asws} father\textit{asws}: ‘A ring of Rasool-Allah\textsuperscript{saww} was of silver, and its engraving was: ‘Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}; and the engraving on the ring of \textit{Ali}\textsuperscript{asws} was: ‘Allah\textsuperscript{azwj} is the King!’; and the engraving of the ring of my\textsuperscript{asws} father\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{asws} was: ‘The Might is for Allah\textsuperscript{azwj}!’

(87) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 12
(88) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 13
(89) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 14
'From Ja’far asws, from his father asws having said: ‘The engraving on the ring of Ali asws was: ‘The Kingdom is for Allah azwj’.  

And the engraving on the ruby was: ‘There is no god except Allah azwj, the King, the Manifest Truth’; and the engraving on the turquoise was: ‘Allah azwj is the Manifest Truth’; and the engraving on the Chinese iron was: ‘The entire Might is for Allah azwj’; and the engraving on the agate was of three line: Whatever Allah azwj Desires, there is no strength except with Allah azwj, I seek Forgiveness of Allah azwj’. 

I said to Abu Al-Hassan Musa asws, ‘Inform me about Amir Al-Momineen asws wearing the ring in his asws right hand, for which thing (reason) was it?’
He asws said: ‘But rather, he asws used to wear it in his asws right hand because he asws is the Imam asws of the companions of the right hand, after Rasool-Allah saww, and Allah azwj has Praised the companions of the right hand and Condemned companions of the left hand.

And Rasool-Allah saww was wearing in his saww right hand, and it is a mark of our asws Shias they can be recognised with, and by the preservation upon the timings of the Salat, and giving the Zakat, and consoling the brethren, and enjoining with the good and forbidding from the evil’.

(The book) ‘Illal Al Sharaie’ – Abdullah Bin Muhammad Bin Abdul Wahhab Al Qureyshi, from Manssour Bin Abdullah Al Asfahany, from Ali Bin Abdullah, from Abbas Bin Al Abbas, from Saeed Al Kindy, from Abdullah Bin Hazim Al Khazaie, from Ibrahim Bin Musa Al Juheyni, ‘From Salman Al-Farsi93 having said, ‘Rasool-Allah saww said to Al asws: ‘O Ali asws! Wear the ring in the right hand you asws will be from the ones of Proximity’. He asws said: ‘O Rasool-Allah saww! And who are the ones of Proximity?’ He saww said: ‘Jibraeel as and Mikaeel as’. He asws said: ‘With what shall I asws wear, O Rasool-Allah saww?’ He saww said: ‘With the red agate, for it acknowledged to Allah azwj Mighty and Majestic with the Oneness, and to me saww with the Prophet-hood, and to you asws, O Ali asws, with the successorship, and for your asws sons asws with the Imamate, and for the ones who love you asws with the Paradise, and for the Shias of your asws sons asws with the Firdows’’. 94

‘I entered to see Abu Al-Hassan Musa asws and I saw a ring in his asws hand, its stone was turquoise, its engraving was: ‘Allah azwj is the King’.

93 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 18
94 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 118 H 19
Heasws said: ‘This stone was gifted by Jibraeelas to Rasool-Allahsaww from the Paradise, and Rasool-Allahsaww gifted it to Alasws’ – the Hadeeth’.  

Heasws said: ‘Do you recognise it?’ I said, ‘No’. Heasws said: ‘This is it! Do you know what its reason was?’ I said, ‘No’. Heasws said: ‘This stone was gifted by Jibraeelas to Rasool-Allahsaww. Rasool-Allahsaww gifted it to Amir Al-Momineenasws. Do you know what its name is?’ I said, ‘Al-Feyrouzaj (Turquoise)’. Heasws said: ‘This is in Persian. So, what is its name in Arabic?’ I said, ‘I don’t know’. Heasws said: ‘Its name is Al-Zafar’.

The book) ‘Al Kafi’ – The number, from Al Barqy, from Muhammad Bin Ali, from Al Arzamy,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, used to wear the ring in his\textsuperscript{asws} right hand’\textsuperscript{98}.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The engraving on a ring of Amir Al-Momineen\textsuperscript{asws} was: ‘Allah\textsuperscript{azwj} is the King’\textsuperscript{99}.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Ibn Zabyan, and Hafs Bin Giyas,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There was (engraving) in the ring of Amir Al-Momineen\textsuperscript{asws}: ‘Allah\textsuperscript{azwj} is the King’\textsuperscript{100}.

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Abu Al Sabbah,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} used to ornament his\textsuperscript{asws} children and his\textsuperscript{asws} womenfolk with the gold and the silver’\textsuperscript{101}.

\textsuperscript{98} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 23
\textsuperscript{99} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 24
\textsuperscript{100} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 25
\textsuperscript{101} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 118 H 26
CHAPTER 119 – HIS\textsuperscript{asws} CHARITIES AND HIS\textsuperscript{asws} SLAVES

1- كَانَ النَّاِقُ عَلَيْهِ عَنْ أَبِيهِ أَوْ قَالَ مَعْلُومٌ بْنُ خَالِدٍ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ عَرْشَ اللَّهِ، وأَوْصَى أمِينَ الأُمِّيِّينَ عَنْهُ ﷺ، فَقَالَ إِذَا أَنتَ تَثْنَؤُ وَ تُرِيذُ وَ تَحْيَرُ عَلَى عَنْ أَنْ يَعْمَلُوا فِي النَّارِ مَّسَى.

(The book) ‘Al Kafi’ – Ali, from his father, or said, ‘Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdul Rahman,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} bequeathed. He\textsuperscript{asws} said: ‘Abu Neyzar, and Rabaha, and Jubeyr (the slaves) are all free if they were to work regarding the water, for five years’’.\textsuperscript{102}

2- كَانَ النَّاِقُ عَلَيْهِ عَنْ أَحْدَّ بْنِ مُحَمَّدٍ عَنِ الْفَضْلِ عَنْ صَفْوَانِ بْنِ يََْيََ عَنْ عَبْدِ الرَّحَْْنِ عَنْ أَبِي عَبْدِ اللَّهِ ﷺ، قَالَ، ﴿وَصَبَّ اللَّهُ مَيْتَةً فِي الْبَيْتِ عَلَى أَنْ يَعْمَلُوا فِيِّ الْمَالِ خََََْ سِنِيَْ ﴾.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Itiyah Al Haza,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The Prophet\textsuperscript{saww} distributed the war booty, and Ali\textsuperscript{asws} attained a piece of land. He\textsuperscript{asws} dug out a spring in it, and water came out springing up into the air as if it was a neck of the camel. He\textsuperscript{asws} named it as Yanbu.

فَجَاءَ الْبَشِي ﷺ قَالَ، ﴿وَحَرِيرُ الْوَارِثَ هِيَ صَدَقَةٌ بَتَّةً بَتْلًَ فِِ حَجِيجِ بَيْتِ اللَّهِ وَ عَابِرِ سَبِيلِ اٗ ﴾، فَأَصَابَ عَلِيٌّ ﷺ أَرْضاً فَاحْتَفَرَ فِيهَا عَيْناً فَخَرَجَ مَاءٌ يُبِعُ فِِ السَّمَاءِ كَهَيْاَةِ عُنُقِ الْبَعِي فَسَمَّاهَا يُبِعَ.

The giver of good news came. He\textsuperscript{asws} said: ‘Give the good news to the inheritors, this is a charity absolutely regarding the pilgrims of the House of Allah\textsuperscript{azwj}, and a traveller in the Way of Allah\textsuperscript{azwj}. It can neither be sold, nor gifted, nor inherited. So, the one who either sells it or gifts it, upon him is the Curse of Allah\textsuperscript{azwj}, and the Angels, and the people in their entirety, and Allah\textsuperscript{azwj} will neither Accept from him any exchange nor any replacement’’.\textsuperscript{103}

3- كَانَ النَّاِقُ عَلَيْهِ عَنْ أَبِى أَحْمَدٍ بْنِ عَبْدِ الْجَّابَارِ وَ مُحَمَّدٍ بْنِ لِسََْاعِيلَ عَنِ الْفَضْلِ عَنْ صَفْوَانٍ بْنِ يََْيََ عَنْ عَبْدِ الرَّحَْْنِ بْنِ الَْْجَّاجِ قَالَ، ﴿تَقُولُ قَسَّمَ الْفَيْلَاءَ فَأَصَابَ عَلِيٌّ ﷺ أَرْضاً فَاحْتَفَرَ فِيهَا عَيْناً فَخَرَجَ مَاءٌ يُبِعُ فِِ السَّمَاءِ كَهَيْاَةِ عُنُقِ الْبَعِي فَسَمَّاهَا يُبِعَ﴾.

(The book) ‘Al Kafi’ - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘Abu Al-Hassan Musa\textsuperscript{asws} sent to me the bequest of Amir Al-Momineen\textsuperscript{asws} and it is: -
In the Name of Allahazwj the Beneficent, the Merciful. This is what is being bequeathed by and decided upon by, with regards to his wealth, a servant of Allahazwj, Aliasws, seeking the Face of Allahazwj so that Heazwj would Enter measws by it, in the Paradise, and by it Keep measws away from the Fire, and Keep away the Fire from measws on the Day in which faces would be whitened and faces would be blackened.

And along with that, what was for measws at the valley of Al-Qura, all of it from the wealth, is for the children of Syeda Fatimaasws, and its slaves are a charity. And what was for me at Badeyma and its people are charity apart from Zureyqa. For him is the like of what Iasws have written for his companions. And what was for measws at Azeyna and its people is a charity, and the impoverished, as you know, are a charity in the Way of Allahazwj.

And that which Iasws write, from this wealth of mine, is an Obligation whether Iasws live or pass away. These should be spent in all its spending, seeking by it the Face of Allahazwj, in the Way of Allahazwj and Hisazwj Face, and the ones with the relationships from the Clan of Hashims, and the Clan of Muttalibas, and the near ones and the far ones.

So, it would be Al-Hassanasws Bin Aliasws who would be supervising, consuming from it with the goodness, and spending it wherever heasws sees (the Pleasure of Allahazwj) Mighty and Majestic in a Permissible (manner), nothing wrong being upon himasws in it. If heasws intends to sell a share from the wealth, so heasws can pay off the debts by it, so let himasws do it if heasws so desires to, and there is nothing wrong upon himasws in it. And if heasws so desires, heasws can make it a series of properties.
And that the children of Ali asws and their slaves and their wealth are to (under the supervision of) Al-Hassan asws Bin Ali asws. And if the house of Al-Hassan asws Bin Ali asws is other than the house of charity, and it is inevitable for him asws that he asws should sell it, so let him asws sell if he asws so desires to, there is nothing wrong upon him asws in it.

And if he asws sells, so he asws should divide its price in three thirds. He asws should make a third of it to be in the Way of Allah azwj, and a third to be among the Clan of Hashim as and the Clan of Al-Muttalib, and he asws should make a third to be among the progeny of Abu Talib asws, and he asws can place among them wherever he asws sees (the Pleasure of) Allah azwj.

And if there befalls with Hassan asws and Husayn asws a befalling (passing away), for the last of the two asws should look among the children of Ali asws. If he asws were to find among them one whom he asws is pleased with his guidance, and his Islam, and his trustworthiness, so he asws should make it to him, if he asws so desires. And if he asws does not see among them one whom he asws wants, so he asws should make it to a man from the progeny of Abu Talib asws, being pleased with him.
If he asws finds that the progeny of Abu Talib asws has gone, their elders and their ones with insight, he asws should make it to a man whom he asws is pleased with from the Clan of Hashim as, and it would be condition upon that which he asws makes it to him, that he would leave the wealth (legacy) upon its origins, and spend its fruits wherever I asws had ordered with, from the Way of Allah azwj, and His Face, and near relations from the Clan of Hashim as, and Clan of Al-Muttalib as, and the relatives, and the far ones, not selling anything from it, nor gifting it, nor give it in inheritance.

And the wealth of Muhammad as and Ali asws is upon its area, and it is to the two sons asws of Fatima asws. And that my asws slaves who are (mentioned) in a small parchment which has been written for me asws, are free’.

This is what has been judged with by Ali asws Bin Abu Talib asws with regards to his asws wealth, on this morning from the day he set foot at Maskan, seeking the Face of Allah azwj and the House of the Hereafter. And Allah azwj is the Supporter upon every situation, and there is not for a Muslim person who believes in Allah azwj and the Last Day that he should be saying with something which I asws have decided from my asws wealth, nor oppose my asws orders with regards to it, be they from the near ones or far ones.

Thereafter, so if the women (wives) around whom I asws circle, are seventeen of them. From them have children with them, their children, and from them are pregnant, and from them are one who have no children. My asws judgement with regards to them is that if there befalls with me asws a befalling (passing away), the one from them who does not have a child for her, and is not with a pregnancy, so she is free for the Sake of Allah azwj Mighty and Majestic. There is no way for anyone upon them.

And the one from them who had a child for her, or is pregnant, so she should wait upon her child, and she is from a share. If her child dies and she is alive, so she is free. There is no way upon her for anyone.
This is what Ali asws has judged with regarding his asws wealth, the morning of the day he asws set foot at Maskan, witnessed by Abu Shimr Bin Abraha, and Sa’sa Bin Sowhan, and Yazeed Bin Qays, and Hayyaj Bin Aby Hayyaj’.

وَ كَتَبَ عَلِيُّ بْنُ أَبِِ طَالِبٍّ ع بِيَدِهِ لِعَشْرٍّ خَلَوْنَ مِنْ جََُادَى الُْْوىَ سَنَةَ سَبْعٍّ وَ ثَلًَثِيَْ وَ كَانَتِ الْوَصِيَّةُ الُْْخْرَى مَعَ الُْْوىَ.

And Ali asws Bin Abu Talib asws wrote by his asws own hand, on the 11th of Jamadi Al-Awwal, the year 37 (Hijra), and it was another bequest, along with the first (a codicil)”.

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CHAPTER 120 – STATE OF HIS^{asws} CHILDREN, AND HIS^{asws} WIVES, AND MOTHERS OF HIS^{asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}, AND IN IT IS PART OF THE REBUTTAL UPON THE KAYSANIYYA

1- د، العدد القوي كان له من سته وعشرون ذكرًا و أئتي الحسن والحسنين و رئيب الصغرى و رئيب الكبير و رئيب الصغرى المكلة بأي تقويم من قاطينة رضوان الله و أبو أهلاء تجسد الله بخمر ابن الحفيدة و عمر و زينب كانا أتمنى أثماناً الصغيرة و يقال أم حبيب التفليبة.

(The book) ‘Al-Adad Al-Qawiya’ –

“There were twenty-seven (27) male and female (children) for him^{asws} – Al-Hassan^{asws}, and Al-Husayn^{asws}, and Zaynab^{asws} and Zaynab^{asws} the elder; and Zaynab^{asws} the younger teknonymed as Umm Kusloom^{asws} from (Syeda) Fatima^{asws} daughter of Rasool-Allah^{asws}, and Abu Al-Qasim Muhammad, his mother is Khowla Bint Ja’far Ibn Al-Hanafiya; and Umar and Ruqaiyya who were both twins of their mother Al-Sahba’a, and it is said, Umm Habeeb Al-Taghlabiya;

و أهلاء و جعفر و عثمان و عبد الله السلماءة يكليلهما أئتي أم النبي بنت جاسم بن خالد بن زينة الكلايلة، و من أئتي بنجبة الحميمية و عديل و عدل – وكان له من إلتهاب مسعود المعرمية تجلب، الأحمر المكنية أبا نكرو و غيدون الإمارات وكان له خديجة و أم هاني و منها و فاطمة و أئتي الرحبة و ولم.

And Al-Abbas^{asws} and Ja’far^{asws} and Usman^{asws} and Abdullah^{asws}, the martyrs at Karbala, their mother is Umm Al-Baneen^{asws} daughter of Hizan Bin Khalid Bin Rabie Al-Kilabiyya; and for him^{asws}, from Asma Bint Umay Al-Khas’amiya were Yahya Bin Awn; and for him^{asws}, from Layla Bint Masoud Al-Darimiya was Muhammad the younger, teknonymed as Abu Bakr; and Ubeydollah; and there were for him^{asws} Khadeeja, and Umm Haby, and Maymouna, and Fatima for Umm Walad;

و كان له من أئتي عبد الله السلامة و فين أم مسعود المعرمية أئتي الحسن و رثة و أعظم لأمير المؤمنين من ابنين حسنين و المحسنين و أئتي و أئتي و أئتي و أئتي...

And there was for him^{asws}, from Umm Shuayb Al-Darimiya, and it is said Umm Masoud Al-Makhzumiya mother of Al-Hassan, and Ramlah; and the posterity for Amir Al-Momineen^{asws} from the sons were Al-Hassan^{asws} and Al-Husayn^{asws} and Muhammad, and Al-Abbas^{asws} and Umar, may Allah^{azwj} be Pleased with them”. 105 (This is a historical account and not a Hadith)

And there was for him^{asws}, from Umm Shuayb Al-Darimiya, and it is said Umm Masoud Al-Makhzumiya mother of Al-Hassan, and Ramlah; and the posterity for Amir Al-Momineen^{asws} from the sons were Al-Hassan^{asws} and Al-Husayn^{asws} and Muhammad, and Al-Abbas^{asws} and Umar, may Allah^{azwj} be Pleased with them”. 105 (This is a historical account and not a Hadith)

From the book ‘Tazkira Al Khawas’ of Ibn Al Jowzy –

105 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 1
'The lineage from the children of our Master asws Amir Al-Momineen asws are for five – Al-Hassan asws, and Al-Husayn asws, and Muhammad Ibn Al-Hanafiyya, and Umar the elder, and Al-Abbas asws.

وَ أَمَّا عُمَرُ الَْْکَََّ ف َعَا خََْساً وَ ثَََانِيَْ سَنَةً حَتََّّ حَاَِ نِصْفَ مِيَاثِ أَمِي الْمُؤْمِنِيَْ وَ رَوَى الَْْدِيٍَ وَ كَانَ فَاضِ

And as for Umar the elder, he lived for eighty-five years until he laid hands on half the inheritance of Amir Al-Momineen asws. And he reported Al-Hadeeth, and he was meritorious, and he married Asma Bint Aqeel son of Abu Talib asws and she gave birth to Muhammad, and Umm Musa, and Umm Habeeb. And as for Al-Abbas asws, he asws was the first one to be martyred with Al-Husayn asws.

وَ مِنْ نَسْلِ الْعَبَّاسِ بْنِ أَمِي الْمُؤْمِنِيَْ الْعَبَّاسُ بْنُ الُْْسَيِْْ بْنِ عُبَيْدِ اللََِّّ بْنِ الْعَبَّاسِ ذَ

And from the lineage of Al-Abbas asws Bin Amir Al-Momineen asws is Al-Abbas Bin Al-Husayn Bin Ubeedullah son of Al-Abbas asws. Al-Khateeb mentioned it in (the book) ‘History of Baghdad’. He said, ‘He arrived at it during the days of (caliph) Al-Rusheyd and accompanied him, and he was honouring him. Then he accompanied (caliph) Al-Mamoun after him, and he was meritorious, a poet, eloquent, and the Alawites claim that he was the most poetic of the children of Abu Talib asws’. 106 (This is a historical account and not a Hadith)

And as for Umar the elder, he lived for eighty-five years until he laid hands on half the inheritance of Amir Al-Momineen asws. And he reported Al-Hadeeth, and he was meritorious, and he married Asma Bint Aqeel son of Abu Talib asws and she gave birth to Muhammad, and Umm Musa, and Umm Habeeb. And as for Al-Abbas asws, he asws was the first one to be martyred with Al-Husayn asws.

Al-Zubeyr Bin Bakkar said, ‘There was a son for Al-Abbas asws and his name is Ubeydullah. He asws was from the scholars. From his sons is Ubeydullah Bin Ali Bin Ibrahim Bin Al-Hassan Bin Ubeedullah, son of Abbas asws Bin Amir Al-Momineen asws. And he was a scholar, meritorious, good. He went around the world and collected books, named as Al-Ja’fariya, wherein is jurisprudence of People asws of the Household. He arrived at Baghdad and stayed at it and narrated. Then he travelled to Egypt and died at it in the year three hundred and twelve.

وَ مِنْ نَسْلِ الْعَبَّاسِ بْنِ أَمِي الْمُؤْمِنِيَْ الْعَبَّاسُ بْنُ الُْْسَيِْْ بْنِ عُبَيْدِ اللََِّّ بْنِ الْعَبَّاسِ ذَ

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charities of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, ‘If you could ride to Al-Waleed Bin Abdul Malik a riding, it would uncover from you the deception of his evil and his inclining against you towards Muhammad, for between him and him there is friendship’.

He said, and he was at Makkah and Al-Waleed was at it, he said, ‘Woe be unto you! Is it in the Sanctuary of Allah\textsuperscript{azwj} I should be asking other than Allah\textsuperscript{azwj} Mighty and Majestic, the I am hesitating to ask for the world to its Creator, so how can I ask a created being like me?’

And Al-Zuhry said, ‘There is no doubt that Allah\textsuperscript{azwj} Mighty and Majestic would Cast his\textsuperscript{asws} awe in the heart of Al-Waleed until he judged for him\textsuperscript{asws} against Muhammad Bin Al-Hanafiyya’\textsuperscript{4}.

\textsuperscript{4} (This is a historical account and not a Hadith)

O son of an uncle! But rather the righteous get afflicted, and rather the honourable righteous ones are guided, and if you are not Rewarded except regarding what you like, when your Reward would be little. Allah\textsuperscript{azwj} the Exalted: \textit{and it may be that you dislike a thing while it is good for you, [2:216]}, and this is what I have no doubt it is better for you in the Presence of your Creator. May Allah\textsuperscript{azwj} Determine for you to be upon the patience during the afflictions and the thanking during the bounties, He\textsuperscript{azwj} is Able upon all things’.

When the letter arrived to Ibn Abbas, he answered it and said, ‘As for after, your letter came to me consoling me in it upon my having had to travel and you should ask your Lord\textsuperscript{azwj},

\textsuperscript{107} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 3
Majestic is His\textsuperscript{azwj} Name, that He\textsuperscript{azwj} Raises the mention for me, and He\textsuperscript{azwj} is Exalted, Able upon Multiplying the Recompense and the return with the Grace and the Increase from the Favours.

As for my liking the one who rode from me, Ibn Al-Zubeyr, his riding from me was enmity. Allah\textsuperscript{azwj} Created for me to anticipate, and that is my good deed, and due to what I am hoping to attain the Pleasure of my Lord\textsuperscript{azwj} by it. O my brother! The world is turning around and the Hereafter is shading, so do the righteous deeds. May Allah\textsuperscript{azwj} Make us and you to be from the one who fear Him\textsuperscript{azwj} in the private and work for His\textsuperscript{azwj} Pleasure in the private and the public, He\textsuperscript{azwj} is Able upon all things”.

108}

109 (The book) ‘Muntakhab Al Basaair’ – Sa’ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, form Ibn Raib, from Abu Ubeyda and Zurara,
‘From Abu Ja’far asws having said: “When Al-Husayn asws was killed, Muhammad Bin Al-Hanafiya sent a message to Ali asws Bin Al-Husayn asws, and isolated with him asws, then said to him asws, ‘O son asws of my brother asws! You asws have known that Rasool-Allah azwj had made the bequest and the Imamate from after him asaws to Ali asws Bin Abu Talib asws, then to Al-Hassan asws, then to Al-Husayn asws.

وَ قدْ قُتِلَ أَبُوكَ وَ أَنََ عَمُّكَ وَ وِلَََِِ مِنْ عَلِي ٍّّ ع فِِ سِنِ ِ وَ قِدْمَتِ

And your asws father asws had been killed (now) and did not bequeath, and I am your asws uncle and full brother of your asws father, and my birth is from Ali asws, and I, in my age and my being older are more rightful with it than you asws are in your asws young age, so do not dispute with me of the bequest and the Imamate and not push me aside’.

ف َقَالَ لَهُ عَلِيُّ بْنُ الُْْسَيِْْ عَم ِ اتَّقِ اللَََّّ وَ لََ تَدَّعِ مَا لَيََْ لَكَ بَِق ٍّ لِنّ ِ أَعِظُكَ أَنْ

Ali asws Bin Al-Husayn asws said to him: ‘O uncle! Fear Allah azwj and do not make a claim for what isn’t for you by right, I Advise you, lest you may become from the ignorant ones” [11:46]. O uncle! My asws father asws had bequeathed to me asws before he asws headed to Al-Iraq and covenanted to me asws regarding that before he asws was martyred, by an hour: ‘These here are the weapons of Rasool-Allah azwj with me asws, therefore do not object to this, for I asws fear upon you the reduction of the age, and dispersal of the situation.

لِنَّ اللَََّّ ت َبَارَكَ وَ ت َعَاىَ لِمَا صَنَعَ الَْْسَنُ مَعَ مُعَاوِيَةَ أَبََ أَنْ يَُْعَلَ الْوَصِيَّةَ وَ الِْْمَامَةَ لِلََّ فِِ عَقِبِ الُْْسَيِْْ ع

Allah azwj Blessed and Exalted, when Al-Hassan asws had done with Muawiya, (Allah azwj) Refused to Make the successorship and the Imamate except to be in the posterity of Al-Husayn asws. So, if you were to see, you will know that. Come, we shall go for judgment to the Black Stone and ask it about that’.

ف َقَالَ عَلِيُّ بْنُ الُْْسَيِْْ ع أَمَا لِنَّكَ يََّ عَم ِ لَوْ كُنْتَ وَصِي اً وَ لِمَاماً لََْجَابَكَ ف َقَالَ لَهُ مَُُمَّدٌ فَادْعُ أَنْتَ يََّ ابْنَ أَخِي فَاسْأَلْهُ

Abu Ja’far asws said: ‘And the talk between them was at Makkah. They went until when they came to the (Black) Stone, Ali asws said to Muhammad, ‘Begin and beseech to Allah azwj and ask Him azwj to Make it speak to you’. Muhammad asked Him asws and beseeched in the supplication and asked Allah azwj, then called the (Black) Stone, but it did not answer him.

ف َقَالَ عَلِيُّ بْنُ الُْْسَيِْْ ع أَمَا لِนَّكَ يََّ عَم ِ لَوْ كُنْتَ وَصِي اً وَ لِمَاماً لََْجَابَكَ ف َقَالَ لَهُ مَُُمَّدٌ فَادْعُ أَنْتَ يََّ ابْنَ أَخِي فَاسْأَلْهُ
Ali asws Bin Al-Husayn asws said to him: ‘As for you, O uncle! Had you been a successor asws and an Imam asws, it would have answered you’. Muhammad said, ‘You asws supplicate, O son asws of my brother asws, and ask Him azwj’.

The (Black) Stone moved until it almost moved away from its place. Then Allah azwj Caused it to speak in clear Arabic language. It said, ‘O Allah azwj! The successor-ship and the bequest after Al-Husayn asws is to Ali asws Bin Al-Husayn asws son asws of (Syeda) Fatima asws daughter asws of Rasool-Allah asws’.

Muhammad Bin Al-Hanafiya left and he was saying (regarding Wilayah of) Ali asws Bin Al-Husayn aswssr. 110

I (Majlisi) am saying, ‘Al-Sadouq mentioned in the book ‘Ikmal Al-Deen’ in explaining the error of the Kaysaniyya (a sect which believed in the imamate of Muhammad Bin Ali asws Ibn Al-Hanafiya). Al-Seyyid Bin Muhammad Al-Himeyri, may Allah azwj be Pleased with him, believed that. The Seyyid did not cease to stray regarding the matter of the occultation believing it to be in Muhammad Bin Ali Ibn Al-Hanafiyya, until he met Al-Sadiq Ja’far asws Bin Muhammad asws.

And he saw the signs of the Imamate from him asws and witnessed evidence of the successorship from him asws. He asked him asws about the occultation and he asws mentioned that it is true and it will be occurring with the twelfth from the Imams asws, and he asws informed him with the death of Muhammad Bin Ali Ibn Al-Hanafiya and that his father would witness his burial.
The Seyyid retracted from his words and sought Forgiveness from his (erroneous) beliefs and returned to the truth during its clarification and made it a religion with the Imamate”.

I was speaking with the exaggeration and believed in the occultation of Muhammad Bin Ali(asws) Ibn Al-Hanafiya, having slipped (into error) regarding that for a (long) time. Allahazwj Conferred upon me with Al-Sadiq Ja’far Bin Muhammadasws and Save me from the Fire through himasws and Guided me to the even path.

I asked himasws after having corrected in my presence with the evidence which I had witnessed from himasws that heasws was the Divine Authority of Allahazwj upon me and upon entirety of the people of hisasws time, and heasws was the Imamasws who Allahazwj had Imposed being obedient to himasws and Obligated the belief in himasws. I said so himasws, ‘O son asws of RasoolAllah saww! Ahadeeth have been reported to us from yourasws forefathersasws regarding the occultation and correctness of it happening. So, inform me, with whom would it be occurring?’

Heasws said: ‘It will be occurring with the sixth from myasws sonsasws, and heasws is the twelfth from the Imamsasws of guidance after Rasool-Allahsaww. The first of themasws is Amir Al-Momineen Aliasws Bin Abu Talibasws, and theirasws last one is the one rising with the truth, remainder of Allahazwj in the earth, and master of the time.

By Allahazwj! Even if heasws were to remain in hisasws occultation what Noahas remained among hisasws people, heasws will not exit from the world until heasws fills the earth with fairness and justice like what it would have been filled with injustice and tyranny’.
The Seyyid said, ‘When I heard that from my Master asws Al-Sadiq Ja’far asws Bin Muhammad asws, I repented to Allah azwj, Exalted is His Mention, upon his asws hands’.112

I (Majlisi) am saying, ‘A poem has been referred from the Seyyid regarding that, and we have referred to it in the chapter on praises of Al-Sadiq asws. Then he said, ‘Hayyan Al Surraj, the reported of this Hadith from the Kaysaniyya, and when the death of Muhammad Bin Ali Ibn Al-Hanafiyya proved true, it invalidated that the occultation which were reported in the Ahadeeth of it occurring with him. So, from what is reported regarding the death of Muhammad Bin Al-Hanafiyya what is narrated to us with by Muhammad Bin Isam, from Al Kulayni, from Al Qasim Bin Al A’ala, from Ismail Bin Ali Al Qazwiny, from Ali Bin Ismail, from Hammad Bin Isfa, from Ja’far Bin Mukhtar who said,

‘Hayyan Al-Sarraj entered to see Al-Sadiq Ja’far asws Bin Muhammad asws. He asws said to him: ‘O Hayyan! What are your companions saying regarding Muhammad Ibn Al-Hanafiya?’ He said, ‘They are saying he is alive, being sustained (by Allah azwj)’.

Al-Sadiq asws said: ‘It is narrated to me asws by my asws father asws, he was among the ones who consoled him asws during his asws illness, and among the ones who closed his asws eyes and inserted him asws into his asws grave and got his asws womenfolk to be married and distributed his asws inheritance’.

He said, ‘O Abu Abdullah asws! But rather an example of Muhammad in this community is like an example of Isa as Bin Maryam as. His matter is confusing to the people!’

Al-Sadiq asws said: ‘Is his matter confusing upon his friends or upon his enemies?’ He said, ‘But, upon his enemies’. He asws said: ‘Are you claiming that Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws is an enemy of his asws uncle Muhammad Ibn Al-Hanafiya?’ He said, ‘No’.

References:
112 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 8
Then Al-Sadiq\textsuperscript{asws} said: ‘O Hayyan! You all are ratifying the Signs of Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Blessed and Exalted has Said: \textit{We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning [6:157]’’.\textsuperscript{113}

\begin{quote}
(10) - Kop, Hujjatul Khatami Al-Muqtasid Bin Al-Husayn Bin Bundar, from Sa’ad, from Ibnsa, and Muhammad Bin Abdul Jabbar, from Ibn Marouf, from Abdullah Bin Al Salt, from Hammad Bin Isa, who said, ‘And it is narrated to me by Ali Bin Ismail, and Yaqoub Bin Yazeed, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar Al Qalanisy, from Abdullah Bin Muskan who said,

‘Hayyan Al-Sarraj entered’ – and he mentioned approximate to it, and increased in its end saying, ‘Abu Abdullah\textsuperscript{asws} said’, and I repented to Allah\textsuperscript{azwj} from the talk of Hayyan for thirty days’’.\textsuperscript{114}

(11) - Kop, Al-Kashy – Al-Husayn Bin Al-Hassan Bin Bundar, from Sa’ad, from Ibnsa, and Muhammad Bin Abdul Jabbar, from Ibn Marouf, from Abdullah Bin Al Salt, from Hammad Bin Isa, who said, ‘And it is narrated to me by Ali Bin Ismail, and Yaqoub Bin Yazeed, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar Al Qalanisy, from Abdullah Bin Muskan who said,

‘Hayyan Al-Sarraj entered’ – and he mentioned approximate to it, and increased in its end saying, ‘Abu Abdullah\textsuperscript{asws} said’, and I repented to Allah\textsuperscript{azwj} from the talk of Hayyan for thirty days’’.\textsuperscript{114}

(12) - Kop, Al-Kashy – Al-Husayn Bin Al-Hassan Bin Bundar, from Sa’ad, from Ibnsa, and Muhammad Bin Abdul Jabbar, from Ibn Marouf, from Abdullah Bin Al Salt, from Hammad Bin Isa, who said, ‘And it is narrated to me by Ali Bin Ismail, and Yaqoub Bin Yazeed, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar Al Qalanisy, from Abdullah Bin Muskan who said,

From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘We mentioned the egress (going out to Karbala) of Al-Husayn\textsuperscript{asws} and the staying behind by Ibn Al-Hanafiyya from him\textsuperscript{asws}. Abu Abdullah\textsuperscript{asws} said: ‘O Hamza!\textsuperscript{asws} shall narrate to you the Hadeeth regarding this and do not ask about it after this gathering of ours.

When Al-Husayn\textsuperscript{asws} decided to go ahead, called for paper and wrote: ‘In the Name of Allah\textsuperscript{azwj}: the Beneficent, the Merciful. From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} to the Clan of Hashim\textsuperscript{as}. As for

\hfill

\begin{footnotesize}
\footnote{Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 9}
\footnote{Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 10}
\footnote{Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 11}
\end{footnotesize}
after, one from you who joins up with me asw would be martyred with me asw, and one who stays behind will not achieve the victory. Greetings”.

13– غط، الغيبة للشيخ الطوسي

The book) ‘Al Ghayba’ of the sheykh Al Tusi –

‘As for that which points upon spoiling the word of the Kaysaniyya, the speakers with the Imamate of Muhammad Bin Al-Hanafiya, there are things from it. If he was an Imam asw cut off from his infallibility, there would have been ‘nass’ (Nass - an explicit text) attributed upon him, because the infallibility cannot be known except with ‘nass’ the text, and they (Kaysaniyya) are not claiming any explicit text, and rather they are linking with weak affairs, the suspicions entered in these.

They are not pointing upon the text, for example Amir Al-Momineen asws giving him the flag on the day of Basra, and his asws words: ‘You are my asws son truly’, along with the existence of Al-Hassan asws and Al-Husayn asws his asws two sons asws, and there is no evidence in that upon his imamate upon any aspect.

And rather, it points upon his merit and his status upon that the Shias are reporting that speech had flowed between him and Ali asws Bin Al-Husayn asws regarding worthiness of the Imamate. So, they both went to the (Black) Stone for the judgment. The (Black) Stone testified for Ali asws Bin Al-Husayn asws with the Imamate. So, that happened to be a miracle for him asws. He submitted the matter to him and spoke with his asws Imamate.

And the news of that is well-known with the Imamites because there are reporting that Muhammad Ibn Al-Hanafiya disputed with Ali asws Bin Al-Husayn asws regarding the Imamate, and he had claimed that the command had conduced to him after his brother Al-Husayn asws. Ali asws Bin Al-Husayn asws debated him and argued against him with Verses from the Quran, like His aswj Words: and the possessors of the womb relationships, some of them

are higher than the others [33:6], and these Verses flowed regarding Ali asws Bin Al-Husayn asws and his asws sons asws.

Then he asws said to him: ‘asws shall argue you to the Black Stone’. He said to him asws, ‘How can you asws take my argument to the (Black) Stone which can neither hear nor answer?’ He asws let him know that it will be judging between them. So, they went until they ended to the (Black) Stone.

Then he asws said: ‘asws ask you by the One aswj Who Made the Covenants of the servants to be inside you, and the testimonies of the one who come to you, will you inform for whom is the Imamate and the successorship?’ The Stone shook then almost moved (falling off), then Allah aswj Caused it to talk. It said, ‘O Muhammad! Submit the Imamate to Ali asws Bin Al-Husayn asws!’ Muhammad reacted from his contention and submitted it to Ali asws Bin Al-Husayn asws.

And from it is the frequenting by the Imamite Shias with the text upon him asws, from his asws father asws, and his asws grandfather asws, and these are existent in their books in the Ahadeeth. We will not prolong the book by mentioning it. And these are the Ahadeeth reported from the Prophet asaw from the direction of the special ones (Shias) and the general (Muslims) upon what we shall be mentioned afterwards with the text upon the Imamate of the twelve, and all of the ones who speak with their asws Imamate.

It cut off upon the death of Ibn Al-Hanafiya and the continuation of the Imamate to the Master asws of the time. And from it is the extinction of this sect (the Kaysaniya), for it does not remain in the world in our time, nor before it by a long duration is there any speaker speaking with it. And if that had been true, its termination would not have been allowed.
So, if it is said, ‘How can their extinction be known and it is possible that there happen a people to be in one of the far cities and island of the seas, and horizons of the earth speaking with this word like what is possible that there happen to be ones speaking with the good doctrine in the ends of the earth regarding that the perpetrator of the major sin is a hypocrite, so the eradication of this sect is not possible to be fulfilled, and rather the knowledge is possible, even if the Muslims among them were few and the scholars were trapped.

As for now, and Al-Islam has spread, and the scholars are in abundance, from where would one known that this word of ours would lead to that it is impossible for the knowledge with the unity of the community upon a word, nor any doctrine, that it could be said, ‘Perhaps in the outskirts of the earth there is one who opposes that’, and it is possible that there would happen to be in the outskirts of the earth one who would say, ‘The cold (weather) does not reduce the Fasting and that it is allowed for the fasting one that he eats up to the emergence of the sun’, because the first one to doctrine (that) was Abu Talha Al-Ansari, and the second doctrine was of Al-Huzeyfa and Al-Amsh.

And questions like that are many of the Fitna, behind it were events between the companions and the followers. Then the opposition declined during what was afterwards, and the consensus of the people of the times was upon opposite to it. It is befitting that one doubts regarding that and does not trust with the consensus upon an issue the opposition has preceded regarding it; and this is a taunt to the one who says that the consensus, recognising it is not possible nor the arrival to it.

And the talk regarding that does not pertain to this issue, so there is no aspect to intend it over here. Then, we know that the Helpers sought the government and the Emigrants pushed them away from it. Then the Helpers returned to the word of the Emigrants upon the word of the opposition. So, if the speaker were to say, ‘The knot of the Imamate is allowed for the one who was from the Helpers because the opposition had preceded in it, and perhaps in the outskirts of the earth there is one saying speaking with it, what would be their answer.
regarding it? Which thing would they be saying? So, it would be our answer exactly. We shall not prolong its mention.

It is said that when there was a consensus among you all, but rather the Infallible (Imam asws) would also happen to be in it. From where you would be knowing the entry of his asws word among the total words of the community? And can it be allowed that his asws word would be separate from them? Then there would be not reliability with the consensus.

We say that the Infallible asws, when he asws was from the total of the scholars of the community, there is no escape that his asws word would be existent among the total words of the scholar, because it is not allowed that his asws word would be separate, being a manifestation of Kufr, for that is not allowed upon him asws.

So, then there is no escape from his asws word to be among the total words. If we were to doubt that he asws is the Imam asws, when we consider the words of the community and we find one of the scholars opposing in it, we would be recognising him and recognise his birth and his growth, we will not be counting with (accepting) his words for our knowledge as he isn’t an Imam asws. And if we were to doubt in his self, the issue of consensus will not happen.

Upon these words the scholars from the community are reliant. We do not find any speaker among them with this doctrine, which is the doctrine of the Kaysaniya, or the Waqifiya, and even if we were to find one person or two. We would know his growth and his birth. We will not be counting (accepting) his words and we will be reliant upon the words of the rest of those we shall cut upon the existence of the Infallible asws being among them. Thus, this doubt falls based upon this composition, its weakness is manifested”.

It is narrated to us by Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘\textsuperscript{asws} was in the presence of my\textsuperscript{asws} father\textsuperscript{asws} Al-Baqir\textsuperscript{asws} when a group of the Shias entered and among them was Jabir Bin Yazeed. They said, ‘Did your\textsuperscript{asws} (grand) father\textsuperscript{asws} Al\textsuperscript{asws} agree with the imamate of the first (Abu Bakr) and the second (Umar)?’ He\textsuperscript{asws} said: ‘O Allah\textsuperscript{aswj}, No!’

They said, ‘So, which did he\textsuperscript{asws} marry Khowla Al-Hanafiyya from their captives when he\textsuperscript{asws} was not pleased with their Imamate?’ Al-Baqir\textsuperscript{asws} said: ‘O Jabir Bin Yazeed! Go to the house of Jabir Bin Abdullah Al-Ansari and tell him that Muhammad\textsuperscript{asws} Bin Al\textsuperscript{asws} is calling you’.

Jabir Bin Yazeed said, ‘I went to his house and knocked the door to him. Jabir Bin Abdullah Al-Ansari called out at me from inside the house, ‘Be patient, O Jabir Bin Yazeed!’ I said within myself, ‘Where did Jabir Al\textsuperscript{asws} come to know that I am Jabir and I am at the door, and you were inside the house?’ He said, ‘My master\textsuperscript{asws} Al-Baqir\textsuperscript{asws} had informed me yesterday that you would be asking him\textsuperscript{asws} about Al-Hanafiyya during this day and (said): ‘I\textsuperscript{asws} shall be sending him to you, O Jabir, tomorrow morning and call you’. I said, ‘You speak the truth’. He said, ‘Let us go!’

We went together until we came to the Majid. When my Master\textsuperscript{asws} Al-Baqir\textsuperscript{asws} sighted us and looked at us, he\textsuperscript{asws} said to the group: ‘Arise to (receive) the sheykh and ask him until he informs you with what he has heard’. They said, ‘O Jabir! Was your Imam Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} pleased with the imamate of the ones who had preceded?’ He said, ‘O Allah\textsuperscript{aswj}, No!’ They said, ‘Then why did he\textsuperscript{asws} marry from their captives when he\textsuperscript{asws} was not pleased with their imamate?’

قال جابر بن يزيد فأتبعت إليه من باب الدار فأدخله إلى البيت فسألته عن النفي ومن تقدم قال لهما إنك تتعلقين بهما ولي أطلوكما فأدخلهما إلى النفي فلم يرني.
Jabir said, ‘Aah! Aah! I thought I would be dead and would not be asked about this. Now that you have asked me, then listen and retain. The captives were presented and the Hanafiya (Khowla) entered among the ones who entered. When she looked at the entirety of the people, she went aside to the soil of Rasool-Allah saww and she shrieked and exhaled and announced with the crying and the wailing.

Then she called out, ‘The greetings be unto you saww, O Rasool-Allah saww and upon the People asws of your saww Household! Your saww community has captured us the captivity of the Nubians and Al Daylam! By Allah azwj, there is no sin for us to them except the inclining towards People asws of your saww Household, so they have made the good deed to be evil, and the evil as a good deed, making us captives’.

Then she turned towards the people and said, ‘Why have you made us captives and we have acknowledged that there is no god except Allah azwj and that Muhammad saww is Rasool-Allah saww?’ They said, ‘You have refused to give us the Zakaat’. She said, ‘Supposing the men have refused you, so what is the matter of the women?’ The speaker was silent as if he had swallowed a stone.

Then Talha and Khalid went to her, throwing two garments upon her in being married to her. She said, ‘I am not naked, so you are clothing me’. It was said, ‘They both want to bid upon you, so whichever of the two increases upon his companion, he will take you from the captives’. She said, ‘Far be it! By Allah azwj! That will not happen, ever, and no one will own me nor will happen to be a husband for me except the one who informs me with the speech which I had spoken at the time I came out from the belly of my mother!’

The people were silent looking at each other, and there had been referred upon them from that talk what had baffled their intellects and muted their tongues, and the people remained in the astonishment from her affair’. Abu Bakr said, ‘What is the matter with you all looking at each other?’ Al-Zubeyr said, ‘Due to her words which you heard’.
Abu Bakr said, ‘This is not the matter which should restrict your understandings. She is a slave girl from the chiefs of our people, and there is no habit for her with what she has faced and seen. There is no doubt that the panic has entered her, and she is saying what cannot be achieved for’.

فقالت: رفعتت بكماءك غير مريي و الله ما دخلني فرة ولا جزع ولا صرت إلا حاقي و لا تنتمي إلا فصلة ولا نبت أن يكون كذلك و حق صاحب هذا اليتية ما كذبت

She said, ‘You are throwing your talk without any aim. By Allah azwj! Neither panic nor alarm has entered me. By Allah azwj! I am not saying except truth, nor am I speaking except decisively, and there is no escape that it has happened and by the right of the Owner of the Building (Kabah), I am not lying!’

فقالت: لا أقونك بل كلامي غيمرز و ما دخلني فرآ ولا جزع ولا صرت إلا حاقي ولا تنتمي إلا فصلة ولا نبت أن يكون ذلك و حق صاحب هذا اليتية ما كذبت

Then she was silent, and Talha and Al-Khalid took (back) their garments and she sat down in a corner away from the people. Ali asws Bin Abu Talib asws entered, and they mentioned her state to him. He asws said: ‘She is truthful in what she has said. Her situation and her story are such and such during the state of her birth’.

و قال إنه كلما كتبت به في خال طلحة و خالد قومه و هي قد جلست ناحية من القوم فدخل على بن أبي طالب ع فذكروا له خالفة فقال ع هي محدثة فيما قالت وكان حالتها و فضيلتها كتبت و كتبت في خال ولا دفعا

And he asws said: ‘All what she has spoken with regarding the state of her coming out from the belly of her mother, it is such and such, that is written upon a tablet which is with her’. She threw the tablet towards them when she heard his asws speech. It was read to be upon what Ali asws Bin Abu Talib asws had told (them), neither increasing by a letter nor reducing. Abu Bakr said, ‘Take her, O Abu Al-Hassan asws! May Allah azwj Bless you asws regarding her’.

فقالت: لى منفعتي فقال أبوي طالب ع ولا يزيد حفظا ولا ينقص قصا وأي بنطرس قال لي آباني الحسن بارك الله فيها

Salman ra leapt and said, ‘By Allah azwj! There is no conferment for anyone over her upon Amir Al-Momineen asws. But the conferment is for Allah azwj and for His aswj Rasool asaww and for Amir Al-Momineen asws! By Allah azwj! He asws is not taking her except by his asws dazzling miracle and his asws subduing knowledge and his asws merit which everyone with merit is frustrated from!’

فقال السلمان: قال التي نفعتي فأي أبي طالب ع ولا يزيد حفظا ولا ينقص قصا العلمي من تكوين الله و لبسه و لأمير المؤمنين فل أي أمة و خاصته و هو من تكوين الله و لبسه و لرسول الله و لأمير المؤمنين

Then Al-Miqdad ra said, ‘What is the matter with a people, Allah azwj has Clarified the path of guidance for them, but they are neglecting it and they are taking to the path of blindness, and there are none from a people except the evidence of Amir Al-Momineen asws has been manifested to them regarding it!’
And Abu Zarr\textsuperscript{ra} said, ‘Oh the wonder at the one who is obstinate to the truth, and there is none from a time except and he looks at is manifestation! O you people! The merit of the people of merit has been clarified to you all!’ Then he\textsuperscript{ra} said, ‘O so and so!’ Are you conferring upon the people of truth with their\textsuperscript{asws} own rights and although they\textsuperscript{asws} are more rightful with what is in your hands, and foremost?’

And Ammar\textsuperscript{ra} said, ‘I\textsuperscript{ra} am adjuring you all with Allah\textsuperscript{azwj}! Had we not greeted unto Amir Al-Momineen\textsuperscript{asws}, this Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, during the lifetime of Rasool-Allah\textsuperscript{saww} as ‘Emir of the Momineen’?’

Umar rebuked him from the talking. Abu Bakr stood up (and left). Ali\textsuperscript{asws} send Khowla to the house of Asma Bin Umays. He\textsuperscript{asws} said to her: ‘Take this woman and give her an honourable abode’. Khowla did not cease to be with Asma Bint Umays until her brother arrived, and he got her married to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

So, that was the evidence upon the knowledge of Amir Al-Momineen\textsuperscript{asws} and the spoiling of what the people are reporting of their suspect reports. And he\textsuperscript{asws} had married her in marriage’.

The group said, ‘O Jabir! May Allah\textsuperscript{azwj} Save you from the heat of the Fire like what you have saved us from the heat of doubt’\textsuperscript{118}.

\textsuperscript{118} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 14
He\textsuperscript{as} had said to them: ‘I\textsuperscript{as} am bequeathing to Yusuf\textsuperscript{as}, so listen to him\textsuperscript{as} and obey!’ And I\textsuperscript{asws} am bequeathing to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, so listen to them\textsuperscript{asws} and obey!’

His\textsuperscript{asws} son Abdullah said to him\textsuperscript{asws}, ‘Besides Muhammad, son of Ali\textsuperscript{asws}?’ – meaning Muhammad Ibn Al-Hanafiyya. He\textsuperscript{asws} said to him: ‘Are you being audacious upon me\textsuperscript{asws} during my\textsuperscript{asws} lifetime? It is as if I\textsuperscript{as} am with you and you have been found slaughtered in your tent (and) it is no known who killed you’.

When it was during the era of Al-Mukhtar, he went to him. He said, ‘Don’t go over there!’ (i.e., to pledge the Imamate to be for him). He got angered and went to Mus’ab Bin Al-Zubeyr, and he was in Al- Basra. He said, ‘Make me to be in charge of fighting the people of Al-Kufa!’ So, he was upon the vanguard of (forces of) Mus’ab. They met at Al-Haroura. When the night shielded passed between them, it was morning and they found him to have been slaughtered in his tent. It was not known who killed him\textsuperscript{119}.

\textsuperscript{119} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 15
and (control of) Zamzam!’ So, Al-Abbas came to Ali asws and spoke to him asws. But he asws refused upon it. Al-Abbas insisted.

When Amir Al-Momineen asws saw the discomfort of the talk of the man (Umar) upon Al-Abbas, and he will be doing with the quenching (stopping water to Hajjis) what he had said, Amir Al-Momineen asws sent a message to a Jinnie (devil) from the people (devils) of Najran, a Jewess (faith devil) called Saheyfa Bint Juweyria. He asws ordered her and she (transformed to human) resemble in a semblance (image) of Umm Kulsoom asws, and (so) the sights (people) were veiled from Umm Kulsoom (they could not see her in Amir ul Momineen asws’ home) and he asws sent her (Jewess devil) to the man (Umar).

She (the Jewess devil) did not cease to be with him (Umar) until he fell into suspicion with her one day. He (Umar) said, ‘There is no one in the earth of more sorcery than the Clan of Hashim!’ Then he wanted to reveal that to the people, but he was killed, and the inheritance perished, and she (Jewess devil) left to go to Najran, and Amir Al-Momineen asws revealed Umm Kulsoom asws revealed Umm Kulsoom asws (to the people)”.


‘From Abu Abdullaahasws that his father asws had narrated to him asws that Ali asws Bin Al-Husayn came to Muhammad Bin Ali Al-Akbar (Al-Hanafiya). He said, ‘This liar (Al-Mukhtar), Iasws have seen him belying upon Allahazwj and upon His Rasool saww, and upon us asws, Peopleasws of the Household, and he mentions that Jibraeel as and Mikaeel as come to him (Muhammad Bin Al-Hanafiya)’.

Muhammad Bin Ali (Al-Hanafiya) said to him asws, ‘O son of my brother asws! Has this been brought to you asws by the one who speaks the truth?’ He asws said, ‘Yes’. He (Al-Hanafiya) said: ‘Go and report from me (by sending back the same messenger) that I am not saying this, and I disavow from the one who does say it’.

120 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 16
When he left from his (Ibn Al-Hanafiyya’s) presence, Abdullah Bin Muhammad and his wife and his concubine entered to see him. He said to him, ‘But rather, Ali Bin Al-Husayn had come to you with this. He envies you due to what he had sent with to you’. So, Muhammad Bin Ali (Al-Hanafiyya) sent a message to him (Al-Mukhtar): ‘Do not report anything against me. If you were to report anything from me, I shall say, ‘I did not say it!’”

(This could be due to the strict conditions of Taqyeeya at that time – see explanation below)

And it is a lie. This is an interpretation of the speech appropriate to the situation of Muhammad Bin Al-Hanafiya, or else, so the apparent speech is that he did accept that from him and sent a message to Ali Bin Al-Husayn, ‘Do not say what I had instructed you with reporting from me, of the lying of Al-Mukhtar and my disavowing from him, or else, I shall bely you regarding that in the presence of the people’. (This is an inconsistent account)

Explanation – The intended by the liar is Al-Mukhtar of his word and mentioning, i.e. Al-Mukhtar mentioning to the people that Muhammad Bin Al-Hanafiya, Jibraeel and Mikaeel come to him (enhance to call to his imamat and distract authorities from Imam Ali Ibn Al-Husayn). When he went out, there entered to see Ibn Al-Hanafiya, his son and his wife and his concubine to turn him away from rebutting Al-Mukhtar and belying him, let he is cut off them whatever would come to them from his direction, of the wealth. But he did not accept from them and sent a message to Al-Mukhtar, ‘Do not report the lies from me after that, for it you were to report from it, I shall say to the people, ‘I did not say it!’”

و إن كان هذا تأويل للكلام يناسب حال محمد ابن الحنبيل إلا أنه زاهق الكلام أنه قبل منه ذلك و بعى لعلي ابن الحسن ع أن لا تقل ما أمرتني برواية علي من تكذيب المختار و براءته منه و إن كان أكذب في ذلك عند الناس.

و إنه كاذب هذا تأويل للكلام يناسب حال محمد ابن الحنبيل إلا أنه زاهق الكلام أنه قبل منه ذلك و بعى لعلي ابن الحسن ع أن لا تقل ما أمرتني برواية علي من تكذيب المختار و براءته منه و إن كان أكذب في ذلك عند الناس.

And it is a lie. This is an interpretation of the speech appropriate to the situation of Muhammad Bin Al-Hanafiya, or else, so the apparent speech is that he did accept that from him and sent a message to Ali Bin Al-Husayn, ‘Do not say what I had instructed you with reporting from me, of the lying of Al-Mukhtar and my disavowing from him, or else, I shall bely you regarding that in the presence of the people’.

(The book) ‘Al-Irshad’ – The children of Amir Al-Momineen were twenty-seven children, male and female – Al-Hassan, and Al-Husayn, and Zainab the elder, and Zainab the younger, and their mother is (Syeda) Fatima, the chaste, chieftess of women of the worlds, daughter of Chief of the Messengers, and seal of the Prophets, Muhammad.

و هم الأطفال لأمهم السيدة فاطمة بنت محمد بن الحسن ممتعاً و عظماً ومما زعم وأخرى كنونة [كانون] ذا الطيارين و أثناهما محمد أم حبيب بنت ربيعة و أهاليهم وأهلهم بنت جعفر بن قضاعة تابعة الحسن بن الحسن و بنت جعفر بن فاطمة بنت الحسن و زينب الكبير و زينب الصغرى الفكنية بمحمدهم، وأهلهم بنت جعفر بن أبا البكر.

(121) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 120 H 17 a
(122) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 120 H 17 b
And Muhammad (Al-Hanafyya) teknonymed as Abu Al-Qasim, his mother Khowla Bint Ja’far Bin Qays Al-Hanafiya, and Umar and Ruqiayya, they were twins and their mother is Umm Habeeb Bint Rabie; and Al-Abbasaww, and Ja’far, and Usman, and Abdullah, the martyrs with their brotheraww Al-Husayn Bin Aliaww, their mother is Umm Al Baneenaww Bint Hizam Bin Khalid Bin Darim; and Muhammad the younger teknonymed as Abu Bakr; and Abdullah, the martyrs with their brother Al-Husayn Bin Alaww at ‘Al Taff’ (Karbala), their mother is Layla Bint Masoud Al Darimiya.

And Yahya, his mother is Asma Bint Umays Al Khas’am, may Allahazwj be Pleased with her; and Umm Al-Hassan and Ramla, their mother is Umm Saeed Bint Urwah Bin Masoud Al Saqafy; and Nafeesa, and Zainab the younger, and Ruqiyya the younger, and Umm Hany, and Umm Al Karram, and Jumana teknonymed at Umm Ja’far, and Umama, and Umm Salama, and Maymouna, and Khadeeja, and Fatima, may Allahazwj have Mercy upon them, of various mothers.

And among the Shia there are ones who mention that Fatimaaww, may the Salawaat of Allahazwj be upon heraww, had a miscarriage after the Prophetaww of a male whom Rasool-Allahsaww had named while sheaww was pregnant, as Mohsinaww. So, upon the word of this party, the children of Amir Al-Momineenaww are eighteen. And Allahazwj is more Knowing’.123 (This is a historical account and not a Hadith)

123 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenaww, Ch 120 H 18
‘When the calls of personal desires are full and the hearer listens to the speaker, and the people sought to adjudicate with their own masters, with a just and decisive judgment. Neither will we make the falsehood to be right, nor will we reject the truth with the falsehood. We are scared our dreams might stain him, so we shall infiltrate the times with the inactive ones’.”


‘His asws children were twenty-five, perhaps they are increasing upon that to thirty-five. It is mentioned by Al Nasaba Al Umary in (the books) ‘Al Shafi’, and author of ‘Al Anwar’, the sons were fifteen and the daughters were eighteen.

There were born from (Syeda) Fatima asws, Al-Hassan asws, and Al-Husayn asws and Al-Mohsin asws having been martyred, and Zainab asws the elder, and Umm Kulsoom asws the elder. Umar had married her. And Abu Muhammad Al-Nowbakhty mentioned in the book ‘Al-Imamate’ that Umm Kulsoom asws was young and Umar had died before he had lived with her, and it was replaced upon Umm Kulsoom asws after Umar, Awn Bin Ja’far, then Muhammad Bin Ja’far, then Abdullah Bin Ja’far.

And from Khawla Bint Ja’far Bin Qays Al-Hanafiya was Muhammad (Al-Hanafiya), and from Umm Al Baneen daughter of Hizam Bin Khalid Al Kilabiya were Abdullah, and Ja’far the elder, and Al-Abbas asws, and Usman. And from Umm Habeeb Bint Rabie Al Taghlibiya were Umar and Ruqaiya twins in one belly (pregnancy). And from Asma Bint Umays Al Khas’amy were Yahya and Muhammad the younger. And it is said, ‘But were she gave birth for him to Awn and Muhammad the younger from a mother of the children.

And from Umm Saeed Bint Urwah Bin Masoud Al Saqaefiya was Nafeesa, and Zainab the younger and Ruqaiya the younger. And from Umm Shueyb Al Makzumy were Umm Al-Hassan and Ramlah. And from Al Hamla Bint Masrouq Al Nahshaliya were Abu Bakr and Abdullah. And from Umama Bint Abu Al Aas Bin Al Rabie, and her mother is Zainab asws daughter asws of Rasool-Allah aswj was Muhammad the middle.

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124 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 19
And from Muhayya Bint Imry Al Qays Al Kalbiya, a girl died, while she was young. And there were for him asws, Khadeeja, and Umm Hany, and Tameema, and Maymouna, and Fatima, various children. And there died before him asws, Yahya and Umm Kulsoom the younger, and Zainab the younger, and Umm Al Karram and Zainab, and Kuneytuha, Umm Ja’far, and Umm Salam, and Ramlah the younger.

And he asws got eight daughters married – Zainab asws the elder to Abdullah son of Ja’far asws, and Maymouna to Aqeel Bin Abdullah Bin Aqeel, and Umm Kulsoom the younger to Kaseer Bin Abbas son of Abdul Muttalib asws, and Ramlah to Abu Al Hayyaj Abdullah Bin Abu Sufyan Bin Al Haris son of Abdul Muttalib asws, and Ramlah to Al Salt Bin Abdullah Bin Nowfal Bin Al Haris, and Fatima to Muhammad Bin Aqeel ‘(This is a historical account and not a Hadith)

And in (the book) ‘Ahkam Al Sharia’, from Al Khazzaz Al Qummy –

‘The Prophet saww looked at the children of Ali asws and Ja’far asws. He saww said: ‘Our asws daughters are for our asws sons, and our asws sons are for our asws daughters. And there was posterity for him asws from five – Al-Hassan asws, and Al-Husayn asws, and Muhammad Ibn Al-Hanafiyya, and Al-Abbas asws the elder, and Umar. And the Prophet saww did not marry in temporary marriage, neither a free woman nor a maid during the lifetime of Khadeeja asws, and like that was Ali asws with Fatima asws’. 126 (This is a historical account and not a Hadith)

And in (the book) ‘Quwat Al Quloob’ –

‘He asws married after her asws (Fatima asws) expiry, by nine nights, and he asws was married to ten women, and expired from four – Umama, and her mother is Zainab asws daughter of the Prophet asws, and Asma Bint Umayy, and Layla Al Tameemiya, and Umm Al Baneen Al Kilabiya, and they did not get married after him asws. And Al Mugheira Bin Nowfal proposed to Umama, then Abu Al Hayyaj Bin Abu Sufyan Bin Al Haris.

125 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 20 a
126 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 20 b
It is reported from Ali asws, ‘It is not allowed for the wives of the Prophet saww and the successor asws that they should be married to someone else after him asws. So, neither did a wife nor a mother of a child got married according to this report, and the mother of the children died from eighteen (children). He asws said: ‘Gather the mothers of my asws children now!, to calculate upon their children with what they had sold with of their prices. He said, ‘And the ones who were from his asws maids, not being with children, so they were free from his asws third (of the inheritance)’. 127 (This is a historical account and not a Hadith)

And it is reported that Umar son of Ali asws took his dispute with Ali asws Bin Al-Husayn asws to Abdul Malik (Bin Marwan) regarding the charities of the Prophet saww and Amir Al-Momineen asws. He said, ‘O commander of the faithful! I am a son of the charity recipient while this one asws is a son asws of a son asws, thus I am foremost with it than he asws is’.

Abdul Malik prosed with a saying of Abu Al Huqouq, ‘You will not make the falsehood to be true, nor will you damage besides the truth with the falsehood’.

(He said), ‘Stand, O Ali Bin Al-Husayn asws, for I asws have placed in charge of these’. They both stood up and went out. Umar spoke badly of him asws and hurt him asws. He asws was silent from him and did not respond anything to him.

When it was after that, Muhammad Bin Umar entered to see Ali Bin Al-Husayn asws. He greeted unto him asws and devoted to him asws with kissing him asws. Ali asws said: ‘O son of an uncle! The piece of land of your father will not prevent me asws from connecting your relationship, for I asws shall get you married to my asws daughter Khadeeja, daughter of Ali asws’ 128 (This is a historical account and not a Hadith)
As for Zainab\textsuperscript{asws} the elder daughter\textsuperscript{asws} of Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asw}, Abdullah son of Ja’far Bin Abi Talib\textsuperscript{asws} married her\textsuperscript{asws} and there were born for him from her\textsuperscript{asws} – Ali, and Ja’far, and Awn the elder, and Umm Kulsoom, children of Abdullah son of Ja’far\textsuperscript{as}.

And Ahadeeth have been reported from Zainab\textsuperscript{asws}, from her\textsuperscript{asws} mother\textsuperscript{asws} Fatima\textsuperscript{asws}. And as for Umm Kulsoom\textsuperscript{asws}, she\textsuperscript{asws} is the whom Umar Bin Al Khattab had married. And our companions said, ‘He\textsuperscript{asws} had got her\textsuperscript{asws} married to him after a lot of rejections and severe refusal and excusing upon it with a thing after a thing, until he\textsuperscript{asws} took refuge to necessity and referred her\textsuperscript{asws} matter to Al-Abbas son of Abdul Muttalib\textsuperscript{as}. So he\textsuperscript{asws} got her\textsuperscript{asws} married to him.

And as for Ruqaiyya\textsuperscript{asws} daughter\textsuperscript{asws} of Ali\textsuperscript{asws}, she was with Muslim Bin Aqeel and gave birth for him to Abdullah, killed at Al-Taff (Karbala), and Ali and Muhammad two sons of Muslim. And as for Zainab\textsuperscript{asws} the younger, she\textsuperscript{asws} was with Muhammad Bin Aqeel and gave birth for him to Abdullah, and in him is the posterity from the sons of Aqeel.

And as for Umm Hany, she was with Abdullah the elder, son of Aqeel son of Abu Talib\textsuperscript{as}. She gave birth for him to Muhammad, killed at Al-Taff (Karbala), and Abdul Rahman. And as for Maymouna daughter of Ali\textsuperscript{asws}, she was with Abdullah the elder son of Aqeel. She gave birth for him to Aqeel.

And as for Nafeesa, she was with Abdullah the elder son of Aqeel. She gave birth for him to Umm Aqeel. And as for Sa’ad and Aqeel. And as for Fatima\textsuperscript{asws} Bint Ali\textsuperscript{asws}, she\textsuperscript{asws} was with Abu Saeed Bin Aqeel. She gave birth for him to Hameeda. And as for Umama daughter of Ali\textsuperscript{asws}, she was with Al Salt Bin Abdullah Bin Nowfal Bin Al Haris son of Abdul Muttalib\textsuperscript{as}. She gave birth for
him to Nafeesa and she died while being with him’. (This is a historical account and not a Hadith)

(From the book) ‘Al Taraif’ – Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘When Umar proposed to Amir Al-Momineenasws (for hisasws daughterasws Umm Kulsoomasws), heasws said to him: ‘Sheasws is too young’. So he went to Al-Abbas and said, ‘What is wrong with me? Am I with a problem?’ He said to him, ‘And what is that?’

He said, ‘I proposed to the sonasws of your brotheras (for Umm Kulsoomasws), but heasws rejected me. But, by Allahazwj! I will cover up Zamzam (with sand) and will not leave any honour to be for you all except I will demolish it, and I shall make two witnesses to testify upon himasws that heasws is a thief and will cut off hisasws right hand!’ So, Al-Abbas came and informed himasws and asked himasws to make the matter (of Umm Kulsoomasws) to be up to him. So heasws made it to be to him’ (see the earlier account when a devil in the image of Umm Kulsoomasws was married with Umar).}

(From the book) ‘Rijal’ of Al Kashi – ‘I found in the handwriting of Jibraeel Bin Ahmad, ‘It is narrated to me by Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Ali Bin Muhammad Bin Abdullah Al Khayyat, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘I heard Abu Ja’farasws saying: ‘Abu Khalid Al-Kabuly was a servant of Muhammad Bin Al-Hanafiya for a time and he had no doubts that he is the Imamasws until one day he came to him and said to him, ‘May I be sacrificed for you! There is sanctity for me and cordiality and cutting off (from others to you), so I ask you by the sanctity of Rasool-Allahasws and Amir Al-Momineenasws, will you inform me whether you are the Imamasws Allahazwj has Obligated upon Hisaswj creatures to obey?’

قَال فَقَالَ فِي يَوْمٍ فَقَالَ لَهُ جُعْلْتُ فِدَاكَ لِنَّ لِِ حُرْمَةً وَ مَوَدَّةً وَ انْقِطَاعاً فَأَسْأَلُكَ بُِرْمَةِ رَسُولِ اللََِّّ وَ أَمِيِ الْمُؤْمِنِيَْ ع لِلََّ أَخْبََْتَنِِ أَنْتَ الِْْمَامُ الَّذِي فَرَضَ اللََُّّ طَاعَتَهُ عَلَى خَلْقِهِ

قَالَ أَبُو خَالِدٍّ الْكَابُلِيُّ يَُْدُمُ مَُُمَّدَ بْنَ الَْْنَفِيَّةِ دَهْراً وَ مَا كَانَ يَشُكُّ فِِ أَنَّهُ لِمَامٌ حَتََّّ أَتََهُ ذَاتَ يَوْمٍّ ف َقَالَ لَهُ جُعِلْتُ فِدَاكَ لِنَّ لِِ حُرْمَةً وَ مَوَدَّةً وَ انْقِطَاعاً فَأَسْأَلُكَ بُِرْمَةِ رَسُولِ اللََِّّ وَ أَمِيِ الْمُؤْمِنِيَْ ع لِلََّ أَخْبََْتَنِِ أَنْتَ الِْْمَامُ الَّذِي فَرَضَ اللََُّّ طَاعَتَهُ عَلَى خَلْقِهِ

23- كش، رجال الكشي وَجَدْتُ بَِِطِ جَبََْئِيلَ بْنِ أَحَْْهَدَ حَدَّثَنِِ مَُُمَّدُ بْنُ عَبْدِ اللََِّّ بْنِ مِهْرَانَ عَنْ مَُُمِّدِ بْنِ عَلِي ِ بْنِ أَبِِ حَْْزَةَ عَنْ أَبِِ بَصِيٍّ قَالَ سََِعْتُ أَبَِ جَعْفَرٍّ ع ي َقُولُ كَانَ أَبُو خَالِدٍّ الْكَابُلِيُّ يَُْدُمُ مَُُمَّدَ بْنَ الَْْنَفِيَّةِ دَهْراً وَ مَا كَانَ يَشُكُّ فِِ أَنَّهُ لِمَامٌ حَتََّّ أَتََهُ ذَاتَ يَوْمٍّ ف َقَالَ لَهُ جُعِلْتُ فِدَاكَ لِنَّ لِِ حُرْمَةً وَ مَوَدَّةً وَ انْقِطَاعاً فَأَسْأَلُكَ بُِرْمَةِ رَسُولِ اللََِّّ وَ أَمِيِ الْمُؤْمِنِيَْ ع لِلََّ أَخْبََْتَنِِ أَنْتَ الِْْمَامُ الَّذِي فَرَضَ اللََُّّ طَاعَتَهُ عَلَى خَلْقِهِ

129 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 21
130 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 22
He (the narrator) said, ‘He said, ‘O Abu Khalid! You have sworn me with the mighty. The Imam is Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} upon me, and upon you, and upon every Muslim’.

Abu Khalid came back when he heard what Muhammad Bin Al-Hanafiya had said, and he came to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. When he sought permission to see him\textsuperscript{asws}, he\textsuperscript{asws} informed: ‘Abu Khalid is at the door, there is permission for him’. When he entered to see him\textsuperscript{asws}, he\textsuperscript{asws} drew him near. He\textsuperscript{asws} said: ‘Welcome to you, O Kankar! You have not been a visitor to us\textsuperscript{asws}. What changed your mind regarding us\textsuperscript{asws}?'

Abu Khalid fell down in Sajdah of thanks to Allah\textsuperscript{azwj} the Exalted from what he had heard from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. He said, ‘The Praise is for Allah\textsuperscript{azwj} Who did not Cause me to die until I recognised my Imam\textsuperscript{asws}!’ Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him: ‘And how did you recognise him\textsuperscript{asws}, O Abu Khalid?'

He said, ‘You\textsuperscript{asws} called me with my name which my mother, the one who gave birth to me, had named me with, and I have been in blindness from my affairs, and I had served Muhammad Ibn Al-Hanafiya for ages from my life, and I had no doubts except and he was the Imam, until when it was recently, I asked him by the Sanctity of Allah\textsuperscript{azwj} and by the sanctity of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the by the sanctity of Amir Al-Momineen\textsuperscript{asws}, so he guided me to you\textsuperscript{asws}.

And he said, ‘He\textsuperscript{asws} is the Imam\textsuperscript{asws} upon me, and upon you, and upon entirety of the creatures of Allah\textsuperscript{azwj}, all of them’. Then he permitted for me, so I came, and was closer to you, and you\textsuperscript{asws} named me with my name which my mother had named me with. So, I knew that you\textsuperscript{asws} are the Imam\textsuperscript{asws} the obedience to whom Allah\textsuperscript{azwj} has Obligated upon me and upon every Muslim’.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

\textsuperscript{131} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 23
From Abu Khalid there is similar to it, except that he said in its hand, ‘My mother gave birth to me and named me as ‘Wardan’. My father entered to see her and said, ‘Name him as ‘Kankar’’. By Allah azwj! No one from the people has named me as such until this day of mine, apart from you asws. So, I testify that you asws an Imam asws of the ones in the earth and ones in the sky!’”

(I entered to see Abu Abdullah asws). He asws said to me: ‘Had you come a bit earlier, you would have come across Hayyan Al-Sarraj’. And Abu Abdullah asws indicated to a place in the house and said: ‘And he was seated over there! He had mentioned Muhammad Ibn Al-Hanafiya and mentioned his life and went on to praise him and eulogising him.

He asws said: ‘I asws said to him: ‘O Hayyan! Aren’t you claiming, and they are claiming, and you are reporting, and they are reporting that there did not happen anything among the children of Israel except and it would (be happening) in his community, similar to it?’ He said, ‘Yes’.

He asws said: ‘Have we asws you all (ever) seen, and we asws and you all (ever) heard of any scholar who died in the eyes of the people, so his wives got (re)married and his wealth was distributed while he was still alive, not having died?’ (as you are claiming for Muhammad Bin Al-Hanafiya). He stood up and did not respond anything to me asws.

(‘Abu Abdullah asws said: ‘A son of an uncle of mine asws came to me asws. He asked me asws to give permission to Hayyan Al-Sarraj (to see me asws). So, I asws gave permission to him. He said to me, ‘O Abu Abdullah asws! I want to ask you about a thing I am already knowing with it, except I would love to ask you asws about it. Inform me about your asws uncle Muhammad son of Ali asws (Al-Hanafiya), is he dead?’

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133 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 25
He asws said: ‘I asws said: ‘My asws father asws informed me asws that he asws was in an estate of his asws. Someone came to him asws and it was said to him asws, ‘Go to your asws uncle!’ He asws said: ‘I asws went and unconsciousness had hit him. He woke up and said to me asws, ‘Return to your asws estate’. He asws said: ‘I asws refused’. He said, ‘You asws should return’.

He asws left, but asws had not reached the estate until they came to me asws and said, ‘Go to him!’ asws went to him and found him, his tongue had seized up and they had brought a tray, and he went on to write his bequest. asws had not departed until asws closed his eyes, and enshroned him, and washed him, and prayed Salat upon him, and buried him’. So, if this was death, then by Allah azwj, he has died!’

He asws said: ‘He said to me asws, ‘May Allah azwj have Mercy on you asws! There was confusion upon your asws father asws’. asws said: O Glory be to Allah azwj! You are attacking upon your own heart’. He said to me asws, ‘And what is the attack upon the heart?’ He asked: ‘I asws said: ‘The lie’.

The book ‘Kashf Al Ghumma’ –

‘It was said to Muhammad Ibn Al-Hanafiya, ‘May Allah azwj have Mercy on your father asws! He asws was authorising you in the war and was scarce with Al-Hassan asws and Al-Husayn asws’.

He said, ‘They asws were his asws two eyes and I was his asws hand, and the human being saves his eyes with his asws hand’. And he said another time, and that had been said to him, ‘I am his asws son, and they asws are sons asws of Rasool-Allah saww’.

The book ‘Al Kafi’ – Ali, from his father, from Hammad, from Hareez, from Zurara,

134 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 26
135 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 27
'From Abu Ja'far asws having said: 'Asma Bint Umays got post-birth bleeding with (the birth of) Muhammad Bin Abu Bakr. Rasool-Allah saww instructed her, when she wanted to wear the Ihraam from Zul Huleyfa, that she should stuff herself with the cloth and the rag and begin the Hajj' – the Hadeeth'.

Umar Bin Al-Khattab proposed to Ali asws for Umm Kulsoom asws, so he asws excused with her asws being too young. He asws said to him: 'I asws did not want the marriage, but I asws heard Rasool-Allah saww saying 'Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my asws affiliation and my asws lineage, and every people, their bond is to their fathers apart from the children of (Syeda) Fatima asws, for surely, asws am their father asws and their bond'.
Then he\textsuperscript{asws} rode his mule and called out at the top of his voice: ‘O you people! Allah\textsuperscript{azwj} the Exalted Covenanted to His\textsuperscript{asws} Prophet\textsuperscript{asws} a Covenant. Muhammad\textsuperscript{asws} covenanted it to me\textsuperscript{asws} that the legal penalty of Allah\textsuperscript{azwj} cannot be established by the one who has (that very) legal punishment due upon him. So, the one who has a legal penalty of Allah\textsuperscript{azwj} (for adultery) due upon him what is upon her, he should not establish the legal penalty upon her!’

The people dispersed on that day, all of them, apart from Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them. So, these three applied the legal penalty upon her, and there was no one else with them. And among the ones who dispersed away on that day was Muhammad son of Amir Al-Momineen\textsuperscript{asws}. 

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139 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 30

140 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 120 H 31 a
Then he asws grabbed the flag and shook it, then said: ‘Stab with it a stabbing of your father asws. There is no good in the war when it is not igniting by the two sides and the spears are fired at close range’.

Then he asws attacked and the people attacked behind him asws and grinded the army of Basra. It was said to Muhammad, ‘Why was your father asws endangering you in the war and did not endanger Al-Hassan asws and Al-Husayn asws?’ He said, ‘They asws are his asws eyes and I am his asws right hand, so he asws defended his asws eyes by his asws right hand’.

Ali asws used to cast Muhammad in the perils of war and he asws would restrain Hassan asws and Husayn asws from it. And from his asws speech during the day of Siffeen: ‘Control these two youths on my asws behalf! l asws fear the lineage of Rasool-Allah asww being terminated with them asws’.

Ibn Abu Al Hadeed said in another place,

‘Abu Al-Abbas Al-Mabrad said, ‘The report has come that Amir Al-Momineen Ali asws, when a son was born for Abdullah Bin Al-Abbas, he asws missed him at the time of Salat Al-Zohr, so he asws said: ‘What is the matter with Ibn Al-Abbas not being present?’ They said, ‘There has been a birth for him of a son, O Amir Al-Momineen asws!’ He asws said: ‘Let us go to him’.

They came to him. He asws said to him: ‘asws thanked the Benefactor and for the Blessings to be for you regarding the gift of what asws heard’. He said, ‘O Amir Al-Momineen asws! Or is it allowed for me to name him until you asws have named him?’ He asws said: ‘Bring him out to me asws’. He brought him out. He asws took him and applied (honey) in his mouth and supplicated for him, then returned him to him, and said: ‘That him to you O father of the property! asws have named him as ‘Ali’, and teknonymed him as ‘Abu Al-Hassan’.

قال ابن أبِ الْديد فِ موضع آخر قال أبو العباس المبَد قد جاءت الرواية أن أمي المؤمنيْ عليا ع لما ولد لعبد الله بن العباس مولود ففقده وقت صلَّة الظهر فقال ما بِل ابن العباس َ يَضر قالوا ولد له ولد ذكر يَّ أمي المؤمنيْ قال فامضوا بنا لليه

141 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 31 b
He (the narrator) said, ‘When he arrived to Muawiya the caliph, he said to Abdullah Bin Abbas, ‘I will not gather for you between the name and the teknonym (given by Ali asws). I have teknonymed him as ‘Abu Muhammad’’. So it flowed upon him as such’. 142

It is reported in (the book) ‘Jami’ Al Usool’ from (the book) ‘Saheeh Al Tirmizi’, from Muhammad Bin Al-Hanafiya, ‘From his father asws having said: ‘asws said: ‘O Rasool-Allahsaww! Do yousaww see that after yousaww there will be born for measws a son asws shall be naming him with yoursaww name and teknonym him with yoursaww teknonym?’’ Hosaww said: ‘Yes’’. 143

‘Fatima Bint Al asws, there was an extension for herasws in the lifetime until Abu Abdullahasws saw heraswsr’. 144

‘I heard Abu Abdullahasws saying: ‘Myasws fatherasws said: ‘Muhammad Ibn Al-Hanafiya was a man of a brave chest’, and heasws indicated by hisasws hand, and he was performing Tawaaaf with the House (Kabah).’

Al-Hajjaj met him. He said, ‘I have thought of striking that which is in your eye!’ Muhammad said to him, ‘Never! For Allahazwj, Blessed is Hisazwj Name in its creation there are three hundred movements during every day or blinks, perhaps one of these will stop you from me’’. 145

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142 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 31 c
143 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 31 d
144 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 32
145 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 120 H 33
34- كا، الكافي خليط بن إبراهيم عن أبي عبد الله، عمٍ بن عمرو بن صطام وعم الخادمه، عن أبي عبد الله، عن تقريب أم كلثوم، فذكر ذلك.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hammad, from Zurara,

‘From Abu Abdullah asws regarding the marriage of Umm Kulsoom asws. He asws said: ‘That is a forced (affair upon) us asws (This is under the conditions of Taqeeya, please see the earlier Ahadith)!’

وقد روى الكلياني عن حميد بن زياد عن السخايفة عن محمد بن زياد عن عبد الله بن سبان، وهو عبد المهاجر عن أبي عبد الله، قال: إنَّ غلبنا لغا

And Al Kulayni has reported from Humeyd Bin Ziyad, from Ibn Sama’at, from Muhammad Bin Ziyad, from Abdullah Bin Sinan, and Muawiya Bin Ammar,

‘From Abu Abdullah asws having said: ‘Ali asws, when Umar died, came to Umm Kulsoom and went with her asws to his asws house’. (This is under the conditions of Taqeeya, please see the earlier Ahadith)

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146 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 34
147 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 120 H 35
CHAPTER 121 – STATE OF HIS\textsuperscript{asws} BROTHERS, AND HIS\textsuperscript{asws} KINDRED, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

1- ل، الخصال الحسن بن محمد بن يحيى الطرفي عن جدٍّ عن إبراهيم بن محمد بن علي بن الحسن عن إبراهيم بن يعقوب عن أبي خزيمة السكيني عن خيار الدين عن عبد الرحمن بن تاب نقل: كان النبي صلى الله عليه وسلم يُلقبُ بـ 'أُجنّةٌ يُقبلُ في صالح لهما يُحبّ أن يُحبّ'.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Ibrahim Bin Muhammad Bin Yusuf, from Ali Bin Al-Hassan, from Ibrahim Bin Rustom, from Abu Hamza Al Sakuny, from Jabir Al Jufy, from Abdul Rahman Bin Sabit who said,

'The Prophet\textsuperscript{as} had said to Aqeel: ‘I\textsuperscript{as} love you Aqeel with two loves, a love for you and a love for the love of Abu Talib\textsuperscript{as} for you’.

2- د، العدد القوية ذكر ابن عبد الله في كتاب الإشياع أن مولانا أمير المؤمنين كن أصغر ولد أبي طالب ع- كان أصغر من معتز بن عبد الرحمن بن حذافة بن عبد السلاطين، وجعفر أصغر من عقيل بن عباد بن مصعب بن إسحاق بن يزيد بن جعفر بن محمد بن علي بن أبي طالب، وقيل أصغر من طالب بن عبد الرحمن بن حذافة بن عبد السلاطين.

(The book) 'Al Adad Al Qawiya' – Ibn Abdul Birr mentioned in the book 'Al Istiyab' –

'Our Master\textsuperscript{as} Amir Al-Momineen\textsuperscript{as} was the youngest son\textsuperscript{as} of Abu Talib\textsuperscript{as}. He\textsuperscript{as} was younger than Ja'far\textsuperscript{as} by ten years, and Ja'far was younger than Aqeel by ten years, and Aqeel was younger than Talib by ten years’.

3- ما، الأوطاني للمشيري الطوفي أحمد بن محمد بن الصمطي عن أحمد بن القاسم الأفغاني عن عتاد بن يعقوب عن أبي معاذ بن زيد بن رستم بن بني عم الابن بن عبد الواحد بن عقيل من تاب نقل: فلحنماً بعد الله حديث عقيل.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Ahmad Bin Al Qasim Al Akfany, from Abbad Bin Yaqoub, from Abu Muaz Ziyad Bin Rustom Baya’a Al Uدمي, from Abdul Samad,

‘From Ja'far\textsuperscript{as} Bin Muhammad\textsuperscript{as}, he (the narrator) said: ‘I said, 'O Abu Abdullah\textsuperscript{as}! Narrate to us a Hadeeth of Aqeel’.

قال: فلمَّا جاء عقيل إلى اليمامة وكان علّه على عائله في صحن المسجد وقِبِّيّ عليه معيتيتان قال: فسأله فقال أتَّسبق ذلك إلى يتبع قال ليس غيره هذا قال لا

He\textsuperscript{as} said: ‘Yes. Aqeel had come to you all at Al-Kufa, and Al\textsuperscript{as} was seated in the courtyard of the Masjid, and upon him\textsuperscript{as} was a Sunbulany shirt. He asked him\textsuperscript{as} (for money). He\textsuperscript{as} said: ‘\textsuperscript{as} can write Yanbu (spring) to be for you’. He said, ‘Isn’t there any other than this?’ He\textsuperscript{as} said: ‘No’.

148 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 121 H 1
149 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 121 H 2
While he was like that when Al-Husayn\textsubscript{asws} came. He\textsuperscript{asws} said: ‘Buy two clothes for your\textsuperscript{asws} uncle’. He\textsuperscript{asws} bought it for him. He\textsuperscript{asws} said, ‘O son\textsuperscript{asws} of my brother! What is this?’ He\textsuperscript{asws} said: ‘This are garments of Amir Al-Momineen\textsuperscript{asws}’. Then he\textsuperscript{asws} went until he ended up to Ali\textsuperscript{asws}. He\textsuperscript{asws} sat and went on striking his\textsuperscript{asws} hand upon the two clothes and went on to say: ‘How soft this cloth is, O Abu Yazeed!’ He said, ‘O Hassan\textsuperscript{asws}! You\textsuperscript{asws} are short-changing your\textsuperscript{asws} uncle’.

He (Al-Sadiq\textsuperscript{asws}) said: ‘He (Al-Hassan\textsuperscript{asws}) said: ‘I\textsuperscript{asws} neither own any yellow (gold) nor white (silver)’. He (Ali\textsuperscript{asws}) said: ‘Clothe him some of your\textsuperscript{asws} clothes’. Then he said, ‘O (Abu) Muhammad\textsuperscript{asws}! You\textsuperscript{asws} are short-changing your\textsuperscript{asws} uncle’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{asws}! I\textsuperscript{asws} neither own any Dirham nor Dinar!’ He (Ali\textsuperscript{asws}) said: ‘Clothe him some of your\textsuperscript{asws} clothes’.

When Aqeel ended up to him, Muawiya said, ‘Welcome to you, O Abu Yazeed! What has separated you?’ He\textsuperscript{asws} said, ‘Shall I inform you among the group or in the private?’ He\textsuperscript{asws} said, ‘No, but in the group’. He said, ‘I passed by the army of Al\textsuperscript{asws} when it was a night like the night of the Prophet\textsuperscript{saww} and day like the day of the Prophet\textsuperscript{saww} except that Rasool-Allah\textsuperscript{saww} wasn’t among them. And I passed by your army, and there the first one to receive me was Abu Al-Awr, and a group of hypocrites, and the ones repulsive with Rasool-Allah\textsuperscript{saww}, except that Abu Sufyan wasn’t among them’.
He refrained from him until when the people had gone away, he said to him, ‘O Abu Yazeed! What have you done with me?’ He said, ‘Did I not say to you, ‘Among the group or in the private?’ But you refused unto me’. He said, ‘But now, heal me from my enemies’. He said, ‘That would be during the departure’.

When it was from the next morning, he tightened his clothes and his riding animal and came towards Muawiya, and Muawiya had gathered (people) around him. When he ended up to him, he said, ‘O Muawiya! Who is that on your right?’ He said, ‘Amro Bin Al-Aas’. He laughed then said, ‘Qureysh have known that he is not any less than his father’.

Then he said, ‘Who is this one?’ He said, ‘This is Abu Musa’. He laughed, then said, ‘Qureysh have known at Al-Medina that there does not happen to be at it any woman of more perfumed aroma than the dome of his mother’.

He said, ‘Inform me about myself, O Abu Yazeed!’ He said, ‘Do you recognise Hamama?’ Then he travelled. It occurred in the mind of Muawiya, he said, ‘A mother from my mothers, I don’t recognise her?’ So he called two genealogists from the people of Syria. He said, ‘Inform me or I will strike off your necks! For you is the safety (if you tell me)’.

They said, ‘Hamama was a grandmother of Abu Sufyan, the seventh, and she was a prostitute, and there was a house where she could be accessed in’.

Ja’far asws Bin Muhammad asws said: ‘And Aqeel was from the genealogists of the people’.

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed reported,
'Aqeel, may Allah azwj have Mercy on him, arrived to Amir Al-Momineen asws, and found him asws seated in the courtyard of the Masjid at Al-Kufa. He said, 'The greetings be unto you asws, O Amir Al-Momineen asws!' He asws said: 'And upon you be the greetings, O Abu Yazeed!' Then he asws turned to his asws son asws, Al-Hassan asws. He asws said: 'Arise and lodge your asws uncle!' He asws stood up and lodged him, then returned to him asws. He asws said: 'Go and buy a new shirt for your asws uncle, and a new robe, and a new trouser, and new slippers'. He went and bought for him.

In the morning Aqeel was in the clothes. He said, 'The greeting be to you asws, O Amir Al-Momineen asws!' He asws said: 'And upon you be the greeting, O Abu Yazeed, my asws stipend has come, so I asws shall hand it to you'. When he departed from Amir Al-Momineen asws to go to Muawiya, he installed his chairs for him and seated his gatherers around him. When they arrived to him, he ordered with one hundred thousand for him. He took possession of it.

Then he came to him one morning after that and the gatherers of Muawiya were around him. He said, 'O Abu Yazeed! Inform me about my army and army of your brother asws, for you have passed by them both'.

He said, 'I shall inform you. By Allah azwj! I passed by the army of my brother asws, and there the night was like the night of Rasool-Allah saww and the day was like the day of Rasool-Allah saww, except that Rasool-Allah saww wasn’t among the people. I did not see except prayers of Salat, and I did not hear except reciters (of the Quran). And I passed by your army, and I was received by a group of hypocrites, from the ones who frightened the she-camel of Rasool-Allah saww on the night of Aqaba'.

Then he said, 'Who is this on your right, O Muawiya?' He said, 'This is Amro Bin Al-Aas'. He said, 'This is the one about whom six men had differed (he being their son), so a butcher of Qureysh overcame upon him. So, who is the other one?' He said, 'Al-Zahak Qays Al-Fihry'. He said, 'But by Allah azwj! His father was of good lineage. So, who is this other one?' He said, Abu Musa Al-Ashary'. He said, 'This is a son of the thief'
When Muawiya saw that he had angered his gatherers, he knew that if he were to inform about himself, he would say evil regarding him, but he loved to ask him for him to say regarding him what he knew of the evil, so the anger of his gatherers would go away. He said, O Abu Yazeed! So, what are you saying regarding me?” He said, ‘Leave me from this’. He said, ‘You will say it!’ He said, ‘Do you know Hamama?’ He said, ‘And who is Hamama, O Abu Yazeed?’ He said, ‘I have informed you’.

Then he (the narrator) said, ‘He went, then Muawiya sent a message to the genealogist and called him. He said, ‘Who is Hamama?’ He said, ‘And for me is the safety?’ He said, ‘Yes’. He said, ‘Hamama is your grandmother, mother of Abu Sufyan. She was a prostitute in the pre-Islamic period, the display of the (red) flag (flag of prostitution)’. Muawiya said to his gatherers, ‘I am the same as you all, and have increased upon you, so do not be angered’.

And he said in another place from the ones separating from Ali asws was his asws brother Aqeel son of Abu Talib asws. He arrived to Amir Al-Momineen asws at Al-Kufa to appeal to him asws for financial help. He asws presented his asws stipend to him. He said, ‘But rather I want from the public treasury’. He asws said: ‘Stay for me asws up to the day of Friday’.

When he asws has prayed the Friday Salat, said to him: ‘What are you saying regarding the one who betrays them all (Muslims) in their entirety?’ He said, ‘The man would be evil’. He said, ‘But you instructed me to betray them and give you!’

When he asws exited from his asws presence, he went to Muawiya. He ordered, on the day of his arrival, for one hundred thousand Dirhams to be for him and said to him, ‘O Abu Yazeed! Am I better for you or Ali asws?’ He said, ‘I found Ali asws looking after himself asws more than you do, and I found you looking after me more than for yourself’.

When he exited, he went to Muawiya. He awaited the day of his arrival for a hundred thousand Dirhams to be for him and said to him, ‘O Abu Yazeed! Am I better for you or Ali asws?’ He said, ‘I found Ali asws looking after himself asws more than you do, and I found you looking after me more than for yourself’. 
And Muawiya said to Aqeel, ‘O Clan of Hashim as! There is leniency among you’. He said, ‘Yes, there is leniency among us from without any weakness, and honour from without any pride, and your leniency, O Muawiya, is treachery, and your submission (to Islam) is Kufr’.

And Muawiya said, ‘And not all this, O Abu Yazeed!’ And Al-Waleed Bin Uqba said to Aqeel in a gathering of Muawiya, ‘Your brother asws has overcome you upon the wealth, O Abu Yazeed!’ He said, ‘Yes, and he asws has preceded me and you to the Paradise’. He said, ‘But, by Allah azwj! If (all) the people of the earth were to participate in killing him, they would exert an exemplary punishment and your brother asws would be with the severest of Punishment of this community!’

He said, ‘Hush! By Allah azwj! We wish to be a servant from his asws servant, rather than accompany your father Uqba Bin Abu Mueet’.

And Muawiya said one day, and in his presence was Amro Bin Al-Aas, and Aqeel had come, ‘I shall make you laugh from Aqeel’. When he had greeted, Muawiya said, ‘Welcome to whose uncle is Abu Lahab la!’ Aqeel said, ‘And welcome to the one who paternal aunt is the bearer of the firewood, in her neck is a twisted rope’, because the wife of Abu Lahab la, Umm Jameel, was daughter of Harb Bin Umayya.

Muawiya said, ‘O Abu Yazeed! What are your thoughts with your uncle Abu Lahab la?’ He said, ‘When you enter the Fire, take to the right, you will find him in bed with your paternal aunt the bearer of the firewood. Is the copulater in the Fire better or the copulated?’ He said, ‘Both of them are evil, by Allah azwj!’

And he said in another place, ‘Aqeel son of Abu Talib asws, he is brother asws of Amir Al-Momineen asws of his asws father as and mother as, and there were four sons for Abu Talib asws – Talib, and he was older than Aqeel by ten years, and Aqeel, and he was older than Ja’far by ten years, and Ja’far, and he was older than Ali asws by ten years, and Ali asws, and he asws was
their youngest in years and their mightiest in worth, and mightiest of the people after the son\textsuperscript{saaw} of his\textsuperscript{asws} uncle\textsuperscript{asws} in worth.

و كان أبو طالب يَب عقيلً أكثر من حبه سائر بنيه فلذلك قال للنِّ َ و للعباس حيْ أتياه ليقسما بنيه عام المحل
فيخ
ففا عنه ثقلهم دعوا لِ عقيلً
و خذوا من شتم فأخذ العباس جعفرا و أخذ مُمد عليا

And Abu Talib\textsuperscript{asws} used to love Aqeel more than the rest of his\textsuperscript{as} son, so due to that he said to the Prophet\textsuperscript{saaw} and Al-Abbas when they had come to him\textsuperscript{as} to divide his\textsuperscript{as} sons in the year of the drought to lighten their burden from him\textsuperscript{as}: ‘Leave Aqeel for me and take the one you so desire’. So, Al-Abbas took Ja’far\textsuperscript{as} and Muhammad\textsuperscript{saaw} took Ali\textsuperscript{asws}.

و كان عقيل يكنَّ أبِ يزيد قال له رسول الله َ يَّ أبِ يزيد لنّ أحبك حبيْ حبا لقرابتك منِ و حبا لما كنت أعلم من حب عمي إياك

And Aqeel was teknynymed as Abu Yazeed. Rasool-Allah\textsuperscript{saaw} said to him: ‘O Abu Yazeed! \textsuperscript{Isaww} love you with two loves, a love for your kinship from me\textsuperscript{saaw}, and a love for what you know from the love of my\textsuperscript{aww} uncle\textsuperscript{as} for you’.

أخرج عقيل إلى بدر مكرها كما أخرج العباس فأسر و فدي و عاد لى مكة ثم أقبل مسلمًا مهاجرا قبل الحدبيني و شهد غزاة مؤتة مع أخيه جعفر و توفي
في خلافة معاوية في سنة خمسين وكان عمره ست و سبعون سنة

Aqeel went out to Badr unwillingly like what Al-Abbas had gone out. He was captured and ransomed and returned to Makkah. Then he became a Muslim, an emigrant before Al Hudaybiya, and he witnessed the battle of Moutah with his brother\textsuperscript{as} Jafar\textsuperscript{as}, and he died during the caliphate of Muawiya in the year fifty, and his age was ninety-six.

و له دار بِلمدينة معروفة و خرج لى مكة ثم عاد لى المدينة و َ يشهد مع أخيه أمي المؤمنيْ ع شياا من حروبه أيَّم خلً فته و عرض نفسه
و ولده عليه فأعفاه و لم يكلفه حضور الحرب

And for him there was a house at Al-Medina, well-known, and he went out to Makkah (Al-Kufa in Al-Iraq), then to Syrian, then returned to Al-Medina, and he did not attend anything with his brother\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}, from any of his\textsuperscript{asws} wars during the days of his\textsuperscript{asws} caliphate and presented himself and his children to him\textsuperscript{asws}, and he\textsuperscript{asws} excused him and did not encumber him with being present in the war.

و كان أنسب قريش و أعلمهم بِيَّمها و كان مبغضا لليهم لْنه كان يعد مس
اويهم و كانت له طنفسة تطرح فِ مسجد رسول الله فيصلي عليها و يُت
مع
لليه الناس فِ علم النسب و أيَّم العرب و كان حينذا قد ذهب بصره و كان أسرع الناس جواب و أشدهم عارضة

And he was a genealogist of Qureysh and their most learned with their days, and he was hateful towards them because he was counted as their equal, and there was a rug for him dropped in the Masjid of Rasool-Allah\textsuperscript{saaw}. He would pray Salat upon it and the people would gather to him regarding knowledge of the genealogies and the days of the Arabs, and in those days his sight had gone, and he was quickest of the people in answering and severest of them in presentation.
And it was said that there are four among Qureysh one could go to regarding knowledge of the lineages and days of Qureysh, and one would return (for final decision) of their words to Aqeel son of Abu Talib asws, and Makhzama Bin Nowfal Al-Zuhry, and Abu Jaham Bin Huzeyfa Al-Adawy, and Huweytab Bin Abdul Uzza Al-Aamiry.

And the people differed regarding him whether he joined with Muawiya while Amir Al-Momineen asws was alive. A group said and reported that Muawiya had said one day while Aqeel was in his presence, ‘This Abu Yazeed, if he had not known I am better for him than his own brother asws, he would not stay with us and leave him asws’. Aqeel said, ‘My brother asws is better for me in my religion and you are better for me in my world, and I have preferred the word, and I ask Allah azwj for the good ending’.

And a people said, ‘He did not delegate to Muawiya except after the expiry of Amir Al-Momineen asws, and they are evidencing upon that with the letter which he had written to him asws at the end of his asws caliphate, and the answer which he asws had answered with, and we have mentioned it among what has preceded, and I shall come with its mention as well in the chapter of his asws letter, and this word, it is the most apparent with me.

And it is reported by Al-Madainy who said, ‘Muawiya said one day to Aqeel son of Abu Talib asws, ‘Is there any need I can fulful for you?’ He said, ‘Yes. A slave girl had been presented to me and her master had refused to sell her except for forty thousand’. So Muawiya loved to mock him. He said, ‘And what will you do with a slave girl whose price is forty thousand, and you are blind? You can suffice with a slave girl whose prices is fifty Dirhams’.

He said, ‘I wish to sleep with her so she would give birth to a boy for me, when I anger him, he would strike off your neck’. Muawiya laughed and said, ‘I was joking, O Abu Yazeed!’ And he ordered and bought the slave girl for him from which he begot Muslim, may Allah azwj have Mercy on him.
فلمما أتت على مسلم ثانِ عشرة سنة وقد مات عقيل أبوه قال معاوية يا أمير المؤمنين إن لي أرض ما مكانها في المدينة و إن أعطيت بها مائة ألف و قد أحببت أن آبيعك إليها فادفع إليها ثنتها

When eighteen years had come upon Muslim, and his father Aqeel had died, he said to Muawiya, ‘O commander of the faithful! There is a land for me in such and such place from Al-Medina, and I can get one hundred thousand for it, and I would love to sell it to you, and you hand over its price to me’.

Muawiya ordered with taking possession of the land and handed the price to him. That reached Al-Husaynasws, so he wrote to Muawiya: ‘As for after, you have been deceived by a boy from the Clan of Hashim and you have bought a land from him he does not own, so take back the possession of whatever you have handed over to him and return ourasws land to us’.

Muawiya sent a message to Muslim and informed him of that and read out the letter of Al-Husaynasws to him, and said, ‘Return our wealth to us and take back your land, for you have sold what you do not own’. Muslim said, ‘But I would rather strike your head with the sword, no!’

Muawiya fell down on his back laughing, striking with his legs, and said, ‘O my son! By Allahazwj! This is the speech which your father had said when I had bought your mother for him’. Then he wrote to Al-Husaynasws, ‘I am returning the land to youasws and have legitimised Muslim of what he has taken’. Al-Husaynasws said: ‘O family of Abu Sufyan! You have refused except generosity’.

Muawiya said to Aqeel, ‘O Abu Yazeed! Where does your uncle Abu Lahabla happen to be today?’ He said, ‘When you enter hell, then seek him. You will find him lying down with your paternal aunt, Umm Jameel Bint Harb Bin Umayya’.

And his wife, daughter of Utbah Bin Rabie said, ‘O Clan of Hashim! My heart will not love you, ever! Where is my father? When is my paternal uncle? Where is my brother? It is as if your
necks are pitchers of silver, your noses dripping the water before your lips’. He said, ‘When you enter Hell, then take to your left, you will find them’.151


‘His brothers are Talib, and Aqeel, and Ja’far, and Ali being their youngest, and each one of them was older than his brother by ten years with this sequence, and all of them became Muslims and left posterity except Talib, for he became a Muslim and did not have posterity.

His sisters are Umm Hany and her name is Fakhta, and Jumana; and his maternal uncle is Huneyn Bin Asad Bin Hashim, and his maternal aunt is Khalida Bint Asad and his adopted son is Muhammad Bin Abu Bakr, and his stepdaughter and son of his sister Ja’da Bin Hubeyra’.152

(The book) ‘Al Khisaal’ – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Al-Husayn Bin Muhammad, from Ibn Abu Al Sary, from Hisham Bin Muhammad Al Saib, from his father, from Abu Salih, from Ibn Abbas who said,

‘Between Talib and Aqeel there were ten years, and between Aqeel and Ja’far there were ten years, and between Ja’far and Ali were ten year, and Ali was their youngest’’.153

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151 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 121 H 3 b
152 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 121 H 4
CHAPTER 122 – STATE OF RUSHEYD AL-HAJARY, AND MEESAM AL-TAMMAR, AND QANBAR, MAY ALLAHazwj BE PLEASED WITH THEMra ALL

1- He said: ‘I met Ammatalla Bint Rusheyd Al-Hajary. I said to her, ‘Inform me with what you have heard from your father’. She said, ‘I heard him saying, ‘My beloved Amir Al-Momineenasws said to me: ‘O Rusheyd! How will your patience be when the illegitimate one of the clan of Umayya is sent to you, so he cuts off your hand and your leg and your tongue?’ I said, ‘O Amir Al-Momineenasws! At the end of that will I happen to be in the Paradise?’ Heasws said: ‘Yes, O Rusheyd, and you will be with measws in the world and the Hereafter’.

She said, ‘By Allahazwj! The days did not pass by until the illegitimate one of Ubeydullah Bin Ziyad was sent to him and called him to disavowing from himasws. Ibn Ziyad said to him, ‘By which death did your companion (Aliasws) tell you, you will be dying?’ He said, ‘My friend, may the Salawaat of Allahazwj be upon himasws, informed me that you will me calling me to the disavowing from himasws, but I will not disavow, so you will forward me and cut off my hand, and my leg, and my tongue’.

He said, ‘By Allahazwj! I will belie your companion! Bring him forward and cut off his hand, and his leg, but leave his tongue!’ So, they cut him, then they carried him to our houses. I said to him, ‘O father! May I be sacrificed for you! Do you find pain due to what has afflicted you?’ He said, ‘No, by Allahazwj, O daughter, except like the (discomfort) of being between the people’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Yusuf Bin Ibrahim, from his father, from Quehyb Bin Hafs, from Abu Hassan Al Ilj who said,
Then his neighbour and his acquaintances entered to see him mourning to him. He said, ‘Bring me a paper and ink, I shall mention to you all what will be happening, from what my Master asws has taught me’. They came to him with a paper and ink. He went on to mention and dictating upon them news of the epics and the occurrences, and he attributed these to Amir Al-Momineen asws.

That reached Ibn Ziyad, so he sent the cupper to him until he cut off his tongue. He died during that night, and Amir Al-Momineen asws named him as ‘Rusheyd the afflicted’, and he asws had cast to him knowledge of the afflictions and the deaths. So, he would meet the man and say to him, ‘O so and so, son of so and so! You will be dying such and such death. And you, O so and so, you will be killed with such and such killing’, and the matter would happen like what had been said to him by Rusheyd, may Allahazwj have Mercy on him’.

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154 Bihar Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 122 H 1
‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘Ali asws said (a couplet): ‘When I asws saw an evil matter from them, asws ignited my asws fire and called Qanbar’.

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4. – بصار الدرجات عند الله بن عباس عن عيسى بن مهدي عن علي بن أبي طالب عن أبي إسحاق بن أبي عبيدة قال، سمعت الأدب الصالح أبا الحسن عن، ينعي إلى رجل نفسته فَرَّقت في نفس وَ أُلِّفْتُهُ من كمدة زوجه من شيعته.

5. – بصار الدرجات أبا الحسن بن علي بن معاوية عن سهير بن عمية قال، سمعت عبد الصالح أبو الامام على، في نفس وَ لَوْنُكَ مَثَلُ الَّذِي يُبْنِى كَأَنَّهُ يَعْلَمُ آجَالَ شِيعَتِهِ.

Heasws said, resembling the anger: ‘O Is’haq! Rusheyd Al-Hajary had known knowledge of the afflictions and the deaths, and the Imamasws is foremost with that!’

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6. – بصر الدرجات أبى الحسن بن علي بن معاوية عن سهير بن عمية قال، كنت في أمانه على رجل صلى الله عليه وسلم قال له أبا الحسن عن، يا فلان إني أتقوم إلى شمر.

He (the narrator) said, ‘I thought within myself, ‘It is as if heasws knows the terms (lifespans) of hisasws Shias’. Heasws said: ‘O Is’haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imamasws is foremost with that?’

ثم قال يا إشخاش توعد إلى سنين وَ ينعت أهلك وَ ولدك وَ عائلتك وَ أهل نبئك وَ تضعين إسلامًا شديدًا.

Then heasws said: ‘O Is’haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse, and they would be impoverished with severe poverty’.

157 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 122 H 4
‘I said to my father, ‘How intense is your struggle!’ He said, ‘O daughter! A people would be coming after us, their insight in their religion would be superior to the struggle of their former ones’.” 159

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7 - شاء الإرشاد من مَعْجِزَاتِ أَمِيُ الْمُؤْمِنِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ مِيثَمَ التَّمَّارِ كَانَ عَبْداً لِمَرَأَةٍ مِنْ بَنِِ أَسَدٍّ فَاشْتَََاهُ أَمِيُ الْمُؤْمِنِيَْ ع مِنْهَا فَأَعْتَقَهُ ف َقَالَ مَا اسْتَكَ فَقَالَ سَلَامُ

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(The book) ‘Al Mahasin’ – Usman Bin Isa, from Abu Al Jaroud, from Qinwa daughter of Rusheyd Al-Hajary. She said,

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‘From the miracles of Amir Al-Momineen\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} – Meesam Al-Tammar was a slave of a woman from the clan of Asad. Amir Al-Momineen\textsuperscript{asws} bought him from her and freed him. He\textsuperscript{asws} said: ‘What is your name?’ He said, ‘Saalim’.

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} informed me\textsuperscript{asws} that your name is the one which your father had named you with among the Persians, is Meesam’. He said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} spoke the truth, and Amir Al-Momineen\textsuperscript{asws} speaks the truth. By Allah\textsuperscript{azwj}, it is my name!’ He\textsuperscript{asws} said: ‘So, return to your name which Rasool-Allah\textsuperscript{saww} had named you with and leave ‘Saalim’. He returned to (being called) ‘Meesam’ and teknonymed as ‘Abu Saalim’.

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Ali\textsuperscript{asws} said one day, ‘You will be seized after me\textsuperscript{asws}, so you will be crucified and stabbed by a spear. When it will be the third day, your nostrils and your mouth would drip blood and dye your beard, so await that dyeing. You will be crucified at the door at the house of Amro Bin Hureys as tenth of ten, you being upon their shortest plank, and their closes to the soil, and come (with me\textsuperscript{asws}), until I\textsuperscript{asws} show you the palm tree which you would be crucified upon its trunk’.

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She showed it to him, and Meesam used to go to it, pray Salat by it, and he would say, ‘You are the Blessed one from the palm trees. I have been Created for you and you have been nourished for me’. And he did not cease to undertake it until it was cut, and until the place was well-known in Al-Kufa as that which he would be crucified upon.
He (the narrator) said, ‘And he met Amro Bin Hureys, so he said, ‘I shall be your neighbour, so be a good neighbour to me’. Amro said to him, ‘Do you want me to buy the house of Ibn Masoud, or the house of Ibn Hakeem?’ And he did not know what he (Meesam) had intended. And he (Meesam) performed Hajj during the year in which he was killed. He entered to see Umm Salama\(^{ra}\), may Allah\(^{azwj}\) be Pleased with her\(^{ra}\).

She\(^{ra}\) called for the perfume and he perfumed his beard, and she\(^{ra}\) said, ‘But it will be dyed with blood’. He arrived at Al-Kufa, and Ubeydullah Bin Ziyad seized him. He was entered to see him, and it was said to him, ‘This one was from the most impactful of people in the presence of Ali\(^{asws}\)’.
He imprisoned him, and imprisoned Al-Mukhtar Bin Abu Ubeyda along with him. Meesam said to him (Al-Mukhtar), ‘You will escape and come out revolting for the blood of Al-Husayn, so you will kill this one who (plans to) kill us’. When Ubeydullah called for Al-Mukhtar to kill him, a postman emerged with a letter of Yazeed to Ubeydullah ordering him to free his way. So, he freed his way.

And he ordered with Meesam to be crucified, so he was brought out. A man who met him said to him, ‘Nothing will avail you from this’. He smiled and said, and he was gesturing to the palm tree, ‘I have been Created for it and it has been nourished for me’.

When he was raised to the plank (trunk of the tree), the people gathered around him at the door of Amro Bin Hureys. Amro said, ‘By Allah, it has happened! He did say, ‘I would be your neighbour’’. When he (Meesam) was crucified, he (Amro) ordered his slave girl with sweeping beneath his plank and sprinkle it and burn incense at it.

Meesam went on to narrate with the merits of the Clan of Hashim. It was said to Ibn Ziyad, ‘This servant is exposing you all!’ He said, ‘Rein (his mouth)!’ And he was the first creature of Allah to be reined (in the mouth) in Al-Islam. And Meesam, may Allah have Mercy on him, was killed before the arrival of Al-Husayn Bin Ali in Al-Iraq, by ten days.

When it was the third day from his having been crucified, Meesam was stabbed with a spear. He exclaimed Takbeer, then, at the end of the day, blood poured out from his mouth and his nose.

And this is from the summary of the news of the hidden matters, the preserved from Amir Al-Momineen, and its mention became common knowledge, and the reporting between the scholars is extensive”.160

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160 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen, Ch 122 H 7 a
'I was in the presence of Ziyad when they came with Rusheyd Al-Hajary. Ziyad said to him, ‘What did your companion say to you (meaning Ali\textsuperscript{asws}) I would be doing with you?’ He said, ‘You will be cutting off my hand and my leg and you will be crucifying me’. Ziyad said, ‘But, by Allah\textsuperscript{azwj}, I will be belying his\textsuperscript{asws} Hadeeth! Free his way!’

When he wanted to go out, Ziyad said, ‘By Allah\textsuperscript{azwj}! We cannot find anything eviler than what your companion has said to you. Cut off his hand, and his leg, and crucify him!’ Rusheyd said, ‘Far be it! There still remains a thing for me with you, Amir Al-Momineen\textsuperscript{asws} had informed me with it’. Ziyad said, ‘Cut off his tongue!’ Rusheyd said, ‘Now, by Allah\textsuperscript{azwj}, has come the verification of Amir Al-Momineen\textsuperscript{asws}’.

And this Hadeeth as well, has been transmitted by the friends and the adversaries from their trustworthy ones, from the one who had heard him, and his affair is well publicised with entirety of the scholars, and it is from a summary of what has preceded of his\textsuperscript{asws} mentioning of the miracles, and the news about the hidden matters’.

‘Al-Hajjaj Bin Yusuf Al-Saqafy said one day, ‘I would love to afflict a man from the companions of Abu Turab (Ali\textsuperscript{asws}), so I can draw closer to Allah\textsuperscript{azwj} by his blood’. It was said to him, ‘We do not know of anyone of longer accompaniment to Abu Turab (Ali\textsuperscript{asws}) than Qanbar, his\textsuperscript{asws} slave’.

He sent (people) is his search. They came with him. He said to him, ‘Are you Qanbar?’ He said, ‘Yes’. He said, ‘Abu Hamdan?’ He said, ‘Yes’. He said, ‘Slave of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}? He said, ‘Allah\textsuperscript{azwj} is my Master\textsuperscript{azwj} and Amir Al-Momineen\textsuperscript{asws} is in charge of my bounties’. He
said, ‘Disavow from his asws religion’. He said, ‘If I were to disavow from his asws religion, will you point for me upon a religion better than it?’

He said, ‘I will kill you, so choose which killing is more beloved to you’. He said, ‘That has come to be up to you’. He said, ‘And why?’ He said, ‘Because you will not kill me with any killing except your killing would be like it, and Amir Al-Momineen asws has informed me that my death would happen to be an unjust slaughter without right’. He (the narrator) said, ‘He ordered with it, and he was slaughtered’.162

‘Abu Abdullah asws said: ‘What prevented Meesam, may Allah azwj have Mercy on him, from the Taqeeeya (dissimulation)? By Allah azwj! He had known that this Verse had been Revealed regarding Ammar a and his companions: except for the one coerced, and his heart is content with the Eman, [16:106]’’.163

‘When it was ordered with Meesam to be crucified, a man said, ‘O Meesam! You were needless from this’. Meesam turned towards him, then said, ‘By Allah azwj! This palm tree has not grown except for me and I do not nourish (water any other) except to it!’164

Muhammad Bin Masoud said, ‘It is narrated to me by Ali Bin Muhammad, from Ahmad Bin Muhammad Al Nahdy, from Al Abbas Bin Marouf, from Safwan, from Yaqoub Bin Shuayb, from Salih Bin Meesam who said, ‘Abu Khalid Bin Al-Tammar informed me,

‘I was with Meesam Al-Tammar by the Euphrates on the day of Friday, and the wind brought down a pomegranate, and he was in a ship from the ships. He came out to look at the wind

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162 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 122 H 7 c
163 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 122 H 8
and said, ‘Tighten the head of your ships! This is a stormy wind. Muawiyah has died at this time!’

قَالَ فَلَمَّا كَانَتِ الْجُْمُعَةُ الْمُقْبِلَةُ قَدِمَ بَرِيدٌ مِنَ الشَّامِ فَلَقِيتُهُ فَاسْتَخْبََْتُهُ فَقُلْتُ لَهُ يََّ عَبْدَ اللََِّّ مَا الخَْ

He (the narrator) said, ‘When it was the next Friday, a postman (newsman) came from Syria. I met him and asked him the news. I said to him, ‘O servant of Allahazwj! What is the news?’ He said, ‘The people are upon a good state. The commander of the faithful has died, and the people have pledged allegiances to Yazeedasws’. I said, ‘Which day did he die?’ He said, ‘The day of Friday’.

‘My father (Meesam) went to perform Al-Umrah. He narrated to me saying, ‘I sought permission to see Umm Salamaasws, may Allah have Mercy on herasws. Sheasws struck a veil between me and herasws. Sheasws said, ‘Are you Meesam?’ I said, ‘I am Meesam’. Sheasws said, ‘I have frequently seen Al-Husaynasws, sonasws of Fatimaasws, mentioning you’.

I said, ‘So where is heasws?’ Sheasws said, ‘Heasws went out among sheep of hisasws just now’. I said, ‘And I, by Allahazwj, frequently mention hisasws, so convey the greeting to himasws for I am in a hurry’. Sheasws said, ‘O girl! Come out and oil him!’ She came and oiled my beard with perfumed oil. I said, ‘By Allahazwj! Although I am oiling it, it will be dyed with blood among you all!’

We went out and there was Ibn Abbas, seated. I said, ‘O Ibn Abbas! Ask me whatever you like from the interpretation of the Quran, for I have read its Revelation to Amir Al-Momineenasws and heasws has taught me its interpretation’.

He said, ‘O girl, the ink and the paper!’ He went on to write. I said, ‘O Ibn Abbas! How would it be with you when you see me crucified, ninth of nine, shortest of the plank of their, and

165 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 122 H 10
their closest to the ground?’ He said to him, ‘And you are a soothsayer as well?’ And he tore up the paper.

I said, ‘Shh! Record whatever you heard from me. If what I am saying to you happens to be true, withhold it, and if it turns out to be false, tear it up!’ He said, ‘It will be that’. My father arrived to us. It was not even two days until Ubeydullah Bin Ziyad sent for him and crucified him as ninth of the nine, their shortest of the plant, and their closest to the ground.

I saw the man who had come to him to kill him, and he had gestured towards him with the spear and he said, ‘But, by Allah azwj, I did not know you except as standing straight’. Then he stabbed him in his waist. He (Meesam) stared at him. The blood spilled, and he remained for two days, then during the third day after Al-Asr before Al-Maghrib, his nostrils dripped blood, and his beard was dyed with the blood’.

Hamdawiya and Ibrahim both said, ‘It is narrated to us by Ayoub, from Hanan Bin Sadeyr, from his father, from his grandfather who said,

‘Meesam Al-Tammar said to me one day, ‘O Abu Hukeym! I shall inform you with a Hadeeth, and it is true’. I said, ‘O Abu Salih! Which thing will you be narrating to me with?’ He said, ‘I shall be going out this year (Hajj season) to Makkah, so when I arrive at Al-Qadisiyyah while returning, this Ibn Ziyad will be sending an illegitimate one to me among one hundred horsemen until takes me to him.

He will say to me, ‘Are you from this wicked, burnt Sababiya upon whom her sin has dried up? And I swear by Allah azwj I will cut off your hand and your leg’. I would be saying, ‘My Allah azwj have Mercy on you! By Allah azwj, Ali asws was more recognising with you than Hassan asws when he asws struck your head with the whip. Hassan asws said to him: ‘O father asws! Do not strike him, for he loves us asws and hates our asws enemies’.

166 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 122 H 11
Ali asws said lovingly to him asws: ‘Silent, O my asws son asws, for by Allah aswj, I asws am more knowing with him than you asws are! By the One aswj Who Split the seed and Formed the person! He is a flag-bearer for your asws enemies and enemies of your asws friends’.

He said, ‘During that, he would be ordering with me, so I would be crucified and before the first one of this community to be reined (in the mouth) with the tape in Al-Islam. When it will be the third day, I shall say, ‘Had the sun set yet or has not set?’ Blood was drip from my nostrils upon my chest and my beard.

He (the narrator) said, ‘We laid in wait. When it was the third day, I said, ‘The sun has set or not set?’ Blood rushed out from his nostrils upon his chest and his beard. So, we gathered seven of the date sellers, and we prepared to carry him. We came to him at night and the guards were guarding him, and they had ignited the fire. The fire was a barrier between us and them.

So, we carried him with planks until we ended with him to an overflow of water in Murad and we buried him in it, and we threw away the planks in Murad among the ruins. And in the morning, the cavalry was sent but they could not find anything.

He (the narrator) said, ‘And he said one day, ‘O Abu Hukeym! Do you see this place? No has been collected in it, and the taxation calls for the Recompense, and if the life is prolonged for you, you should pay the tax of this place to a man in the house of Al-Waleed Bin Uqba, his name is Zurara’. Sadeyr said, ‘I will pay it upon my humiliation, to a man in the dour of Al Waleed Bin Uqba, called Zurara’.

Jibraeel Bin Ahmad, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Muhammad, from Yusuf Bin Imran Al Meysami who said,

'I heard Meesam Al-Nahrwani said, ‘Amir Al-Momineen\textsuperscript{asws} called me and said: ‘How will you be, O Meesam, when the illegitimate one of the clan of Umayya, Ubeydullah Bin Ziya calls you to the disavowing from me\textsuperscript{asws}?’ I said, ‘O Amir Al-Momineen\textsuperscript{asws}! By Allah\textsuperscript{azwj}, I will not disavow from you\textsuperscript{asws}.’

He\textsuperscript{asws} said: ‘Then, by Allah\textsuperscript{azwj}, he will kill you and crucify you’. I said, ‘I shall be patient, for that is little for the Sake of Allah\textsuperscript{azwj}.’ He\textsuperscript{asws} said: ‘O Meesam! Then you will happen to be in my\textsuperscript{asws} level (in the Paradise)’.

And Meesam passed by a palm tree in the marshes and struck his hand upon it and said, ‘O palm tree! You have not been nourished except for me and I have not been nourished except for you!’

And he passed by Amro Bin Hureys and said, ‘O Amro! When I become your neighbour, then be a good neighbour to me’. Amro used to view that he would buy a house, or an estate attached to his estate. Amro said to him, ‘If only you would have done it (by now)’. Then Meesam Al Nahrwani went out to Makkah, and the tyrant, enemy of Allah\textsuperscript{azwj}, Ibn Ziyad sent someone to an acquaintance of Meesam, seeking him. He informed him that he had gone out to Makkah. He said, ‘If you do not come to me with him, I will kill you’.

He respited him for a term, and officer went out to Al Qadisiyyah awaiting Meesam. When Meesam arrived, he said, ‘Are you Meesam?’ He said, ‘Yes, I am Meesam’. He said, ‘Disavow from Abu Turab (Ali\textsuperscript{asws})’. He said, ‘I do not know Abu Turab\textsuperscript{asws}’. He said, ‘Disavow from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. He said to him, ‘Supposing I do not do so?’ He said, ‘Then, by Allah\textsuperscript{azwj}, I will kill you!’
He said, 'But he asws had said to me that you would be killing me and crucifying me at the door of Amro Bin Hureys. So, when it will be the fourth day, fresh blood would rush out from my nostrils'. He ordered with it. He was crucified at the door of Amro Bin Hureys. He said to the people while he was on the crucifix, 'Ask me before I am killed! By Allah azwj! I shall inform you with knowledge what will be happening up to the establishment of the Hour, and what will be happening, from the Fitna’.

Whenever the people asked him, he narrated to them one Hadeeth. Then a messenger came from the direction of Ibn Ziyad and reined him (in his mouth) with a rein of rope, and he was the first one to be reined with a rein while he was crucified”.

And it is reported from Abu Al-Hassan Al-Rezaasws, from hisasws fatherasws, from hisasws forefathersasws, may the Salawaat of Allahazwj upon themasws, said: ‘Meesam came to the house of Amir Al-Momineenasws. It was said to him, heasws is sleeping. He called out at the top of his voice, awakening himasws, ‘O you sleeping one! By Allahazwj, yourasws beard would be dyed from yourasws head!’

Meesam said, ‘I doubted within myself, and I said, ‘Allasws is informing us with the hidden matters’. I said to himasws, ‘Or will that be happening, O Amir Al-Momineenasws?’ Heasws said: ‘Yes, by Lordazwj of the Kaaba! Like that was the pact of the Prophetasws to measws.’

قَالَ فَقُلْتُ لَمْ أُعْلَمْ ذَلِكَ بِي بِيَا أَمِينَ الْمُؤْمِنِينَ فَقَالَ لِي أَخْلَصُكُلْ عَلَّمَ الْبَيْنِ الْأَقْلَمَةَ الْأَقْلَمَةَ عِنْبَةَ اللّهِ بِنِّي نَيَامً.

He (Meesam) said, ‘I said, ‘Why will that be done with me, O Amir Al-Momineen?’ He asws said: ‘The despicable, the ignoble, son of the prostitute Ubeydullah Bin Ziyad will seize you’.

قَالَ وَ كَانَ يَُْرُجُ لِىَ الجَْبَّانَةِ وَ أَنََ مَعَهُ ف َيَمُرُّ بِِلنَّخْلَةِ ف َيَقُولُ لِِ يََّ مِيثَمُ لِنَّ لَكَ وَ لََْ ا شَأْنًَ مِنَ الشَّأْنِ

He (Meesam) said, ‘And he asws had gone out to Al-Jabana and I was with him asws. He passed by the palm tree and said to me: ‘O Meesam! There is a concern for you and for it’.

قَالَ مِيثَمٌ ف َقُلْتُ لِصَالِحٍّ ابْنِِ فَخُذْ مِسْمَاراً مِنْ حَدِيدٍّ فَان ْقُشْ عَلَيْهِ اسَِْي وَ اسْمَ أَبِِ وَ دُقَّهُ فِِ ب َعْضِ تِلْكَ الَْْجْذَاعِ

Meesam said, ‘I said to my son Salih, ‘Take an iron spike and engrave my name upon it and the name of my father and nail it in one of those trunks’.

قَالَ فَلَمَّا وَلَِِ عُبَيْدُ اللََِّّ بْنُ ِِيََّدٍّ الْكُوفَةَ وَ دَخَلَهَا ت َعَلَّلَ عَلَمُهُ بِِلنَّخْلَةِ الَّتِ بِِلْكُنَاسَةِ ف َتَخَرَّقَ ف َتَطَيََّ مِنْ ذَلِكَ فَأَمَرَ بِقَطْعِهَا فَاشْتَََاهَا رَجُلٌ مِنَ النَّجَّارِينَ فَشَقَّهَا أَرْبَعَ قِطَعٍّ

He (Meesam) said, ‘When Ubeydullah Bin Ziyad ruled Al-Kufa and entered it, they let him know of the palm tree which was at the marshland. So, he had it burned down. He got scared from that, so he ordered with cutting it. A Man from the carpenters bought it and split it into four pieces.

قَالَ وَ كُنْتُ خَطِيبَ الْقَوْمِ ف َنَصَتَ لِِ وَ أَعْجَبَهُ مَنْطِقِي ف َقَالَ لَهُ عَمْرُو بْنُ حُرَيٍٍّْ أَصْلَحَ اللََُّّ الَْْمِيَ بَلْ أَنََ الصَّادِقُ مَوْىَ الْكَذَّابُ عَلِي ِ بْنِ أَبِِ طَالِبٍّ

He (Meesam) said, ‘And I was a speaker of the people, so he listened to me and was amazed by my reasoning’. Amro Bin Hureys said to him, ‘May Allah azwj Keep the Emir well! Do you recognise this speaker?’ He said, ‘And who is he?’ He said, ‘Meesam Al-Tammar the liar, slave of the liar Ali asws Bin Abu Talib asws’.

قَالَ فَاسْتَوَى جَالِساً ف َقَالَ لِِ مَا ت َقُولُ ف َقُلْتُ كَذَبَ أَصْلَحَ اللََُّّ الَْْمِيَ بَلْ أَنََ الصَّادِقُ مَوْىَ الْكَذَّابُ عَلِي ِ بْنِ أَبِِ طَالِبٍّ أَمِيِ الْمُؤْمِنِيَْ حَقًا قَالَ وَ مَنْ هُوَ قَالَ مِيثَمٌ التَّمَّارُ الْكَذَّابُ مَوْىَ الْكَذَّابِ عَلِي ِ بْ 

He (the narrator) said, ‘He sat up straight and said to me, ‘What are you saying?’ I said, ‘He is lying, may Allah azwj Keep the Emir well! But I am the truthful, slave of the truthful Ali asws Bin Abu Talib asws, the true Emir of the Momineen!’ He said to me, ‘Either you disavow from Ali asws
and mention him\textsuperscript{asws} with evil, and befriend Usman and mention his good deeds, or else I will cut your hand and your leg and crucify you!''

I cried. He said to me, 'You are crying from the words besides the deed?' I said, 'By Allah\textsuperscript{azwj}! I am neither crying from the words nor from the deed, but I am crying from the doubt which had entered me on the day my Chief and my Master\textsuperscript{asws} had informed!' He said to me, 'And what did he\textsuperscript{asws} say to you?'

He (Meesam) said, 'I said, 'I had gone to his\textsuperscript{asws} door and it was said to me that he\textsuperscript{asws} was sleeping. I called out awakening him\textsuperscript{asws}, 'O you sleeping one! By Allah\textsuperscript{azwj}! Your\textsuperscript{asws} beard will be dyed from your\textsuperscript{asws} head!''

He\textsuperscript{asws} said: 'You speak the truth, and by Allah\textsuperscript{azwj}, and you, your hand and your leg and your tongue will be cut, and you will be crucified'. I said, 'And who will do that with me, O Amir Al-Momineen\textsuperscript{asws}?' He\textsuperscript{asws} said: 'The despicable, the ignoble son of the slave girl, the prostitute, Ubeydullah Bin Ziyad'.

He (Meesam) said, 'He was filled with rage, then he said to me, 'By Allah\textsuperscript{azwj}! I will cut off your hand and your leg, and I shall leave your tongue until I belie you and belie your Master\textsuperscript{asws}!''

He ordered with him and cut off his hand and his leg. Then he was taken out and he ordered with him to be crucified.

He (Meesam) called out at the top of his voice, 'O you people! Who wants to hear the hidden Hadeeth from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?'
'What is this gathering?' He said, ‘Meesam Al-Tammar is narrating to the people from Ali Bin Abu Talib\textsuperscript{asws}.

He (the narrator) said, 'He left quickly and said, 'May Allah\textsuperscript{azwj} Keep the Emir well! Rush and send someone to this one to cut off his tongue for there is no safety that he would change the hearts of the people of Al-Kufa, and they would come out to you!'

He (the narrator) said, 'He turned to the guards (standing) by his head. He said, 'Go, cut off his tongue!' The guards came to him and said to him, 'O Meesam!' He said, 'What do you want?' He said, 'Bring out your tongue, for the Emir has ordered me with cutting it'. Meesam said, 'Didn't he claim, the son of the prostitute slave girl and he would be belying me and belying my Master\textsuperscript{asws}? Here is my tongue!'

He (the narrator) said, 'He cut off his tongue, and he was smeared in his blood for a while, then died. And he ordered with him, so he was crucified. Salih said, 'Days passed by after that, and there he was, having been crucified upon the very quarter in which I had wrote and nailed the spike in it'.\textsuperscript{169}

\textsuperscript{169} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 122 H 14
past ones, and illumination of the lasting ones, and superior of the contented ones, and
tongue of the Rasool of Lord of the worlds.

And he is first of the Momineen from the family of Yaseen, the one assisted by Jibraeel the trustworthy, and the one helped by Mikaeel as the strong, and the one praised in the presence of the inhabitants of the skies in their entirety, chief of the Muslims and the foremost, and the killer of the allegiance-breakers, and the renegades, and the deviants, and the protector of the sanctity of the Muslims, and fighter of His enemies, the Nasibis (Hostile ones).

And he extinguisher of the fire (of war) by the igniters, and the most pride-worthy of the Qureysh to have walked in their entirety, and the first one to answer and answered to Allah, Emir of the Momineen, and successor of His Prophet in the worlds, and His trustee upon the creatures, and caliph of the ones Sent to them in their entirety, chief of the Muslims and the foremost ones, and destructor of the Polytheists.

And he is an arrow from the shooting of Allah at the hypocrites, and tongue of word of the worshippers, helper of the religion of Allah, and friend of Allah, and tongue of the Words of Allah, and His helper in His earth, and receptacle of His Knowledge, and cave of His religion, Imam of the righteous people, one the Exalted, the Subduer is Pleased with.

Pardoning, generous, bashful, easy-going, holding vigil at night, pure, clean, Makkkan, active, important, patient, fasting one, Guided, at the vanguard, cutter of the solid ones, separator of the confederates, exalted of the neck, the most tying of them of the reins, and their severest to obstinacy, incisive, valiant, brave, a crouching lion, a ferocious lion.

Resolute, determined, prudent, a speaker, mysterious, benevolent, the original noble, the decisive, of superior tribe, pure of clan (family), pure of substance, fulfiller of the entrustment
from the Clan of Hashim, and son of an uncle of the Prophet, may the Salawat of Allah be upon them, the Imam of the Guided, the rightfully guiding, shunner of the corruption, the shaggy, the fatal to the skulls of the heroes, and the competing lion.

A participant of Badr, orthodox, spiritualist, stronger than the mountain, its excellent, and from the elevated ones he is their head, and from the Arabs he is their chief, and from the battles he is their lion, the hero, the important, and the font lion, and the full moon, criterion of the Momineen, and inheritor of the two dreadlocks, and father of the two chiefs Al-Hassan and Al-Husayn.

By Allah! Emir of the Momineen, truly, truly is Ali Bin Abu Talib, may the Salawat of Allah be upon him, the pure, the Blessed, the establisher of the Sunnah.

From Abu Al-Hassan owner of the army (Al-Askari): ‘Qanbar, a slave of Amir Al-Momineen, entered to see Al-Hajjaj Bin Yusuf. He said to him, ‘What is that which you used to follow from Ali Bin Abu Talib?’ He said, ‘I used to help him perform wud’u. What was he saying when he was free from his wud’u?’

He said, ‘He used to recite this Verse: But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44] So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45].’

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Al-Hajjaj said, ‘I was thinking he was reciting it against us’. He said, ‘Yes (he was)’. He said, ‘What will you do when I strike your head?’ He said, ‘Then I would be fortunate and suffer’. He ordered with it’.

171

(The book) ‘Rijal’ Al Kashy – Muhammad Bin Abdullah, from Wuheyb Bin Mihran, from Muhammad Bin Ali Al Sayrapi, from Ali Bin Muhammad Bin Abdullah Al Hannat, from Whab Bin Hafs Al Jareeri, from Abu Hayyan Al Bajali, from Qinou Bint Al Rusheyd Al Hajari, said,

‘I said to her, ‘Inform me what you heard from your father’. She said, ‘I heard my father saying, ‘Amir Al-Momineen informed me. He said: ‘O Rusheyd! How will your patience be when the illegitimate one of the clan of Umayya sends for you, and he cuts off your hand and your leg and your tongue?’ I said, ‘O Amir Al-Momineen! I shall be expecting with that to go to the Paradise’. He said: ‘O Rusheyd! You will be with me in the world and the Hereafter’.

She said, ‘By Allah! The days did not go by until Ubeydullah Bin Ziyad the illegitimate one summoned him and called him to disavow from Amir Al-Momineen. He refused to disavow, so you will bring me forward and cut off my hand, and my leg, and my tongue’. He said, ‘By Allah! I will belie his words’.

He said to him, ‘My friend informed me that you will be calling me to the disavowing from him, but I will not disavow, so you will bring me forward and cut off my hand, and my leg, and my tongue’. He said, ‘By Allah! I will belie his words’.

He said to him, ‘They brought him forward and cut off his hand, and his leg, and left his tongue. I carried the ends of his hand and his leg, and I said, ‘O father! Do you feel pain of what has afflicted you?’ He said, ‘No, my daughter, except like the pushing between the people’.

171 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 122 H 16
When we carried him and brought him out from the castle, the people gathered around him. He said, ‘Come to me with a paper and ink, I shall write out for you what will be happening up to the Day of the Hour (Qiyamah)’. But Al-Hajjaj sent the cupper to him to cut off his tongue, so he, may Allah have Mercy on him, died during his night’.

He (the narrator) said, ‘And Amir Al-Momineen had named him as ‘Rusheyd the afflicted’, and he had cast to him knowledge of the afflictions and deaths. So, whenever he met the man, he would say to him, ‘You will be dying with such and such death, and you O so and so, would be killed with such and such killing. And it happened like what Al-Rusheyd had said.

And Amir Al-Momineen had said: ‘You are Rusheyd the afflicted’, or ‘You will be killed with this killing’. It happened like what Amir Al-Momineen had said’. (This is not a Hadith but a report)

‘Amir Al-Momineen, may the Salawaat of Allah be upon him, went out one day to an orchard of Al-Barny, and with him were his companions. He sat down beneath a palm tree, then he instructed with it, and it was picked. Dates descended from it and were placed in front of them.

They said, ‘Rusheyd Al-Hajari said, ‘O Amir Al-Momineen! How good are these dates!’ He said: ‘O Rusheyd! But you will be crucified upon its trunk’.

Rusheyd said, ‘I used to come and go to it at two ends of the day (morning and evening) to water it, and Amir Al-Momineen passed away, may the Salawaat of Allah be upon him.

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172 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 122 H 17
He (Rusheyd) said, ‘I went to it one day and its branches had been cut off. I said, ‘My death is near’. Then I came one day, so the officer came and said, ‘Answer the commander of the faithful (Ibn Ziyad)!’ I went to him. When I entered the castle, there was a plank thrown down. Then I came another day, and there was the other half made to be into planks (for crucifixion) with water being sprinkled upon it.

I said, ‘My friend (Ali asws) did not lie to me’. The officer came to me and said, ‘Answer commander of the faithful!’ I went to him. When I entered the castle, there were pieces of wood thrown down, and therein was the crucifix planks. I came until I struck the crucifix with my leg, then said, ‘For you I have been nourished, and for me you had grown’.

Then I entered to see Ubeydullah Bin Ziyad. He said, ‘Give me from the lies of your companion!’ I said, ‘By Allahazwj! Neither am I with the lies nor is heasws, and heasws had informed me that you will be cutting my hand and my leg and my tongue’. He said, ‘Then, by Allahazwj, we shall belie himasws. Cut off his hand and his leg and expel him!’

When he was carried to his family, he went on to narrate to the people with great things, and he was saying, ‘O you people! Ask me, and for the people, there is the sought (answers) with me not having been given out!’ A man entered to see Ibn Ziyad and said to him, ‘What have you done! You cut off his hand, and his leg, and he is narrating to the people with the great things!’

He (the narrator) said, ‘He sent a message to him, ‘Return him!’ And he had ended to his door. They returned him. He ordered with cutting his hand, and his leg, and his tongue, and ordered with crucifying him’.

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173 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 122 H 18

‘It is said that out Masterasws Amir Al-Momineen Aljasws Bin Abu Talibasws came out from the central Masjid of Al-Kufa and he sat in with Meesam Al-Tammar, may Allahazwj be Pleased with
him. He asws narrated to him. It is said he asws said to him one day, ‘Shall asws give you glad tidings, O Meesam?’ He said, ‘With what is that O Amir Al-Momineen asws?’ He asws said: ‘You will be dying by crucifixion!’ He said, ‘O my Master asws! And would I be upon the nature of Al-Islam?’ He asws said: ‘Yes’.

Then he asws said to him: ‘O Meesam! Do you want me asws to show you the place which you will be crucified in, and the palm tree which you will be suspended upon, and upon its trunk?’ He said, ‘Yes, O Amir Al-Momineen asws!’

He asws came with him to the yard of the moneychangers and said to him: ‘Over here!’ Then he asws showed him the palm tree. He asws said to him: ‘Upon the trunk of this’.

Meesam, may Allahazwj be Pleased with him did not cease to look after than palm tree until it was cut and split into two halves, so half of it fell down and the other half remained. He did not cease to look after the half and praying Salat in that place, and he said to one of the neighbours of the place, ‘O so and so! I intend to be your neighbour very soon, so be a good neighbour to me’.

That man said within himself, ‘Meesam intends to acquire a house in my neighbourhood’. And he did not what he had meant by his words until Amir Al-Momineen asws passed away, and Muawiya and his companions had won, and Meesam was seized among the ones who were seized, and Muawiya ordered with crucifying him. So, he was crucified upon that trunk, in that very place.

When the man saw that Meesam had been crucified in his neighbourhood, he said, ‘We are for Allahazwj and are returning to Himazwj!’ Then he informed the people with the story of Meesam and what he had said to him during his lifetime. And that man did not cease to sweep beneath the trunk and burning incense at it, and praying Salat at it, and repeating the Mercy to be upon him, may Allahazwj be Please with him’.174

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20- كشف، كشف الغمة من دلائل الجزيري عن إشحاق بن عمر قيل: سمعت اليامدي الصالح ينعي إلى رجل نفسه فقلت في نفسي وإن الله يعلم من تموت الرجل من شيعته قالت إليه شيبة المغترب قال إشحاق فذك أراشد الخفري وكان من المستضعفين يعلم علم الدنيا والغيبا والإمام أولاً بذلك

(The book) ‘Kashf Al Ghumma’ – From the evidence of Al Himeyri, from Is‘haq Bin Ammar who said,

‘I heard the righteous servant (7th Imamasws) give the news of death to a man himselfasws. I said within myself, ’And heasws knows when the man from hisasws Shias would be dying?’ Heasws turned to measws resembling the anger and said: ‘O Is‘haq! Rusheyd Al-Hajary, and he was from the weak ones, knew the knowledge of the deaths and afflictions, and the Imamasws is foremost with that.

O Is‘haq! Do what you want to do for your life had perished, and you will be dying within two years, and your brothers and your family members will not be remaining from after you except a little, until their words will be divided and they would betray each other, and they would be going to their brethren and the ones they know as being merciful, until their enemies would gloat with them’.

Is‘haq said, ‘I seek Forgiveness of Allahazwj from what had presented in my chest’. Is‘haq did not remain after this gathering except for two years until he died, then the days did not go by until the clan of Ammar stood with wealth of the people and they became bankrupt with an ugly bankruptcy the people had ever seen. So, it came (true) what Abu Al-Hassanasws had said regarding them, neither departing from it a little nor more”. 175

175 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 122 H 20

176 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 122 H 21
‘I heard Al Qino Bint Al Rusheyd Al Hajaray saying, ‘My father said, ‘O daughter! The Hadeeth dies with the concealment and make the heart to be a dwelling of the entrustment’.

And from Qino, she said, ‘I said to my father, ‘How intense is your struggle’. He said, ‘O daughter! After us, a people will come, their insights in their religion would be better than our struggles’.

When Ziyad Abu Ubeydullah sought Rusheyd Al Hajaray, Rusheyd hid. One day he came to my father Arakah, and he was seated at his door among a group of his companions. He entered the house of my father Arakah. Abu Arakah panicked at that and feared. He stood up and entered in his tracks. He said, ‘Woe be to you! You will get me killed and orphan my children and destroy them’.

He said, ‘And why is that so?’ He said, ‘You are being sought, and you came until you entered my house, and the ones who were in my presence have seen you’. He said, ‘No one from them has seen me’. He said, ‘And you are mocking with me, as well!’ He grabbed him and tied his shoulders, then entered him into a room and closed the door upon him, then he came out to his companions.

He said to them, ‘It came into my thoughts that an old man had entered my house just now’. They said, ‘We have not seen anyone’. He repeated that to them, during all that they were saying, ‘We have not seen anyone’. So he was silent from them.

177 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen ﷺ, Ch 122 H 22
Then he feared that maybe someone else could have seen him, so he went to a gathering of Ziyad to investigate whether they were mentioning him, so if they were to sense that, he would inform them that he was with him and hand him over to them. He greeted unto Ziyad and sat in his presence, and there used to be kindness between the two.

He (the narrator) said, ‘While he was like that when Al Rusheyd came upon a mule of Abu Arakah facing towards the gathering of Ziyad. When Abu Arakah looked at him, his face changed and fell into his hands, and he was certain of the death. Rusheyd descended from the mule and came to Ziyad. He greeted unto him. Ziyad stood up to him and hugged him and kissed him. Then he took to asking him, ‘How did you come?’ And ‘How are the ones left behind?’ And How were you in your journey?’

And he held his beard, then remained for a while, then he stood up and went. Abu Arakah said to Ziyad, ‘May Allah azwj Keep the Emir well! Who is this old man?’ He said, ‘This is a brother from our brethren from the people of Syrian. He arrived to us as a visitor’. Abu Arakah left to go to his house, and there was Rusheyd in his room like what he had left him.

Abu Arakah said to him, ‘When there was in your possession such knowledge what I have seen, then do whatever comes to you, and you can enter to us howsoever you desire to’.

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CHAPTER 123 – STATE OF AL-HASSAN AL-BASRY

(The book) ‘Al Ihtijaj’ – From Ibn Abbas who said,

‘Amir Al-Momineen\textsuperscript{asws} passed by Al-Hassan Al-Basry and he was performing wud’u. He\textsuperscript{asws} said, ‘O Hassan! Perfect your wud’u’.

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} killed some people yesterday who were testifying that there is no god except Allah\textsuperscript{azwj} Alone, there is no associate for Him\textsuperscript{asws}, and Muhammad\textsuperscript{asww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{asww}. They were praying the five (daily Salats) and were perfecting the wud’u!’

Amir Al-Momineen\textsuperscript{asws} said to him: ‘It had happened what you saw, so what is preventing you to assist our enemies against us?’

He said, ‘By Allah\textsuperscript{azwj}, I will ratify you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}! I had gone out during the first day. I washed, and embalmed, and donned my weapons upon me and I had no doubt that the one staying back from mother of the believers Ayesha, it would be the Kufr.

When I ended to a place from Al-Khureyba (where the battle of the camel took place), a caller called out, ‘O Hassan! Where (are you going) to? Return, for the killer and the killed would both be in the Fire!’ So, I returned and sat in my house.

When it was the second day, I had no doubt that the staying back from mother of the believers Ayesha, it would be the Kufr. So, I embalmed and donned my weapons upon me and went out to the battle until I ended up to a place from Al-Khureyba. A caller called out to me from behind me, O Hassan! Where (are you going to)?’ – time and again – ‘For the killer and the killed would both be in the Fire’.
Ali asws said: ‘You speak the truth! Do you know who that caller was?’ He said, ‘No’. He asws said: ‘That was your brother la Iblees as, and he la spoke the truth to you that the killer from them and the killed (from them) would be in the Fire’.

Al-Hassan Al-Basry said, ‘Now I understand, O Amir Al-Momineen asws! The people (fighting against you asws) are destroyed!’ 179

Amir Al-Momineen asws said to him at the top of his asws voice: ‘What are you doing?’

He said, ‘We are writing down your asws traces (Ahadeeth) to narrate it after you asws’. Amir Al-Momineen asws said: ‘But, for every people there is a Samiri la and this is a Samiri la of this community, except that he la is not saying (what Samiri la had said): ‘Do not touch’, [20:97], but he is saying ‘Do not fight’. 180

‘I was in the presence of Abu Ja’far asws. A man from the people of Al-Basra called Usman Al-AMma said to him asws, ‘Al-Hassan Al-Basry claims that those who are concealing the knowledge, the stench of their bellies would harm the ones who enters the Fire’.
Abu Ja’far\textsuperscript{asws} said: 'Then the Momin of the family of Pharaoh\textsuperscript{la} is destroyed then, and Allah\textsuperscript{azwj} has Praised him for that, and the knowledge has not ceased to be concealed since Allah\textsuperscript{azwj} Mighty and Majestic Sent His\textsuperscript{azwj} Rasool\textsuperscript{as} Noah\textsuperscript{as}. So, let Al-Hassan go right and left. By Allah\textsuperscript{azwj}! He will not find the knowledge except over here!'\textsuperscript{181}

I went out with Al-Hassan Al-Basry, and Anas Bin Malik until we came to the door of Umm Salama\textsuperscript{ra}. Anas sat at the door and I entered along with Al-Hassan Al-Basry. I heard Al-Hassan Al-Basry, and he was saying, 'The greeting be to you\textsuperscript{ra}, O mother\textsuperscript{ra}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings!'

She\textsuperscript{ra} said to him, 'And to you be the greeting, O my\textsuperscript{ra} son! Who are you?' He said, 'I am Al-Hassan Al-Basry'. She\textsuperscript{ra} said, 'Regarding what have you come, O Hassan?' He said to her\textsuperscript{ra}, 'I have come for you\textsuperscript{ra} to narrate to me with a Hadeeth you\textsuperscript{ra} had heard from Rasool-Allah\textsuperscript{saww} regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws'}.

Umm Salama\textsuperscript{ra} said, 'By Allah\textsuperscript{azwj}! I\textsuperscript{ra} shall narrate to you with a Hadeeth my ears had heard from Rasool-Allah\textsuperscript{saww}, or else may they be deafened, and my\textsuperscript{ra} had seen, or else may they be blinded, and my\textsuperscript{ra} heart has retained, or else may Allah\textsuperscript{azwj} Seal upon it and mute my\textsuperscript{ra} tongue, if I\textsuperscript{ra} had not heard Rasool-Allah\textsuperscript{saww} saying to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 'O Ali\textsuperscript{asws}! There is no servant who would meet Allah\textsuperscript{azwj} on the day he meets Him\textsuperscript{asws}, having rejected your\textsuperscript{asws} Wilayah, except he would be meeting Allah\textsuperscript{azwj} with having worshipped an idol or an image'.

\textsuperscript{181} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 123 H 3
He (the narrator) said, ‘I heard Al-Hassan Al-Basry, and he was saying, ‘Allahazwj is the Greatest! I testify that Aliasws is my Masterasws and Master of the Momineen!’ When we went out, Anas Bin Malik said to him, ‘What is the matter I saw you exclaiming Takbeer?’

قَالَ مَسَأَلَ أَنْ أُمَّانَا أُمَّ سَلَمَةَ أَنْ تُحَذِّي بِخَبِيبٍ ضَيْعًا مِنْ رِسُولِ اللَّهِ ﷺ فِى عَيْنِ فَقِالَتْ بِلِكَ أَوْ كَذَا فَقَلَتْ اللَّهُ أَحَمَرَ أَشْهَدَ أَنَّ عَلِيَّ عَزِّ وَ جَلِّي مَوْلَى وَ مَوْى كُلِّ مُؤْمِنٍّ

He said, ‘I asked our motherra Umm Salama ra to narrate to me a Hadeeth she ra had heard from Rasool-Allahsaww regarding Aliasws. She ra said to me such and such’. So, I said, ‘Allahazwj is the Greatest! I testify that Aliasws is my Masterasws and Masterasws of every Momin’.

قَالَ فَسَمِعْتُ عِنْدَ ذَلِكَ أَنَََ بْنَ مَا لِكٍّ وَ هُوَ يَقُولُ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ هَذِهِ الْمَقَالَةَ ثَلًََّ تٍّ أَوْ أَرْبَعَ مَرَّا تٍّ

The book ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Aliasws came to Al-Hassan Al-Basry. He was performing wud’u in a watering place. Heasws said: ‘Perfect your cleaning, O Kafty!’ He said, ‘Yesterday you killed men who were perfecting the wud’u’.

قَالَ وَ لِنَّكَ لََْزِينٌ عَلَيْهِمْ قَالَ نَعَمْ قَالَ فَأَطَالَ اللَّهُ حُزْنَكَ

Heasws said: ‘And you are grief-stricken upon them?’ He said, ‘Yes’. Heasws said: ‘May Allahazwj Prolong your grief!’

قَالَ أَيُّوبُ السِجِسْتَانُّ فَمَا رَأَيْنَا الََّ حَزِيناً كَأَنَّهُ يَرْجِعُ عَنْ دَفْنِ حَِْيمٍّ أَوْ خَرْبَ نْدَجٍ ضَلَّ حَِْارُهُ فَقُلْتُ لَهُ فِى ذَلِكَ

Ayoub Al-Sijistany said, ‘We did not see Al-Hassan at all except as grief-stricken as if he had just returned from burying an intimate one, or an animal hirer whose donkey is lost. I spoke to him regarding that.

فَقَالَ عَمِلَ فَِِّ دَعْوَةُ الرَّجُلِ الصَّالِحِ وَ كَفْتٌِّ بِِلنَّبَطِيَّةِ الشَّيْطَانُ وَ كَانَتْ أُمُّهُ سَََّتْهُ بِذَلِكَ وَ دَعَتْهُ فِى صِغَرِهِ فَلَمْ يَعْرِفْ ذَلِكَ أَحَدٌ حَتََّّ دَعَاهُ بِهِ عَلِيٌّ عَزَّ وَ جَلِّي

He said, ‘A supplication of the righteous man (Aliasws) has worked in me, and ‘Kafty’ in the Nabatean (language) is ‘the Satanla’). And his mother had named him with that and called him as such during his childhood. No one knew that until Aliasws called him with it’.

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182 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 123 H 4
I said, ‘It has reached me that Al-Hassan Al-Basry was saying that even if his brain was to boil from the heat of the sun, he would not shade with a wall of the money-changer, and even if his liver splits out of thirst he would not drink water from the house of a money-changer’, and it (money-changing) is my work and my trade, and in it was built my flesh and my blood, and from it I performed my Hajj and my Umrah’.

He asws sat down, then said, ‘Al-Hassan Lied. He takes the same and gives out the same. Whenever the Salat presents, then leave what is in your hands and get up to the Salat. Don’t you know that the companions of the cave were moneychangers?’

'A man said to Al-Hassan (Al-Basry), 'O Abu Saeed! The Shias are claiming that you hate Ali asws'. He stumbled crying for a long time, then raised his head and said, 'Yesterday a man has separated from you all who was an arrow from the quiver of Allah azwj Mighty and Majestic against His enemies, and spiritualist of this community, with its nobility, and its merit, with kinship from the Prophet saww, closest.

He asws did not happen to be with the sleep from the Command of Allah azwj the Exalted, nor was he asws heedless from the Right of Allah azwj the Exalted, nor did he asws steal from the wealth of Allah azwj. He asws gave the Quran its determination regarding what was for him asws and

\[184\] Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 123 H 6 a
against him asws. So he asws overlooked upon the stylish garden and marking of proof. That is Ali asws Bin Abu Talib asws, O Luk‘a!

وَكَانَ الْحَسَنُ إِذَا أَرَادَ أَنْ يَجْوَدَ فِي زَمَنِ بَيْتِ أُمَيَّةَ - عَنْ عَلِيٍّ عَقَلَ قَالَ أَبُو زَينَابَ -

And it was so that whenever Al-Hassan asws wanted to narrate during the era of the clan of Umayya, from Ali asws, he said, ‘Abu Zainab asws said’.

وَأَلَّهُ عَلِيُّ بْنُ الْبَصْرِيَّ وَهُوَ يَقُصُّ عِنْدَ الِجْرِ فَقَالَ أَتْرَضَى يُ حَسَنُ نَفْسَكَ لِلْمَوْتِ قَالَ لَقَ عَمَّلَ فَلِلَّهِ قَالَ فَلِمَ تَشْغَلُ النَّاسَ عَنِ الطَّوَافِ.

And Al-Hassan Al-Basry came to Ali asws Bin Al-Husayn asws one day and he asws was by the (Black) Stone. He asws said: ‘O Hassan! Have you pleased/prepared yourself for the death?’ He said, ‘No. Is your asws world for the Reckoning?’ He asws said: ‘No’. He said, ‘Then the house for the deeds is other than this?’ He asws said: ‘No’. He said, ‘So, is there for Allah azwj any shelter in the earth other than this House (Kabah)?’ He asws said: ‘No’. He said, ‘Then why are you asws not distracting the people away from performing the Tawaaf?’

185 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 123 H 6 b
CHAPTER 124 – SITUATIONS OF REST OF HIS\textsuperscript{asws} COMPANIONS, AND IN IT ARE THE SITUATIONS OF ABDULLAH BIN AL ABBAS

1- ل، الخصال الحسنَّ بن لقَّبَهُ السُّعُوديَّ عن جَدِّه عن عبَّاس بن عُثُمَّان بن صَلِّي الله عليه وسلم بن يَبَّان بن يَبِين بن بَسَّارُ بن عاصم بن مَّحَمَّد بن سُفيَّة بن هُزَيْمَةُ بن أَبِيهِ عَلَيْهِ السَّلَامَ;

(The book) ‘Al Khisaal’ – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Dawood, from isa Bin Abdul Rahman Bin Salih, from Abu Malik Al Juhanny, from Umar Bin Bashir who said,

‘I said to Abu Is’haq, ‘When were the people disgraced?’ He said, ‘When Al-Husayn\textsuperscript{asws} was killed, and Ziyad arrogated, and Hujr Bin Aday was killed’’.\textsuperscript{186}

2- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن ابن عيسى عن البرزاني قال قال الرضا عليه السلام: قُلْتُ لِسْحَاقَ مَتََّ ذَلَّ النَّاسُ قَالَ حِيَْ قُتِلَ الُْْسَيُْْ ع وَ ادُّعِيَ ِِيََّدٌ وَ قُتِلَ حُجْرُ بْنُ عَدِ.

(The book) ‘Uyoon Akhbar Al Reza\textsuperscript{asws}’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, ‘Al-Reza\textsuperscript{asws} said: ‘O Ahmad! Amir Al-Momineen\textsuperscript{asws} went to Sa’sa Bin Sowhan to console him during his illness, so he prided upon the people with that. So do not let yourself go to the pride and be humble to Allah\textsuperscript{azwj} Mighty and Majestic’’.\textsuperscript{187}

3- ما، الْمالِ للشيخ الطوسي الْمُفِيدُ عَنِ الجِْعَابِِِ عَنِ ابْنِ عُقْدَةَ عَنْ أَحَْْدَ بْنِ عَبْدِ الَْْمِيدِ عَنْ مَُُمَّدِ بْنِ عَمْرِو بْنِ عُتْبَةَ عَنِ الَْْسَنِ بْنِ مُبَارَكٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍّ عَنْ مَالِكٍّ الَْْحَْْسِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍّ عَنِ الَْْصْبَُِ بْنِ نُبَاتَةَ قَالَ:

(The book) ‘Al-Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ahmad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utbah, from Al-Hassan Bin Mubarak, from Al Abbas Bin Aamir, from Malik Al Ahmasy, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I was kneeling by the door of Amir Al-Momineen\textsuperscript{asws}, and I was supplicating to Allah\textsuperscript{azwj} when Amir Al-Momineen\textsuperscript{asws} came out. He\textsuperscript{asws} said: ‘O Asbagh!’ I said, ‘At your\textsuperscript{asws} service!’ He\textsuperscript{asws} said: ‘Which thing were you doing?’ I said, ‘I was kneeling, and I was supplicating’. He\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} teach you a supplication I\textsuperscript{asws} heard it from Rasool-Allah\textsuperscript{saww}?’ I said, ‘Yes’.

قَالَ قُلْ الَْْمْدُ للََِِّّ عَلَى مَا كَانَ وَ الَْْمْدُ للََِِّّ عَلَى كُلِّ حَالٍّ ثَُُّ ضَرَبَ بِيَدِهِ الْيُمْنََّ عَلَى مَنْكِِّ َِ الَْْيْسَرِ وَ قَالَ يََّ أَصْبَُُ لَ قُلْتُ لَبَّيْكَ قَالَ أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ قُلْتُ رَكَعْتُ وَ أَنََ أَدْعُو اللَََّّ لِذْ خَرَجَ أَمِيُ الْمُؤْمِنِيَْ ع ف َقَالَ يََّ أَصْبَُُ ق ُلْتُ لَبَّيْكَ قَالَ أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ قُلْتُ رَكَعْتُ وَ أَنََ أَدْعُو

The book) ‘Al Khisaal’ – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Dawood, from is\textsuperscript{a} Bin Abdul Rahman Bin Salih, from Abu Malik Al Juhanny, from Umar Bin Bashir who said,

‘I said to Abu Is’haq, ‘When were the people disgraced?’ He said, ‘When Al-Husayn\textsuperscript{asws} was killed, and Ziyad arrogated, and Hujr Bin Aday was killed’’.\textsuperscript{186}

(Al-Reza\textsuperscript{asws} said: ‘O Ahmad! Amir Al-Momineen\textsuperscript{asws} went to Sa’sa Bin Sowhan to console him during his illness, so he prided upon the people with that. So do not let yourself go to the pride and be humble to Allah\textsuperscript{azwj} Mighty and Majestic’’.\textsuperscript{187}

He\textsuperscript{asws} said: ‘Say, ‘The Praise is for Allah\textsuperscript{azwj} upon what has happened, and the Praise is for Allah\textsuperscript{azwj} upon all situations’’. Then he\textsuperscript{asws} struck his\textsuperscript{asws} right hand upon my\textsuperscript{asws} left shoulder

\textsuperscript{186} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 1
\textsuperscript{187} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 2
and said: ‘O Asbagh! If you were to affirm your feet and complete your Wilayah and extend your hand, then Allah(azwj) will be more Merciful with you than yourself’.

4 - ماء الأملامي للشيخ الطوسي المفيد عن عمر بن محمد الريب عن علي بن أبي Vuex عن أحمد بن منصور عن عبد الرحمن بن بشير عن ابن زيد بن أبي سفيان، قال: فنلبب على الله وعليزي وفقال: ما يقول

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Ali Bin Al Abbas, from Ahmad Bin Mansour, from Abdul Al Razzaq, from Ibn Uyayna, from Ammar Al Duhly who said, ‘I heard Abu Al Tufeyl saying,

‘Al-Musayyib Bin Najeeh came to Amir Al-Momineen(AS) prepared for combating with Abdullah Bin Saba. Amir Al-Momineen(AS) said to him: ‘What is your concern?’ He said, ‘He is lying upon Allah(azwj) and His(azwj) Rasool(saww)!’ He(AS) said: ‘What is he saying?’

قَالَ فَلَمْ أَسََْعْ مَقَالَةَ الْمُسَيَّبِ - وَ سََِعْتُ أَمِيَ الْمُؤْمِنِيَْ ع يَُْطُبُ النَّا - وَ هُوَ يَقُولُ سَلُونِّ قَبْلَ أَنْ تَفْقِدُونِّ فَوَ اللََِّّ لََ تَسْأَلُونّ ِ عَنْ شَيْءٍّ مَضَى وَ لََ عَنْ شَيْءٍّ يَكُونُ لِلََّ نَبَّأَتُكُمْ بِهِ فَقَامَ لِلَيْهِ سَعْدُ بْنُ أَبِِ وَقَّاٍَّ فَقَالَ يََّ أَمِيَ الْمُؤْمِنِيَْ أَخْبَِْنِّ كَمْ فِِ رَأْسِي وَ لِْْيَتِ مِنْ شَعْرَةٍّ

He (the narrator) said, ‘I did not listen to the words of Al-Musayyab and I heard Amir Al-Momineen(AS) saying: ‘Far be it! Far be it is the anger. But a rider will be coming to you of Al-Dagheyla. He will tighten its waist with its plaits, not fulfilling any rites of Hajj nor Umrah. He would kill him, intending Al-Husayn(AS) Bin Ali(AS) with that’.

5 - ماء الأملامي للصدوق أبِِ عَنِ الْكُمَيْدَانِّ ِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِِ نَْرَانَ عَنْ جَعْفَرِ بْنِ مَُُمَّدٍّ الْ كُوفِِِ عَنِ ابْنِ عِبَّادٍ عَنِ ابْنِ عُبَيْدٍ السَّمِيِْ عَنِ ابْنِ طَرِيفٍّ عَنِ ابْنِ ن ُبَاتَةَ قَالَ: بَيْنَا أَمِيُ الْمُؤْمِنِيَْ أَخْبَِْنِّ كَمْ فِِ رَأْسِي وَ لِْْيَتِ مِنْ شَعْرَةٍّ

(The book) ‘Al Amaali’ of Sal Al Salt, from Ibn Uqdh, from Abbad, from his uncle, from his father, from Mutarrif, from Al Shaby, from Sa’sa Bin Sowhan who said,

‘Amir Al-Momineen(AS) consoled me during illness, then said: ‘Look (be careful), do not make my(AS) consoling you to be a priding upon your people’ – the Hadeeth’.

6 - ماء الأملامي للصدوق أبي عن الأُكْثِرِيَّاتِي عن ابن عيسى عن أبي جعفر عن محمد بن محمد بن محمد بن عبد الرحمن بن بشير عن ابن زيد بن أبي سفيان، قال: فنلبب على الله وعليزي وفقال: ما يقول

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Kumeydani, from Ibn Isa, from Ibn Abu Najran from Ja’far Bin Muhammad Al Kufi, from Ubeyd Al sameen, from Ibn Tareyf, from Ibn Nubata who said,

‘While Amir Al-Momineen(AS) was addressing the people and he(AS) was saying: ‘Ask me(AS) before you lose me(AS). By Allah(azwj)! You will not ask me(AS) about anything of the past nor about anything to happen (in the future), except(AS) shall inform you with it’, Sa’ad Bin Abu

188 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen(AS), Ch 124 H 3
189 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen(AS), Ch 124 H 4
Waqas stood up to him. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! How much hair is there in my head and my beard?’

He\textsuperscript{asws} said to him: ‘But, by Allah\textsuperscript{azwj}! You have asked me\textsuperscript{asws} about an issue my\textsuperscript{asws} friend\textsuperscript{asww} Rasool-Allah\textsuperscript{asws} had narrated to me\textsuperscript{asws} that you will be asking me\textsuperscript{asws} about it, and there is not hair in your head nor in your beard except and there is a Satan \textsuperscript{la} seated in its base, and in your house, there is a crawler (child) who will kill my\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws} – and on that day Umar Bin Sa’ad was crawling in front of him’’. \textsuperscript{191}

Ibn Abbas said, ‘I panicked at that and feared that the group may be less from the number or increasing upon it, so the matter would be spoilt upon us; and I counted the group, and their number reached nine hundred and ninety-nine men. Then the coming of the group was terminated, so I said, ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}! What carried him\textsuperscript{asws} upon what he\textsuperscript{asws} said?’

He (Ibn Abbas) said, ‘While I was thinking regarding that when I saw a person coming over until he was near, and he was a man having a woollen robe upon him, and with him was his sword, and a water canteen. He went near to Amir Al-Momineen\textsuperscript{asws}. He said, ‘Extend your\textsuperscript{asws} hand, I shall pledge allegiance to you\textsuperscript{asws}’.

Ali\textsuperscript{asws} said: ‘Upon what are you pledging allegiance to me\textsuperscript{asws}?’ He said, ‘Upon the listening and the obeying, and the fighting in front of you\textsuperscript{asws} until I die, or Allah\textsuperscript{azwj} Grants victory upon

\textsuperscript{191} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 6
you asws. He asws said: ‘What is your name?’ He said, ‘Oweys!’ He asws said: ‘You are Oweys Al-Qarany?’ He said, ‘Yes’.

He asws said: ‘Allah aww is the Greatest!’ My asws beloved Rasool-Allah saww informed me I asws shall be coming across a man from his saww community called Oweys Al-Qarany. He would happen to be from the party of Allah azwj and His azwj Rasool saww. He will die upon the martyrdom. He will be including (on the Day of Qiyamah) in his intercession like (the number of the tribes of) Rabie and Muzar’. Ibn Abbas said, ‘He asws made us happy’.

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From his asws miracles is that when it reached him asws what Bishr Bin Artah had done at Al-Yemen. He asws said: ‘O Allah aww! Bishr has sold his religion for the world, so Confiscate his intellect!’ So, Bishr remained alive until he was confused. So, a wooden sword was taken for him until he died (hitting himself repeatedly) with it.

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And from it are his asws words to Juweyria Bin Mus'hir: ‘You will be dragged to the ignoble villain and he will cut off your hand and your leg, then he will crucify you’. Then time passed until Ziyad ruled during the days of Muawiya. He cut off his hand and his leg, then crucified him’.


He asws said for him: ‘O Allahazwj! If he was lying, then Strike him with whiteness of with clearness he cannot cover it with the turban’. Abu Ameyra said, ‘I testify with Allahazwj, I had seen him being with whiteness between his eyes’.

Twelve men, participants of Badr, stood up from the right side, and six from the left side, and they testified with that. Zayd said, ‘And I was among the ones who had heard that, but I concealed it, so Allahazwj Did away with my sight’. And he used to regret upon what had been lost from the testimony, and he sought Forgiveness’.

Amir Al-Momineen asws heard him. Heasws called out: ‘Come, O Juweyria, until I asws narrated to you with your Hadeeth’. He came. Heasws said: ‘By the One asws in Whose Hand is my asws soul! You will be dragged to the ignoble villain and he will cut off your hand and your leg, then you will be crucified beneath a trunk as a Kafir’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Zayd Bin Arqam who said,

‘Aliasws adjured the people in the Masjid. Heasws said: ‘asws adjure any man who had heard from the Prophetasws saying: ‘One whose Master Iasws was, so Aliasws is his Master. O Allahazwj! Befriend the one who befriends him and be Inimical to the one who is Inimical to him’’

(The book) ‘Al Irshad’ –

‘The scholars have reported that Juweyriya Bin Mus’hir stood at the door of the government building and said, ‘Where is Amir Al-Momineenasws?’ It was said to him, ‘Heasws is sleeping’. He called out, ‘O you sleeping one! Wake up, for by the Oneazwj in Whose Hand in my soul! Youasws will be struck with a strike upon yourasws head, yourasws beard would be dyed from it, like what youasws had informed us from before’

Amir Al-Momineenasws heard him. Heasws called out: ‘Come, O Juweyria, until asws narrated to you with your Hadeeth’. He came. Heasws said: ‘By the Oneazwj in Whose Hand is myasws soul! You will be dragged to the ignoble villain and he will cut off your hand and your leg, then you will be crucified beneath a trunk as a Kafir’.

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Time passed upon that until Ziyad ruled during the days of Muawiya. He cut off his hand and his leg, then crucified him to a trunk of Ibn Moakbar, and it was a tall trunk. He was beneath it’’.  

(The book) ‘Al Irshad’ – It is reported by Jabir, from Al Mugheira who said,

“When Al-Hajjaj ruled, he sought Kumeyl Bin Ziyad. He fled from him, so he deprived his people of their stipends. When Kumeyl saw that, he said, ‘I am an old man, aged, and my lifespan has depleted. It is not befitting that I should be depriving my people of their stipends’. So, he went out and handed his hand to Al-Hajjaj.

When he saw him, said to him, ‘I used to love finding a way upon you’. Kumeyl said to him, ‘Do not strike your fangs upon me, nor threaten upon me, for by Allahazwj, there does not remain from my lifespan except like the dust. So, decree whatever you want to decree, for the appointment is with Allahazwj, and after the killing is the Reckoning, and Amir Al-Momineenasws had informed me that you are my killer’.

Al-Hajjaj said to him, ‘The argument is against you then’. Kumeyl said to him, ‘That is when the decreeing is up to you’. He said, ‘Yes. You were among the ones who killed Usman Bin Affan. Strike off his neck!’ So, they struck off his neck’.

‘I, and Al- Ash’as Al-Kindy, and Jareer Al-Bajaly went out until when we were at the outback of Kufa with the horse, a lizard passed by us. Al-Ashtar and Jareer said, ‘The greetings be to you, O commander of the faithful!’’, in opposition to Aliasws Bin Abu Talibasws.
When the Helper came out, he said (the story) to Ali asws. Ali asws said: ‘Leave them, for it would be their imam on the Day of Qiyamah. Have you not listened to Allah azwj and He azwj Said: ‘We will Turn him to what he had turned towards [4:115]’. 198

14- شيء، تفسير العباسي عن أبي الطفيل عامر بن وائلة عن أبي حضرة عن جد: جاء رجل إلَي أبي فقال أبا ابن عائشة يعتقد أنه يعلم كل الآيات في القرآن في أبي يَوَمْ تْرُكْتْ و فيم نَزَّلْت

Tafseer Al Ayyashi – From Abu Al Tufeyl Aamir Bin Wasila,

‘From Abu Ja’far asws having said: ‘A man came to my asws father asws. He said, ‘Ibn Abbas claims that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding who it was Revealed’.

He asws said: ‘Ask him regarding who was it Revealed: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]; and regarding whom it was Revealed: And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. [11:34]; O you who believe! Be patient, and excel in patience, and remain steadfast, [3:200]’.

فَأَتََهُ الرَّجُلُ ف َغَضِبَ وَ قَالَ وَدِيدْتُ أَنَّ الَّذِي أَمَرَ بَِِذَا وَاجَهَنِِ فَأُسَائِلَهُ وَ لَكِنْ سَلْهُ مَا الْعُرْ وَ مَتََّ خُلُقَ وَ كَيْفَ هُوَ فِِ أَيُّهَا الَّذِينَ آمَنُوا اصْبَُِوا وَ صابِرُوا وَ رابِطُوا وَ فِيمَنْ نَزَّلَتْ يَّ أَيُّهَا الَّذِينَ آمَنُوا اصْبَُِوا وَ صابِرُوا وَ رابِطُوا

The man went to him. He (Ibn Abbas) got angry and said, ‘I would love it if the one who instructed with this would face me, so I can ask him asws. But ask him asws, ‘What is the Throne, and when was it Created, and how is it?’

فَانْصَرَفَ الرَّجُلُ لِىَ أَبِِ ف َقَالَ مَا قَالَ فَقَالَ وَ هَلْ أَجَابَكَ فِِ الْْيََّتِ قَالَ لََ كَيْفَ هُوَ فِِ أَيُّهَا الَّذِينَ آمَنُوا اصْبَُِوا وَ صابِرُوا وَ رابِطُوا وَ فِيمَنْ نَزَّلَتْ يَّ أَيُّهَا الَّذِينَ آمَنُوا اصْبَُِوا وَ صابِرُوا وَ رابِطُوا

So, the man left to go to my asws father asws (Al asws Bin Al-Husayn asws). He said what he (Ibn Abbas) had said. He asws said: ‘And did he answer you regarding the Verses?’ He said, ‘No’.

فَالضَّرِبَ الرَّجُلُ إِلَى أَبِِ ف َقَالَ لَكِ ِ أُجِيبُكَ فِيهَا بِنُورٍ وَ عِلْمِ غَيِّ الْمُدَّعَى وَ لَِ الْمُنْتَحَلِ أَمَّا الْثَّوْرَانَ فِِ أَبِِ وَ فِينَا وَ ََْ يَكُنِ الر ِبَِطُ الَّذِي أُمِرْنََ بِهِ بَعْدُ وَ سَيَكُونُ مِنْ نَسْلِنَا الْمُرَابِطُ وَ مِنْ نَسْلِهِ الْمُرَابِطُ. أَمَّمَا يَوُفُّ وَ سَيَكُونُ مِنْ نَسْلِهِ الْمُرَابِطُ وَ مِنْ نَسْلِهِ الْمُرَابِطُ.

He asws said: ‘But asws will answer you regarding these with Noor and knowledge without any assumptions nor any pretence. As for the first two, these were Revealed regarding him, and regarding his father, and as for the last, it was Revealed regarding my asws father asws and regarding us asws; and the steadfastness which we asws were Commanded with did not happen afterwards, and the steadfastness will be happening from our asws lineage, and the steadfastness would be from his lineage (the clan of Abbas)’’. 199

15- كش، رجال الكشي جعفر بن معروف عن ابن يزيد عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن الضبل بن بشار عن أبي حضرة ملته وراء في اخبر بعده الجواب عن شؤون العرش على ما ينوي ما قد فرض بثناه له قدأرث من نزاعهم يناتهبون أوابهما بن ذكر الله آوياً كما دخلوا فيه و ستصلح الأرض من دماء الفرج من جماع ألم تخفصـ.\\n\\n(The book) 'Rijal' of Al Kashy – Ja'far Bin Marouf, from Ibn Yazeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Al Fuzyyl Bin Yasaar,\\n\\n‘From Abu Ja'far\textsuperscript{asws} there is (a Hadeeth) similar to it, and there is an increase in its end after the answer from the question about the Throne, based upon what I (Majlisi) would be coming with: ‘But, there is a deposit in his loins which has been kept aside for the Fire of Hell. They will be expelling a people from the religion of Allah\textsuperscript{asws} in droves like they had entered into it and the land would be dyed from the blood of the chicks (offspring) from the young ones of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.\\n\\nThose young ones will get up in another time, and seek other than what can be achieved, and connect with those who believe, and they would be patient at what they would be seeing: \textit{until Allah Judges between us, and He is the best of the Judges [7:87]}’.\textsuperscript{200}\\n\\n16- كش، رجال الكشي نصر بن الصباح عن ابن عيسى عن الهوائي عن ابن عيسى عن أبي الجارود قال: قلت لأصحابي بن لبابة ما كان منزله هذا الرجل فيكم قال ما أدرى ما تقول إلا أن سبوعنا كانت على عوننا فألن أقول لنا أن نشرعوا – هو الله ما يشرعون له بذهب و فضة ولا فضله ولا شراطين إلا لمجتوب\\n\\n(TThe book) ‘Rijal’ of Al Kashy – Nast Bin Al Sabbah, from ibn Isa, from Al Ahwazy, from Ismail Bin Bazie, from Abu Al Jaroud who said,\\n\\n‘I said to Al-Asbagh Bin Nubata, ‘What is the status of this man (Ali\textsuperscript{asws}) among you all?’ He said, ‘I don’t know what you are saying except that our swords are upon our shoulders. So, the one who gestures towards us, we will strike him with it. And he\textsuperscript{asws} was saying to us: ‘Form an elite force! By Allah\textsuperscript{azwj}! Your elite force is neither being formed for the gold nor silver, and your forming the elite force isn’t except for the death!\\n\\nإن قوما من قبلكم من نبي إسرائيل تشترطا بثناه فما مات أحد منهم حتى كان نبي فقومه أو نبي فرضيه أو نبي نفسه أو إنك لامتلأتمهم غير أنكم لستيو بايتيه.\\n\\nA people from before you, from the children of Israel, had an elite force between them, so not one of them died until there existed a Prophet\textsuperscript{as} of his\textsuperscript{as} people, or a Prophet\textsuperscript{as} of a town, or a Prophet\textsuperscript{as} of himself\textsuperscript{as}, and you are at their status, apart from that you aren't with a Prophet\textsuperscript{as}\textsuperscript{as}.\textsuperscript{201}
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بيان قال الجزري شرط السلطان نْبة أصحابه الذين يقدمهم على غيهم من جنده و فِ حديٍ ابن مسعود و تشرط شرطة للموت لَ يرجعون للَ غا

Explanation – Al-Jazry said, ‘A force of the ruling authority is the elite of his companions, those he\textsuperscript{asws} places ahead of others from his army. In a Hadeeth of Ibn Masoud, ‘And forming an elite force for the death is, they will not be returning except as victors. The elite force is the first party from the army to attend the event’. And Firozabadi said, ‘The elite force is with the responsibility. They are the first battalion to attend the wars, and are prepared for the death, and are a party from the aides of the ruler. They are named with that because they know themselves with the markings they are recognised by’.

‘Amir Al-Momineen\textsuperscript{asws} passed by us. He\textsuperscript{asws} said: ‘Stay in this elite force, for by Allah\textsuperscript{azwj}! No (Police) will be (formed as a) follow-up after them except the elite force of the Fire, except the one who does the deed like their deeds’\textsuperscript{202}.

‘It is reported from Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said to Abdullah Bin Yahya Al-Hazramy on the day of the camel: ‘Receive glad tidings Ibn Yahya, for you and your father are from the elite force, truly! Rasool-Allah\textsuperscript{saww} had informed me\textsuperscript{saww} with your name and name of your father being in elite force. By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} has Named you all as ‘Al-Khameys force’ upon the tongue of His\textsuperscript{saww} Prophet\textsuperscript{saww}!’ And he mentioned that the elite force were six thousand men or five thousand men’\textsuperscript{203}.

Explanation – ‘Al-Khameys’ is the army named as such because they are divided into five divisions – the vanguard, and the rear guard, and the right flank, and the left flank, and the centre.

\textsuperscript{202} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 124 H 17
\textsuperscript{203} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{saww}, Ch 124 H 18
‘From Abu Ja’far asws having said: ‘Ali asws Bin Abu Talib asws was among you all at Al-Iraq, fighting against his asws enemies, and his asws companions were with him asws. And there were not even fifty men among them who were recognising him asws as is the right of recognising him asws, and as is the right of recognising his asws Imamate’.204

(The book) ‘Rijal’ of Al Kashy – Hamdawiya and Ibrahim, both together from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humeyd, from Sallam Bin Saeed, from Abdullah Bin Abd Yaleyl, from a man from the people of Al Taif who said,

‘We came to Ibn Abbas to console him during his illness in which he died. There was unconciousness upon him in the house, so I went to the courtyard of the house. He woke up. He said, ‘My friend Rasool-Allah asaww had said that I would be emigrating two emigrations, and I would be expelled from my emigration. So, I emigrated with Rasool-Allah asaww and emigrated with Ali asws.

وَ إِنِّي سَأَغْيَرَ فَأَصَابَنِهِ حُكَّةٌ - فَطَرَحَنِي أَهْلِي فِّ الْبَحْرِ فَغَفَلُوا عَنِّي فَغَرَّتُ ثُُّ اسْتَخْرَجُ وَ أَمُّرَنِّ أَنْ أَبْرَأَ مِنْ خََْسَةٍ مِنَ النَّاكِثِيَْ وَ هُمْ أَصْحَابُ الجَْمَلِ وَ مِنَ الْقَاسِطِيَْ وَ هُمْ أَصْحَابُ الشَّامِ وَ مِنَ الخَْوَارِجِ وَ هُمُ الَّذِينَ ضَاهَوُا النَّصَارَى فِِ دِينِهِمْ فَقَالُوا لََ قَدَرَ وَ مِنَ الْمُرْجِاَةِ الَّذِينَ ضَاهَوُا الْيَهُودَ فِِ دِينِهِمْ فَقَالُوا اللََُّّ أَعْلَمُ

And (he asaww had said that), I shall be blind, so I have been blinded, and that I shall be drowned, so scabies afflicted me. My family dropped me in the sea (to relieve me). They became heedless from me, so I drowned. Then they extracted me afterwards.

وَ أَمَرَنِّ أَنْ أَبْرَأَ مِنْ خََْسَةٍ مِنَ النَّاكِثِيَْ وَ هُمْ أَصْحَابُ الجَْمَلِ وَ مِنَ الْقَاسِطِيَْ وَ هُمْ أَصْحَابُ الشَّامِ وَ مِنَ الخَْوَارِجِ وَ هُمُ الَّذِينَ ضَاهَوُا النَّصَارَى فِِ دِينِهِمْ فَقَالُوا لََ قَدَرَ وَ مِنَ الْمُرْجِاَةِ الَّذِينَ ضَاهَوُا الْيَهُودَ فِِ دِينِهِمْ فَقَالُوا اللََُّّ أَعْلَمُ

And they ordered me to disavow from five from the allegiance-breakers, and they were companions of the camel, and from the deviants, and they were companions of Syrian, and from the Khawarijites, and they are the people of Al-Nahrwan, and from the Qadiriya (Fatalists), and they are those who emulated the Christians in their religion. They said, ‘There is no pre-determination’; and from the Murjiites, those who emulated the Jews in their religion. They said, ‘Allah azwj is more Knowing’.

204 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 19
He (the narrator) said, ‘Then he (Ibn Abbas) said, ‘I lived upon what Ali asws Bin Abu Talib asws had lived upon, and I am dying upon what Ali asws Bin Abu Talib asws had died upon’.

قَالَ ثُُُّ مَاتَ فَُُّ غُسِ لَ وَ كُفَِنَ ثُُُّ صُلِيَ عَلَى سَرِيرِهِ قَالَ فَجَاءَ طَائِرَانِ أَبْ يَضَانِ فَدَخَلََنِ فِِ كَفَنِ هِ فَرَأَى الْنَّاسُ أَنََِّا هُوَ فِقْهُهُ فَُُّ دُفِنَ

He (the narrator) said, ‘Then he died, so he was washed, and enshrouded, then Salat was prayed upon him being upon his bed. Two white birds came and entered into his shroud. The people saw, and it was his understanding, and he was buried’.

قَضَيَ عَلَى الْبَصْرَةِ عَبْدَ اللََِّّ بْنَ عَبَّاسٍ فَحَمَلَ كُلَّ مَالٍ فِِ بَيْتِ الْمَالِ بِِلْبَصْرَةِ وَ لَِّْقَ بَِِكَّةَ وَ تَرَكَ عَلِيٌّ وَ كَانَ مَبْلَغُهُ أَلْفَيْ أَلْفِ دِرْهَمٍ

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The book) ‘Rijal’ of Al Kashy – Ali Bin Ziyad Al Saig, from Abdul Aziz Bin Muhammad, from Khalaf Al Makhzumi, from Sufyan Bin Saeed, from Al Zuhry who said, ‘I heard Al Haris saying,

‘Ali asws utilised Abdullah Bin Abbas upon Al-Basra (as governor). He carried away all the wealth which was in the public treasure at Al-Basra and joined with Makkah and left Ali asws, and it (embezzled wealth) reached two million Dirhams.

فَصَعِدَ عَلِيٌّ ع الْمِنْبََُ حِيَْ بَلَغَهُ ذَلِكَ فَبَكَى فَقَالَ هَذَا ابْنُ عَمِ رَسُولِ اللََِّّ وَ قَدْ رِهِ يَ فْعَلُ مِثْلَ هَذَا فَكَيْفَ يُؤْمَنُ مَنْ كَانَ دُونَهُ اللَّهُمَّ لِنّ قَدْ مَلِلْتُهُمْ فَأَرِحْنِِ مِنْهُمْ وَ اقْبِضْ لِلَيْهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ لِىَ عَبْدِ اللََِّّ بْنِ عَبَّاسٍ

Al Kashy said, ‘A sheykh from Al Yamama mentioned from Moalla Bin Hilal, from Al Shaby who said,

‘When Abdullah Bin Abbas carried away (embezzled) the public treasury of Al-Basra and went with it to Al-Hijaz, Ali asws Bin Abu Talib asws wrote to him: ‘From a servant of Allah azwj Ali asws Bin Abu Talib asws to Abdullah Bin Abbas. As for after, I asws used to participate you in my asws entrustments and there did not happen to be anyone from my asws family members more trustworthy than you regarding myself, for consoling me asws and supporting me asws and fulfilling the entrustments to me asws.

But when you saw the times have overturned upon the son\textsuperscript{asws} of your uncle\textsuperscript{as}, and the enemies had waged war upon him\textsuperscript{asws}, and the entrustments of the people had been betrayed, and these matters had become widespread, you turned your back to the son\textsuperscript{asws} of your uncle\textsuperscript{as} (like the) madman and separated from him\textsuperscript{asws} with the separating ones and abandoned him\textsuperscript{asws} with evil abandoning of the abandoning ones.

May there be no father for you! It is as if you were taking it to your family, the inheritance from your father and your mother. Glory be to Allah\textsuperscript{azwj}! Do you not believe in the Hereafter? Or and you do not fear from the evil Reckoning? Or and it is not grievous upon you that you have bought the slave girls, and married the women with the wealth of the widows and the emigrants, those Allah\textsuperscript{azwj} had Legalised this city upon them?

Return to the people, their wealth! By Allah\textsuperscript{azwj}! If you do not do so, then Allah\textsuperscript{azwj} Enables me\textsuperscript{asws} from you, I\textsuperscript{asws} shall excuse (myself\textsuperscript{asws}) regarding you. By Allah\textsuperscript{azwj}! By Allah\textsuperscript{azwj}! Even if Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} had done like that which you have done, there would have been no leniency with me\textsuperscript{asws} for them\textsuperscript{asws} regarding that, nor for one of them\textsuperscript{asws} there is any allowance with me\textsuperscript{asws}, until \textsuperscript{asws} take back the right and obliterate the tyranny from its injustices. And the greetings!

He (the narrator) said, ‘Abdullah Bin Abbas wrote to him\textsuperscript{asws}, ‘As for after, your\textsuperscript{asws} letter came to me making a big think upon me having taken the wealth which I have taken from the public treasury of Al-Basra. And, by my life! For me, in the public treasure, is more than what I have taken. And the greetings!’
He (the narrator) said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} wrote to him: ‘As for after, so the surprise of all surprises is your adorning yourself that in the public treasury of Allah\textsuperscript{azwj}, there is for you more than (the share of) wealth of one man from the Muslims, so you have succeeded. If your wish and your claim is false, it would not happen to rescue you from the sin and permit for you what Allah\textsuperscript{azwj} has Prohibited unto you. May Allah\textsuperscript{azwj} Give you long life, for you are the guided servant, then.

It has reached me\textsuperscript{asws} that you have taken Makkah as a homeland and have struck a tannery at it, buying slave girls of Makkah and Al-Taif, choosing them before your eyes, and giving regarding them the wealth of others. And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}, my\textsuperscript{asws} Lord\textsuperscript{azwj} and your Lord\textsuperscript{azwj}, Lord\textsuperscript{azwj} of Might! What makes me\textsuperscript{asws} happy is that whatever I\textsuperscript{asws} have taken from their wealth for me\textsuperscript{asws}, is Permissible. I\textsuperscript{asws} shall leave it for my\textsuperscript{asws} posterity as an inheritance.

So, do not be intensely proud with happiness, consuming it slowly, slowly. It is as if you have reached the end, and you are presented to your Lord\textsuperscript{azwj} in the place of the one who wishes the return (to the world) the wastage of the repentance of that: \textit{so they called out for escape when it was too late?} [38:3]. And the greeting’.

He (the narrator) said, ‘Abdullah Bin Abbas wrote to him, ‘As for after, you\textsuperscript{asws} have (spoken) a lot upon me. By Allah\textsuperscript{azwj}! If I meet Allah\textsuperscript{azwj} with the entirety of what is in the earth, from its gold and its treasures, it would be more beloved to me that if I were to meet Allah\textsuperscript{azwj} with the blood of a Muslim man (like you\textsuperscript{asws} will)’\textsuperscript{207}

\textsuperscript{207} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 21 b
who meets him, let him convey the greeting from me\textsuperscript{saww}. It was said, ‘O Rasool-Allah\textsuperscript{saww}!
And who is Oweys Al-Qarany?’

ف قال ص إن غاب عنكم الفتح يا يبادأوتوا مغ ولأ نخدم الحلة في ضفائكم مثل زينة وغيção بآس و لا تزؤ و تغثت بين داي خليفي

أمير المؤمنين علي بن أبي طابع في صيدا.

He\textsuperscript{saww} said: ‘If he is absent from you, you will not miss him, and if he appears to you all, you will not be careful with him. There will enter the Paradise by his intercession, (the number) like (the tribes of) Rabie and Muzar. He\textsuperscript{saww} will believe in me\textsuperscript{saww} and he would not have seen me\textsuperscript{saww}, and he will fight in front of my\textsuperscript{asws} caliph Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, in Siffeen’.

Surely Ali\textsuperscript{asws} has qualities for himself\textsuperscript{asws}, which will never be for anyone from the people. For example, he\textsuperscript{asws} is the owner of ‘Bara’at’ (Chapter 9 of the Quran), when the Rasool-Allah\textsuperscript{saww} said: ‘It will not be preached from me\textsuperscript{saww} except for a man\textsuperscript{asws} who is from me\textsuperscript{saww}.

And he\textsuperscript{saww} said on the day of the (military) expedition of Tabuk: ‘You\textsuperscript{asws} are from me\textsuperscript{saww} of the status which Haroun\textsuperscript{as} had from Musa\textsuperscript{as} apart from the Prophet-hood’.

And he\textsuperscript{saww} ordered for the closure of every door leading to the Masjid apart from his\textsuperscript{asws} door. Umar fought that he should be allowed to have a small niche the size of his eye. The Rasool-Allah\textsuperscript{saww} refused that, and Hamza\textsuperscript{asws}, and Al-Abbas\textsuperscript{as}, and Ja’far\textsuperscript{as} said regarding that, ‘You\textsuperscript{asws} are closing our\textsuperscript{asws} doors and leaving his\textsuperscript{asws} door open?’ He\textsuperscript{saww} said: ‘It was not I\textsuperscript{saww}...
that closed it, nor kept his door open, but it was Allah Who closed it and kept his door open'.

And the day Rasool-Allah established brotherhood between every man from his companions, so he said: 'You established brotherhood between every man from your companions and have forsaken me?' Rasool-Allah said: 'You are my brother, and I am your brother in the world and the hereafter'.

When it was the next morning, Rasool-Allah said: 'To me with Ali!' They came with him being with sore eyes. He placed his head in his lap and applied saliva in his eyes and tied a flag for him and supplicated for him. He did not buckle until he had conquered Khyber. And he came to him with Safiyya Bint Huyay Bin Akhtab. Rasool-Allah freed her, then married her and made her freedom to be her dower.

And greater than that, on the day of Ghadeer Khumm, Rasool-Allah held his hand and said: 'One whose Master was, so Ali is his Master! O Allah! Befriend the one who befriends him and be Inimical to the one being inimical to him. Indeed! Let the attendee from you deliver to the absentee, and the free one to the slave!'

(The book) ‘Rowzat Al Waizeen’ –

‘One day the Prophet said to his companions: ‘Receive glad tidings of a man from my community called Oweys Al-Qarany, for he shall interceded (on the Day of Qiyamah)
with the like of (number of the tribes) Rabie and Muzar!’ Then he said to Umar ‘O Umar!
If you come across him, then convey the greeting from me.

Umar (when he became Caliph after Abu Bakr) reached his place at Al-Kufa seeking him during the season (of Hajj), perhaps he would be performing Hajj, until he fell into him, he and his companions, and he was from their best of physique and best of their states. When he asked about him, they denied that and said, ‘O commander of the faithful! You are asking about a man, the like of you does not ask about him’. He said, ‘Why?’ They said, ‘Because, in our presence, he is (mostly) immersed in his mind, and sometimes the children mess about with him’.

Umar said, ‘That is beloved to me’, Then he paused to him and said, ‘O Oweys! Rasool-Allah has deposit me with a message to you, and he conveys the greeting to you, and he has informed me that you will be interceding with the like of (the number of people of the tribes of) Rabie and Muzar’.

Oweys fell in Sajdah and remained so for a long time. His tears did not stop for him until they thought he had died, and they called out, ‘O Oweys! This is commander of the faithful!’ He raised his head, then said, ‘O commander of the faithful! Will I be doing that?’ He said, ‘Yes, O Oweys, so include me in your intercession’.

The people took to seeking him and the wiping with him. He said, ‘O commander of the faithful! You have publicised me and destroyed me’. He used to frequently say what he had faced from Umar (spoiling of his matter). Then he (Oweys) was killed at Siffeen among the men with Amir Al-Momineen Ali Bin Abu Talib.

(The book) ‘Tanbeeh Al Khatir’ –

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'Malik Bin Al-Ashtar, may Allahazwj be Pleased with him, was passing by a market, and upon him was a rough shirt. One of the marketers saw him, and him of his garment, and threw some stuff at him. He continued and did not turn. It was said to him, ‘Woe be unto you! Do you know who you threw at?’ He said, ‘No’. He said, ‘This is Malik, companion of Amir Al-Momineenazws’.

The man trembled and went to offer excuse to him, and he had already entered the Masjid, and he was standing, praying Salat. When he finished, the man devoted to his feet, kissing them. He said, ‘What is this affair?’ He said, ‘I offer excuses to you from what I had done’. He said, ‘There is no problem upon you. By Allahazwj! I have not entered the Masjid except to seek Forgiveness for you’.

'I complained to my uncle Sa’sa of pain in my belly, but he rebuked me, then said, ‘O son of my brother! When something befalls you, do not complain to anyone, for the people are two (types of) men. A friend you have been bad to him, and an enemy you have made happy, and that which has befallen with you do not complain to a created being who is not able upon repelling similar to it from himself, but (complain) to the Oneazwj Who Afflicted you with it, for Heazwj is Able upon relieving you.

O son of my brother! One of these two eyes of mine, I can neither see a coast with it nor a mountain since forty years, and I have not even notified my wife upon it nor anyone from my family’.

(From Abu Ja’farasws the 2nd having said: ‘Abu Abdullahasws said: ‘While myasws fatherasws was seated, and in hisasws presence were a number (of people), when (suddenly) heasws laughed

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until his \textsuperscript{asws} eyes filled up with tears. Then he \textsuperscript{asws} said: ‘Do you know what made me \textsuperscript{asws} laugh?’ So they said, ‘No’.

\textsuperscript{asws} said: ‘Ibn Abbas is alleging that he is from the ones who said: \textbf{Surely those who say, ‘Our Lord is Allah’, then they are steadfast [41:30]}.’

\textsuperscript{asws} said to him: ‘Have you (ever) seen the Angels, O Ibn Abbas, informing you of their Wilayah for you in the world and the Hereafter, along with the security from the fear and the grief?’ So he said, ‘\textit{Allah azwj} Blessed and Exalted is Saying: \textbf{But rather, the Monomineen are brothers, [49:10], and the entirety of the community is included in this’}. So \textsuperscript{asws} smiled, then \textsuperscript{asws} said, ‘You speak the truth, O Ibn Abbas! \textsuperscript{asws} hereby adjure you to \textit{Allah azwj}, is there any differing in the Judgments of \textit{Allah azwj}, Majestic is His \textsuperscript{asw} Mention? So he said, ‘No’.

\textsuperscript{asws} said: ‘What is your view regarding a man who strikes a man’s fingers with the sword until they drop off, then he goes, and another man comes over, so he cuts off his palm, so he comes with it to you, and you are a judge, how would you deal with it?’ He said, ‘I would say to this cutter to give him the wergild of his palm, and I would be saying to this cut one to reconcile with him upon whatever he so desires to and send him to a just one (for arbitration)’.

\textsuperscript{asws} said, ‘(Then) there would have come a differing in the Judgments of \textit{Allah azwj}, Mighty is His \textsuperscript{asw} Mentioned, and you have broken the first words (of yours). \textit{Allah azwj}, Mighty is His \textsuperscript{asw} Mention, Refuses, that something should occur among His \textsuperscript{asw} creatures, from the Legal Penalties and there isn’t its interpretation in the earth. Cut the palm of the cutter from its roots, then give him the wergild of the fingers.

This is how \textit{Allah azwj} Judged, the night in which His \textsuperscript{asw} Command descended. If you were to reject it after what you heard from Rasool-\textit{Allah saww}, so \textit{Allah azwj} would Enter you into the Fires just as \textit{He azwj} Blinded your vision on the day you denied upon \textit{Ali asws} Bin Abu Talib\textsuperscript{asw}.’
He said, ‘So was my vision blinded due to that? And what made you\textit{asws} know that, for by \textit{Allah\text{azwj}}, my vision was not blinded except from a flap of a wing of an Angel’. He\textit{asws} said: ‘\textit{asws} smiled, then left him on that day of his due to the absurdity of his intellect.

Then I\textit{asws} met him, so I\textit{asws} said: ‘O Ibn Abbas! You did not speak with truthfulness like what you did yesterday. Al\textit{asws} Bin Abu Talib\textit{asws} said to you: ‘The Night of Pre-determination (\textit{Laylat Al-Qadr}) is in every year, and it descends during that night with the Commands of the year, and for that Command are Master (Wali Al-Amr) after Rasool-\textit{Allah}\textit{saww}. You said: ‘Who are they?’ He\textit{asws} said: ‘I\textit{asws} and eleven from my\textit{asws} descendants, Imams\textit{asws}, \textit{Muhaddisun}’.

You said, ‘I have not seen it as such except with Rasool-\textit{Allah}\textit{saww}. The Angel who used to narrate to him\textit{saww}, appeared to you, and he (angel) said: ‘You lie, O Ibn Abbas! I (angel) saw with my eyes that which Ali\textit{asws} narrated to you with’, and his (Ibn Abbas’s eyes) did not see him, but his heart felt it, and it occurred in his hearing. Then he (angel) flapped you with his wing, so you were blinded’.

He\textit{asws} said: ‘Ibn Abbas said, ‘We are differing with regards to something, so its Judgment is to \textit{Allah\text{azwj}}. I\textit{asws} said to him: ‘So would \textit{Allah\text{azwj}} Judge regarding a Judgment from His\textit{asws} Judgments with two Commands?’ He said, ‘No’. I\textit{asws} said: ‘Over here you perish and cause others to perish’.  

(28) – The book ‘\textit{Al Kafi’} – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,  

‘From Abu Ja’far\textit{asws} having said: ‘Rasool-\textit{Allah}\textit{saww} exclaimed upon Hamza\textit{asws} (at funeral) with seventy exclamations of Takbeers, and Al\textit{asws} had exclaimed in your presence, twenty-five Takbeers upon Sahl Bin Huneyf’.

He\textit{asws} said: ‘Exclaim five by five Takbeers’, every time the people came to him\textit{asws}. They said, ‘O Amir Al-Momineen\textit{asws}! We could not attend the \textit{Salaat} upon Sahl’. So he\textit{asws} placed him

\textsuperscript{213} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textit{asws}, Ch 124 H 27
(his dead body) and he asws exclaimed five (Takbeers) upon him until he ended up to his grave, (having done so five times)". 214

Amir Al-Momineen asws said to him: 'If you were to panic, you would have given the right of the kinship, and if you were to be patient, so you would have paid the Right of Allahazwj. On top of that, if you were to panic, the Ordained matter would flow upon you and you would be a praised one, and if you were to panic, the Ordained matter would flow upon you (anyway) and you would be a condemned one'.

Al Ash’as said to himasws, ‘We are for Allah and we are returning to Him [2:156]’. Amir-al-Momineen asws said: ‘Do you know what its interpretation is?’ Al-Ash’as said, ‘Youasws are the height of the Knowledge and its limit’. Heasws said to him: ‘As for your saying we are for Allah, so it is acceptance from you of the Kingazwj, and as for your saying and we are returning to Him, so it is the acceptance from you of your destruction (death)’". 215

Amir Al-Momineen asws said to him: ‘Upon (a condition) that you will not encumber (yourself with) anything for me’, and heasws entered.

Al-Haris came to himasws with a piece of bread. Amir Al-Momineen asws went on to eat. Al-Haris said to himasws, ‘There is one Dirham with me’, and he revealed it, and it was in his sleeve,

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‘So, if you asws were to allow me, I will buy (some food) for you asws’. Amir Al-Momineen asws said to him: ‘This is from what is in your house’.216

Amir Al-Momineen asws went to them. He asws spoke to them regarding them. The Arabs sighed, ‘We are refusing that, O Abu Al-Hassan asws! We refuse that’.

He asws went out and he asws was angry, dragging his asws robe, and he asws was saying: ‘O community of friends! They have made you to be at the status of the Jews and the Christians! They are getting (their sons) married to you and are not marrying (their daughters) to you, nor are they giving you like what they are taking. So, trade (do business)! Allah aswj will Bless for you, for asws have heard Rasool-Allah swww saying: ‘Sustenance is of ten-segments, nine segments are in business and one is in something else’’.217

From Abu Abdullah asws having said: ‘A group came to Amir Al-Momineen asws. They said, ‘The greeting be upon you asws, O our Lord aswj’! He asws told them to repent, but they did not repent. He asws dug out a pit for them and ignited fire in it, and he asws dug another pit to its side and made an opening to be between the two. Whey they did not repent, he asws had them thrown into the pit and ignited in the other pit (which was on the side), until they died (of smoke)’’.218

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'I was in the presence of Amir Al-Momineen\textsuperscript{asws} when a man came to him\textsuperscript{asws}. He said, 'O Amir Al-Momineen\textsuperscript{asws}! I have come to you from Al-Qurra valley, and Khalid Bin Urfuta has died'. Amir Al-Momineen\textsuperscript{asws} said: 'He did not die'. The man repeated to him\textsuperscript{asws}. He\textsuperscript{asws} said to him: 'He has not died' and turned his\textsuperscript{asws} face away from him.

He reiterated to him\textsuperscript{asws} the third time. He said, 'Glory be to Allah\textsuperscript{azwj}! I am informing you\textsuperscript{asws} that he has died, and you\textsuperscript{asws} are saying he has not died!' Ali\textsuperscript{asws} said: 'By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! He will not be dying until he leads an army of straying. Its flag would be carried by Habeeb Bin Al-Jammar'.

He (the narrator) said, 'Habeeb (Bin Jammar) heard, so he came to Amir Al-Momineen\textsuperscript{asws}. He said to him\textsuperscript{asws}, 'I adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj} regarding me, for I am a Shia of yours\textsuperscript{asws}, and you\textsuperscript{asws} have mentioned me with a matter. No, by Allah\textsuperscript{azwj}, I do not recognise it from myself'.

Ali\textsuperscript{asws} said to him: 'And who are you?' He said, 'I am Habeeb Bin Jammar'. Ali\textsuperscript{asws} said to him: 'If you were Habeeb Bin Jammar, so no one other than you would be carrying it, or you will be made to carry it'. Habeeb turned away from him\textsuperscript{asws}, and Amir Al-Momineen\textsuperscript{asws} went on to say: 'If you were Habeeb, you will be carrying it!'

Abu Hamza said, 'By Allah\textsuperscript{azwj}! Khalid Bin Urfuta did not die until Umar Bin Sa’ad sent him to Al-Husayn\textsuperscript{asws} and made Khalid Bin Urfuta to be upon his vanguard, and Habeeb Bin Jammar was bearer of his flag’.\textsuperscript{219}

\textsuperscript{219} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 33 a
Abdul Hameed Bin Abu Al Hadeed said in commentary of Nahj Al Balagah, ‘It is reported by Anas Bin Iyaz Al Madany who said,

‘It is narrated to me by Ja'far asws Bin Muhammad Al-Sadiq asws, from his asws father asws, from his asws grandfather asws, ‘One day Ali asws was leading the people (in Salat) and he asws was loud with the recitation. So, Ibn Al-Kawa was loud from being him asws (by reciting): ‘And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated, and you would happen to be from the losers [39:65].’

And when Ibn Al-Kawa was loud from behind him asws with it, Ali asws was silent. When Ibn Al-Kawa had ended it, Ali asws returned to complete his asws recitation. When Ali asws began in the recitation, Ibn Al-Kawa returned to the loudness with that (Verse). So, Ali asws was silent.

They both did not cease to be like that, this one asws being silent and that one reciting repeatedly, until Ali asws recited: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60].’ Then Ibn Al-Kawa was silent, and Ali asws returned to his asws recitation.’

And he said in another place, ‘The mother of Mohammed Abu Bakr, Asma Bint Umeyr was under (married to) Ja’far asws Bin Abu Talib asws, and she immigrated with him asws to Ethiopia. She gave birth for him over there to Abdullah Bin Ja’far Al Jawad. Then he as was killed on the day of Moutah. So, Abu Bakr replaced upon her (as husband). She gave birth to Muhammad. Then he (Abu Bakr) died from her, so Ali asws Bin Abu Talib asws replaced upon her (as husband).

And Muhammad was his asws stepson and flowed in his presence the flowing of his own children, and he was breast-fed and supported from the time of childhood, so he grew up with him asws, and it was not possible that he knew of any father other than Ali asws, nor did he believe in a merit being for anyone apart from him asws, until he asws said: ‘Muhammad is my asws...

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son from the loins of Abu Bakr. And he was teknonymed at Abu Al-Qasim according to the word of Ibn Quteyba, and others said, ‘But he was teknonymed as Abu Abdul Rahman’.  

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen asws said regarding the mention of Khabbab Bin Al-Aarat: ‘May Allah azwj have Mercy on Khabbab, for he had become a Muslim desirously, and emigrated willingly, and lived as a fighter’.

And he asws said, and the news of death of Al-Ashtar had come to him asws: ‘Malik! And what is Malik? If he were a mountain, he would have been individual (lone mountain). Neither would the excavator have eroded him, or would any flier been able to fly above him’.

I (Majisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said, ‘That which is reported from the elders, and I saw it in the handwriting of Abdullah Bin Ahmad Bin Al Khashab, ‘Al-Rabie Bin Ziyad Al-Haris, an arrow had hit him in his forehead, and it used to close his eyes (due to blood flow) during every year. Ali asws came to him consoling. He asws said: ‘How are you feeling, O Abdul Rahman?’ He said, ‘I feel such, O Amir Al-Momineen asws, if I what is with me will not go away except with the loss of my sight, I would wish for its loss’.

He asws said, ‘And what is the worth of your eyesight with you?’ He said, ‘Even if the (whole) world were to be for me, I would ransom it for it’.

He asws said: ‘No doubt Allah azwj will be Giving you in accordance with that. Allah azwj the Exalted Gives in accordance with the pain and the difficulties, and in His azwj Presence is a huge multiple’ (Reward).

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221 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 33 c
222 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 34 a
Al-Rabie said, ‘O Amir Al-Momineen! Shall I complain to you about my brother Aasim Bin Ziyad?’ He said: ‘What is the matter with him?’ He said, ‘He is wearing the (coarse) robe and neglects the good clothes, and the sorrows of his wife and grief of his children’.

He said, ‘Call Aasim to me. When he came to him, he frowned in his face and said: ‘Woe be to you, O Aasim! Can’t you see that Allah azwj has Legalised the pleasures for you and He would Dislike it if you were to take from it, because you are lesser to Allah azwj than that?’

Or have you not heard Him azwj Saying: *He Let loose the two seas to meet [55:19]; then Said: There come forth from them the pearls and the rubies [55:22]; and Said: And from each you are eating fresh meat and are extracting ornament (for) you to wear, [35:12].*

But, by Allah azwj! Availing the Bounties of Allah azwj with the deeds is more Beloved to Him azwj than availing these with the words (only), and you have heard Allah azwj Saying: *And as for the Favour of your Lord, so do announce (it) [93:11]. And His azwj Words: Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32].*

*Allah azwj has Addressed the Momineen with what He azwj has Addressed the Messengers as. He Saww Said: O you those who are believing! Eat from the good (things) what We Provided you (with), [2:172], and Said: O you Rasools! Eat from the good things and do righteous deeds, [23:51].*

And Rasool-Allah Saww said to one of his wives: ‘What is the matter? see you unkempt (messy), with eye specks, (runny) nose?’

Aasim said, ‘O Amir Al-Momineen! So, why are you being deficient (and are) upon wearing the coarse (clothes) and eating the dry (food)?’ He asws said: ‘Allah azwj the Exalted has
Imposed upon the just Imams asws that they should accord themselves with the standing, lest the poor one is discontented with his poverty'.

فَمَا قَامَ عَلِيٌّ عَ حَتَّى نُزُعَ عَ نَهْبَ عَامِهِ، وَ لَسْنَ مَقَالَةً...  

Ali asws did not stand up (let up) until Aasim removed the robe and wore the good clothes’, 223

(35- فَمَا قَامَ عَلِيٌّ عَ حَتَّى نُزُعَ عَ نَهْبَ عَامِهِ، وَ لَسْنَ مَقَالَةً...)  

And it has been reported,

‘(Al-Ashtar) said, when Ali asws made the sons of Al-Abbas to be governors upon Al-Hijaz and Al-Yemen and Al-Iraq, ‘So, why did we fight the sheykh (Usman) yesterday?’ And Ali asws, when these words reached him asws presented him and was kind to him and excused to him, and said to him: ‘Have I asws made a governor of Hassan asws, or Husayn asws, or anyone from the sons of Ja’far asms my asws brother, or Aqeel, or anyone from his sons?

وَ رَأَيْتُ بَنِيهِ فِِ أَيََّّمِ عُمَرَ وَ عُثْمَانَ يَُِدُونَ فِِ أَن ْفُسِهِمْ لِنْ وُلِ َِ غَيُْهُمْ مِنْ أَب ْنَاءِ الطُّلَقَاءِ وَ ََْ ي ُوَلَّ أَحَدٌ مِنْهُمْ فَ أَحْبَبْتُ أَنْ أَصِلَ رَحَِْهُمْ وَ أُِِيلَ مَا كَانَ فِِ أَن ْفُسِهِ وَ بَعْدُ فَإِنْ عَلِمْتَ أَحَداً هُوَ خَيٌْ مِنْهُمْ فَأْتِنِِ بِهِ فَخَرَجَ الَْْشْتََُ وَ قَدْ َِالَ مَا فِِ نَفْسِهِ

And rather, I asws have made the sons of my asws uncle Al-Abbas to be governors because asws had heard Al Abbas seeking the governance from Rasool-Allah assw repeatedly. So, Rasool-Allah assw said to him: ‘O uncle! The governance, if you were to seek it, you will be allocated to it, and if it seeks you, you will be fatigued upon it’.

وَ رَأَيْتُ بَنِيهِ فِِ أَيََّّمِ عُمَرَ وَ عُثْمَانَ يَُِدُونَ فِِ أَن ْفُسِهِمْ لِنْ وُلِ َِ غَيُْهُمْ مِنْ أَب ْنَاءِ الطُّلَقَاءِ وَ ََْ ي ُوَلَّ أَحَدٌ مِنْهُمْ فَ أَحْبَبْتُ أَنْ أَصِلَ رَحَِْهُمْ وَ أُِِيلَ مَا كَانَ فِِ أَن ْفُسِهِ وَ بَعْدُ فَإِنْ عَلِمْتَ أَحَداً هُوَ خَيٌْ مِنْهُمْ فَأْتِنِِ بِهِ فَخَرَجَ الَْْشْتََُ وَ قَدْ َِالَ مَا فِِ نَفْسِهِ

And I asws saw his sons during the days of Umar and Usman feeling within themselves that others from the sons of the freed ones (of Makkah) are being made governors and not one of them is made a governor, so I asws loved to connect their relationship and remove what was in

223 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 34 b  
224 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 35 a
their selves. And afterwards if you come to know of anyone who is better than them, then come to me asws with him'. So, Al-Ashtar went out and that which was in his self, was removed'.

وَ قَدْ رَوَى الْمُحَدِّثُونَ حَدِيثًا يَدُلُّ عَلَى فَضِيلَةٍ عَظِيمَةٍ لِلَّهُ التَََِّّ وَ هِيَ شَهَادَةٍ قَاطِعَةٍ مِنَ النَّبِيِّ صلى الله عليه وسلم.

And it has been reported by the narrators of Ahadeeth, pointing upon the great merit of Al-Ashtar, and it is the conclusive testimony from the Prophet saww that he is trustworthy’.225

فَقَالَ أَبْشِرِي وَ لَّ تَبْكِي فَإِنّمَا سََِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لَّاَّمَرْءَيْنِ مُسْلِمَيْ وَ لَدَانِ أَوْ ثَلَاثٌ فَيَصْبَحُانِ وَ يَتَسَبَّانِ فَيَرْجِعُونَ النَّارَ أَبَداً وَ قَدْ مَاتَ لَّنَا ثَلَاثَةٌ مِنَ الْوَلَدِ

He said, ‘Receive glad tidings and do not cry, for I have heard Rasool-Allah saww saying: ‘No two sons will be dying between two Muslims persons, or three (sons), so they are patient and be in anticipation, so they would see the Fire, ever!’ And three sons of ours have died.

فَقَالَتْ أُمُّ ذَرِّ الزَّهْفَيْنِ وَ لَّ تَبْكِي فَأَنَاُّ شَهِيدٌ مُّؤْمِنٍ وَ لَيْبَانَ أُولِيَّةِ الْنَّفَرِ أَحَدٌ لِلَّهِ وَ قَدْ مَاتَ فِي قَرْيَةٍ وَ جَََاعَةٍ فَأَنََّ أَشُكُّ أَنِّ ذَلِكَ الرَّجُلُ وَ اللَّهُ مَا كَذَبْتُ وَ لَ كُذِبْتُ فَانْظُرِي الطَّرِيقَ.

And I have heard Rasool-Allah saww saying as well to a number (of people), I was among them: ‘One of you would be dying in a wilderness from the earth. A party of Momineen would be attending him’, and there is no one from those number, anyone except and he had already died in a town and a community. Thus, I have not doubt I am that man. By Allah saww! Neither am I lying nor have I been lied to. So, look out on the road!’

فَقَالَ أَبْشِرِي وَ لَّ تَبْكِي فَأَنَاُّ شَهِيدٌ مُّؤْمِنٍ وَ لَيْبَانَ أُولِيَّةِ الْنَّفَرِ أَحَدٌ لِلَّهِ وَ قَدْ مَاتَ فِي قَرْيَةٍ وَ جَََاعَةٍ فَأَنََّ أَشُكُّ أَنِّ ذَلِكَ الرَّجُلُ وَ اللَّهُ مَا كَذَبْتُ وَ لَ كُذِبْتُ فَانْظُرِي الطَّرِيقَ.

Umm Zarr said, ‘How, and the pilgrims have gone and cut across the road?’ He said: ‘Go and watch out!’

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She said, ‘I went to a dune and ascended. I looked around, then returned to him\(^\text{ra}\), and he\(^\text{ra}\) had become sicker. While I and him\(^\text{ra}\) were upon this state when I was with riders upon their rides as if they were birds, their rides were flying with them. They hastened towards me until they paused by me and said, ‘O maid of Allah\(^\text{azwj}\)! What is the matter with you?’

I said, ‘A man from the Muslims is dying. Can you enshroud him?’ They said, ‘And who is he?’ I said, ‘Abu Zarr\(^\text{ra}\)’. They said, ‘Companion of Rasool-Allah\(^\text{saww}\)?’ I said, ‘Yes’. They (swore) ransoming by their fathers and their mothers and hastened to him\(^\text{ra}\) until they entered to see him\(^\text{ra}\).

He\(^\text{ra}\) said, ‘Receive glad tidings, for I heard Rasool-Allah\(^\text{saww}\) saying to a number (of people), I\(^\text{ra}\) was among them: ‘A man from you would be dying in a wilderness from the earth. A party from the Momineen will be attending him\(^\text{ra}\), and there isn’t anyone from that number except and he has already died in a town and a community.

By Allah\(^\text{azwj}\)! Neither am I\(^\text{ra}\) lying to you nor have I\(^\text{ra}\) been lied to, and if only there was a piece of cloth in my\(^\text{ra}\) possession to suffice me as a shroud, or for my\(^\text{ra}\) wife, I\(^\text{ra}\) would not enshroud except is my\(^\text{ra}\) cloth or hers. And I\(^\text{ra}\) adjure you all with Allah\(^\text{azwj}\)! No man from you should enshroud me\(^\text{ra}\) who was a commander, or an officer, or a messenger, or a captain’.

She said, ‘And there wasn’t anyone from the group except and he acknowledge part of what he\(^\text{ra}\) had said, except a youth from the Helpers. He said to him\(^\text{ra}\), ‘Shall I enshroud you\(^\text{ra}\), O uncle, in this robe of mine, and in two clothes which are with me in my suitcase from the weaving of my mother?’
Abu Zarr\textsuperscript{a} said, ‘You will enshroud me\textsuperscript{a}. He\textsuperscript{a} died, so the Helper enshrouded him\textsuperscript{a}, and washed him\textsuperscript{a} among the number, those who were present, and they stood to him\textsuperscript{a} and buried him\textsuperscript{a} among a number, all of them Yemenis’.\textsuperscript{226}

\textsuperscript{226} Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 35 c

\textsuperscript{227} Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 36

\textsuperscript{228} Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 37


‘His\textsuperscript{asws} scribes were Ubeydullah Bin Abu Rafie, and Saeed Bin Namiran Al-Hamdany, and Abdullah Bin Ja’far, and Ubeydullah Bin Abdullah Bin Masoud; and his\textsuperscript{asws} portal was Salman\textsuperscript{a}, and his\textsuperscript{asws} Muezzin was Juweyria Bin Mus’hir Al-Abdy, and Ibn Al-Nabbah, and Hamdan who was killed by Al-Hajjaj.

And his\textsuperscript{asws} servants were Abu Neyraz from the sons of the Persian kings desirous regarding Al-Islam, and he was young. He had come to Rasool-Allah\textsuperscript{saww} and become a Muslim and was with him\textsuperscript{saww}. When he\textsuperscript{saww} passed away, he came to be with (Syeda) Fatima\textsuperscript{asws} and her\textsuperscript{asws} two sons, and Abdullah Bin Masoud was among the captives of Fazarah. The Prophet\textsuperscript{saww} gifted him to (Syeda) Fatima\textsuperscript{asws}. After that he was with Muawiya.

And there were a thousand slaves for him\textsuperscript{asws} (he\textsuperscript{asws} had freed). From them were Qanbar and Meesam. Al-Hajjaj killed them both. And Sa’ad and Nasr were killed with Al-Husayn\textsuperscript{asws}, and Ahmad was killed in Siffeen. And from them were Gazwan, and Subeyt, and Maymoun, and his\textsuperscript{asws} maid Fizza\textsuperscript{ra}, and Zabra’a, and Sulafah’.\textsuperscript{227}

(The book) ‘Al Ikhtisaas’ – Ibn Qawlawiya, from Al Ayyashi, from his father, from Ali Bin Al-Husayn, from Marwak Bin Ubeyd, from Ibrahim Bin Abu Al Bilad, from a man, from Al Asbagh who said,

‘I said to him, ‘How come you named them as the elite force (Shurtat Al-Khameys), O Asbagh?’ He said, ‘We guarantee the slaughter being for him (a member of this), and he guarantees the victory for us’’.\textsuperscript{228}

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\textsuperscript{228} Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 37 c
And Abu Abdullah asws said: ‘My asws father used to love him with intense love, and my asws father when he asws was a boy, his asws mother would make him asws wear his clothes, and he asws would go among the boys of the clan of Abdul Muttalib as.

He asws said: ‘He asws went to him (Ibn Abbas). He said, ‘Who are you?’ After his eyesight had been blinded. He asws said: ‘I asws am Muhammad asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws’. He said, ‘It suffices you asws. One who does not recognise you asws, and he does not recognise you asws’. 230

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his asws to Abdullah Bin Al-Abbas: ‘As for after, I asws used to participate you in my asws entrustments and there did not happen to be anyone from my asws family

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229 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 124 H 38
members more trustworthy than you regarding myself, for consoling me and supporting me and fulfilling the entrustments to me.

But when you saw the times have overturned upon the son of your uncle, and the enemies had waged war upon him, and the entrustments of the people had been betrayed, and these matters had become widespread, you turned your back to the son of your uncle (like the) madman and separated from him with evil abandoning of the abandoning ones.

But the son of your uncle did not despair nor were the entrustments fulfilled. It is as if you did not intend Allah with your Jihad, and it is as if you did not happen to be upon a Proof from your Lord upon their religion and intended to deceive them. So, when the difficulty enabled you (an opportunity) in betraying the community of Muhammad, you were quick with the pouncing and hastened the enmity, so you snatched upon whatever you were able upon like the snatching by the wolf of the still, injured, helpless goat.

So you carried it to Al-Hijaz, being content of the chest in carrying it, without any sin from having taken it. It is as if there is not father for others that you carried it to your family as if it was your inheritance from your father and your mother. Glory be to Allah! Do you not believe in the Hereafter, or do you not fear the argument of the Reckoning?

O you who were counted in our presence to be from the ones with understanding! How can you justify the drinks and foods while you know that you are eating the Prohibited and drinking the Prohibited? And you are acquiring the slave girls and marrying the women from the wealth of the orphans and the poor, and the Momineen, and the Mujahideen, those Allah has Legalised this wealth unto them and has protected this city by them.
Fear Allah\textsuperscript{azwj} and return to the people their wealth, for if you do not do so, then Allah\textsuperscript{azwj} Enables me\textsuperscript{asws} from you, I\textsuperscript{asws} will excuse myself\textsuperscript{asws} to Allah\textsuperscript{azwj} regarding you and I\textsuperscript{asws} will strike you with my\textsuperscript{asws} sword which no one has been struck with except he entered the Fire!

وَ اللَّهُ لَوْ أنَّ اعْتَرَضَكُم مِّنَ الْحَسَنِ وَ الْمُشْتَدِينِ عَلَى الْقَنْصَلِ فَعَلَّكُمْ مَا كَانَتْ قُلُوبُكُمْ عَبْدِيَّ فَهَوَادَةً وَ لَوْ طَرَأْتَ مِنْ يَمِينِهِ وَ أَحْيَتَ الْمِلَّةَ مِنْ مَّعْلُوْنَهَا

By Allah\textsuperscript{azwj}! Even if Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} were to do like what you have done, there would not have been any leniency for them\textsuperscript{asws}, nor would they\textsuperscript{asws} win from me\textsuperscript{asws} with an intention until I\textsuperscript{asws} would have taken the right from them\textsuperscript{asws} and obliterated the falsehood from its injustices.

وَ أُقْسِمُ بِِللَّهِ رَبِّ الْعَالَمِيَْ مَا يَسُرُّنِّ أَنَّ مَا أَخَذْتُهُ مِنْ أَمْوَالِِْمْ حَلًَلٌ لِِ أَت ْرُكُهُ مِيَ اِلْمَتَّ مِنْهُمَا وَ أُِِيحَ الْبَاطِلَ مِنْ مَظْلَمَتِهَا

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds! What makes me\textsuperscript{asws} happy is that what I\textsuperscript{asws} have taken from their wealth is, what is Permissible for me\textsuperscript{asws}, so I\textsuperscript{asws} can leave it as an inheritance for the ones after me\textsuperscript{asws}. You will be exposed slowly.

فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى وَ دُفِنْتَ َُْتَ الثَّرَى وَ عُرِضَتْ عَلَيْكَ أَعْمَا لُكَ بِِلْمَحَل ِ الَّذِي يُنَادِي الظَّاَُِ فِيهِ بِِلَْْسْ رَةِ وَ يَتَمَنََّّ الْمُضَي ِعُ الرَّجْعَةَ وَ لَتَ حِيَْ مَناٍَّ وَ السَّلًَمُ.

It is as if you have reached the end, and you are presented to your Lord\textsuperscript{azwj} in the place of the one who wishes the return (to the world) the wastage of the repentance of that: so they called out for escape when it was too late? [38:3]. And the greeting’.

أَقُولُ قَالَ عَبْدُ الَْْمِيدِ بْنُ أَبِِ الَْْدِيدِ اخْتَلَفَ النَّاسُ فِِ الْمَكْتُوبِ لِلَيْهِ هَذَا الْكِتَابِ لََْوَادً ْأَنْ تَُزَيِّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِِ بَيْتِ مَالِ الْبَصْرَةِ وَ لَعَمْرِي لِنَّ حَقَّي فِِ بَيْتِ الْمَالِ لََْكْثَرُ مََِّا أَخَذْتُ وَ السَّلَامُ

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said, ‘The people have differed regarding the one this letter has been written to. Most of them said it is Abdullah Bin Al Abbas, like what the phrases of the letter are pointing upon, and what the lords of this word have reported,

‘Abdullah Bin Al-Abbas wrote to Ali\textsuperscript{asws} in answer to this letter. They said, ‘And his answer was, ‘As for after, you\textsuperscript{asws} have made a big thing upon me of what I have attained from the public treasury of Al-Asra. And, by my life! My right in the public treasury is more than what I have taken. And the greeting’.

كَأَنَّكَ قَدْ كَتَبَ لِىَ عَلِيٌّ عَلِيٌّ ع أَمَّا بَعْدُ فَإِنَّ مِنَ الْعَجَبِ أَنْ تُزَيِّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِِ بَيْتِ مَالِ الْمُسْلِمِيَْ مِ نَ الَْْق ِ أَكْثَرَ مََِّا لِرَجُلٍّ مِنَ الْمُسْلِمِيَْ فَقَدْ أَفْلَحَ لَكَ الْبَاطِلَ وَ ادَّعَاؤُكَ مَا لََ يَكُونُ يُنْجِيكَ عَنِ الْمَأْثَُِ وَ يُلُّ لَكَ الْمُحَرَّمَ لِنَّكَ لََْنْتَ الْمُهْتَدِي السَّعِيدُ لِذاً

They said, ‘So, Ali\textsuperscript{asws} wrote to him: ‘As for after, it is from the surprises that you are adorning yourself that for you, in the public treasury, from the right, is more that it is for a man from the Muslims, so you have succeeded. You have been wishing the falsehood and your claim is

231 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 124 H 40 a
what cannot happen to rescue you from the sins, and Permit for you the Prohibited, for then you would be the guided, the fortunate, then.

And it has reached meṣwṣ that you have taken Makkah as a homeland, and you have struck a tannery at it, buying slave girls of Makkah and Al-Medina and Al-Taif. You choosing them upon your eyes and giving regarding them the wealth of others. So, return, may Allahazwj Guide you to the rightful guidance, and repent to Allahazwj, your Lordazwj, and bring out to the Muslims, from their wealth.

After a little while you will be separating from the ones you love and leave behind whatever you have amassed, and you will disappear in a crack of the earth, without any pillow nor cradle. You will separate from the loved ones and settle in the soil, and face the Reckoning, needless from what you have left behind, poor to what is in front of you. And the greeting’.

They said, ‘Abdullah Bin Al-Abbas wrote to himṣwṣ: ‘As for after, youṣwṣ have frequented upon me, and by Allahazwj! If I were to meet Allahazwj containing upon the treasures of the earth, all of them, from its gold and its hoards, and its silver, it would be more beloved to me than if I were to meet Himazwj with the blood of a Muslim person (like youṣwṣ will). And the greeting’. 232
CHAPTER 125 - MISCELLANEOUS

1- ن، عيون أخبار الرضا عليه السلام لِ، الْمالِ للصدوق ابْنُ مُوسَى عَنِ الَْْسَدِيُّ عَنِ الْفَزَارِي ِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ أَبِِ نَُ، أَبِِ بَكْرِ بْنِ عَيَّا ٍّ عَنْ ق َرَنٍّ أَبِِ سُلَيْمَانَ

2- ن، عيون أخبار الرضا عليه السلام لِ، الْمالِ للصدوق ابْنُ مُوسَى عَنِ الَْْسَدِيُّ عَنِ الْفَزَارِي ِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ أَبِِ نَُ، أَبِِ بَكْرِ بْنِ عَيَّا ٍّ عَنْ ق َرَنٍّ أَبِِ سُلَيْمَانَ

3- ن، عيون أخبار الرضا عليه السلام لِ، الْمالِ للصدوق ابْنُ مُوسَى عَنِ الَْْسَدِيُّ عَنِ الْفَزَارِي ِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ أَبِِ نَُ، أَبِِ بَكْرِ بْنِ عَيَّا ٍّ عَنْ ق َرَنٍّ أَبِِ سُلَيْمَانَ

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233 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 125 H 1
‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}: ‘Ali\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} send me\textsuperscript{asws} regarding the matter, so I\textsuperscript{asws} become in it like the sharp iron blade, or the attendee sees what the absentee does not see’. He\textsuperscript{saww} said: ‘But the attendee does see what the absentee does not see’\textsuperscript{235}

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\textsuperscript{235} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 125 H 3
Or, like the decisive part of the male, and a heart when the worries make him speak. I have been nourished upon it like the precious gem, and I am not congruent with the men asking this one and that one what the news it. But I am the youngest of the springs, along with what has passed, what has elapsed”.  

A Bedouin came to Amir Al-Momineen and he was in the Masjid. He said, ‘(I am) oppressed!’ He went closer until he place his hand upon his knees. He said: ‘What has oppressed you?’ He complained of his suffering injustices.

He said: ‘O Bedouin! (have suffered) greater injustices than you. The clogs and the hair (every one) have oppressed me, and there does not remain any house from the Arabs except my grievance has not entered upon them, and have not ceased to be oppressed until sat in mine. Even when Aqeel son of Abu Talib had sore eyes in his day, he would not call them to apply medicine in his eyes until they would come to me and was (asked to) apply medicine, and (even) there was inflammation of the eyes with me.

Then he wrote for him with his grievances, and he departed. The people were agitated and said, ‘He has taunted upon the two men (Abu Bakr and Umar)’. So, Al-Hassan entered to see him. He said: ‘You have known what the hearts of the people have drunk from the love of these two’.

He came out and said: ‘The congregational Salat!’ So the people gathered. He ascended the pulpit. He praised Allah and extolled upon Him. He said: ‘O you people! The war is a deception! So, when you hear me saying: ‘Rasool Allah said’, then by Allah, for me to fall from the sky is more beloved to me than if were to lie upon Rasool-Allah’.

236 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 125 H 4
with a lie, and when I asws narrated to you all that the war is a deception’. Then he asws mentioned other than that (another topic).

A man whose head was same as a pomegranate (red), stood up to the pulpit. He said, ‘I disavow from the two (Abu Bakr and Umar), and the third (Usman)!’ Amir Al-Momineen asws turned to him and said: ‘You have expounded the knowledge in other than its expression. It will be expounded like what you have expounded’.

When Ibn Sumaya arrived, he seized him (that man who spoke) and slit his belly, and poured rocks upon him and crucified him”. 237

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws entered the Masjid, and there he was with a man at the door of the Masjid, bleak, sad. Amir Al-Momineen asws said to him: ‘What is the matter with you?’ He said, ‘O Amir Al-Momineen asws! I have been afflicted with the loss of my father, and my brother, and I fear that I have become scared.

Amir Al-Momineen asws said to him: ‘Upon you is to be with fear of Allah azwj and the patience, going ahead being upon it tomorrow. And the patience in the matters is at the status of the head from the body, so when the head is separated from the body, the body is spoilt, and when the patience separates from the matters, the matters are spoilt’. 238

'From Abu Abdullah asws having said: ‘Two Eids were gathered upon the era of Amir Al-Momineen asws. He asws addressed the people, then said: ‘This is a day in which two Eids are
gathered. The one who loves that he should gather along with us, let him do so, and the one who does not do so, there is an allowance for him’. 239

‘It is reported that Amir Al-Momineenasws was seated in the Masjid and in hisasws presence was a group of hisasws companions. They said to himasws, ‘Narrate to us, O Amir Al-Momineenasws!’ Heasws said to them: ‘Woe be to you all! Myasws speech is difficult, become more difficult. No one will understand it, except the learned!’ They said, ‘There is no escape from youasws narrating to us’. Heasws said: ‘Arise with usasws!’ Heasws entered the house.

Heasws said: ‘Iasws am the one who ascended, so Iasws conquered! Iasws am the one who revives and causes to die! Iasws and the first, and the last, and the apparent, and the esoteric!’

They were angered and said: ‘Kufr!’ And they arose. Alasws said to the door: ‘O door! Withhold upon them!’ The door withheld upon them’. Heasws said: ‘Did Iasws not say to you all that myasws speech is difficult, become more difficult, no one can understand it except the learned? Come, Iasws shall interpret for you.

As for myasws words: ‘Iasws am the one who arose, so Iasws subdued’, so Iasws am the one who arose upon you all with this sword, and asws subdued you all until you believed in Allahazwj and Hisazwj Rasoolasws. And as for myasws words: ‘Iasws revive and Iasws cause to die’, so Iasws revive the Sunnah and Iasws cause the innovation to die.

And as for myasws words: ‘Iasws am the first’, so Iasws am the first one to believe in Allahazwj and be a Muslim. And as for myasws words: ‘Iasws am the last’, so Iasws am the last one to cover upon the Prophetasws hisasww cloth and bury himasww. And as for myasws words: ‘Iasws am the apparent, and the esoteric’, so in myasws possession is knowledge of the apparent and the esoteric.

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239 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 125 H 7
They said, ‘You\textsuperscript{asws} have relieved from us, may Allah\textsuperscript{azwj} Relieve you\textsuperscript{asws}’”

\textsuperscript{240} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 125 H 8
CHAPTER 126 – AHADDEETH OF THE RASOOL\saww OF HIS\asws MARTYRDOM, AND HIS\asws OWN AHADDEETH OF HIS\asws OWN MARTYRDOM, MAY THE SALAWAAT OF ALLAH\azwj BE UPON HIM\asws

Note –

I (Majlisi) am saying, ‘It has passed in his\asws sermon during the arrival of the new of Al-Anbar: ‘But, by Allah\azwj! I\asws would love if my\asws Lord\azwj were to Extract me\asws from between your midst to His\azwj Pleasure, and the death is lying in wait for me\asws.

So, what is preventing their most wretched on to dye it’ – and he\asws left his\asws hand upon his\asws head and his\asws beard – ‘being a pact covenanted to me\asws by the Ummy Prophet\saww, and he would be disappointed, the one who fabricates, and he will attain salvation, the one who is pious and ratified the excellent deed (Wilayah)’. 

The books) ‘Uyoon Akhbar Al-Reza\asws, (and), Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdani, from Ali Bin Al-Hassan Bin Al Fazzal, from his father,

‘From Al-Reza\asws, from his\asws forefathers\asws, from Amir Al-Momineen\asws, in a sermon of the Prophet\saww regarding the merit of the month of Ramazan, he\asws said: \asws stood up and said: ‘O Rasool-Allah\saww! What is the most superior deed in this month?’ He\saww said: ‘O Abu Al-Hassan\asws! The most superior of the deeds in this month is the devoutness (abstaining) from the Prohibitions of Allah\azwj Mighty and Majestic’.

Then he\saww wept, so \asws said: ‘O Rasool-Allah\saww! What makes you\saww cry?’ He\saww said: ‘O Ali\azwj! \saww am crying at what will be released to you\asws during this month. It is as if \saww am with you\asws and you\asws are praying Salat to your\asws Lord\azwj, and the most wretched, of the former ones and the latter ones, more than the wretch of the sayer of the she-camel of Samood strikes a strike upon your\asws head, so your\asws beard is dyed from it (with blood)’. 

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Amir Al-Momineen\textsuperscript{asws} said: ‘\textsuperscript{asws}O Rasool-Allah\textsuperscript{saww}, And would that be during safety of my\textsuperscript{saww} religion?’ He\textsuperscript{saww} said: ‘(Yes), in safety of your\textsuperscript{saww} religion’. Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}, One who kills you\textsuperscript{saww} has killed me\textsuperscript{saww}, and one who hates you\textsuperscript{saww} has hated me\textsuperscript{saww}, and one who reviles you\textsuperscript{saww} has reviled me\textsuperscript{saww}, because you\textsuperscript{saww} are from me\textsuperscript{saww} like my\textsuperscript{saww}self. Your\textsuperscript{saww}soul is from my\textsuperscript{saww}soul, and your\textsuperscript{saww}essence is from my\textsuperscript{saww} essence.

Allah\textsuperscript{azwj} Blessed and Exalted Created me\textsuperscript{saww} and you\textsuperscript{saww} and Chose me\textsuperscript{saww} and you\textsuperscript{saww} and He\textsuperscript{azwj} Chose me\textsuperscript{saww} for the Prophet-hood and Chose you\textsuperscript{saww} for the Imamate. So, the one who denies your\textsuperscript{saww} Imamate has denied my\textsuperscript{saww} Prophet-hood.

O Ali\textsuperscript{asws}! You\textsuperscript{saww} are my\textsuperscript{saww} successor\textsuperscript{asws}, and father\textsuperscript{asws} of my\textsuperscript{saww} two (grand) sons\textsuperscript{asws}, and husband\textsuperscript{asws} of my\textsuperscript{saww} daughter\textsuperscript{asws}, and my\textsuperscript{saww} caliph upon my\textsuperscript{saww} community during my\textsuperscript{saww} lifetime and after my\textsuperscript{saww} expiry. Your\textsuperscript{saww} order is my\textsuperscript{saww} order, and your\textsuperscript{saww} prohibition is my\textsuperscript{saww} prohibition.

I\textsuperscript{saww} swear by the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the Prophet-hood and Made me\textsuperscript{saww} best of the Created beings! You\textsuperscript{saww} are a Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} trustee upon His\textsuperscript{azwj} Secrets, and His\textsuperscript{azwj} Caliph upon His\textsuperscript{azwj} servants’.\textsuperscript{241}

\textsuperscript{241} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 1

\textsuperscript{2}– ن، عيون الأخبار بالإسناد: أبي عبد الله ابن أبا الخطاب، عن الحاكم بن مSDKين، عن صالح بن عقبة، عن أبي جعفر، عن أبي بكر: جاء رجل من اليهود إلى أمير المؤمنين، فقال: ‘أنت لَكَ هَارُونَ وَ لِمْ لِموُسيَ ٤ خَلَفَتُهُ عَلَى عِبَادِهِ’.
He said, ‘Then what? Will he asws be dying or be killed?’ He asws said: ‘He asws would be killed. He asws would be struck upon his asws head, so his asws beard would be dyed (with blood).’ He said, ‘You asws speak the truth, by Allah aswj! It is in the handwriting of Haroun as and dictation of Musa as – the Hadeeth’.

‘From Al-Reza asws, from his asws forefathers asws, ‘Amir Al-Momineen asws addressed the people at Al-Kufa. He asws said: ‘Community of people! The truth has overcome the falsehood, and the falsehood will be overcoming after a little while. Where is your most wretched one?’ Or said: ‘Your wretched one’ – this doubt is from my father – ‘By Allah aswj! This one will be striking this, so he will be dyeing it from this!’ – and he asws indicated by his asws hand to his asws head and his beard’.

‘I heard Ali asws Bin Abu Talib asws saying, and he asws caressed his asws beard: ‘What is holding back their most wretched one from drying it from its top with blood?’

‘In a Hadeeth of the Jew who asked Amir Al-Momineen asws about what were in him asws from the characteristics of the successors asws, he asws said: ‘asws have fulfilled seven and seven, O brother Jew, and there remains another and asws on the verge with it. It is as if it has happened’.

The companions of Ali asws cried, and the chief of the Jews cried, and they said, ‘O Amir Al-Momineen aswj! Inform us with the other’. He asws said: ‘The other is this would be dyed’ – and
heasws gestured by hisasws hand to hisasws beard – ‘From this’ – and heasws gestured by hisasws hand to hisasws head.

قَالَ وَ ارْتَفَعَتْ أَصْوَاتُ النَّاسِ فِِ الْمَسْجِدِ الجَْامِعِ بِِلضَّجَّةِ وَ الْبُكَاءِ حَتََّّ يَبْقَ بِِلْكُوفَةِ دَارٌ لِلََّ خَرَجَ أَهْلُهَا فََُّ عَلَى يَدَيْ عَلِي ٍّ ع

He (the narrator) said, ‘And the voices of the people rose in the central Masjid with the clamour and the wailing until there did not remain any house in Al-Kufa except its inhabitants came out in alarm, and the chief of the Jews became a Muslim upon the hands of Aliasws at that time, and he did not cease staying until Amir Al-Momineenasws was killed, and Ibn Muljimla, may the Curse of Allahazwj be upon himla, was seized.

The chief of the Jews came until he paused at Al-Hassanasws, and the people were around himasws, and Ibn Muljimla, may Allahazwj Curse himla was in front of himasws. He said to himasws ‘O Abu Muhammadasws! I will kill himla, may Allahazwj Kill himla, for I have seen in the Books which were Revealed unto Musaas that this one is the biggest criminal in the Presence of Allahazwj Mighty and Majestic than the sonla of Adamas killed of hisla brotheras, and from the betrayer, the slayer of the she-camel of Samood!’

6- حَٰى جَٯِّلَ الْرَّضَّادُ عَلَى الْمَسْجِدِ الْعَبْدُ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ عَنْ أَبِِ الْفَضْلِ الْعَبْدِي ِ عَنْ مَطَرٍّ عَنْ أَبِِ الطُّفَيْلِ عَامِ

(The book) ‘Al Irshad’ – Ali Bin Al Munzir Al Tareyqi, from Abu Al Fazl Al Abdy, from Matar, from Abu Al Tufeyl Aamir Bin Wasilah who said,

‘Amir Al-Momineenasws gathered the people for the allegiance, so Abdul Rahman Bin Muljimla Al-Muradyas, may Allahazwj Curse himla, came. Heasws returned himla twice or thrice. Then heasws took hisla allegiance.

فَقَالَ عِنْدَ بَيْعَتِهِ لَهُ مَا يََْبَُِ أَشْقَاهَا فَََّ وَ الَّذِي نَفْسِي بِيَدِهِ لَتُخْضَََّْ هَذِهِ مِنْ هَذِهِ وَ وَضَ

Heasws said during hisla allegiance: ‘What is withholding their most wretched one! By the Oneazwj in Whose Hand is myasws soul! This would be dyed from this!’ – and heasws placed hisasws hand upon hisasws beard and hisasws head. When Ibn Muljimla turned around leaving from himasws, heasws said prosing: ‘Strengthen your determination, for the death will meet you, and

do not panic from the death when it is released in your valley. Just like the time makes you laugh, like that it would make you cry’

Ibn Muljim\textsuperscript{la} came to Amir Al-Momineen\textsuperscript{asws} and pledge allegiance to him\textsuperscript{asws} among the ones who pledged. Then he\textsuperscript{la} turned around from him\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} called him\textsuperscript{la} and took a covenant from him\textsuperscript{la} and emphasised upon him\textsuperscript{la} that he\textsuperscript{la} would neither betray nor break (the allegiance). He\textsuperscript{la} did so, then turned around from him\textsuperscript{asws}.

Amir Al-Momineen\textsuperscript{asws} called him\textsuperscript{la} the second time. He\textsuperscript{asws} took a covenant from him\textsuperscript{la} and emphasised upon him\textsuperscript{la} that he\textsuperscript{la} would neither betray nor break (the allegiance). He\textsuperscript{la} did so. Then he\textsuperscript{la} turned around from him\textsuperscript{asws}.

Amir Al-Momineen\textsuperscript{asws} called him\textsuperscript{la} the third time. He\textsuperscript{asws} took a covenant from him\textsuperscript{la} and emphasised upon him\textsuperscript{la} that he\textsuperscript{la} would neither betray nor break (the allegiance). Ibn Muljim\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, said, ‘O Amir Al-Momineen\textsuperscript{asws}! \textsuperscript{la} have not seen you\textsuperscript{asws} doing this with anyone other than me\textsuperscript{la}!’

\textsuperscript{247}Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 7
‘I heard them more than twenty times saying, ‘We heard Ali according to us saying upon the pulpit: ‘What is preventing their most wretched one to dye it from its above?’ – and he placed his hand upon his beard’.248

9 – The book ‘Al Irshad’ – It is reported by Ali Bin Al Hazawir, from Ibn Nubata who said, ‘Amir Al-Momineen addressed us during the month in which he was killed. He said: ‘The month of Ramazan has come to you, and it is chief of the months, and the beginning of the year, and during it the mill of Satan would rotate. Indeed! And you will be performing Hajj in the year in one row, and the sign of that is the slayer of the she-camel of Samood had been its most wretched’.

248 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 126 H 8


250 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 126 H 10 a
Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! This is my\textsuperscript{asws} killer!’ They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Why don’t you\textsuperscript{asws} kill him\textsuperscript{ah}?’ He\textsuperscript{asws} said: ‘No. So, who will kill me\textsuperscript{asws} then?’ Then he\textsuperscript{asws} said a couplet:

\begin{align*}
&\text{إِنَّ الْمَوْتَ لََقِيكَ وَ لََ تَُْزَعْ مِنَ الْمَوْتِ لِذَا حَلَّ بِنَادِيكَ}
\end{align*}

‘Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley’.\textsuperscript{251}

\textsuperscript{251} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 10 b
asws said: 'O Rasool-Allahsaww! So, what is for ourasws Shiias in the world?' Heasww said: 'The security and the health'. asws said: 'So, what is for them at the death?' Heasww said: 'The man would judge regarding himself and instruct the Angel of death with obeying him'.

asws said: 'So, what is a recognised limit of that?' Heasww said: 'Yes. Ourasws Shiias of the most intense love for usasws, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying like the exultation of one of you upon his bed, as delighted as his eyes could be with his death'.
And a delegation from the Khawarijites from the people of Al-Basra arrived, among them was a man called Al-Ja’ad Bin Na’ja. He said to him\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}, fear Allah\textsuperscript{azwj}, for you\textsuperscript{asws} will be dying’.

He\textsuperscript{asws} said to him: ‘But, I\textsuperscript{asws} will be killed by a strike upon this, so this would be dyed’ – meaning his\textsuperscript{asws} beard from his\textsuperscript{asws} head – “being a covenanted pact, and a Decree to be accomplished, and the one who fabricates would be disappointed”.\textsuperscript{255}

And from Fazala Bin Abu Fazala Al-Ansari, and Abu Fazala was from the participants of Badr. He was killed at Siffeen with Amir Al-Momineen\textsuperscript{asws}. Fazala said, ‘I consoled Amir Al-Momineen\textsuperscript{asws} from an illness which had afflicted him\textsuperscript{asws} at Al-Kufa. My father said to him\textsuperscript{asws}, ‘What makes you\textsuperscript{asws} stay over here between the Bedouins? Juheyna will carry you\textsuperscript{asws} to Al-Medina. So, if your\textsuperscript{asws} death afflicts you\textsuperscript{asws}, your\textsuperscript{asws} companions will take care of your\textsuperscript{asws} funeral and pray Salat upon you\textsuperscript{asws}’.

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{aww} made a pact to me\textsuperscript{asws} that I\textsuperscript{asws} will not be dying until this is dyed from this’ – i.e. his\textsuperscript{asws} beard from his\textsuperscript{asws} head’.\textsuperscript{256}

And Ibn Sa’ad mentioned in (the book) ‘Al Tabaqaat’ –

‘Amir Al-Momineen\textsuperscript{asws}, when Ibn Al-Muljim\textsuperscript{la} (came), and he\textsuperscript{asws} sought the allegiance from him\textsuperscript{la}, he\textsuperscript{la} sought a horse from him\textsuperscript{asws}. He\textsuperscript{asws} carried him\textsuperscript{la} upon it, and he\textsuperscript{la} rode it. Amir Al-Momineen\textsuperscript{asws} prosed: ‘I\textsuperscript{asws} want his\textsuperscript{la} beloved-ness’ – the couplet’.\textsuperscript{257}

And from Muhammad Bin Ubeyda who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘What is withholding your most wretched one to come and kill me\textsuperscript{asws}? O Allah\textsuperscript{awj}! I\textsuperscript{asws} am weary of them and they are weary of me\textsuperscript{asws}, so rest them from me\textsuperscript{asws} and rest me\textsuperscript{asws} from them!’

\textsuperscript{255} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 13 b
\textsuperscript{256} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 13 c
\textsuperscript{257} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 126 H 13 d
They said, ‘O Amir Al-Momineen asws! Inform us about the one who will be dyeing this from this. We will exterminate his clan’. He asws said: ‘Then, by Allah azwj, you will be killing me asws with other than my asws killer’.

He (the narrator) said, ‘When he passed by the name of Abdul Rahman Bin Muljim, he asws said: ‘You la are Abdul Rahman la? May Allah azwj Curse Abdul Rahman la’. He la said, ‘Yes, O Amir Al-Momineen asws. By Allah aswj, O Amir Al-Momineen asws, I love you asws!’ He asws said: ‘You la are lying, by Allah aswj, you la do not love me asws’ – three times.

He la said, ‘O Amir Al-Momineen asws! I la am swearing three oaths, I la love you asws, and you asws are swearing three oaths that I la do not love you asws.

He asws said: ‘Woe be unto you!’ Or ‘Alas! Allah aswj Created the souls before the bodies by two thousand years and Settled them in the air. So, whichever recognised over there get together over here in the world, and whichever of these denied get together in the world, and my asws soul does not recognise your soul’.

He (the narrator) said, ‘When he asws became ruler, he asws said: ‘When it cheers you to look at my asws killer, then look at this one’. One of the people said, ‘Or will you asws not kill him?’ Or
said, ‘Kill him!’ He left a question: ‘Who is more astounding than this one is instructing me to kill my killer, may Allah Curse him?’

Raising it to Amir Al-Momineen, he (the narrator) said, ‘Amir Al-Momineen entered the bath-house and he heard the voices of Al-Hassan and Al-Husayn to have been raised. He said to them: ‘What is the matter with you two? May my father and father be sacrificed for you both!’

This immoral one followed you and we thought he wanted to harm you. He said: ‘Leave him! By Allah, there is no release except for him’. He said: ‘O Rasool Allah! My Mighty and Majestic Presented our cordiality of People, to the skies and the earth. The first one from these to answer was the seventh sky. So, He Adorned it with the Throne and the Chair. Then the fourth sky, so He Adorned it with Bayt Al-Mamour. Then the sky of the world, so He Adorned it with the stars.

Then the land of Al-Hijaz, so He Ennobled it with the Sacred House (Kabah). Then the land of Syria, so He Adorned it with Bayt Al-Maqdis. Then the land of Tayba, so He will Ennoble it with my grave. Then the land of Kufa, so He will Ennoble it with your grave, O Ali!’

He said to him: ‘O Rasool-Allah! My grave would be at Kufa, Al-Iraq?’ He said: ‘Yes, O Ali! Your grave would be at its back, a killing between Al-Ghariyeen and ...
the white buildings. The most wretched one of this community will kill you, Abdul Rahman Bin Muljim.

By the One in Who Sent me with the truth as a Prophet! In the Presence of Allah, the slayer of the she-camel of Salih is not of greater Punishment than him. O Ali! One hundred thousand swords from Iraq will help you.

'(The book) 'Al Kharaij Wa Al Jaraih' – From his miracles is what is reported from Hanan Bin Sadeyr, from a man from Muzeyna who said, ‘I was seated in the presence of Ali, and a group from Murad came to him, and Ibn Muljim was with them. They said, ‘O Amir Al Momineen! He (Ibn Muljim) has come to us, and no, by Allah, we have not come as visitors nor to seek a favour, and we are fearing him upon you, so strengthen your hand by him (taking his allegiance).’

Ali said to him: ‘Be seated!’ He looked into his face for a long time, then said: ‘What is your view if I were to ask you about a thing, and there is knowledge of it with you, will you inform me about it?’ He said: ‘Yes’. And he made him swear upon it.

He said: ‘Weren’t you in agreement with the people and standing upon them, so whenever you came, they saw you from afar, they said, ‘The son of the shepherd of the dogs is coming towards us’?’ He said, ‘O Allah, yes!’

He said to him: ‘You had passed by a man and he was paralysed. He looked at you and stared the look. He said, ‘More wretched than that slayer of the she-camel of Samood’?’ He lowered his head for a while, then said, ‘She had narrated to me with that, and if you had (wanted to) concealed anything, you would have concealed this status’.

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261 Bihar Al Anwar – V 42, The book of History – Amir Al Momineen, Ch 126 H 16
Ali asws said to him la: ‘Stand!’ He la stood up. Then he asws said: ‘I asws heard Rasool-Allah sas saying: ‘Your asws killer resembles the Jew. But he la is a Jew!’’

And from it is what is frequented with of his asws giving the news of his asws own death before his asws death, and he asws exited from the world as a martyr, from his asws words: ‘By Allah aswj! It will be dyed from above it’ – gesturing to his asws beard – ‘What is holding back their most wretched on to dye it with blood?’

And his asws words: ‘The month of Ramazan has come to you all and during it the mill of Satan la would rotate! Indeed, and you will be going as pilgrims in the year as one row, and a sign of that is, I asws will not be among you!’

And he asws used to break his asws Fast during this month, one night with Al-Hassan asws, and one night with Al-Husayn asws, and one night with Abdullah son of Ja’far as, husband of his asws daughter asws Zainab asws. For its reason, he asws did not increase upon three morsels. It was spoken to him asws regarding that. He asws said: ‘The Command of Allah aswj will come to me asws while I asws am hungry’.

But rather it was one night, or two nights, and he asws was hit from the night, and he asws had headed to the Masjaid during the night the wretched one had struck him asws, during its end. The geese had honked in his asws faced, and the people repelled them. He asws said: ‘Leave them, for they are lamenting!’

262 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 126 H 17 a
263 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 126 H 17 b
CHAPTER 127 – THE MODALITY OF HIS\textsuperscript{asws} MARTYRDOM, AND HIS\textsuperscript{asws} BEQUEST, AND HIS\textsuperscript{asws} WASHING, AND THE SALAT UPON HIM\textsuperscript{asws}, AND HIS\textsuperscript{asws} BURIAL

1 - فب، المناقب لابن شهرآشوب فمن سنوات الله عليه في مسجد الكوفة وقت الت.mock up of the night of الجمعة لتسعة عشراً ليلةاً من شهر رمضان

(The book) ‘Al Manaqib’ if Ibn Shehr Ashub

‘He\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} was killed in Masjid of Al-Kufa, at the time of illumination of the night of Friday of the nineteenth night having passed from the month of Ramazan, upon the hand of Abdul Rahman Ibn Muljim\textsuperscript{la} Al-Murady\textsuperscript{la}, may the Curse of Allah\textsuperscript{azwj} be upon him\textsuperscript{la}, and he\textsuperscript{la} had bee

He\textsuperscript{la} struck by a poisoned sword upon his\textsuperscript{asws} head. He\textsuperscript{asws} remained for two days up to the third from the night, and on that day, there were sixty-five years for him\textsuperscript{asws} in the words of Al-Sadiq\textsuperscript{asws}. And the general Muslims said sixty-three years.

He\textsuperscript{asws} had lived at Makkah for thirteen years, and at Al-Medina for ten years, and he\textsuperscript{asws} had emigrated and he\textsuperscript{asws} was twenty-four years old, and he\textsuperscript{asws} struck with the sword in front of the Prophet\textsuperscript{saww} and he\textsuperscript{asws} was sixteen years old, and he\textsuperscript{asws} killed the heroes and he\textsuperscript{asws} was nineteen years old, and he\textsuperscript{asws} uprooted the door of Khyber and for him\textsuperscript{asws} were twenty-eight years.

And the period of his\textsuperscript{asws} Imamate was of thirty years – from it the days of Abu Bakr were two years and four months, and the days of Umar were nine years and some months and days. And from Al Firyani, ten years and eight months. And the days of Usman were twelve years. Then Allah\textsuperscript{azwj} Gave him\textsuperscript{asws} the right (Caliphate) for five years and some months.
And he asws instructed that his asws grave should be hidden (obscured) due to what he asws knew from the clan of Umayya and their enmity regarding him asws, until (such time as) Al-Sadiq asws revealed it. Then Muhammad Bin Zayd Al Hasany ordered with construction of the walls at Karbala and the building upon both, and after that, he increased in it, and the force of the government had reached its peak in their reverence and the endowments upon them both (Mausoleums)”.

‘Amir Al-Momineen asws was injured on the nineteenth night having passed from the month of Ramazan in the year forty, and he asws expired during the night of the twenty-second from it’. And in ‘Kitab Ateeq’, ‘One Sunday night of seven remaining from the month of Ramazan of the year forty’. In ‘Mawaleed Al Aimma asws’, ‘The Sunday night of nine remaining from the month of Ramazan’.

In the book ‘Asma’a Al-Hujjaj Allah aswz’, ‘He asws passed away on the twenty-first night of Ramazan during the year forty. And in ‘Tareekh’ of Al Mufeed, ‘During the twenty-first night of Ramazan of the year forty from the emigration was the expiry of Amir Al-Momineen aswzs’. And it is said, the day of Monday of nineteenth of Ramazan (year) forty-one.

He asws was buried at A-Ghary, and his asws age was sixty-three years. His asws stay with Rasool-Allah saww after the Sending (Prophet-hood) was thirteen years at Makkah before the emigration, participating with him saww in all his saww Trials, carrying his saww load for him asws, and ten years after the emigration at Al Medina defending him saww from the Polytheists, and he asws fought the Kafirs besides it, and save him saww by himself saww.

He saww passed away and for Amir Al-Momineen aswzs were thirty-three years, and his asws Imamate was of thirty years. From these were twenty-four years prevented from the proceedings and the management due to the Taqeea (dissimulation); and from these were five years and some months he asws was tested with fighting the hypocrites. And it is said the period of his asws Wilayah (governance) was of four years and nine months.

264 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen aswzs, Ch 127 H 1
And it is said his age was sixty-four years and four months and twenty days. It is said he was killed (martyred) during the month of Ramazan of nine (day) passed from it. And it is said, nine nights remaining from it, on Sunday night of the year forty from the emigration”.

(The book) ‘Al Kafi’ –

‘He was killed during the month of Ramazan with ten (days) remaining from it, on Sunday night of the year forty from the emigration, and he was sixty-three years from it. He remained after the expiry of the Prophet by thirty years’.

(The book) ‘Al Adad Al Qawiya’ –

‘There is a differing regarding the night in which he was martyred. One of these is at the end of the night of the seventeenth of the month of Ramazan, Friday morning at Masjid Al-Kufa.

Ibn Abbas said, ‘The second night, twenty-first of Ramazan. So, he remained the Friday, then the day of Saturday, and he expire on the night of Sunday’.

Mujahid said, ‘And the third. He was killed during the night of twenty-seventh of the Month of Ramazan’.

Al-Hassan Al-Basry said, ‘And it is the Laylat Al-Qadr (the night of Pre-determination), and during it was the ascension of Isa Ibn Maryam, and during it Yoshua Bin Noun had passed away, and this is most publicised’.
5- Because, in the back of the Ahrarul Muslimin's testimony, when the Prophet Muhammad ﷺ said: "Take the washing in seventeen places". He continued the Hadith till he said: "And on the night of the twenty-first of the month of Ramazan, and it is the night in which the Chief of the successors of the Prophets passed away, and during it, Jesus the son of Maryam was raised; and Musa passed away".

6- In Al Amaali of Al Sadouq – My father, from Al Sa’adabady, from Al barqy, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir Bin Yazeed Al Jufy, from Abu Hamza Al Sumali, from Habeeb Bin Amro who said,

'I entered to see Amir Al-Momineen during his illness in which he expired, he was in pain from his injury. I said, 'O Amir Al-Momineen! This injury of yours is nothing, and there is no problem with you'. He said to me: 'O Habeeb! By Allah, I am separating from you all now'.

He (the narrator) said, 'I cried at that, and Umm Kulsoom cried, and she had been sitting in his presence. He said to her: 'What makes you cry, O daughter?'. She said, 'O father! You are separating from us now, so I cried'.

He said to her: 'O daughter! Do not cry, for by Allah! If you were to see what your father is seeing, you would not be crying'. I said to him, 'And what is that which you are seeing, O Amir Al-Momineen?'

He said: 'O Habeeb! I am seeing Angels of the sky and the Prophets in the tracks of others, standing, until they meet me, and this here is my brother Muhammad'.
Rasool-Allah\textsuperscript{asws} seated in my\textsuperscript{asws} presence saying: ‘Go ahead, for what is in front of you\textsuperscript{asws} is better for you\textsuperscript{asws} than what you\textsuperscript{asws} are in it’.

He (the narrator) said, ‘I did not exit from his\textsuperscript{asws} presence until he\textsuperscript{asws} expired. When it was the next morning, Al-Hassan\textsuperscript{asws} stood up addressing upon the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! The Quran was Revealed in this night, and Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was raised in this night, and Yoshua\textsuperscript{as} Bin Noun\textsuperscript{as} was killed in this night, and Amir Al-Momineen\textsuperscript{asws} died in this night.

By Allah\textsuperscript{azwj}! No one from the successors\textsuperscript{as} will precede my\textsuperscript{asws} father\textsuperscript{asws} to the Paradise before him\textsuperscript{asws}, nor will anyone who will be existing from after him\textsuperscript{asws}, and when Rasool-Allah\textsuperscript{asws} used to send him\textsuperscript{asws} in the battalion, Jibraeel\textsuperscript{as} would fight on his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left, and he\textsuperscript{asws} neither left any yellow (gold) nor any white (silver) except seven hundred Dirhams (which were) from his\textsuperscript{asws} stipend which he\textsuperscript{asws} had saved in order buy a servant for his\textsuperscript{asws} family with it’.

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269 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 6
ones in the graves, and Question the people about their deeds, being a Knower of what is in
the chests.

َّثَُُّ لِنّ ِ أُوصِيكَ يََّ حَسَنُ وَ كَفَى بِكَ وَصِي اً بَِِا أَوْصَانِّ بِهِ رَسُولُ اللََِّّ َ فَإِذَا كَانَ ذَلِكَ يََّ بُنَِ

Then I asked to you, O Hassan, and it suffices you as a bequest with what Rasool-Allah had bequeathed me with. So, when that happens, O my son, stay in your house and cry upon your mistakes, and do not let the world be the greatest of your concerns.

وَ أُوصِيكَ يََّ بُنََِّ بِِلصَّلًَةِ عِنْدَ وَقْتِهَا وَ الزَّكَاةِ فِِ أَهْلِهَا عِنْدَ مََُل ِهَا وَ الصَّمْتِ عِنْدَ الشبهات وَ الْدُّسُورِ وَ أَخْبَاطُهَا وَ شَبَهُ البَِّينَاتِ وَ نََِّصُوْبُهَا فِّي مََُل ِهَا عِنْدَ الْبَِّينَاتِ وَ

And I bequeath to you, O my son, with (praying) the Salat during its timings, and (giving) the Zakat among its rightful ones in their places, and (be with) the silence during the doubtful matters, and the moderation and the justice during the happiness and the anger, and goodly neighbourliness, and honouring the guests, and be merciful to the fatigued and the companions of afflictions, and connecting with the relatives, and loving the poor and sitting with them, and the humility, for it is from the superior (acts of) worship.

وَ قَصَّرِ الْمَلَ وَ اذْكُرِ الْمَوْتَ وَ اِْ هَدْ فِِ الدُّن ْيَا فَإِنَّكَ رَهِيُْ مَوْتٍّ وَ غَرَضُ بَلًَءٍّ وَ طَرِيحُ سُقْمٍّ

And shorten the hopes, and remember the death, and be ascetic in the world, for you are pledged to the death and exposed to the afflictions and quick to the illness.

وَ أُوصِيكَ بَِِشْيَةِ اللََِّّ فِِ سِر ِ أَمْرِكَ وَ عَلًَنِيَتِكَ وَ أَنَّْاكَ عَنِ التَّسَرُّعِ بِِلْقَوْلِ وَ الْفِعْلِ وَ لِذَا عَرَضَ شَيءٌ مِنْ أَمْرِ الْْخِرَةِ فَابْدَأْ بِهِ وَ لِذَا عَرَضَ شَيءٌ مِنْ أَمْرِ

And I bequeath you to be with fear of Allah in your secretive matters and your announced (matters), and I forbid you from being quick with the words and the deeds. And when something from the matters of the Hereafter presents, then begin with it, and when something from the matters or the world presents, be patient until you attain righteous guidance regarding it.

وَ لِيََّّكَ وَ مَوَاطِنَ التُّهَمَةِ وَ الْمَجْلََِ الْمَظْنُونَ بِهِ السُّوءُ فَإِنَّ قَرِينَ السوءِ يَغُرُّ جَلِيسَهُ وَ كُنْ للََِِّّ يََّ بُنََِّ عَامِلًً وَ عَنِ الخَْنََّ َِجُوراً وَ بِِلْمَعْرُوفِ آمِراً وَ عَنِ

And beware of the places of accusations, and the gathering which the evil is thought with it, for a pair of the evil would deceive his gatherers. And O my son, be a worker, and a rebuker from the treachery, and an instructor with the acts of kindness, and a forbidder from the evil. And establish brotherhood with the brethren for the Sake of Allah, and love the righteous for his righteousness, and turn the mischief-maker away from your religion and hate him with your heart, and remove him by your deeds, lest you end up becoming like him.
And beware of the sitting in the roads and leave the arguments and the rivalries with the one who has no intellect for him nor any knowledge. And O my\textsuperscript{asws} son\textsuperscript{asws}, be moderate in your lifestyle, and be moderate in your\textsuperscript{asws} acts of worship, and upon you regarding these is to be constant with that which you\textsuperscript{asws} can tolerate, and adhere to the silence, you\textsuperscript{asws} will be safe, and send ahead (good deeds) for yourself\textsuperscript{asws}, you will have advantages.

And learn the good, you\textsuperscript{asws} will know, and be a mentioner (Zakir) of Allah\textsuperscript{azwj} upon all states and be merciful to the young ones from your family, and accord dignity to the elders from them, and do not eat a meal until you\textsuperscript{asws} give in charity from it before eating it. And upon you\textsuperscript{asws} is to be with the Fasting, for it is a Zakat (purification) of the body and a shield for its performer.

And fight against your own self, and be careful of your\textsuperscript{asws} gatherers, and keep aside from your\textsuperscript{asws} enemies, and upon you\textsuperscript{asws} is to be with the gathering of Zikr, and frequent from the supplications, and \textsuperscript{asws} over-advice you\textsuperscript{asws}, O my\textsuperscript{asws} son\textsuperscript{asws}!

And this is a separation between me\textsuperscript{asws} and you\textsuperscript{asws}, and I\textsuperscript{asws} bequeath you with being good to your\textsuperscript{asws} brother Muhammad (Al-Hanafiyya), for he is your full brother, and you\textsuperscript{asws} have known of my\textsuperscript{asws} love for him\textsuperscript{asws}. And as for your\textsuperscript{asws} brother\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, he\textsuperscript{asws} is a son\textsuperscript{asws} of your\textsuperscript{asws} mother\textsuperscript{asws}, and I\textsuperscript{asws} do not want the executor with that.

And Allah\textsuperscript{azwj} is the Caliph (Replacement) upon you all and him\textsuperscript{asws}. I\textsuperscript{asws} ask Him\textsuperscript{azwj} to Keep you all well and Restrain the tyrants, the rebels from you all. And the patience! The patience until Allah\textsuperscript{azwj} Sends down the Command. And there is no strength except with Allah\textsuperscript{azwj}, the Exalted, the Magnificent“.\textsuperscript{270}

\textsuperscript{270} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{azwj}, Ch 127 H 7
When Ibn Muljim, may Allah curse him, struck Amir Al-Momineen Ali Bin Abu Talib, a number of our companions went to him, I, and Al-Haris, and Suweyd Bin Gafla, and there was a group with us. We sat at the door. We heard the crying, so we cried. Al-Hassan Bin Ali came out to us. He said: 'Amir Al-Momineen is telling you all to leave'. So, the people disperse, apart from me.

The crying from his house intensified. So, I cried, and Al-Hassan came out and said: 'Did I not tell you all to leave?' I said, 'No, by Allah, O son of Rasool - Allah! Neither can my soul follow me nor can my legs carry me to leave, until I see Amir Al-Momineen'.

I devoted to him. I kissed him and cried. He said to me 'Do not cry, O Asbagh, for by Allah, it is the Paradise'. I said to him, 'May I be sacrificed for you! By Allah, I know well that you are travelling to the Paradise, and rather I am crying for my losing you, O Amir Al-Momineen. May I be sacrificed for you! Narrate a Hadeeth to me you had heard from Rasool-Allah, for I can see that I will not be hearing any Hadeeth from you after this day of mine, ever!'

He said: 'Yes, O Asbagh! Rasool-Allah called me one day and said to me: 'O Ali! Go until you get to my Masjid, then ascend my pulpit, then call the people to you. Then praise Allah the Exalted and extol upon Him and send Salawaat upon me, a lot of Salawaat.'
Then say: ‘O you people! I asws am a messenger of Rasool-Allah saww to you all, and he saww is saying to you all: ‘The Curse of Allah azwj, and the curse of His azwj Angels of Proximity, and His azwj Messenger as Prophets as, and my saww Curse is upon the one who is linked with other than his father, or claims to other than his master, or is unjust to a worker of his recompense!’

I asws went to the Masjid and ascended his saww pulpit. When Qureysh and the ones in the Masjid saw me, they came towards me. I asws praised Allah azwj and extolled upon Him azwj and sent Salawaat upon Rasool-Allah saww a lot of Salawaat. Then I asws said: ‘O you people! I asws am a messenger of Rasool-Allah saww to you all, and he saww is saying to you all: ‘Indeed! The Curse of Allah azwj, and the curse of His azwj Angels of Proximity, and His azwj Messenger as Prophets as, and my saww Curse is upon the one who is linked with other than his father, or claims to other than his master, or is unjust to a worker of his recompense!’

He asws said: ‘No one from the people spoke except Umar Bin Al-Khattab. He said, ‘You asws have delivered, O Abu Al-Hassan asws! But you asws have come with a speech without interpretation’. I asws said: ‘I asws shall deliver that to Rasool-Allah saww’. I asws returned to the Prophet saww and informed him saww.

He saww said: ‘Return to my saww Masjid until you asws ascend my saww pulpit. Praise Allah azwj and extol upon Him azwj and send Salawaat upon me, then say: ‘O you people! We asws have never come to you with anything except and its explanation and its interpretation was with us asws. Indeed! And I saww am your father saww! Indeed, and I saww am your Master saww! Indeed, and I saww am your worker’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain of a brother of Deobel,

271 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 8
‘From Al-Reza asws, from his asws forefathers asws, from Ali asws Bin Al-Husayn asws having said:

“When Ibn Al-Muljim la, may Allah aswJ Curse him la, struck Amir Al-Momineen Ali asws Bin Abu Talib asws, there was another one with him la. His strike fell upon the wall. And as for Ibn Muljim la, he la struck him asws and the strike fell upon his asws head while he asws was performing Sajdah, upon the strike which happened.

Al-Hassan asws and Al-Husayn asws came out and seized Ibn Muljim la, and tied him up, and carried Amir Al-Momineen asws. I entered his asws house. Lubabah sat by his asws head, and Umm Kulsoom asws sat by his asws legs. He asws opened his asws eyes and looked at them asws both.

He asws said: ‘(Being with) the lofty friend (Rasool-Allah saww) is the best abode and the best resting place. A strike for a strike, or the pardon, if that happens’. Then he asws fainted, then woke up and said: ‘I saw Rasool-Allah saww instructing me with the departure to him saww in the evening’ – three times’.

Then he asws said to Al-Hassan asws and Al-Husayn asws: ‘Detain this one as the captive and feed him la and quench him la and be good to him la in his la imprisonment, for if I asws were to live, I asws would be foremost with what he la has done regarding me asws. If I asws so desire, I asws shall take the wergild from him la, and if I asws so desire, I asws shall reconcile. And if I asws were to die, that would be up to you asws. If it occurs to you asws to kill him la, then do not trample his la body’.”

When Amir Al-Momineen\textsuperscript{AS} was struck, the visitors encircled him\textsuperscript{AS} and it was said to him\textsuperscript{AS}, 'O Amir Al-Momineen\textsuperscript{AS}! Bequeath!' He\textsuperscript{AS} said: 'Double the pillow for me\textsuperscript{AS}'. Then he\textsuperscript{AS} said: 'The Praise is for Allah\textsuperscript{AZW} as He\textsuperscript{AZW} is rightful of. \textsuperscript{AS} was obedient to His\textsuperscript{AZW} Commands, and \textsuperscript{AS} praise Him\textsuperscript{AZW} just as He\textsuperscript{AZW} Loves, and there is no god except for Allah\textsuperscript{AZW}, the One, the First, the Samad, just as He\textsuperscript{AZW} has Attributed Himself\textsuperscript{AZW}.

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah\textsuperscript{AZW}, Mighty is His\textsuperscript{AZW} Mention, Refused, except to Keep it hidden. Far be it, for the hidden to be known!

As for my\textsuperscript{AS} bequest, so it is that you shall not associate anything with Allah\textsuperscript{AZW}, Majestic is His\textsuperscript{AZW} Laudation. And Muhammad\textsuperscript{SAW}, so you must not waste his\textsuperscript{SAW} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his\textsuperscript{AS} effort, and it is lightened from the ignorant ones. The Lord\textsuperscript{AZW} is Merciful, and the Imam\textsuperscript{AS} is the most knowledgeable, and the Religion is straight.

Ana wissabi' qal: la ta'asur bikini billa jinn danawati shi'a wa muhamma'da kafa qala la tashu'ibun shi'a. Fikahumun fee dah al din humu sunnahumun wa oofa huzniyyin al-din bi-ma maa la 'amru'da jallal kaffi, man tashu'ibun shi'a. La hadda la yakeenu 'in mana bihamina wa mintasaddadina bi-amirin ya'erasin.یرأج و نَّصِبَتْ عَلَى الْحُذْفِ لِيَعْطِيَهُمَا وَ عَفَا فِينَهَا مَِّطُهَا وَ عَفَا فِهِ مََُطُهَا

Yesterday \textsuperscript{AS} was your companion, and today \textsuperscript{AS} am a lesson for you all, and tomorrow \textsuperscript{AS} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.
And rather, 

was a neighbour. My body was your neighbour for (some) days, and as a consequence from me it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my silence, and the dimming of my eyes, and the stillness of my limbs. So it is more of a preacher for you all than the eloquent speaker. And bidding farewell to you all is a farewell of one expecting the reunion.

Tomorrow you shall be seeing (the reality of) my days, and Almighty and Majestic will Uncover my secrets from me, and you will be recognising me after the emptiness of my place, and the standing of someone else in my place.

If were to remain (alive), would be the Guardian of my own blood, and if were to perish, so the perishing is my destiny, and if were to forgive, so the forgiving, for it is a nearness (to Almighty, and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

May Almighty Make us and you all from the ones who are not deficient with it from obeying Almighty out of desire or being terrified of the Punishment after the death. So rather, we are for Him and with Him.

Then he turned towards Al-Hassan, and he said: ‘O my son! A strike in place of a strike, and you will not be overdoing it’.

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read to him asws. Aban said, ‘And I read it to Ali asws Bin Al-Husayn asws. He asws said: ‘Suleym spoke the truth, may Allah azwj have Mercy on him’.

Suleym said, ‘I witnessed the bequest of Amir Al-Momineen asws when he asws bequeathed to his asws son asws Al-Hassan asws, and there had witnessed upon his asws bequest, Al-Husayn asws, and Muhammad, and entirety of his asws children, and chiefs of his asws Shias, and his asws family members.

And he asws said: ‘O my asws son asws! Rasool-Allah saww had instructed me asws to bequeath to you asws, and to hand over to you asws my asws books and my asws weapons’.

Then he asws turned towards him asws and said: ‘O my asws son asws! You asws are the Master asws of the Command (Imam asws), and in charge of my asws blood. If you asws were to forgive (Ibn Muljim la), it would be for you asws, and if you asws were to kill (him la), then one strike in place of one strike, and do not sin (by being excessive)’.

Then he asws mentioned the bequest up to its end. When he asws was free from his asws bequeathing, he asws said: ‘May Allah azwj Protect you all and Preserve your Prophet saww! I asws entrust you to Allah azwj, and I asws convey the greetings to you all, and the Mercy of Allah azwj!’

Then he asws did not cease saying: ‘There is no god except Allah azwj’, until he asws passed away on the night of the twenty-third of the month of Ramazan, Friday night, the year forty from the emigration. And he asws was struck on the night of the twenty-first of the month of Ramazan’.

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

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‘Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} sent this bequest to me along with another’.\textsuperscript{276}

And in another report – ‘He\textsuperscript{asws} passed away on the night of the twenty-first, and he\textsuperscript{asws} was struck on the night of the nineteenth’, and it is more apparent’.\textsuperscript{277}

\textsuperscript{276} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 13 a

\textsuperscript{277} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 13 b
His Prophets, and like that He Did with the successors after the Prophets by right. If a Prophet were to die in the east and his successor dies in the west, Allah would Join the successor with the Prophets.

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15- حجة، فَرَحَ نَحْثَا، فَلاَّ يَرِثُهُظلَّ مُعْتَمُّ ومُرَى بِرَأْيِهِمُ، فَالْيَمْنِي مَعَهُ أوْجَعَتْ يَحْدَثُنَّهُأَبُو عَلِيّ بْنَ عَبْدِ الْعَزِيزِ، فَإِذَا وُضِعَ، فَإِذَا أَنَّ مِتُّ فَاغْسِلْنِِ وَ كَفِنِ وَ حَنُطْنِِ بَِنُوطِ جَدِكَ، وَ نَسْتَنْفَرَ عَلِيُّ بْنُ أَبِِ طَالِبٍّ ع النَّاسَ فِِ قِتَالِ حَضَرَهُ ع وَ هُوَ يُوصِ.

16- حجة، فَرَحَ نَحْثَا، فَلاَّ يَرِثُهُظلَّ مُعْتَمُّ ومُرَى بِرَأْيِهِمُ، فَالْيَمْنِي مَعَهُ أوْجَعَتْ يَحْدَثُنَّهُأَبُو عَبْدِ الْعَزِيزِ، فَإِذَا وُضِعَ، فَإِذَا أَنَّ مِتُّ فَاغْسِلْنِِ وَ كَفِنِ وَ حَنُطْنِِ بَِنُوطِ جَدِكَ، وَ نَسْتَنْفَرَ عَلِيُّ بْنُ أَبِِ طَالِبٍّ ع النَّاسَ فِِ قِتَالِ حَضَرَهُ ع وَ هُوَ يُوصِ.

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Ja’far Bin Muhammad narrated to her that Amir Al-Momineen had instructed his son Al-Hassan to dig four graves for him in four places - in the Masjid, and in Al-Rahba, and in Al-Ghary, and in the house of Ja’da Bin Hubeyra. And rather he intended by this for no one from his enemies to know the place of his grave.

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Ali Bin Abu Talib mobilised the people in fighting against Muawiya in the summer – and mentioned a lengthy Hadeeth and Abu Abdullah Al-Jadaly said in its end, and he was present with him and he was bequeathing to Al-Hassan, he said: ‘O my grandson! will be passing away during this night of mine, so when I pass away, so wash me, and enshroud me, and embalm me with embalment of your grandfather.'
And place me\textsuperscript{asws} upon my\textsuperscript{asws} bier and not one of you\textsuperscript{asws} should go near the front of the bier for you\textsuperscript{asws} will be sufficed of it for the front would be carried. So, carry the rear part and let the ones at the back follow the front wherever it goes. When the front is placed down, then place down the rear. Then, yes O my\textsuperscript{asws} son\textsuperscript{asws} and pray Salat upon me\textsuperscript{asws}. Exclaim seven Takbeers, for it will never be Permissible for anyone from after me\textsuperscript{asws} except for a man from my\textsuperscript{asws} sons\textsuperscript{asws} who will be emerging at the end of times straightening the crookedness of the truth.

So, when you\textsuperscript{asws} have prayed Salat, then draw a line around my\textsuperscript{asws} bier. Then dig in its place until you\textsuperscript{asws} end up to such and such. Then open the tomb, for you\textsuperscript{asws} will fall upon a faceted border which my\textsuperscript{asws} father (ancestor) Noah\textsuperscript{asws} had set up for me\textsuperscript{asws} and place me\textsuperscript{asws} in the border. Then place seven large bricks upon me\textsuperscript{asws}. Then watch out for a moment, then look, and you\textsuperscript{asws} will never see me\textsuperscript{asws} being in my\textsuperscript{asws} tomb’’. 280

(\textsuperscript{280}Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 16)
grave is the grave which the Prophet Noah asws has made to Ali asws, successor asws of Muhammad asws before the flood by seven hundred years asws.

Umm Kulsoom asws said, ‘The grave split asunder, and asws don’t know whether my asws Master asws was taken into the earth or there was an ascension with him asws to the sky. Then asws I heard a speaker speaking to us asws with the condolences, ‘May Allah aswjlw Give excellent consolation regarding your asws Master asws and Divine Authority of Allah aswjlw upon His aswjlw creatures’.

‘Amir Al-Momineen asws looked at the back of Al-Kufa. He asws said: ‘How excellent is your scenery (treelines), and aromatic is your bottom (soil)! O Allah aswjlw! Make my asws grave to be at it’.

‘It was narrated to us by a slave of Ali asws Bin Abu Talib asws who said, ‘When the expiry presented to Amir Al-Momineen asws, he asws said to Al-Hassan asws and Al-Husayn asws: ‘When asws pass away, then carry me asws upon a bier, then take me asws out, and carry the rear of the bier, for you asws will be sufficed with its front. Then go to Al-Ghariyeyn, for you asws will be seeing a white rock. Dig in it, and you asws will be finding a tablet in it. Bury me asws in it’.

He (the narrator) said, ‘When he asws died, we brought him asws our and went on to carry the rear of the bier and we were sufficed with its front, and we went on to hear slight sounds until
we came to Al-Ghariyeyn, and there was a white rock emitting light. We dug, and there was a tablet, upon it was written: ‘(This is) what Noah\textsuperscript{asws} has prepared for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. We buried him\textsuperscript{asws} in it and we left, and we were cheerful with the Honour of Allah\textsuperscript{awwj} the Exalted for Amir Al-Momineen\textsuperscript{asws}.

We met a group of the Shias who had not attended the Salat upon him\textsuperscript{asws}. We informed them with what had happened, and with the Honour of Allah\textsuperscript{awwj} the Exalted for Amir Al-Momineen\textsuperscript{asws}. They said, ‘We would love to see from his\textsuperscript{asws} matter what you have seen’. We said to them: ‘The place, its traces have been obscured due to a bequest from him\textsuperscript{asws}. They went and returned to us. They said that they had dug but they did not see anything’\textsuperscript{283}

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\textsuperscript{283} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 19

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\textsuperscript{284} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 20

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\textsuperscript{285} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 21
I asked Abu Ja’far asws about the grave of Amir Al-Momineen asws for the people had differed regarding it. He asws said: ‘Amir Al-Momineen asws was buried with his asws father as Noah in his grave’.

I said, ‘May I be sacrificed for you asws! Who was in charge of his asws burial?’ He asws said: ‘Rasool-Allah saww, along with the two honourable recorders (Angels), with the cool breezes and the aromas’.

He asws said: ‘Amir Al-Momineen asws is a truthful one. Allah azwj Prepared his asws lying place for him asws in a lying place of a truthful one. O Abdul Rahman! Rasool-Allah saww informed us asws of his asws death, and the place he asws would be buried in. Allah azwj Mighty and Majestic from His aswj Presence, sent down Rasool-Allah saww with the embalment of his saww successor asws and informed him saww than the Angels would be digging his asws grave for him asws.

When he asws passed away, it was among what he asws had bequeathed to his asws two sons asws, Al-Hassan asws and Al-Husayn asws, when he asws said to them asws: ‘When I asws pass away, so wash me asws, and embalm me asws, and carry me asws at night secretly. And O my asws sons asws! You asws two should carry the rear of the bier and follow its front. So, when it is placed, then place it,

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and bury me asws in the grave which the bier is placed upon and bury me asws with the one who assists you asws both upon my asws burial during the night, and even it (obscure its traces)’’.

24 - حجة، فرحة الغري بناء الإسناد عن أخُدَّم بن ميهم عن مُحَمَّد بن علِيّ عن مُحَمَّد بن هشام عن مُحَمَّد بن سليمان عن داود بن النّعَمَان عن خِلَّاف بن نُعْمَان عن عبد الرحيم القصي قال: سألتُ أبا جعفرّ عن أمي المؤمنين فأنى الناس قد اختلفوا في مسألة أمير المؤمنين ع ذهنٍ فحيئت دوافعهم عن أبي محمد ع.

The book ‘Farhat Al Ghary’ – By this chain, from Ahmad Bin Meesam, from Muhammad Bin Ali, from Muhammad Bin Hisham, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem Al Qasey who said,

‘I asked Abu Ja’far asws about the grave of Amir Al-Momineen asws for the people had differed in it. He asws said: ‘Amir Al-Momineen asws is buried with his asws father as Noah asw. ’

25 - حجة، فرحة الغري بناء الإسناد عن أخُدَّم بن ميهم عن مُحَمَّد بن علِيّ عن مُحَمَّد بن هشام عن مُحَمَّد بن سليمان عنّ الفاطم الواقعي عن عبد الرحيم القصي قال: كان في وصية أمير المؤمنين صلى الله عليه: ‘اخترج جون لي ظهره فإذ يصَوَّبُ أقدامك فاستقبلاك ريح فادفنوني وأوْل طور سيناء ففعتوا ذلك. ’

The book ‘Farhat Al Ghary’ – Yahya Bin Saeed, from Muhammad Bin Abdullah Bin Zuhra, from Muhammad Bin Al-Hassan Al-Husayn, from al Qutb Al Rawandy, from Zulfikar Bin Ma’bad, from Al Mufeed, from Muhammad Bin Ahmad Bin Zakariya, from his father, from Ibn Fazzal, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Abdullah Bin Hanan, from Al Sumali,

‘From Abu Ja’far asws having said: ‘It was in the bequest of Amir Al-Momineen asws, may the Salawat of Allah aswz be upon him asws: ‘Take me asws out to the outback, so when your asws feet are at standstill, a breeze would receive you asws, so bury me asws, and it (breeze) is (from) the beginning of (mount) Toor of Sinai’. They asws did that’’.

26 - حجة، فرحة الغري بناء الإسناد عن أخُدَّم بن ميهم عن مُحَمَّد بن علِيّ عن مُحَمَّد بن هشام عن مُحَمَّد بن سليمان عنّ الفاطم الواقعي عن عبد الرحيم القصي قال: كان في وصية أمير المؤمنين صلى الله عليه: ‘اخترج جون لي ظهره فإذ يصَوَّبُ أقدامك فاستقبلاك ريح فادفنوني وأوْل طور سيناء ففعتوا ذلك. ’

The book ‘Farhat Al Ghary’ – Abu Al Qasim Ja’far Bin Saeed, from Al-Hassan Bin Al Darby, from Shazan Bin Jibraeel, from Ja’far Al Dowreysity, from his grandfather, from Al Mufeed who said, ‘And it is reported by Muhammad Bin Ammar, from his father, from Jabir Bin Yazeed who said,

‘I heard (asked) Abu Ja’far asws, ‘Where is Amir Al-Momineen asws buried?’ He asws said: ‘He asws is buried in a sub-district of Al-Ghariyeyn, and he asws was buried before emergence of dawn, and there entered his asws grave, Al-Hassan asws and Al-Husayn asws and Muhammad, sons of Ali asws, and Abdullah son of Ja’far asws, may Allah aswj be Pleased with him aswr. ’

I asked Abu Ja’far Muhammad asws Bin Ali asws, ‘How old was Ali asws Bin Abu Talib asws on the day he asws was killed?’ He asws said: ‘Sixty-three (63) years’.

I said, ‘What was his asws description?’ He asws was a man of hard skin, heavy eyes, large upper, short-haired’. I said, ‘Tall or short?’ He asws said: ‘He asws was of medium built closer to being short’. I said, ‘What was his asws teknonym?’ He asws said: ‘Abu Al-Hassan’. I said, ‘Where is he asws buried?’ He asws said: ‘At Al-Kufa, at night, and his asws grave was obscured’.

From Abu Abdullah asws.

And we are informed by Ahmad Bin Nasr, from Sadaqah Bin Musa, from his father, from Ibn Mabhoub, from Hisham Bin Salim, from Habeeb Al Sijistany,

‘From Abu Ja’far asws, they asws both said: ‘Amir Al-Momineen asws passed away and he asws was sixty-five (65) years old, in the year forty from the emigration, and the Revelation descended unto Rasool-Allah saww when Amir Al-Momineen asws was twelve years old. His asws age at 291
Makkah with Rasool-Allah ﷺ was twelve years, and he ﷺ stayed at it with Rasool-Allah ﷺ for thirteen years.

ثَُُّ هاجَرَ لِىَ الْمَدِينَةِ فَأَقَامَ مَعَ رَسُولِ اللََِّّ َ عَشْرَ سِنِيَْ ثَُُّ أَقَامَ ب َعْدَ مَا تَُوُفِ َِ رَسُ وَلُ اللََِّّ َ ثَلًَ ثِيَْ سَنَةً وَ كَانَ عُمُرُهُ خََْساً وَ سِت ِيَْ سَنَةً قُبِضَ فِِ لَيْلَةِ

Then he ﷺ emigrated to Al-Medina and stayed at it with Rasool-Allah ﷺ for ten years. Then he ﷺ lived after the expiry of Rasool-Allah ﷺ for thirty years, and his age was sixty-five years old. He passed away during the night of Friday, and his grave is at Al-Ghary, and he is Ali asws Bin Abu Talib asws, son of Abdul Muttalib Bin Hashim Bin Abd Manaf as Bin Qusay Bin Kilab Bin Murra.

I asked Abu Al-Husayn and Aasim Bin Bahdala, and Al-Amsh and others, I said, ‘Has anyone informed you that he is from the one who had prayed Salat upon Ali asws and had attended his burial?’

293 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 29
They said to me, ‘We had asked your father Muhammad Bin Sa’ib Al-Kalby. He said, ‘He was brought out, and Al-Hassan and Al-Husayn, and Ibn Al-Hanafiya, and Abdullah son of Ja’far went out with him among a number of his family members, and he buried at night in that outback, the back of Al-Kufa. I said to your father, ‘What was that done with him?’ He said, ‘Fearing the Kharajites and others’.’

And Al-Shaby said, ‘Amir Al-Momineen prosed (a poem) a few days before he was martyred: ‘You Qureysh are wishing to kill me, so no, by your Lord. They will neither be successful nor win. So, if I were to remain alive, so the pledge of my responsibility is for them, and if I don’t, then nor trace will be left for them, and soon they will inherit my loss upon a fear of the humiliation of life due to what they have embezzled and what they have betrayed’.”

‘I entered to see Ali when he was struck a strike at Al-Kufa. I said, ‘There is no problem upon you. But rather, it is (only) a scratch’. He said: ‘By my life! I am separating from you all!’

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Then he\textsuperscript{asws} said: ‘To the (year) seventy there will be afflictions’. I said, ‘So, would there be comfort after the afflictions?’ He\textsuperscript{asws} did not answer me, and there was unconsciousness upon him\textsuperscript{asws}.

Umm Kulsoom\textsuperscript{asws} cried. When he\textsuperscript{asws} woke up, he\textsuperscript{asws} said: ‘Do not hurt me\textsuperscript{asws}, O Umm Kulsoom\textsuperscript{asws}, for if you\textsuperscript{asws} were to see what I\textsuperscript{asws} am seeing, you\textsuperscript{asws} would not cry. The Angels from the seven skies, some of them are behind others, and the Prophets\textsuperscript{as} are saying: ‘Go, O Ali\textsuperscript{asws}, for whatever is in front of you\textsuperscript{asws} is better for you\textsuperscript{asws} than what (predicament) you are in’.

I said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} said: ‘To the (year) seventy, there are afflictions. So, would there be comfort after the (year) seventy?’ He\textsuperscript{asws} said: ‘Yes, and after the afflictions there would be comfort. \textit{Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book} [13:39]’.

Abu Hamza (the narrator) said, ‘I said to Abu Ja’far\textsuperscript{asws}, ‘Ali\textsuperscript{asws} had said, ‘To the (year) seventy there are afflictions, and he\textsuperscript{asws} had said that after the seventy there would be comfort, and the (year) seventy has passed, and we did not see any comfort!’

Abu Ja’far\textsuperscript{asws} said: ‘O Sabit! Allah\textsuperscript{azwj} had Timed this matter in the (year) seventy. When Al-Husayn\textsuperscript{asws} was killed, Allah\textsuperscript{azwj} was Wrathful upon the people of the earth, so Allah\textsuperscript{azwj} Delayed it to the year one hundred and forty. We\textsuperscript{asws} narrate to you, but you tend to broadcast the Hadeeth and uncover the covering, the covering of the secret. Thus, Allah\textsuperscript{azwj} did not Make a (specific) time to be for it after that in the Presence of Allah\textsuperscript{azwj}. \textit{Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book} [13:39]’.

Abu Hamza said, ‘I did say that to Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said; ‘That has happened’.’

\textsuperscript{296} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 32
‘From his asws miracles, may the Salawaat of Allahazwj be upon him asws – he asws said: ‘I asws saw Rasool-Allahasws and he asws was wiping off the dust from myasws face and heasws was saying: ‘O Aliasws! There is (nothing left) upon youasws! There is (nothing left) upon youasws! Youasws have fulfilled whatever was upon youasws!’ Heasws did not remain except for three (days) until heasws was struck.

And heasws said to Al-Hassanasws and Al-Husaynasws, ‘When jasws pass away, then carry measws from Najaf Al-Kufa, and both of youasws carry the back end of myasws bier, for the Angels would be carrying its front’. And heasws instructed themasws to bury himasws over there and efface hisasws grave due to what heasws knew from the government of the clan of Umayya after himasws’.

And heasws said: ‘You will be seeing a white rock emitting light, so dig (at it). Theyasws found a tablet, there was written upon it: “From what Noahas has kept for Aliasws Bin Abu Talibasws”.

Theyasws buried himasws in it and effaced its traces, and hisasws grave did not cease to be hidden until Ja’farasws Bin Muhammadasws pointed upon it during the days of the Abbaside government.

And (the caliph) Haroun Al-Rusheyd had gone out hunting one day, and he sent the falcons and the dogs upon the antelopes by the side of Al-Ghariyeyn. They tried for a while, then the antelope took shelter to an elevated ground, so the dogs and the falcons returned from it and fell in a corner. Then the antelope came down from the elevation. So, the falcons and the dogs returned to it. So, the antelope returned to the elevation, and the falcons and the dogs returned from it. That was done thrice.

And (the caliph) Haroun Al-Rusheyd had gone out hunting one day, and he sent the falcons and the dogs upon the antelopes by the side of Al-Ghariyeyn. They tried for a while, then the antelope took shelter to an elevated ground, so the dogs and the falcons returned from it and fell in a corner. Then the antelope came down from the elevation. So, the falcons and the dogs returned to it. So, the antelope returned to the elevation, and the falcons and the dogs returned from it. That was done thrice.

Haroun was astounded and asked an old man from the clan of Asad, ‘What is this elevation?’ He said, ‘Is there safety for me?’ He said, ‘Yes’. He said, ‘In it is the grave of the Imam Aliasws...

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(The book) ‘Al Kharaij Wa Al Jaraih’ –

و قَالَ الْحَسَّانُ وَ الُّهُسْيَنُ: أَهْلُكَ لََ عَلَيْكَ لََ قَدْ قَضَيْتَ مَا عَلَيْكَ فَمَا مَكَََ لِلَّ ثَلًَثًَ حَتََّ ضُرِبَ
Bin Abu Talib\textsuperscript{asws}. So, Haroun performed wud’u and prayed Salat and supplication. Then Al-Sadiq\textsuperscript{asws} revealed the place of his\textsuperscript{asws} grave in that elevated ground\textsuperscript{297}.

18-34: When the month of Ramazan entered, Amir Al-Momineen\textsuperscript{asws} had dinner, one night with Al-Hassan\textsuperscript{asws}, and a night with Al-Husayn\textsuperscript{asws}, and a night with Abdullah Bin Al-Abbas, and he\textsuperscript{asws} was not exceeding upon three morsels. It was said to him\textsuperscript{asws} on a night from those nights, regarding that. He\textsuperscript{asws} said: ‘The Command of Allah\textsuperscript{azwj} will come to me\textsuperscript{asws} while I\textsuperscript{asws} am hungry’. But rather, it was one night or two nights, and he\textsuperscript{asws} was hit at the end of the night\textsuperscript{298}.

(297) The book) ‘Al Irshad’ – It is reported by Al Fazl Bin Dukeyn, from Hayyan Bin Al Abbas, from Usman Bin Mugheira who said,

‘When the month of Ramazan entered, Amir Al-Momineen\textsuperscript{asws} had dinner, one night with Al-Hassan\textsuperscript{asws}, and a night with Al-Husayn\textsuperscript{asws}, and a night with Abdullah Bin Al-Abbas, and he\textsuperscript{asws} was not exceeding upon three morsels. It was said to him\textsuperscript{asws} on a night from those nights, regarding that. He\textsuperscript{asws} said: ‘The Command of Allah\textsuperscript{azwj} will come to me\textsuperscript{asws} while I\textsuperscript{asws} am hungry’. But rather, it was one night or two nights, and he\textsuperscript{asws} was hit at the end of the night’’.

(298) The book) ‘Al Irshad’ – It is reported by Ismail Bin Ziyad who said,

‘It is narrated to me by Umm Musa, a maid of Ali\textsuperscript{asws}, and she was a nursemaid of his\textsuperscript{asws} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}. She said, ‘I heard Ali\textsuperscript{asws} saying to his\textsuperscript{asws} daughter\textsuperscript{asws} Umm Kulsoom\textsuperscript{asws}. ‘O daughter\textsuperscript{asws}! view it will only be a little what I\textsuperscript{asws} will be accompanying you all’. She\textsuperscript{asws} said, ‘And how come that is so, O father\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} saw Rasool-Allah\textsuperscript{saww} in my\textsuperscript{asws} dream and he\textsuperscript{saww} was wiping off the dust from my\textsuperscript{saww} face and saying: ‘O Ali\textsuperscript{asws}! There is (nothing) upon you\textsuperscript{asws}, for you\textsuperscript{asws} have fulfilled whatever was upon you\textsuperscript{asws}!’

He (the narrator Ismail Bin Ziyad) said, ‘We did not wait except three (days) until he\textsuperscript{asws} was hit by that strike. Umm Kulsoom\textsuperscript{asws} shrieked, so he\textsuperscript{asws} said: ‘O daughter\textsuperscript{asws}! Do not do it, for I\textsuperscript{asws} saw Rasool-Allah\textsuperscript{saww} indicating to me\textsuperscript{asws} with his\textsuperscript{saww} hand and saying: ‘O Ali\textsuperscript{asws}! Come over to us, for whatever is with us\textsuperscript{saww} is better for you\textsuperscript{asws}!’’.
‘I heard Ali asws saying: ‘I saw the Prophet saww in my asws dream, so I asws complained to him saww about his saww community, of the crookedness and the severe disputes’. He saww said: ‘Do not weep, O Ali asws!’. He asws turned, and I asws turned, and there were two shackled men, and there were rocks being thrown their heads’.

Abu Salih (the narrator) said, ‘I went to him asws early morning like what I used to go to him every day, until when I was in Al-Jazareen, I met the people saying, ‘Amir Al-Momineen asws has been killed!’

‘He asws said at pre-dawn on the day in which he asws was struck: ‘My asws eyes overcame me asws while I asws was seated, and Rasool-Allah asws appeared to me asws (in the dream). I asws said: ‘O Rasool-Allah asws! (Look) and what I asws have faced from your asws community, from the crookedness and the severe disputes!’ He asws saww said: ‘Supplanted against them’. I asws saww said: ‘May Allah aswj Replace them for me asws better than them and Replace me asws for them eviler than me asws’.

‘Amir Al-Momineen asws held a vigil during the night, the morning of which he asws was killed, and he asws did not go out to the Masjid for the night Salat as was per his asws habit. His asws daughter asws Umm Kulsoom asws, may Allah aswj have Mercy on her asws, said, ‘What is this which has kept you asws awake?’ He asws saww said: ‘I asws am to be killed. If only the morning had come’.

Ibn Al-Nabbah came to him asws and proclaimed the Azaan for the Salaat. He asws walked, not far, then returned. Umm Kulsoom asws said to him asws, ‘Instruct Ja’dah, let him (lead) the Salat with the people’. He asws saww said: ‘Yes, instruct Ja’dah, let him (lead) the Salat’.
Then he\textsuperscript{asws} said: ‘There is no fleeing from the death!’ He\textsuperscript{asws} went out to the Masjid, and there, he\textsuperscript{asws} was with a man\textsuperscript{la} who had held a vigil in his night, all of it, to ambush him\textsuperscript{asws}. When the pre-dawn arrived, he\textsuperscript{la} slept. So, Amir Al-Momineen\textsuperscript{asws} moved him\textsuperscript{la} with his\textsuperscript{asws} leg. He\textsuperscript{asws} said to him\textsuperscript{la}: ‘The Salat!’ He\textsuperscript{la} stood up to him\textsuperscript{asws} and struck him\textsuperscript{asws}.

And in another Hadeeth – ‘Amir Al-Momineen\textsuperscript{asws} had stayed awake that night and frequented the coming out and looking at the sky, and he\textsuperscript{asws} was saying: ‘By Allah\textsuperscript{azwj}! Neither am I\textsuperscript{asws} lying, nor have I\textsuperscript{asws} been lied to, and it is the night which I\textsuperscript{asws} had been promised!’ Then he\textsuperscript{asws} would return to his\textsuperscript{asws} bed. When the dawn emerged, he\textsuperscript{asws} tightened his\textsuperscript{asws} trouser and went out, and he\textsuperscript{asws} was saying (a couplet): ‘Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley’.

When he\textsuperscript{asws} came out to the courtyard of his\textsuperscript{asws} house, the geese received him\textsuperscript{asws}. They honked in his\textsuperscript{asws} face’. They went on to repel them, but he\textsuperscript{asws} said: ‘Leave them, for they are lamenting!’ Then he\textsuperscript{asws} went out and was hit”.

The book ‘Al Irshad’ –

‘The Imamate of Amir Al-Momineen\textsuperscript{asws}, after the Prophet\textsuperscript{saww}, was for thirty years. From these, twenty-four years and some months he\textsuperscript{asws} was preventing from disposing its judgments, utilising the Taqeeya (dissimulation) and the compliance. And from these, five years and six months he\textsuperscript{asws} was Tested by fighting the hypocrites from the allegiance-breakers, and the deviants and the renegades.

\footnote{302 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 38 a}

\footnote{303 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 38 b}
And he\textsuperscript{asws} was persecuted by the Fitna of the straying ones like what Rasool-Allah\textsuperscript{saww} had been for thirteen years of his\textsuperscript{saww} Prophet-hood, prevented from its judgments, fearful, contained, and fleeing, and expelled. Neither was he\textsuperscript{saww} enabled from fighting the Kafirs nor able to be defended by the Momineen. Then he\textsuperscript{saww} emigrated and stayed afterwards fighting the Polytheists for ten years Tested by the hypocrites until Allah\textsuperscript{azwj} Recalled him\textsuperscript{saww} to Him\textsuperscript{azwj} and Settled him\textsuperscript{saww} in the Gardens of Bliss.

وَ كَانَ وَفَاةُ أمِيِ الْمُؤْمِنِيَْ ع ق َبْلَ الْفَجْرِ لَيْلَةَ الجُْمُعَةِ لَيْلَةَ لِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ أَرْبَعِيَْ مِنَ الِْْجْرَ

And the expiry of Amir Al-Momineen\textsuperscript{asws} was before the dawn, on the night of Friday the twenty-first of the month of Ramazan in the year forty from the emigration. He\textsuperscript{asws} was killed by the sword, killed by Ibn Muljim Al Murad\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, in the Masjid of Al-Kufa.

وَ قَدْ خَرَجَ ع يُوقِظُ النَّاسَ لِصَلَتِ الصُّبْحِ لَيْلَةَ تِسْعَ عَشَرَ مِنْ شَهْرِ رَمَضَانَ وَ قَدْ كَانَ ارْتَصَدَهُ مِنْ أَوَّلِ اللَّيْلِ لِذَلِكَ ف َلَّمَّا مَرَّ بِهِ فِِ الْمَسْجِدِ وَ هُوَ مُسْتَخِفٌّ بَِِمْرِهِ مََُاكِرٌ بِِِظْهَارِ النَّوْمِ فِِ جَُْلَةِ الن ِيَامِ قَامَ لِلَيْهِ فَضَرَبَهُ عَلَى أُم ِ رَأْسِهِ بِِلسَّيْفِ وَ كَانَ مَسْمُوماً

And he\textsuperscript{asws} had gone out to awaken the people for the morning Salat on the night of the nineteenth of the month of Ramazan, and he\textsuperscript{asws} had been lying in wait from the beginning of the night. When he\textsuperscript{asws} passed by him\textsuperscript{la} in the Masjid, and he\textsuperscript{asws} hiding his\textsuperscript{la} matter, cunningly feigning the sleep during the whole of his\textsuperscript{la} sleep, he\textsuperscript{la} stood up to him\textsuperscript{asws} and struck on the top of his\textsuperscript{asws} head with the sword, and it had been poisoned.

فَمَكٍََ ي َوْمَ تِسْعَ عَشَرَ وَ لَيْلَةَ عِشْرِينَ وَ ي َوْمَهَا وَ لَيْلَةَ لِحْدَى وَ عِشْرِينَ لِىَ نََْوِ الثُّلٍُِ الَْْ

He\textsuperscript{asws} remained on day nineteen, and the night of the twenty and its day, and night of twenty-one up to around the first third of the night. Then he\textsuperscript{asws} fulfilled his\textsuperscript{asws} vow and passed away as a martyr and met his\textsuperscript{asws} Lord\textsuperscript{azwj} the Exalted as an oppressed one. And he\textsuperscript{asws} had known that before its time and had informed the people with it before its era.

وَ ت َوَىَّ غُسْلَهُ وَ تَكْفِينَهُ وَ دَف ْنَهُ اب ْنَاهُ الَْْسَنُ وَ الُْْسَيُْْ

And his\textsuperscript{asws} two sons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} were in charge of his\textsuperscript{asws} washing and his\textsuperscript{asws} burial, by his\textsuperscript{asws} instructions, and they\textsuperscript{asws} carried him\textsuperscript{asws} to Al-Ghary from Najaf Al-Kufa.

فَدَف َنَاهُ هُنَاكَ وَ عَفَيَا مَوْضِعَ قَبَِْهِ بِوَصِيَّةٍّ كَانَتْ مِنْهُ لِلَيْهِمَا فِِ ذَلِكَ لِمَا كَانَ ي َعْلَمُهُ ع مِ

They\textsuperscript{asws} buried him\textsuperscript{asws} over there and effaced the place of his\textsuperscript{asws} grave as per the bequest which was from him\textsuperscript{asws} to them\textsuperscript{asws} both regarding that, due to what he\textsuperscript{asws} had known from the government of the clan of Umayya from after him\textsuperscript{asws} and their beliefs in his\textsuperscript{asws} enmity, and what they were determining to him\textsuperscript{asws} from evil intentions regarding him, from the ugly deeds and the words with whatever they were enabled from that.
His grave did not cease to be hidden until Al-Sadiq Ja’far Bin Muhammad pointed upon it during the government of the Abbasides, and it was visited during their arrival to Abu Ja’far, and he was at Al-Hira. So, the Shias came to know it and they continued when that was his visitation. May the Salawaat of Allah be upon him upon his clean offspring. And his age at his expiry was sixty-three years.

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فأقبل ابن ملجم لعنه الله و كان عداده فِ كندَة حَتَّ قدم الكوفة فلقي بِا أصحابه فكتمهم أمره مُافة أن ينتشر منه شيء فهو فِ ذلك لذِار رجل من أصحابه ذات يوم من تيم الرباب

فصادف عنهما قطام بنت الْخضر التيمية و كان أمي المؤمنيْ ع قتل أبِها و أخاها بِلنهروان و كانت من أجَل نساء أهل ِمَانّا فلما رآها ابن ملجم شغف بِا و اشتد لعجابه بِا و سأل فِ نكاحها و خطبها

It so happened that Qatam Bint Al-Akhzar Al Tameemi was with him, and Amir Al-Momineenasws had killed her father and her brother at Al-Nahrwan, and she was from the most beautiful women of her time. When Ibn Al-Muljim[^1] saw her, he[^1] passionately fell in love with her and his[^1] fascination with her intensified, and he[^1] asked regarding marrying her, and proposed to her.

فقالت له ما الذي تسمي لِ من الصداق فقال لْا احتكمي ما بدا لك فقالت له أنَّ مُتكمة عليك ثلَّة آلَف درهم و وصيفا و خادما و قتل عَلَيّ بن أبِ طالب فقال لْا لك جَيع ما سألت فأما قتل علي بن أبِ طالب ع فأنَّ لِ بذلك

She said to him[^1], ‘What is that which you will name for me as the dower?’ He[^1] said to her, ‘You decide for me[^1], whatever occurs to you’. She said to him[^1], ‘I have decided upon you, three thousand Dirhams, and a servant, and a maid, and killing Aliasws Bin Abu Talibasws’. He[^1] said to her, ‘For you would be entirety of what you are asking for, and as for killing Aliasws Bin Abu Talibasws, so how it be for me to do that?’

فقالت تلتمَ غرته فإن أنت قتلته شفيت نفسي و هنأك العيش معي و لن أنت قتلت فما عند الله خي لك من الدنيا

She said, ‘Seek a decoy for him[^1], for it you were to kill him[^1], my heart would be healed, and your[^1] life with me would be welcoming, and if you[^1] are killed, then whatever is in the Presence of Allah[^1] is better for you[^1] than the world’.

فقال أما والله ما أقدرني هذا المصر و قد كنت هاربِ منه لَ آمن مع أهله للَّ ما سألتنِ من قتل علي بن أبِ طالب فقلت ما سألت فأنا طالب ع أنت فأن أنتـَ ع بعِض من يساعدك على ذلك و يقويك

He[^1] said, ‘By Allah[^1]! My[^1] arrival in this city, and I[^1] had fled from it, there being no safety with its people, is only for what you are asking me[^1] of killing Aliasws Bin Abu Talibasws. So, for you would be what you have asked’. She said, ‘I shall seek out for you[^1] part of what you assist you[^1] upon that and strengthen you[^1]’.

ثُ بعثت لى وردان بن مُالد من تيم الربِب فخبَته الخبَ و سألته معونة ابن ملجم لعنه الله فتحمل ذلك لْا و خرج ابن ملجم فأتي رجلً من أشجع يقال

Then she sent a message to Wardan Bin Mujalid from Taym Al-Rabab and informed him the news and asked him to assist Ibn Muljim[^1], may Allah[^1] Curse him[^1]. He agreed to do that for
her, and Ibn Muljim came to a man from Ashja’a called Shabeeb Bin Bajarah and said, ‘O Shabeeb! Would you like for you to be the nobility of the world and the Hereafter?’ He said, ‘And what is that?’ He said, ‘Assist me upon killing Ali Bin Abu Talib asws’.

And Shabeeb was upon the view of the Kharijites. He said to him, ‘O Ibn Muljim! May the childless bereft mothers grieve for you! You have come up with an atrocious thing, and how will you be able upon that?’ Ibn Muljim said to him, ‘We shall lie in wait for him in the grand Masjid, so when he comes out for the dawn Salat, we shall ambush him. So, if we were to kill him, our souls would be healed and achieve our retaliation’.

He did not cease until he answered him. He came with him until they entered the grand Masjid to see Qatam, and she was isolating in the grand Masjid (Performing I’tikaf), having struck a dome upon her. They said to her, ‘We are united in our view upon killing this man’. She said to them, ‘When you are intending that, then come to me in this place’. They left from her presence.

They waited for days, then came to her, and there was another one with her, on the nineteenth night vacant from the month of Ramazan in the year forty from the emigration. She supplicated for them. She called for some silk cloth and tied their chests with it, and they collared their swords and went and sat down facing the door which Amir Al-Momineen asws used to come from to pray the Salat.

And before that, they had cast to Al-Ash’as Bin Qays whatever was in their chests of their determination upon killing Amir Al-Momineen asws, and he obeyed them upon them, and Al-Ash’as Bin Qays was present on that night to assist them upon what they had gathered upon. And it so happened that Hujr Bin Aday was spending the night in the Masjid on that night, and he heard Al-Ash’as saying, ‘O Ibn Muljim! The salvation! The salvation to your need, for the morning has exposed you (emerged)’!
Hujr sensed what Al-Ash’as had intended. He said to him, ‘You (want to) kill him\textsuperscript{asws}, O one-eyed!’ And he rushed to go to Amir Al-Momineen\textsuperscript{asws} to inform him\textsuperscript{asws} the news and caution him\textsuperscript{asws} from the group, and Amir Al-Momineen\textsuperscript{asws} took a different street. He\textsuperscript{asws} entered the Masjid. Ibn Muljim preceded him\textsuperscript{asws} and struck him\textsuperscript{asws} with the sword, and Hujr and the people came back saying, ‘Amir Al-Momineen\textsuperscript{asws} has been killed!’

And Abdullah Bin Muhammad Al-Azdy mentioned saying, ‘I was praying Salat in the grand Masjid during that night along with men from the people of Egypt. They were praying Salat during that month from its beginning to its end, when I looked at some men praying Salat nearby from the door, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} came out (in) for the Salat Al-Fajr.

He\textsuperscript{asws} went on to call out: ‘The Salat! The Salat!’ I do not know whether I called out (as well) or I saw the flashing of the sword, and I heard a speaker saying, ‘The Judgment is for Allah\textsuperscript{azwj}! It is neither for you\textsuperscript{asws}, O Ali\textsuperscript{asws} nor for your\textsuperscript{asws} companions!’ And I heard Ali\textsuperscript{asws} saying: ‘Don’t miss the man!’

And there, he\textsuperscript{asws} was struck, and Shabeeb Bin Bajarah had struck him, but he missed, and his strike fell in the arch, and the group fled to around the doors of the Masjid, and the people rushed to seize them.

As for Shabeeb Bin Bajarah, a man seized him and wrestled him to the ground and took the sword to kill him with it. He saw the people coming towards him, and he feared that they might be hasty upon him (instead) and would not listen from him. He leapt up from his chest and freed his way and dropped the sword from his hand, and Shabeeb went fleeing until he entered his house.

His cousin entered to see him and saw him releasing the silk cloth from his chest. He said to him, ‘What is this?’ Perhaps it was you who killed Amir Al-Momineen\textsuperscript{asws}!’ He wanted to say no, (but) he said, ‘Yes’. His cousin went and donned his sword, then entered to him and struck him with it until he killed him.
And as for Ibn Muljim\textsuperscript{a}, a man from Hamdan caught up with him\textsuperscript{a} and dropped upon a cloak upon him\textsuperscript{a} which was in his hand, then wrestled him\textsuperscript{a} and came with him\textsuperscript{a} to Amir Al-Momineen\textsuperscript{asws}. And the third one escaped mingled between the people.

When Ibn Muljim\textsuperscript{a} was brought to Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} looked at him, then said: ‘The soul for the soul! If \textsuperscript{asws} die, then kill him like what he would have killed me\textsuperscript{asws}, and if \textsuperscript{asws} live, \textsuperscript{asws} shall give my\textsuperscript{asws} view regarding him\textsuperscript{a}.’

Ibn Muljim\textsuperscript{a} said, ‘By Allah\textsuperscript{azwj}! I had bought it (sword) for a thousand and had it poisoned for a thousand, so if he has betrayed me\textsuperscript{asws}, then may Allah\textsuperscript{azwj} Distance him!’

He (the narrator) said, ‘And Umm Kulsoom\textsuperscript{asws} called out at him\textsuperscript{a}, ‘O enemy of Allah\textsuperscript{azwj}! You\textsuperscript{a} have killed Emir of the Momineen!’ He\textsuperscript{a} said, ‘But rather, I\textsuperscript{a} have (only) killed your\textsuperscript{asws} father\textsuperscript{asws}!’

She\textsuperscript{asws} said, ‘O enemy of Allah\textsuperscript{azwj}! I\textsuperscript{asws} hope that there is no problem upon him\textsuperscript{asws}. He\textsuperscript{a} said to her\textsuperscript{asws}, ‘But rather I\textsuperscript{a} see you\textsuperscript{asws} crying upon me\textsuperscript{a} then. By Allah\textsuperscript{azwj}! I\textsuperscript{a} have struck him\textsuperscript{asws} with such strike, if (its poison) were to be divided upon the people of the earth, it would destroy them!’

He\textsuperscript{a} was brought out from in front of him\textsuperscript{asws}, and the people were snapping at his\textsuperscript{a} flesh as if they were wild animals, and they were saying, ‘O enemy of Allah\textsuperscript{azwj}! What have you\textsuperscript{a} done? You\textsuperscript{a} have destroyed the community of Muhammad\textsuperscript{saww} and have killed best of the people!’ And he\textsuperscript{a} was silent, not speaking’.

They took him\textsuperscript{a} to the prison, and the people came to Amir Al-Momineen\textsuperscript{asws}. They said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! Order us with your\textsuperscript{asws} order regarding the enemy of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! The community is destroyed, and the religion is spoilt’.

فقال فهم أمير المؤمنين ع إن عشت رأيت فيه رأي و إن أهلكت فاصنعوا به كما يصنع بقاتل النبي ﷺ وإن فضلت ثم حرقوه بعد ذلك بالنار.
Amir Al-Momineen\textsuperscript{asws} said to them: ‘If \textsuperscript{asws} were to live, \textsuperscript{asws} would give my\textsuperscript{asws} view regarding him\textsuperscript{la}, and if \textsuperscript{asws} die, then do with him\textsuperscript{lb} like what you would have done with the killer of the Prophet\textsuperscript{asw}. Kill him\textsuperscript{la}, then burn him\textsuperscript{la} after that with the fire’.

He (the narrator) said, ‘When Amir Al-Momineen\textsuperscript{asws} had fulfilled his\textsuperscript{asws} vow and his\textsuperscript{asws} family were free from burying him\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} sat (in judgment) and ordered with Ibn Muljim\textsuperscript{la} be brought. They came with him\textsuperscript{lb}. When he\textsuperscript{lb} stood in front of him\textsuperscript{asws}, he\textsuperscript{asws} said to him\textsuperscript{la}: ‘Enemy of Allah\textsuperscript{azwj}! You\textsuperscript{la} killed Amir Al-Momineen\textsuperscript{asws} and enlarged the mischief in the religion’.

Then he\textsuperscript{asws} ordered, and his\textsuperscript{la} was struck off, and Umm Al-Haysam Bint Al Aswad Al-Nakhaie requested his\textsuperscript{la} body from him\textsuperscript{asws} to be gifted to her to be in charge of burning it. He\textsuperscript{asws} gifted it to her and she burnt it with the fire’.

And as for the two men, those had been with Ibn Muljim\textsuperscript{la} in the pact upon killing Muawiya and Amro Bin Al-Aas, one of them struck Muawiya while he was riding, so his strike fell in his private part and he was saved from it, while he (attacker) was seized and killed at that time.

And as for the other one, Amro had not arrived that night and he was not well, so he appointed a man called Kharjat Bin Abu Habeeba Al-Aamiry to lead the Salat with the people. He struck him with his sword, and he was thinking it was Amro. He was seized and they came with him to Amro, and he killed him, and Kharjat died during the second day’.\textsuperscript{306} (This is not a Hadith)

A seize with the sword, and he was thinking it was Amro. He was seized and they came with him to Amro, and he killed him, and Kharjat died during the second day’.

Note: -

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said, ‘Abu Al Faraj said, ‘Abu Mikhnaf said, ‘Abu Zuhayr Al Absy said, ‘As for the companion (sent to) Muawiya, he aimed for him. When his eyes fell upon him, he struck him. His strike fell upon his private part. The physician came to

\textsuperscript{306} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 41 a
him. He looked at the (place of) strike. He said, ‘The sword is poisoned, so choose, either I heat up the iron for you and make it to be in the stricken place, or I give you medication to drink so you will be cured, and (but) your lineage would be cut off’.

He said, ‘As for the fire, I cannot tolerate it, and as for the lineage, so there is in Yazeed\la and Abdullah what my eyes are delighted with, and it suffices me with them’. So he quenched him the medication, and he recovered and there was no birth for him after that’.

And he said, ‘Abu Al Faraj said, ‘It is narrated to me by Muhammad Bin Al-Husayn by a chain, ‘He mentioned that Al-Ash’as Bin Qays, may Allah\azwj Curse him, entered to see Ali\asws and spoke to him\asws. Ali\asws was harsh to him. Al-Ash’as objected that he would be lost (killed) due to it. Ali\asws said to him: ‘Is it with the death you are frightening me, or threatening me? By Allah\azwj I\asws do not care whether I\asws fall upon the death or the death falls upon me\asws’.

He said, ‘And Abu Al Faraj Al Asfahany said, ‘It is reported by Abu Mikhnaf, from Abu Al Tufeyl, ‘Sa’sa Bin Sowhan sought permission to see Ali\asws, and he had come to him\asws for consoling, when Ibn Muljim\la had struck him\la, but there was no permission given to him. Sa’sa said to the permitter, ‘Tell him\asws, ‘May Allah\azwj have Mercy on you\asws, O Amir Al-Momineen\asws, alive and dead. For Allah\azwj was Mighty in your\asws chest, and you\asws were learned with the Self of Allah\azwj’.

The permitter delivered it to him\asws. He\asws said: ‘Tell him, ‘And you, may Allah\azwj have Mercy on you\asws, for you have been light of the provisions and a lot of the assistance’.

Abu Al-Faraj said, ‘Then the physicians of Al-Kufa gathered to him\asws, and there did not happen to be anyone more learned with his\asws injury than Aser Bin Amro Al-Hani Al-Salouly,
and he was a chairman of the physicians treating the injuries, and he was from the forty slaves, those Ibn Al-Waleed had caught them in Ayn Al-Tamr, and had captured them.

When Aseer looked at the injury of Amir Al-Momineen asws, he called for a hot capillary of a sheep and he extracted a vein from it, then (inserted it into the head wound), then extracted it, and there was whiteness of the brain upon it. He said, ‘O Amir Al-Momineen asws! Make your asws pact (will), for the enemy of Allah azwj, his la strike has reached to the top of your asws head’.

‘It was said to Al-Husayn asws Bin Ali asws, ‘Where did you asws bury Amir Al-Momineen asws?’ He asws said: ‘We went out with him asws at night to Masjid Al-Ash’as until we went out with him asws to the back by the side of Al-Ghariyeyn, and we buried him asws over there’.

‘It is reported that Alasws entered the bathhouse and he asws heard the voices of Al-Hassan asws and Al-Husayn asws. He asws came out to them asws and said: ‘What is the matter with you asws both?’ They asws said: ‘This mischief-maker Ibn Muljim la followed you asws, so we asws thought that he la might assassinate you asws!’ He asws said: ‘Leave him la, there is no problem’.

‘Ali asws bequeathed to Al-Hassan asws and Al-Husayn asws during his asws death and said to them asws: ‘If asws were to die, you asws will be finding by my asws head, embalment from the Paradise, and three shrouds from the brocade of the Paradise. Then wash me asws and embalm me asws with the embalment and enshroud me asws’.

309 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 41 d
310 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 42
311 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 43
Al-Hassan\textsuperscript{asws} said: ‘We\textsuperscript{asws} found a plate of gold by his\textsuperscript{asws} head, upon it were pieces of camphor of Paradise, and a lotus from the lotuses of Paradise. When they\textsuperscript{asws} were free from washing him\textsuperscript{asws} and enshrouding him,\textsuperscript{asws} the camel came, and they carried him\textsuperscript{asws} upon the camel due to a bequest from him, and he\textsuperscript{asws} had said: ‘The camel would be coming to my\textsuperscript{asws} grave and would be pausing at it’.

The camel came until it paused at the edge of the grave. By Allah\textsuperscript{azwj}! I do not know of anyone having dug it. He\textsuperscript{asws} was entombed in it after Salat having been prayed upon him,\textsuperscript{asws} and a white cloud had shaded the people, and white birds. When he\textsuperscript{asws} had been buried, the cloud and the birds went away’.\textsuperscript{312}

And from Mansour Bin Muhammad Bin Isa, from his father, from his grandfather,

‘Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his father\textsuperscript{asws}, from his grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, in a lengthy Hadeeth mentioning in it, ‘I\textsuperscript{asws} am bequeathing to you\textsuperscript{asws} both a bequest, so do not reveal my\textsuperscript{asws} matter to anyone’. He\textsuperscript{asws} instructed them\textsuperscript{asws} to bring out a tablet from the right corner and enshroud him\textsuperscript{asws} in what they find. So, when they\textsuperscript{asws} had washed him\textsuperscript{asws}, they\textsuperscript{asws} placed him\textsuperscript{asws} upon that tablet, and then they\textsuperscript{asws} found the bier, its front part rising. They\textsuperscript{asws} raised its rear.

And (instructed) that Al-Hassan\textsuperscript{asws} should pray Salat once, and Al-Husayn\textsuperscript{asws} once, Salat of the Imam\textsuperscript{asws} like what was the ritual. They\textsuperscript{asws} found the tablet, and upon it was written: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. This is what the Prophet Noah\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{as}, has kept for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. And they\textsuperscript{asws} found the shroud in the passageway of the house. Embalment was placed in it, emitting its light at daytime’.\textsuperscript{313}

\textsuperscript{312} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 44 a

\textsuperscript{313} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 44 b
And it is reported that Al-Husayn asws said at the time of washing: ‘Are you asws not seeing the lightness of Amir Al-Momineen asws?’ Al-Hassan asws said: ‘O Abu Abdullah asws! There are people with us asws who are assisting us asws’.

When we asws had fulfilled Al-Isha Salat the last, the front part of the bier had risen, and we asws did not cease to follow it until we asws arrived to Al-Ghary. We asws to a grave, based upon what Amir Al-Momineen asws had described, and we asws were hearing flutter of a lot of wings, and uproar and shouting. We asws placed down the bier and prayed Salat upon Amir Al-Momineen asws like what he asws had described to us asws, and we asws descended into his asws grave and laid him asws down in his asws tomb, and we asws set the bricks upon him asws.

And in the Hadeeth from Al-Sadiq asws: ‘They (Al-Hassan asws and Al-Husayn asws) took away the bricks from the place of his asws head, after having laid the bricks upon him asws, and there wasn’t anything in the grave.

Then a caller called out about Amir Al-Momineen asws: ‘He asws was a righteous servant, so Allah azwj Joined him asws with His azwj Prophet saww, and like that He azwj Deals with the successors as, to the extent that even if a Prophet saww had died in the east and his successor as died in the west, the Prophet saww would be joined with the successor as’.

And in a Hadeeth from Umm Kulsoom asws daughter of Ali asws, ‘The grave split up from a mausoleum, and there it was with a tablet. There was written upon it in Assyrian: “In the Name of Allah azwj the Beneficent, the Merciful! This is the grave Noah as dug for Ali asws Bin Abu Talib asws before the flood by seven hundred years”’.

The grave split asunder and we do not know, and Ibn Muskan asked Al-Sadiq asws about the one standing leaning in the road of Al-Ghary. He asws said: ‘Yes, when they came with the bier

315 Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen asws, Ch 127 H 44 d
of Amir Al-Momineen\textsuperscript{asws}, with heads bowed down in sorrow and grief upon Amir Al-Momineen\textsuperscript{asws}, 316

And Al-Ghazali said, ‘The people went until Ali\textsuperscript{asws} was buried at Al-Najaf, and they were carrying him\textsuperscript{asws} upon the camel. It travelled until it ended up to the place of his\textsuperscript{asws} grave, and it knelt. They struggled to get it up, but it did not get up, so they buried him\textsuperscript{asws} in it’. 317

\textit{‘Abdullah Bin Umar recited Words of the Exalted: Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41] – the day Amir Al-Momineen\textsuperscript{asws} was killed. And he\textsuperscript{asws} said: ‘O Amir-Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have been the biggest part regarding the Knowledge. Today the Knowledge of Al-Islam is reduced, and a part of the Eman has passed’. 318

\textit{‘When Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was killed, Ibn Abbas said, ‘This is the day, the understanding and the knowledge was reduced from the land of Al-Medina’.}

The he said, ‘The reduction (loss) of the earth is reduction (loss) of its scholars and its good people. Allah\textsuperscript{azwj} does not Capture this knowledge with a snatching, snatching it from chests of the people, but He\textsuperscript{azwj} Captures the knowledge by Capturing the scholars (causing them to die) until there does not remain any scholar. (Then) the people take the ignoramuses as chiefs. They ask, so they issue Fatwas (verdicts) without knowledge, so they stray and cause others to stray’. 319

316 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 44 e
317 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 44 f
318 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 45 / 1
319 Bihar Al-Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 45 / 2
Saeed Bin Jubeyr, from Ibn Abbas,

‘Regarding His Words: ‘My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28], ‘The grave of Ali Bin Abu Talib was with Noah in the ship. When he went out from the ship, he left his grave outside of Al-Kufa. Noah asked his Lord the Forgiveness for Ali and (Syeda) Fatima – His Words: and (forgive) the Momineen and the Mominaat. Then He Said: and do not Increase the unjust ones - meaning the ones unjust to the People of the Household of Muhammad, except in destruction [71:28].” 320

And it is reported that it was Revealed regarding him: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].”


‘Ali recited: When it’s wretched one was dispatched (to kill the she-camel) [91:12]. He said By the One in Whose Hand is my soul! This would be dyed from this! – and he indicated by his hand to his beard and his head”. 321

And it is reported by Al Sa’alby and Al Wahidy, by their chains from Ammar, and from Usman Bin Suheyb, and Al Zahhak, and it is reported by Ibn Mardawayh by his chain, from Jabir Sumarah, and from Suheyb, and from Ammar, and from Ibn Aday, and from Al Zahhak, and Al Khateeb in ‘Al Tareekh’, from Jabir Bin Sumarah, and it is reported by Al Tabari, and Al Mowsily, from Ammas, and it is reported by Ahmad Bin Hanbal, from Al Zahhak,

‘The Prophet said: ‘O Ali! The most wretched of the formers ones is the slayer of the she-camel (of Salih), and the most wretched of the latter ones is your killer’. And in a report: ‘One who dyes this from this’.” 322

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320 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 127 H 45 / 3
321 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 127 H 45 / 4
Al-Hassan Al Basry –

‘He asws stayed awake that night and did not go out to the night Salat as was his asws habit. Umm Kulsoom asws said, ‘What is this wakefulness?’ He asws said: ‘I asws shall be killed, if only it was morning’. She asws said, ‘Instruct Ja’da, let him pray Salat (leading) the people’. He asws said: ‘Yes, instruct Ja’da, let him pray (leading) Salat!’

Then he asws went and said: ‘There is no fleeing from the death’, and he asws went out saying (a poem): ‘Free the way of the fighter, the fighter for the Sake of Allahazwj and with the attendance in battles for the Sake of Allahazwj. He asws does not worship other than Allahazwj and wakes up the people (on hisasws way) to the Masjids’.

And it is reported that he asws stayed awake during that night, and he asws frequented the coming out and looking at the sky, and he asws was saying: ‘By Allahazwj I asws am not lying, and it is the night which asws have been promised with’. Then he asws would return to his asws bed.

When the dawn emerged, Ibn Al-Nabah came to him asws and called out, ‘The Salat!’ He asws stood up, and the geese received him asws honking in his asws face. He asws said: ‘Leave them, for they are shouting with their lamentations!’ And he asws hung the iron of the door in the knocker.

He asws tightened his asws trouser and he asws said: ‘Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley.’

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323 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 45 / 6
I know of a people, and even though they are your contemptible ones, going to the good and to the evil calling out to you”.  

And Muhammad Bin Abdullah al Azdy said,

‘Amir Al-Momineen asws came calling out: ‘The Salat! The Salat!’ Then he asws was struck, and I heard a speaker saying, ‘The Judgment is for Allah azwj, O Ali asws, neither for you asws nor for your asws companions!’ And I heard Ali asws saying: ‘I asws have succeeded, by the Lord azwj of Kaaba!’ Then he asws said: ‘Don’t lose the man!’

Then he (the narrator) continued the story up to his asws words: ‘And if I asws were to die, then do with him la what is done with a killer of the Prophet saww’. He asws was asked about its meaning. He asws said: ‘Kill him la, then burn him asws with the fire’.

Ibn Muljim la said, ‘I la had bought it for a thousand and poisoned it for a thousand, so if he asws has betrayed me la, may Allah azwj Distance him asws, and I la have struck him asws with such a strike, if it was divided between the people of the earth, it would destroy them!’

And in (the book) ‘Mahasin Al Jawabaat’, from al Deynawari who said,

‘I asked Allah azwj to kill the evilest of His azwj creatures with it’. Ali asws said: ‘Allah azwj has Answered your supplication, O Hassan asws! When I asws die, then kill him la with his la own sword’.

And it is reported he asws said: ‘Feed him la and quench him la and make his imprisonment to be good. If I asws become healthy, then I asws would be in charge of my asws blood. If I asws so desire, I asws will pardon, and if I asws so desire, I asws will retaliate. and if I asws were to die, then kill him la’.

Then he asws bequeathed saying: ‘O sons of Abdul Muttalib as! I anticipate you will be wading in the blood of the Muslims with a wading. You will be saying, ‘Amir Al-Momineen asws has been
killed!’ Indeed! You should not kill due to me asws except my asws killer (and no one else)’, and he asws forbade from the trampling (his la body)”. 326

And he asws instructed Al-Hassan asws to pray (leading) the morning Salat with the people. And it is reported that Ja’da pushed in his asws back and he prayed (leading) Salat with the people”.

Al-Asbagh in a Hadeeth, ‘Ali asws said: ‘He asws was struck during the night in which Yoshua Bin Noun had passed away, and he asws passed away during the night which Isa as Bin Maryam as had been raised in”. 327

Al-Hassan asws Bin Ali asws in a Hadeeth: ‘His asws soul ascended during the night in which the soul of Yahya Bin Zakariya as had ascended”. 328

I (Majlisi) am saying, ‘It is in (the book) ‘Al-Diwaan’ – ‘He asws said when he asws went out to the Masjid: ‘Free the way of the Momin, the fighter for the Sake of Allah aswj. He asws does not worship apart from the One and awakens the people (on his asws way) to the Masjids’.

327 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 45 / 10
328 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 45 / 11
And in it he^{asws} said after his^{asws} words: ‘\textit{When it is released in your valley}’ – ‘\textit{So, the armour and helmet (of piety) will suffice you on the day of horror. Just like the time has made you laugh, like that the time would make you cry}’.\footnote{329} 

\textit{The most learned and respected among those who were the most learned in religion in the days of yore.} 
\textit{The most learned and respected among those who were the most learned in religion.} 

\textit{Al-Hassan}^{asws} \textit{Bin Ali}^{asws} (recited a poem): ‘\textit{Where is the one was a door regarding the knowledge of Mustafa}^{saww}? Where is the one who was a cloud when the people were with drought? Where is the one who was (always) answering whenever called to the war? Where is the one whose supplication was Answered and will (always be) Answered?’\footnote{330} 

\textit{Ans}n^{asws} \textit{Bin Malik and I heard the voice of a caller from the Jinn, ‘O one who leads to the city delivering the message untwisted. The evilest of the clan of Umayya has killed a chief, best of Created beings, glorified, with glory, lord of the preferred ones in the sky and its earth, sword of the Prophet}^{saww} \textit{and demolisher of the idols. The monuments and the Masjids cried after the people had cried for him}^{asws} \textit{in every place}’.\footnote{331} 

\textit{And in (the book) ‘Sharaf Al-Nabuwwah’ – ‘It was heard from them, ‘He}^{asws} \textit{has died, best of the people after Muhammad}^{saww}, and their most honourable in merits, and their most loyal of pact, and their most combative with the sword in fighting the enemies, and their most truthful of words, and their most fulfilling of promises’}.\footnote{332}
One of his companions, ‘I called you, O Ali, but you did not answer me, and my call was rejected miserably. By your death, my pleasures died, and I was alive when you were alive. Oh the regret upon you and my prolonged desired to see you. If only that could be returned to me!’

The correct transmission is that Abdul Rahman Bin Muljim struck him on the night of Friday, but is said, on the seventeenth night vacant from Ramazan, and it is said, on the nineteenth night. And a group has transmitted and said on the night of the twenty-first of Ramazan; and it is said on the night of the twenty-third from it.

And he died on Sunday night, the third night (after) being struck, of the year forty of the emigration. Thus, his age happened to be sixty-five years; and it is said ‘But it was sixty-three years’; and it is said, ‘But it was fifty-eight years; and it is said, ‘But it was fifty-seven years’. And the most correct of these words if the first word, for it is supported by what is transmitted from Marouf.

He said, ‘I heard from Abu Ja'far Muhammad Bin Ali Al-Reza, the greetings of Allah be upon them both, saying: ‘Ali was killed, and for him were sixty-five years. So, this is the period of his lifetime. When he died, Al-Hassan and Al-Husayn washed him, and Muhammad was pouring the water. Then he was enshrouded, and embalmed, and carried, and buried in the middle of the night at Al-Ghary’.

And it is said, ‘Between his house and the grand Masjid’, and Allah is more Knowing’.

333 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 127 H 45 / 16
He said, ‘And when the period of his lifetime was sixty-five years, upon what is apparent, then know that Allah has Tested you with the subtleties of His Support. He was at Makkah with Rasoolullah from the beginning of his life for twenty-five years. From these is after the Sending and the Prophet’s Prophethood, thirty years, and before it was twelve years. Then he emigrated and stayed with the Prophet at Al-Medina until he expired, ten years. Then he remained after Rasoolullah until he was killed, thirty years. So, that is sixty-five years’.

And from (the book) ‘Al Manaqib’ of Khwarizmi who said,

‘When Ali was struck, he endured and prayed the next morning (leading) Salat with the people, and he said: ‘To me with the man (Ibn Muljim).’ He was brought to him. He said: ‘Yes, enemy of Allah! Wasn’t I good to you?’ He said, ‘Yes’.

He said: ‘So what carried you upon (doing) this?’ He said, ‘I have been sharpening it for forty mornings, and I asked Allah to kill the evil of His creatures with it’. Ali said, ‘I do not seek you except as one killed with it, and I do not see you except being from the evilest creatures of Allah Mighty and Majestic’.

He (the narrator) said, ‘And Ali called Hassan and Husayn. He said: ‘I bequeath you both with fearing Allah and not to seek the world and even if it seeks you, and do not cry upon anything impeded from you. Speak with the truth, and be merciful to the orphan, and assist the lost, and work for the Hereafter, and be contenders to the oppressor, and helpers to the oppressed. Work with whatever is in the Book and do not be taking any blame of a blamer for the Sake of Allah’.

334 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 127 H 46 / 1
Then he asws looked at Muhammad Bin Al-Hanafiyya. He asws said: ‘Have you memorised what I asws have bequeathed with to your brothers asws?’ He said, ‘Yes’. He asws said: ‘So, I asws am bequeathing to you with the like of it, and I asws advise you with honouring your two brothers asws due to their asws mighty rights upon you, so do not prefer any person besides them asws both’.

Then he asws said: ‘I asws bequeath to both of you asws with him, for he is your asws full brother, and son of your asws father asws, and you asws have known that your asws father asws was loving him’.

And he asws said to Al-Hassan asws and Al-Husayn asws: ‘O my asws sons asws! Be with fear of Allah azwj and establish the Salat at its timings, and give the Zakat at its place, for there is no Salat except with purification, nor will the Salat be Accepted from the one who refuses to give the Zakat.

And I asws bequeath you with forgiving the sin (wrong done by someone), and swallowing the anger, and connecting with the relatives, and the leniency from the ignoramus, and the Taqeeya (dissimulation) in the religion, and steadfastness in the matters, and enjoining with the good and forbidding from the evil and shunning the immoralities’.

When the death presented, he asws bequeathed, and his asws bequest was: ‘In the Name of Allah azwj the Beneficent, the Merciful! This is what is bequeathed by Ali asws Bin Abu Talib asws. 335

أقول و سافر الحديث إلى أجر ما سأolini في رواية الكتيبين ثم قال: و أبى نطق إلا إنا إلا فلا حتى فضلت في شهر رمضان سنة أربعين و غفولة المدينة و الحج و فقه في ثلاثة ألواب يسكن فيها فضيمة و كثير عليه الحسن و عين في عشة له التُّكَبِيرات وكان عني عن تَعْبَدِهِ.

I (Majlisi) am saying, ‘And he continued up to the end of what I shall be coming with in the report of Al-Kulayni. Then he said, ‘And he asws did not speak except with: ‘There is no god except Allah azwj except until he asws passed away in the month of Ramazan of the year forty, and he asws was washed by Al-Hassan asws and Al-Husayn asws and Abdullah son of Ja’far asws, and was enshrouded in three shrouds, there wasn’t any pocket in it; and Al-Hassan asws exclaimed nine Takbeers upon him asws, and he asws forbade from trampling (dead body of Ibn Muljim la).

فقال يا نبي عين الرحمة لا أبيبكم غفور وطول المغفرة لمن أمر أعبدكم ولا أتُّبِعُ إلا قائل水量 الرحب فبما قد قام الله ص يقوم إلى المغفرة و لوه بالكلام الغفور.

335 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 46 / 2
He \(^{asws}\) said: ‘O sons of Abdul Muttalib \(^{as}\). \(^{asws}\) anticipate you will be wading in the blood of Muslims. You will be saying, ‘Amir Al-Momineen \(^{asws}\) had been killed!’ Indeed! Do no kill (anyone other than) my \(^{asws}\) killer due to me \(^{asws}\). Look (await), O Hassan \(^{asws}\)! If I \(^{asws}\) were to die from this strike of mine, the strike him with a strike, and do not trample the man (Ibn Muljim \(^{la}\)), for \(^{asws}\) heard Rasool-Allah \(^{azwj}\) saying: ‘Beware of the trampling, and even if it is with the mordacious dog!’”

When he \(^{asws}\) passed away, Al-Hassan \(^{asws}\) sent for Ibn Muljim \(^{la}\). He \(^{asws}\) killed him \(^{la}\) and the people wrapped him \(^{la}\) in the sticks and burnt him \(^{la}\).

And he \(^{la}\) had concluded to Al-Hassan \(^{asws}\) saying, ‘By Allah \(^{azwj}\)! I \(^{la}\) had not given any oath to Allah \(^{azwj}\) except I \(^{la}\) have been loyal with it. I \(^{la}\) made a pact to Allah \(^{azwj}\) that I \(^{la}\) shall kill Ali \(^{asws}\) and Muawiya or I \(^{asws}\) will die (trying) with them. So, if you \(^{asws}\) do desire, free between me \(^{la}\) and him (Muawiya), and Allah \(^{azwj}\) is for you \(^{asws}\) based upon that I \(^{la}\) kill him. And if I \(^{la}\) do kill him and live, I \(^{la}\) shall come to you \(^{asws}\) until I \(^{la}\) place my \(^{la}\) hand in your \(^{asws}\) hand (pledging allegiance).’

He \(^{asws}\) said: ‘No, by Allah \(^{azwj}\), until you \(^{la}\) witness the Fire!’ Then he \(^{asws}\) had him \(^{la}\) brought forward and killed him \(^{la}\), 336

\(^{336}\) Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen \(^{asws}\), Ch 127 H 46 / 3
He asws said: ‘That was so, but it was better during that night for the accomplishment of the Pre-determinations of Allah aswj Mighty and Majestic’. 337

(He) said: ‘By Allah aswj! We have come across a people who are spending the night in Sajdah to their Lord aswj and standing interchanging between their foreheads and their knees. It is as if the exhalation of the Fire is (ringing) in their ears. Whenever Allah aswj is mentioned in their presence, they shake like the trees tend to shake. It is as if the people are not spending the night heedless’.

He (the narrator) said, ‘Then he asws stood up, and he asws was not seen laughing until he asws had passed away’. 339

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From Abu Ja'farASWS having said: 'When death approached Amir Al-MomineenASWS, heASWS gathered hisASWS sons HassanASWS, and Husayn, and Ibn Al-Hanafiya, and the young ones from hisASWS sons. HeASWS bequeathed to them, and it was in the end of hisASWS bequest: ‘O myASWS son! Socialise with people with a socialisation. If you are absent, they would have feeling for you, and if they lose you, they will cry upon you.'

O myASWS sons! The hearts are recruited soldiers, who notice the cordiality and whimper with it, and like that these are in the hatred. So, when you love the man from without there being any good having preceded from him to you, then wish (good from) him, and when you hate the man from without any evil having preceded from to you, then be careful of him'.

In the Name of Allahazwj the Beneficent, the Merciful. This is what is bequeathed by AliASWS Bin Abu TalibASWS, bequeathing that heASWS testifies that there is no god except for Allahazwj, One, not having an associated for Himazwj, and that Muhammadasws is Hisazwj servant and Hisaswj Rasoolasws, He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]. Blessings be upon himasws and hisasws Progenyasws.

Then ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163], and asws am from the submitters.

Then, asws hereby bequeath to you asws, O Hassan asws, and the entirety of the people of my asws household, and my asws children, and to the one to whom reaches my asws letter, to fear Allahazwj, your Lord and do not be dying except you are submitters [3:102] And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103], for asws heard Rasool-Allahsaww saying: ‘Reconciling between the two is superior than the generality of the Salats and the Fasts, and that the denouncer is destructive for the Religion, (creating) discord between the two’; and there is no Strength except with Allahazwj, the Exalted, the Magnificent.

Look into your people with relationships, so maintain relationships with them, Allahazwj would Make the Reckoning easier upon you.

Allahazwj! Allahazwj! With regards to the orphans! Do not change their mouths (feeding others), and do not let them be wasted in your presence, for asws have heard Rasool-Allahsaww saying: ‘The one who looks after an orphan until he is needless, Allahazwj would Obligated upon him the Paradise, due to that, just as Heazwj Obligates the Fire upon the devourer of the wealth of the orphans.

Allahazwj! Allahazwj! With regards to the Quran! Do not let anyone from the other precede you to the acting by it.

Allahazwj! Allahazwj! With regards to your neighbours, for the Prophetsaww bequeathed with them, and Rasool-Allahsaww did not cease to bequeath with them to the extent that we thought that he saww would make them our inheritors.

Allahazwj! Allahazwj! With regards to the House of your Lordazwj (Kabah)! Do not let it be empty from you for as long as you remain, for if you were to neglect it, you would not see it, and the
lowest of what (rewards) one comes back with from his own mother, that is he is Forgiven for him whatever is past.

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\text{Allah azwj! Allah azwj! With regards to the Salat, for it is the best of the deeds, and it is a pillar of your Religion.}
\]

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\text{Allah azwj! Allah azwj! With regards to the Zakat, for it is an extinguisher of the Wrath of your Lord azwj.}
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\text{Allah azwj! Allah azwj! With regards to the Month of Ramazan, of its Fasts are a shield from the Fire.}
\]

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\text{Allah azwj! Allah azwj! With regards to the poor and the needy, so participate them in your livelihoods.}
\]

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\text{Allah azwj! Allah azwj! With regards to the Jihad with your wealth and yourselves, and your tongues. But rather two men perform Jihad, one who fights against an Imam asws of Guidance, or the one who is obedient to him asws, being guided by his asws Guidance.}
\]

\[
\text{Allah azwj! Allah azwj! With regards to the offspring of your Prophet saww, so do not let them be oppressed in your presence or in your midst, and you have the ability to defend them.}
\]

\[
\text{Allah azwj! Allah azwj! With regards to the companions of your Prophet saww who did not innovate anything new, and did not harbour the innovators, for Rasool-Allah saww bequeathed (donated) with them and cursed the innovator from them, and from the other, as well as the protector of the innovator.}
\]

\[
\text{Allah azwj! Allah azwj! With regards to the women, and with regards to what your right hand possesses, for the last of what your Prophet saww spoke with was that he saww said: ‘I saww bequeath you with the two weak ones, the women and what is owned by your right hands.}
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The Salat! The Salat! The Salat! Do not fear with regards to Allahazwj, the accusation of an accuser. Allahazwj would Suffice for you from their harming you, and their rebelling against you.

Speak good to the people just as Allahazwj Mighty and Majestic has Commanded you, and do not neglect the enjoining of the good and the prevention from the evil for Allahazwj would Make rulers in your affairs, the evilest ones of you, would be supplicating, but yours (the supplications) would not be Answered against them (the rulers).

And it is upon youasws, O myasws sonasws, with the maintenance of good relationships, and the generosity, and the virtuousness. And beware of the cutting-off (of the relationships), and the aversions (from each other) and the separations and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2].

May Allahazwj Protect you, from the family, (just as Heazwj) Protected your Prophetasws among you. Iasws entrust you all to Allahazwj, and convey the greetings upon you, and the Mercy of Allahazwj.

Then heasws did not stop saying 'There is no god except for Allahazwj, there is no god except for Allahazwj', until heasws passed away, may the Salawat of Allahazwj be upon himasws, and Hisazwj Mercy, during the third night from the last ten nights of the twenty third from the Month of Ramazan, the night of Friday, the year forty from the Hijra. And heasws was struck on the night of the twenty first of the Month of Ramazan'.

(The book) ‘Man La Yahzar Al Faqeeh’ – It is reported from Suleym Bin Qays Al Hilali who said,
‘I witnessed the will of Ali asws Bin Abu Talib asws when he asws bequeathed to his asws son Al-Hassan asws, and his asws will was witnessed by Al-Husayn asws, and Muhammad, and all of his asws sons and the People of his asws Household, and the leaders of his asws Shias.

Then he asws (Ali asws) handed over the Book and the Weapons to him asws (Al-Hassan asws), then said: ‘O my asws son asws, Rasool-Allah saww ordered me asws that I asws should bequeath to you asws and hand over my asws Book and my asws weapons to you asws, just as Rasool-Allah saww bequeathed me asws his saww Book and his asww weapons to me asws, and ordered me asws that I asws should order you asws, when death presents itself, that you asws should hand these over to your asws brother Al-Husayn asws.

Then he asws turned towards Al-Husayn asws, so he asws said to him asws: ‘And the Messenger saww of Allah aswj ordered you asws to hand these over to this son asws of yours asws – and grabbed the hand of the son asws of his asws son asws Ali asws Bin Al-Husayn asws, and he asws was little – so he asws held him close to himself asws and said to him asws: ‘And Rasool-Allah saww ordered you asws to hand these over to your asws son asws Muhammad asws, so convey to him asws greetings from the Rasool-Allah saww and from me asws’.

Then he asws turned towards Al-Hassan asws, so he asws said: ‘O my asws son asws, you asws are the Master of the Command (Wali Al-Amr) and the Master of my asws blood after me asws. So, if you asws were to forgive, it is up to you asws, and if you asws were to kill, so strike by one strike and do not repeat it’. Then he asws said: Write!’

‘In the Name of Allah aszw the Beneficent, the Merciful. This is what Ali asws Bin Abu Talib asws is bequeathing’ – Then he continued the Hadeeth up the end of what Kulayni has reported.

And fear Allah; surely Allah is severe of the Punishment [5:2]. May Allah aszw Protect you, from the family, (just as He aszw) Protected your Prophet saww among you. I asws entrust you all to Allah aszw, and convey the greetings upon you, and the Mercy of Allah aszw.

وَ اتَّقُوا اللَّهَ لِنَعْفَوتُكُمْ مِنْ عَذَابِكُمْ حِينَ تُضَعُّوا عَلَى الْكُفَّارِ أَيْدَيْكُمْ فَمِنْهُمْ مَنْ أَفْقَدَ فَبَعْدَهُ آخِرُ مَا رَوَاهُ الْكُلَيْنُِِ –

Thāqūb”
Then he asws did not stop saying ‘There is no god except for Allah azwj, there is no god except for Allah azwj’, until he asws passed away, may the Salawaat of Allah azwj be upon him asws, and His azwj Mercy, during the third night from the last ten nights of the twenty third from the Month of Ramazan, the night of Friday, the year forty from the Hijra. And he asws was struck on the night of the twenty first of the Month of Ramazan’.

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(The book) ‘Al Kafi’ – Ali Bin Muhammad, raising it, said,

‘Abu Abdullah asws said: ‘When Amir Al-Momineen asws had been washed, there was a call from a side of the house: ‘If you asws were to take the front end of the bier, you asws will be sufficed of its rear, and if you asws take its rear, you asws will be sufficed for its front!’’

343

(The book) ‘Tanbeeh Al Khatir’ – Muhammad Bin Al-Hassan Al Quzbany, from Ibrahim Bin Muhammad Bin Muslim Al Saqafi, from Abdullah Bin Balhi Al Minqari, from Shareek, from Jabir, from Abu Hamza Al Yashkari, from Qudamah Al Awdy, from Ismail Bin Abdullah Al Sal’aie, and he was a companion of his, said,

‘When the differing between the companions of Rasool-Allah asw became a lot, and Usman Bin Affan was killed, I feared the Fitna upon myself, so I resolved to isolate away from the people. So, I went aside to a coast of the sea. I stayed in it for a while not knowing what the people are indulging it.

I went out from my house for one of my need, and the night was calm, and the people were sleeping, and there I was with a man at the coast of the sea whispering to his Lord azwj and beseeching to Him azwj in a grief-stricken voice, and a saddened heart. I went to him from where he could not see me and I heard him saying, ‘O goodly Companion! O Caliph of the Prophets as! O most Merciful of the merciful ones! The Creator! The Initiator Who there isn’t anyone like Him azwj! And the Permanent, the Living, who won’t be dying. You azwj are in Glory every day.

أنت خليفة محمد ص و ناصر محمد و مفضل محمد أنت الصرص وصي محمد و خليفة محمد و الخلفين بالبسط نغذ محمد الفاتح عليه ينصر أو نوّة

342 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 52
343 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 53
You are Caliph of Muhammad, and Helper of Muhammad, and Preferred Muhammad! I ask You to Help the successor of Muhammad, and caliph of Muhammad, and the one standing with the fairness after Muhammad! Sympathise upon him with Help or Cause him to die with Mercy!’

He (the narrator) said, ‘Then he raised his head and sat as per the Tashahhud (in Salat). Then he performed Salaam in what I reckon with his face, then went away and walked upon the water. I called out to him from behind him, ‘Speak to me, may Allah have Mercy on you!’ But he did not turn around, and said, ‘The guide is behind you, so ask him about the matter of your religion!’

It was among what he said, ‘O Allah! Hasten the wretchedness to him and cover me with the happiness. O Allah! Your Prophet had promised me that You would be Calling me when I ask You! O Allah! And I am desirous to You regarding that!’

Then he went away, so I followed him. He entered his house, and there, it was Ali Bin Abu Talib. 
He (the narrator) said, ‘It was not long before the caller called out for the Salat. So, he\textsuperscript{asws} came out until he\textsuperscript{asws} entered the Masjid, and Ibn Muljim\textsuperscript{asws}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{asws}, struck him\textsuperscript{asws} with the sword”\textsuperscript{344}

O my\textsuperscript{asws} sons! The hearts are recruited soldiers, who notice the cordiality and whimper with it, and like that these are in the hatred. So, when you love the man from without there being any good having preceded from him to you, then wish (good from) him, and when you hate the man from without any evil having preceded from to you, then be careful of him”\textsuperscript{345}

And when he\textsuperscript{asws} passed away, his\textsuperscript{asws} two sons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and Abdullah son of Ja’far\textsuperscript{as} washed him\textsuperscript{asws}. And it is said, (so did) Muhammad Bin Al-Hanafiya. And it is said, ‘He\textsuperscript{asws} was not washed because he\textsuperscript{asws} is chief of the martyrs. It is said he\textsuperscript{asws} enshroned in three white clothes, not having any pockets in it nor any markings; and there was remnant of the embalmment of Rasool-Allah\textsuperscript{azwj} with him\textsuperscript{asws}, so they\textsuperscript{asws} embalmed

\textsuperscript{344} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 54
\textsuperscript{345} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 55
him asws with it; and his asws son asws Al-Hassan asws prayed Salat upon him asws and exclaimed five Takbeers upon him asws. And it is said, six. And it is said, ‘Seven’. 346

And Al-Hassan asws Bin Ali asws was standing with that, eating from it with the moderation, and spending from it in moderation. So, if there is an event of death with Hassan asws, and Husayn asws is alive, he asws would stand with the command after him asws; and that for the two

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347 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 127 H 57 a
sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}, from the charity of Ali\textsuperscript{asws}, is similar to that which is for the (other) sons of Ali\textsuperscript{asws}.

And rather I\textsuperscript{asws} have made the standing with that to the sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}, to seek the Face of Allah\textsuperscript{azwj} and nearness to Rasool-Allah\textsuperscript{saww}, and in honour of his\textsuperscript{saww} sanctity, and nobility of his\textsuperscript{saww} connection.

And it is stipulated upon the one it is made to, that he\textsuperscript{asws} will leave the wealth upon its origin (capital) and spend from its fruit (yield) wherever he\textsuperscript{asws} has been instructed with and guided to, and that he\textsuperscript{asws} should not sell from the children of palm trees (seeds) of this town, being a deposit, until its land changes (them into) plants.

And the one from my\textsuperscript{asws} slave girls, those I\textsuperscript{asws} was circling upon, (if) there is a child for her, or she is pregnant, then she would be withheld based upon her child, and it is his share. But, if her child dies and she is alive, so she is free. Her slavery has been relieved from her freedom is the liberation’’. \textsuperscript{348}

\textsuperscript{348} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 57 b
Allahazwj regarding the orphans! Do not be heedless of their mouths nor let them be dropped in your presence.

And Allahazwj regarding your neighbours, for it is a bequest of your Prophet saww. He saww did not cease to bequeath with them until we thought he saww would make them inherit.

And Allahazwj regarding the Quran! Do not let others precede you all with the working with it.

And Allahazwj regarding the Salat, for it is a pillar of your religion!

And Allahazwj regarding the House of your Lordazwj! Do not keep it empty as long as you live, for if it is neglected, you will not be spared.

And Allahazwj regarding the Jihad with your wealth and yourselves and your tongues in the Way of Allahazwj, and upon you is to be with the connecting (the relatives) and the spending. And beware of the turning away (from each other) and the cutting off (the relationships).

Do not neglect enjoining with the good and forbidding from the evil, or your evil ones will rule over you, then you would be supplicating, but it will not be Answered for you all’.

Then he asws said: ‘O sons of Abdul Muttalibas! I asws anticipate you will be wading in the blood of the Muslims with a wading. You will be saying, ‘Amir Al-Momineenas has been killed!’ Indeed! Do not kill except myasws killer due to measws. Await, when Iasws am dead from this strike of hisia, then strike himia with (one) strike, and do not trample the man, for Iasws have
heard Rasool-Allah(saww) saying: ‘Beware of the trampling (the dead bodies), and even if it is a mordacious dog!’

We saw in one of the ancient books, a report regarding the modality of his(saww) martyrdom. We are referring to some from what is appropriate to this book of ours upon an aspect of brevity. He said, ‘It is reported by Abu Al-Hassan Ali Bin Abdullah Bin Muhammad Al Nakry, from Lut Bin Yahya, from his elders and his ancestors, they said,

‘When Usman died and the people pledged allegiances to Amir Al-Momineen(asws), there was a man called Habeeb Bin Al-Muntajab ruled over past of the outskirts of Al-Yemen, from before Usman. Ali(asws) acknowledge him upon his office and wrote a letter to him saying in it:

In the Name of Allah azwj the Beneficent, the Merciful! From a servant of Allahazwj Amir Al-Momineen Ali(asws) Bin Abu Talib(asws), to Habeeb Bin Al-Muntajab. Greetings be to you! As for after, so asws praise Allahazwj Who, there is no god except He azwj, and I asws send Salawaat upon Muhammadazwj, Hisazwj servant and Hisazwj Rasoolasww.

And after, asws make youasws the governor whatever you were upon to the ones who were from before, so stay upon your office. And asws bequeath you to be with the justice among your citizens and the favouring to the people of your kingdom. And know that the one who rules upon ten necks from the Muslims and does not do justice between them, Allahazwj would Resurrect him on the Day of Qiyamah and his hands would be shackled to his neck. Nothing would free him except his justice in the world of the world.

So, when this letter of mine arrives to you, then read it out to the ones from the people of Al-Yemen in front of you and take the allegiances for measws upon the ones from the Muslims in your presence. So, when the people have pledge like the allegiance of the Pleasure, then stay in your office and sent ten of them to measws, who are from the intellectual, and their eloquent ones, and their trustworthy ones.
They should be from the ones who are their strongest in support, being from the people of understanding and the bravery, spiritualists with Allahazwj, knowers of their religion, and what is for them, and what is against them, and who are their best of views, and upon you and them be the greetings’.

And heasws folded the letter and sealed it and sent it with a Bedouin. When it arrived to him, he kissed it and placed it upon his eyes and his head. When he read it, he ascended the pulpit, he praised Allahazwj and extolled upon Himazwj and sent Salawaat upon Muhammadsaww and hisasws Progenyasws.

Then he said, ‘O you people! Know that Usman has fulfilled his vow and the people have pledged from after him to the righteous servant and the advising Imamasws, brotherasws of Rasool-Allahsaww, and hissaww caliph, and heasws is most rightful with the caliphate. Heasws is the brotherasws Rasool-Allahsaww, and sonasws of hissaww uncleas, and remover of the worries from hissaww face, and husband of hissaww daughter, and hissaww successorasws, and fatherasws of hissaww two grandsons Amir Al-Momineen Aliasws Bin Abu Talibasws. So, what are you saying regarding hisasws allegiance and entering into hisasws obedience’?

He (the narrator) said, ‘The people clamoured with the crying and the wailing, and they said, ‘We listen and obey and love and honour to Allahazwj and Hisazwj Rasoolasws, and to the brotherasws of Hisasws Rasoolasws’. 

He took the general allegiances for himasws upon them. When they had pledged, he said to them, ‘I want ten of you from your chiefs, and your braves, sending them to himasws like what heasws has ordered me with’. They said, ‘We hear and obey!’

He chose a hundred from them, then seventy from the hundred, then thirty from the seventy, then ten from the thirty, among them was Abdul Rahman Bin Muljim Al-Muradyas, and they went out at that time.
فَلَمَّا أتَوُّهُ عَلَيْهِ وَ هَنَّأُوْهُ بِِِلخِْلًَفَةِ فَ رَدَّ عَلَيْهِمُ السَّلَامَ وَ رَحَّبَ بِِِم فَتَقَدَّمَ ابْنُ مُلْجَمٍّ وَ قَامَ بَيَْْ يَدَيْهِ وَ قَ

الْفَارِسُ الْقَمْقَامُ وَ مَنْ فَضَّلَهُ اللََُّّ عَلَى سَائِرِ الَْْنََمِ صَلَّى اللََُّّ عَلَيْكَ وَ عَلَى آلِكَ الْكِرَامِ

When they came to him, they greeted unto him and congratulated him for the caliphate. He responded the greeting to them and was welcoming with them, Ibn Muljim went ahead and stood up in front of him and said, 'The greetings be unto you, O you the just Imam, and the full complete moon, and the important lion, and the mighty horseman, and one Allah has merited over rest of the people. May the Salawaat of Allah be upon you and upon your honourable progeny.

آَمِيَهَا وَ عَمِيدَهَا

I testify you are Emir of the Momineen, truthfully, and rightfully, and you are successor of Rasool-Allah, and caliph from after him, and inheritor of his knowledge. May Allah Curse the one who rejects your right, and your position.

أَمِيُ الْمُؤْمِنِيَْ صِدْقاً وَ حَق اً وَ أَنَّكَ وَصِيُّ رَسُولِ اللََِّّ َ وَ الخَْلِيفَةُ مِنْ ب َعْدِهِ وَ وَارِثُ عِلْمِهِ لَعَنَ اللََُّّ مَنْ جَحَدَ حَقَّكَ وَ مَقَامَكَ أَصْبَحْتَ أَمِيَهَا وَ عَمِيدَهَا

Your justice is famous between the citizens, and the rain of your grace is bestowed consecutively, and the clouds of your mercy are raised upon them, and the Emir has got us up to (come to) you, so we travelled with the coming to you. So, be Blessed with this emergence of pleasure, and congratulations for the caliphate among the citizens.

لَقَدِ اشْتَهَرَ بَيَْْ الْبََِيَّةِ عَدْلُكَ وَ هَطَلَتْ شَآبِيلٌ فَضْلِكَ وَ سَحَائِلٌ رَحَْْتِكَ وَ رَأْفَتِكَ عَلَيْهِمْ وَ لَقَدْ أَنَّْضَنَا الَْْمِيُ لِلَيْكَ فَسُرِرْنََ بِِلْقُدُومِ عَلَيْكَ فَلَمَّا جَلَسُوا دَف َعُوا لِلَيْهِ الْكِتَابَ فَفَضَّهُ وَ قَرَأَهُ وَ سُرَّ بَِِا فِيهِ فَأَمَرَ لِكُل ِ وَاحِدٍّ مِنْهُمْ بُِلَّةٍّ َََانِيَّةٍّ وَ رِدَاءٍّ عَدَن َيَّةٍّ وَ ف َرَسٍّ عَرَبِيَّةٍّ وَ أَمَرَ أَنْ يُفْتَقَدُوا وَ يُكْرِمُوا

Amir Al-Momineen opened his eyes (staring) into his face, and he looked at the delegation. He drew them near and brought them closer. When they were seated, they handed the letter to him. He opened it and read it and was happy with what was in it. He ordered for each one of them with Yemeni clothes, and robes of Aden, and Arabian horses, and ordered that they should be visited and honoured.

فَلَمَا قَضَوُّا قَامَ ابْنُ مُلْجَمٍّ وَ قَاطَبَ بَيَْْ يَدَيْهِ وَ أَنْشَدَ

When they got up, Ibn Muljim stood up and paused in front of him and prosed (a poem), ‘You are the protector and the elegant one with the munificence, and son of the lions in the first grandness. Allah Specialised you, O successor of Muhammad and Gifted
Then he asws said, ‘O Amir Al-Momineen! Send us wherever you asws so desired to, you asws will see from us what will cheer you. By Allah azwj! There is no one among us except he is a brave hero, and resolute, smart, and courageous, bold. We have inherited that from the fathers and the grandfathers, and like that (our) righteous children shall inherit.

He (the narrator) said, ‘Amir Al-Momineen asws considered his la speech to be most excellent from between the delegates. He asws said to him la: ‘What is your la name, O boy?’ He la said, ‘My name is Abdul Rahman’. He asws said, ‘Son la of whom?’ He la said, ‘Son la of Muljim’. He asws said: ‘Are you Murady la (clan of Murad)?’ He la said, ‘Yes, O Amir Al-Momineen asws!’ He asws said: ‘We are for Allah azwj and we are returning to Him azwj, and there is neither any might nor strength except with Allah azwj the Magnificent!’

He (the narrator) said, ‘And Amir Al-Momineen asws went on repeating the looking at him la and striking one his la hand upon the other and saying that’. Then he asws said: ‘Are you la a Murady (clan of Murad)?’ He la said, ‘Yes’.

During it, Ali asws prosed saying: ‘asws am advising you la with the cordiality from me, detecting, and you la are from my asws enemies. asws want him la to live and he asws wants to kill me asws. Your la excuse is from your la friend from Murad’.

Al-Asbagh Bin Nubata said, ‘When the delegation entered to see Amir Al-Momineen asws, they pledged to him asws, and Ibn Muljim la pledged to him asws. When he la turned around from him asws, Amir Al-Momineen asws called him asws secondly. He asws took agreement from him la with the pacts and the covenants, that he la will neither betray nor break (the allegiance). He la did so.
Then he went away from him. Then he called him thirdly, then took agreement from him. Ibn Muljim said, ‘I have not seen you do this with anyone other than me!’ He said: ‘Go to your occupation, as I do not see you being loyal with what you have pledged upon’.

Ibn Muljim said to him, ‘It is as if you dislike my being delegated to you when you heard of my name, and by Allah, I would love to stay with you and fight in front of you, and my heart has love for you, and by Allah, I shall befriend your friend, and be inimical to your enemies!’

He (the narrator) said, ‘He smiled and said to him: ‘By Allah, O brother of Murad! If I were to ask you about something, will you be truthful to me regarding it?’ He said, ‘Yes, by your life, O Amir Al-Momineen’.

He said, ‘Was there a Jewish wet-nurse for you, so whenever you cried, she hit you, and slapped your forehead and said to you, ‘Be quiet, for you are more wretched than the slayer of the she-camel of Salih, and you will be committing a major crime in your adulthood, Allah would be Wrathful upon you due to it, and your destination would be to the Fire!’?’

He said, ‘That has happened, but, by Allah O Amir Al-Momineen, you are more beloved to me than everyone!’ Amir Al-Momineen said: ‘By Allah! Neither am I lying to you nor have I been lied to, and I have spoken the right, and have said the truth, and by Allah, you are my killer. It is inevitable, and you will be dying this from this’ – and he indicated to his beard and his head – ‘And your time has drawn near and it is your era’.

He said, ‘Go to your occupation, as I do not see you being loyal with what you have pledged upon’.
Ibn Muljamla said, ‘By Allahazwj, O Amir Al-Momineenasws! Youasws are more beloved to measws than all what the sun emerges upon, but when youasws have said that (that Ila would be killing youasws), then send mea to a place where yourasws house would be far away from mya house’. Heasws said: ‘Be with yourila companions until asws permit for you all with returning to your city’.

Then heasws instructed them with the lodging among the clan of Tameem. They stayed for three days, then heasws instructed them with the returning to Al-Yemen. When they determined upon the going, Ibn Muljimla fell severely sick. So, they went and left himila. When heila recovered, heila came to Amir Al-Momineenasws, and heila would not separate from himasws, neither at daytime nor night, and heila would be quick in fulfilling hisasws needs, and heasws was honouring himila and inviting himila to hisasws house and drawing himila near.

And, along with that, heasws was saying: ‘Youila are myasws killer’ and kept repeating the couplet to himila: ‘psws want himila to live and heila wants to kill measws. Yourila excuse is from yourila friend from Murad’.

Heila was saying to himasws, ‘O Amir Al-Momineenasws! When youasws know that from mea, then kill meila’. Heasws was saying: ‘Surely it is not Permissible that asws should kill a man before he has done something with measws’.

And another Hadeeth, heasws said: ‘If ilasws were to kill youila, then who will kill measws?’

He (the narrator) said, ‘The Shias heard that, so Malik Al-Ashtar and Al-Haris Bin Al-Awr and others from the Shias leapt and bared their swords and said, ‘O Amir Al-Momineenasws! Who is this dog whom youasws are addressing with the like of this address repeatedly, and youasws are our Imamasws and our ruler, and sonasws of an uncleas of our Prophetas? Order us with killing himila!’’
He\textsuperscript{asws} said to them: ‘Sheath your swords, may Allah\textsuperscript{azwj} Bless you all, and do not split the staff of this community! Are you viewing that I\textsuperscript{asws} should kill a man who has not done anything to me\textsuperscript{asws} (yet)?’

فِلَمَّا انْصَرَفَ عَلِىٰ مَنْزِهِ اجْتَمَعَتِ الشَّيْعَةُ وَ أَخْبََََ بَعْضُهُمْ بَعْضاً بَِِا سََِعُوا وَ قَالُوا لِنَّ أَمِيَ الْمُؤْمِنِيَْ ع يُغَل َُِلِىَّ الجَْامِعِ وَ قَدْ سََِعْتُمْ خِطَابَهُ لَِْذَا الْمُرَادِيَّ وَ هُوَ مَا يَقُولُ لِلَّ حَق اً وَ قَدْ عَلِمْتُمْ عَدْلَهُ وَ لِشْفَاقَهُ عَلَيْنَا وَ نََْافُ أَنْ يَغْتَالَهُ هَذَا الْمُرَادِيُّ فَتَعَالَوْا نْفْتََِعْ عَلَى أَنْ يُؤْتُوا طَهُ كُلَّ لَيْلَةٍّ مِنَّا قَبِيلَةٌ

The voting occurred regarding the first night, and the second, and the third, upon the people of rubbish collection. They collared their swords and came during the night to the central Masjid. When he\textsuperscript{asws} came out, he\textsuperscript{asws} saw them being upon that state. He\textsuperscript{asws} said: ‘What is your concern?’ They informed him\textsuperscript{asws}. He\textsuperscript{asws} supplicated for them and smiled chuckling, and said: ‘You have come to protect me\textsuperscript{asws} from the people of the sky or from people of the earth?’ They said, ‘From people of the earth’.

فَوَقَعَتِ الْقُرْعَةُ فِِ اللَّيْلَةِ الُْْوىَ وَ الثَّانِيَةِ وَ الثَّالِثَةِ عَلَى أَهْلِ الْكِنَاسِ ف َتَقَلَّدُوا سُيُوف َهُمْ وَ أَقَ بَلُوا فِِ لَيْلَتِهِمْ لِلَّيْلَةِ الُُّْۚؤُيْلَةٍ وَ أَحْيَانُهُمْ وَ نََْفُ أَنْ يُحْمِيَهُ هَذَا الْمُرَادِيُّ فَتَعَالَوْا نْفْتََِعْ عَلَى أَنْ يُؤْتُوا طَهُ كُلَّ لَيْلَةٍّ مِنَّا قَبِيلَةٌ

Then he\textsuperscript{asws} ascended the minaret, and when he\textsuperscript{asws} cleared his\textsuperscript{asws} throat, the listener said, ‘How resembling is his\textsuperscript{asws} voice with Rasool-Allah\textsuperscript{saww}!’ The people prepared for the Salat Al-Fajr; and it was so that whenever he\textsuperscript{asws} proclaimed the Azaan, his\textsuperscript{asws} voice would arrive to the areas of Al-Kufa, all of them. Then he\textsuperscript{asws} would descend and pray Salat, and this happened to be his\textsuperscript{asws} norm.

قَالَ مَا يَكُونُ شَيْءٌ فِِ السَّمَاءِ لِلََّ هُوَ فِِ الَْْرُضِ وَ مَا يَكُونُ شَيْءٌ فِِ الَْْرُضِ لِلََّ هُوَ فِِ السَّمَاءِ ثَُُّ تَلًَ قُلْ لَنْ يُصِيبَنا لِلََّ ما كَتَبَ اللََُّّ لَنا ثَُُّ أَمَرَهُمْ أَنْ ََْتُوا مَنَاِِلَُْمْ وَ لََ يَعُودُوا لِمِثْلِهَا

| He\textsuperscript{asws} said: ‘Nothing happens in the sky except and He\textsuperscript{azwj} is in the earth, and nothing happens in the earth except and He\textsuperscript{azwj} (Commands it) in the sky’. Then he\textsuperscript{asws} recited: Say: ‘It will never befall us except what Allah Ordains for us. [9:51]. Then he\textsuperscript{asws} instructed to go back to their houses and not to repeat to its like.

قَالَ وَ أَقَامَ ابْنُ مُلْجَمٍّ بِِلْكُوفَةِ لِىَ أَنْ خَرَجَ أَمِيُ الْمُؤْمِنِيَْ ع لِىَ غَزَاةِ النَّهْرَوَانِ فَخَرَجَ ابْنُ مُلْجَمٍّ مَعَهُ وَ قَاتَلَ بَيَْْ يَدَ يْهِ قِتَالًَ شَدِيداً فَلَمَّا رَجَعَ لِىَ الْكُوفَةِ وَ كَانَ لِذَا أَذَّنَ يَصِلُ صَوْتُهُ لِىَ نَوَاحِي الْكُوفَةِ كُل ِهَا ثَُُّ ن َزَلَ فَصَلَّى وَ كَانَتْ هَذِهِ عَادَتَهُ. Then he\textsuperscript{asws} instructed to go back to their houses and not to repeat to its like.

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He (the narrator) said, ‘And Ibn Muljimla stayed at Al-Kufa until Amir Al-Momineenasws went out to the battle of Al-Nahrwan. So, Ibn Muljimla went with himasws and fought (against the Kharijites) in front of himasws, a severe battle. When heasws was returning to Al-Kufa, and Allahazwj had Granted victory upon hisasws hands, Ibn Muljimla, may Allahazwj Curse himla said, ‘O Amir Al-Momineenasws! Will youasws permit measws to proceed ahead of youasws to the city to give glad tidings to its people with the victory which Allahazwj has Granted upon youasws?’

فقال له ما ترجو بذل ذلك قال الثواب من اللّه و الشكر من الناس وأفرح الولاة وأعذب العدّاء فقل له شأن

Heasws said to himasws: ‘What are youasws wishing for with (doing) that?’ Heasws said: ‘The Reward from Allahazwj, and the thanking from the people, and make the friends happy, and cause the enemies to grieve’.

Then heasws ordered for a robe of honour for himasws, and two turbans, and two horses, and two swords, and two spears. Ibn Muljimla travelled and entered Al-Kufa and went on to penetrate its alleyways and its streets and hesa was giving glad tidings to the people of the victory Allahazwj had Granted to Amir Al-Momineenasws, and the self-conceit entered himla regarding himselfa.

فانتهى به الطريق إلى حملة بن تيم فمر على دارٍّ تعرف بِِلقبيلة و هي أعلى داراً و كانت لقبام بنت سخينة بن عواف بن تيم، اللّتى و كانت مؤصِّفة بالجمال و الجمال و الامراء و العجائز

Hea ended up to a neighbourhood of the clan of Tameem. Hea passed by a house well-known with the tribe, and it was the topmost house at it, and it was of Qatam Bint Sukheyna Bin Awf Bin Taym Al-Laat, and she was described as being with the attraction, and the beauty, and the splendour, and the perfection.

فلمّا سمعت كلمة بعت إليها و سألت النُّزُول عندها ساعة لتستأله عن أهلها فلما فرّت من منزلها و أراد النُّزُول فرسه خرجت إليها لم تكشف عنه وجهها و أظهرت له صميمها

When she heard hisa speech, she sent a message to himasws and asked himla for the descending with her for a while, so she could ask himla about her people. When hea went near to her house and wanted to descend from hisa horse, she came out to hima. Then she uncovered from her face for hima and revealed her beauty to hima.

فلمّا رآها أعجبته و هوَاهها من وقته فنزل عن فرسه و دخل إليها و جلس في دخيل الدّار و قد أخذت بِناشئة غالبٍ فحبسها فلم تكشف عنه وجهها و أظهرت له مثلكا و أدرك خادمها أن تلتهج فعضلها و أمرت له بتساؤل وجهها و أخذت به طعاما

When hea saw her, she fascinated hima and hea desired her from its time. Hea descended from hisa horse and entered to see her, and sat down in the corridor of the house, and hea had been seized by the entirety of hisa heart. She spread out a rug for himasws and ordered her servant to remove hisa shoes and ordered with the water for hima. Hea washed hisa face and hands, and she forwarded a meal.
He\textsuperscript{a} ate and drank and she went on to fan him\textsuperscript{a} from the heat, and he\textsuperscript{a} went on not being filled from looking at her, and along with that, she kept smiling in his\textsuperscript{a} face and removed her veil away for him\textsuperscript{a} to notice the entirety of her beauty, whatever was apparent from it and what was hidden.

He\textsuperscript{a} said to her, ‘O you honourable woman! You have dealt with me\textsuperscript{a} today what obligated with it, but (even) for a part of it, to praise you and thank you for a lifetime. Is there any need I\textsuperscript{a} can be ennobled with and strive in fulfilling it?’

He (the narrator) said, ‘She asked him\textsuperscript{asws} about the battle and the ones killed in it. He\textsuperscript{a} went on to inform her and saying, ‘So and so was killed by Al-Hassan\textsuperscript{asws}, and so and so was killed by Al-Husayn’, until he\textsuperscript{a} reached her people and her clan.

And Qatam, may Allah\textsuperscript{azwj} Curse her, was upon the view of the Kharijites, and Amir Al-Momineen\textsuperscript{asws} had killed during this battle, a large community from her people, from them being her father, and her brother, and her uncle. When she heard that from him\textsuperscript{a}, she shrieked crying. Then she slapped her face and stood up from his\textsuperscript{a} presence and entered the house, and she was lamenting them for a long time.

He (the narrator) said, ‘Ibn Muljim\textsuperscript{a} regretted. When she came out to him\textsuperscript{a}, she said, ‘Their separation is intense upon me, so who is there for me after them? Is there no helper who will help me, and take my retaliation for me, and remove my shame from me? I would be loving to him myself and enable him from it, and from my wealth and my beauty’.

Ibn Muljim\textsuperscript{a} softened to her and said to her, ‘Lower your voice and attach yourself with me\textsuperscript{a}, and you will attain your purpose’. 
He (the narrator) said, ‘She calmed down from her crying and coveted regarding his words. Then she faced towards him with her speech, and she had uncovered from her chest and let down her hair. When his passion overcame upon his heart, he inclined to her with his entirety. Then he pulled her to him and said to her, ‘Your father was a friend to me, and I had proposed for you from him, and he had said yes to me for that, but the death preceded to him, so marry me yourself, I shall take your retaliation for you’.

He (the narrator) said, ‘She rejoiced with his talk and said, ‘The nobles of my people had proposed to me, and so did the chiefs of my clan, but I will not say yes until he takes my retaliation for me. And when I heard from you, that you will be combating the peers and kill the braves, I would love it if you would be a husband to me, and I would be a wife to you’.

He said to her, ‘By Allah! An honourable match, so choose upon me whatever you so desire, from the wealth and deeds’. She said to him, ‘Forward a gift to me and the stipulated condition, and here I am in front of you, so judge however you so desire to’.

He said to her, ‘And what gift and condition?’ She said to him, ‘As for the gift, it is three thousand Dinars, and a slave and a maid’. He said to her, ‘This I can fulfil with it, so what is the mentioned condition?’ She said, ‘Lie down upon your bed until I return to you’.

Then she entered her room and wore pride-worthy clothes, and she wore a thin shirt, her chest and her ornaments could be seen through it, and she increased in the ornaments and the perfume, and she came out in her attire. She went on to attract his attention with her attire for him to see her attractions and her beauty, and she loosened ten locks from her hair having been inter-twined with the gems and jewels.

When she arrived to him, she loosened her veil from her face and raised her shirt and uncovered from her chest and her belly and said, ‘If you forward the stipulated condition to me, you will win with the entirety of it, and you will be joyful and in exultation’.
قَالَ فَمَدَّ ابْنُ مُلْجَمٍّ عَيْنَيْهِ لِلَيْهَا فَحَارَ عَقْلُهُ وَ هُوَ لَمْ يَكُنْ يَحْيَى مَعْلُوٍّ عَلَيْهِ سَاعَةٌ فَلَمَّا عَفَّ قَالَ يََّ مُنْيَةَ النََْ مَ اِ شَرْطُكِ فَاذْكُرِهِ لِِ فَإِنّ ِ سَأَف ْعَلُهُ وَ لَوْ كَانَ دُونَهُ قَطْعُ الْقِفَارِ وَ خَوْضُ الْبِحَارِ وَ قَطْعُ الرُّؤُوسِ وَ اخْتِلًَسُ النُّفُوسِ

قَالَتْ لَهُ الْمَلْعُونَةُ شَرْطِي عَلَيْكَ أَنْ تَقْتُلَ عَلِيَّ بْنَ أَبِِ طَالِبٍّ ع بِضَرْبَةٍّ وَاحِدَةٍّ بَِِذَا السَّيْفِ فِِ مَ فْرَ قِ رَأْسِهِ ََْخُذُ مِنْهُ مَا ََْخُذُ وَ يَبْقَى مَا يَبْقَى

فَلَمَّا سََِعَ ابْنُ مُلْجَمٍّ كَلَّمَهَا اسْتََْجَعَ وَ رَجَعَ لِىَ عَقْلِهِ وَ أَغَاظَهُ وَ أَقْلَقَهُ ثُُُّ صَاحَ بَِِعْلَ يََْكِ مَ ا هَذَا الَّذِي وَاجَهْتِنِِ بِهِ بِاََْ مَا حَدَّثْتِ بِهِ نَ فْسُكِ مِنَ الْمُحَالِ

فَمَنْ هُ وَ هَكَذَا لََ طَاقَةَ لَِْحَدٍّ بِقَتْلِهِ وَ لََ سَبِيلَ لِمَخْلُوقٍّ عَلَى اغْتِيَالِهِ وَ مَعَ ذَلِكَ أَنَّهُ قَدْ أَعَزَّنِّ وَ أَكْرَمَنِِ وَ أَحَبَّنِِ وَ رَفَعَنِِ وَ آثَرَنِّ عَلَى غَيِْي فَلًَ يَكُونُ ذَلِكَ جَزَاؤُهُ مِنِ ِ أَبَداً فَإِنْ كَانَ غَيَْهُ قَتَلْتُهُ لَكِ شَرَّ قِتْلَةٍّ وَ لَوْ كَانَ أَفْرَسَ أَهْلِ َِمَانِهِ وَ أَمَّا أمِي الْمُؤْمِنِيَْ فَلًَ سَبِيلَ لِِ عَلَيْهِ.

The accused woman said to himla, ‘My condition upon youla, is that youla kill Aliasws Bin Abu Talibasws with one strike of this sword, in the top of hisasws head, taking from himasws what is taken and remains what would remain’.

Then heasws lowered hisasws head dripping sweat and heasws was thoughtful regarding hisasws matter. Then heasws raised hisasws head towards her and said to her, ‘Woe be unto you! Who is able upon killing Amir Al-Momineen Aliasws Bin Abu Talibasws, the one of Answered supplication, the one helped from the sky and the earth, the one (people) tremble from hisasws awe, and the Angels are quick to hisasws service?’

O woe be unto you! And who is able upon killing Aliasws Bin Abu Talibasws and heasws aided from the sky, and the Angels are surrounding himasws morning and evening? And it had so happened during the days of Rasool-Allahazwj, whenever heasws fought, Jibraeelas had been on hisasws right, and Mikaeelas on hisasws left, and the Angel of death was in front of himasws.

Then heasws lowered hisasws head dripping sweat and heasws was thoughtful regarding hisasws matter. Then heasws raised hisasws head towards her and said to her, ‘Woe be unto you! Who is able upon killing Amir Al-Momineen Aliasws Bin Abu Talibasws, the one of Answered supplication, the one helped from the sky and the earth, the one (people) tremble from hisasws awe, and the Angels are quick to hisasws service?’

The one who was like this, there is no strength for anyone with killing himasws, nor is there any way for a Created being upon assassinating himasws, and along with that, heasws has endeared
me\textsuperscript{la} and honoured me\textsuperscript{la}, and raised me\textsuperscript{la}, and preferred me\textsuperscript{la} over others. So, that cannot happen to me his\textsuperscript{sws} recompense from me\textsuperscript{la}, ever! If it was someone else, I\textsuperscript{la} would kill him for you with an evil killing, and even if he was the best horseman of his time. And as for Amir Al-Momineen\textsuperscript{sws}, there is no way for me\textsuperscript{la} upon him\textsuperscript{sws}.

He (the narrator) said, ‘She was patient from him\textsuperscript{la} until his\textsuperscript{la} rage had subsided, and she entered with him\textsuperscript{la} into the playfulness and flirtation, and she knew that he\textsuperscript{la} had already forgotten that word. Then she said, ‘O you! What is preventing you\textsuperscript{la} from killing Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and turn away from this wealth and be in bliss with this beauty, and you\textsuperscript{la} aren’t with chastity and ascetism from the world?’

Then he\textsuperscript{la} prosed, ‘Three thousand (Dinars), and a slave and a maid, and strike Ali\textsuperscript{asws} with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor is there any annihilation than the annihilation of Ibn Muljim\textsuperscript{la}. I\textsuperscript{la} swear by the Sacred House and the ones coming to it, from the ones in normal clothes and in Ihraam. Qatam spoilt my intellect and (now) from her, I\textsuperscript{la} am upon a mighty doubt, blame-worthy for killing Ali\textsuperscript{asws}, best of the ones treading the soil, brother\textsuperscript{asws} of the knowledge of guidance, the honourable Prophet\textsuperscript{aswsw}.'
Then he withheld for a while and said, ‘I have not seen any dowry sent with leniency like the dower of Qatam, from an eloquent one (Arabs) and dumb (non-Arabs), three thousand (Dinars), and a slave and a maid, and to strike Al asws with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor any annihilation except it is below the annihilation of Ibn Muljimla. I swear by the Sacred House and the ones coming to it opening, from the ones in normal clothes and in Ihraam. He will be disappointed, the one who strives in killing his Imam asws, and doom would be for him from the heat of the fire of Hell’’ – up to the end of what he had prosed from the couplets.

Then he said to her, ‘Respite me for this night of mine until I look into my affair, and I shall come to you tomorrow with what my determination could be strengthened upon’.

When he thought of going out, she came back to him and pressed him to her chest and kissed what is between his eyes and instructed him with being quick regarding her matter, and she took him to the door of the house, and she kept encouraging him and prosing couplets to him.

The accursed went out from her presence, and his heart had been robbed, and his sleep had gone, so he spent his night anxiously, thoughtful. At times he was faulting himself and at times thinking regarding his world and his Hereafter.

When it was time the time of pre-dawn, a night-comer came to him and knocked the door. He opened it, there was a man from the clan of his uncle upon a camel, and he was a messenger from his brothers to him, consoling him of his father, and his uncle, and let
him\textsuperscript{la} know that he\textsuperscript{la} had left him\textsuperscript{la} plenty of wealth, and they were calling him\textsuperscript{la} quickly in order to take possession of that wealth.

When he\textsuperscript{la} heard that, he\textsuperscript{la} remained confused regarding his\textsuperscript{la} matter, for there had come to him\textsuperscript{la} (a matter which) had pre-occupied him\textsuperscript{la} from what was greater upon him\textsuperscript{la}, the matter of Qatam. He\textsuperscript{la} did not cease to be thoughtful regarding his\textsuperscript{la} matter until he\textsuperscript{la} determined upon going out.

And there were brothers of his\textsuperscript{la} father, and his mother was from (clan of) Zubayd, called Adniyah, and she was a daughter of Abu Ali Bin Mashouj, and his\textsuperscript{la} father was a (clan of) Murad, and they were living in Ajran, at Sana’a. When he\textsuperscript{la} arrived to Al-Najaf, he\textsuperscript{la} remembered Qatam and her position in his\textsuperscript{la} heart and returned to her. When he\textsuperscript{la} knocked the door, she emerged to him\textsuperscript{la} and said, ‘Who is the night-comer?’ He\textsuperscript{la} let her know as being upon a state of travelling.

She came down to him\textsuperscript{la} and greeted unto him\textsuperscript{la} and asked him\textsuperscript{la} about his\textsuperscript{la} situation. He\textsuperscript{la} informed her and promised her with fulfilling her need when he\textsuperscript{la} returns from his\textsuperscript{la} journey and give her the possession of entirety of the wealth he\textsuperscript{la} would be coming back with. She turned away angrily. He\textsuperscript{la} went near her and kissed her and bade her farewell, and he\textsuperscript{la} swore to her that he\textsuperscript{la} will reach her hopes regarding the entirety of what she had asked him\textsuperscript{la} for.

He\textsuperscript{la} went out and came to Amir Al-Momineen\textsuperscript{asws} and informed him\textsuperscript{asws} with what had come to him\textsuperscript{la} of its reason and asked him\textsuperscript{asws} to write a letter to Ibn Al-Muntajab to assist him\textsuperscript{la} upon achieving his\textsuperscript{la} right. He\textsuperscript{asws} instructed his\textsuperscript{asws} scribe to write to him\textsuperscript{la} what he\textsuperscript{la} wanted. Then he\textsuperscript{asws} gave him a stallion from his\textsuperscript{asws} horses. He\textsuperscript{la} travelled a fast travel until he\textsuperscript{la} reached to one of the valleys of Al-Yemen.

The night darkened upon him\textsuperscript{la}, so he\textsuperscript{la} spent the night in part of it. When half of the night had passed, there was a loud scream from the midst of the valley and smoke bursting out, and fire was ablaze. He\textsuperscript{la} was upset at that and his\textsuperscript{la} colour changed, and he\textsuperscript{la} looked at the midst of the valley and there the smoke came like the large mountain and it fell upon him\textsuperscript{la}, and the fire was coming out from its sides.
He\textsuperscript{la} fell with unconsciousness upon him\textsuperscript{la}. When he\textsuperscript{la} woke up, there was a caller. He\textsuperscript{la} heard his voice but could not see his person, and he was saying (a poem), ‘Listen and retain the word, O Ibn Muljim! You\textsuperscript{la} are in a monstrous matter. You\textsuperscript{la} are considering killing the honourable horseman, the most honourable to have wandered and Blessed and Sacred. That is Al\textsuperscript{asws}, with the most ancient in the battles. So, return to Allah\textsuperscript{azwj}, lest you regret’.

When he\textsuperscript{la} heard, he\textsuperscript{la} imagined it was from the night comers of the Jinn, and there was a caller saying, ‘O wretched son of the wretched! As for what you\textsuperscript{la} are thinking of killing the ascetic, the worshipper, the just, the performer of ruk’u, the performer of Sajdah, Imam\textsuperscript{asws} of guidance, and flag of piety, and the firmest handhold, so we know what you\textsuperscript{la} are intending to do with Amir Al-Momineen\textsuperscript{asws}, and we are from the Jinn, the ones who became Muslims upon his\textsuperscript{asws} hand, and we are dwelling in this valley, so we will not let you spend the night in it, for you\textsuperscript{la} are an evil omen upon yourself\textsuperscript{la}!’

Then they went on pelting him\textsuperscript{la} with pieces of rocks. So, he\textsuperscript{la} ascended above the elevation and spent the remainder of his\textsuperscript{la} night. When it was morning, he\textsuperscript{la} travelled night and day until he\textsuperscript{la} arrived at Al-Yemen, and he\textsuperscript{la} stayed with them for two months, while his\textsuperscript{la} heart was upon the heart of an ember due to Qatam. Then he\textsuperscript{la} took that which he\textsuperscript{la} attained from the wealth and the chatters and the furniture, and the jewels, and he\textsuperscript{la} went out.

While he\textsuperscript{la} was in one of the roads when thieves came out to him\textsuperscript{la}. He\textsuperscript{la} saw them and they saw him\textsuperscript{la}. When they were near from Al-Kufa, they fought him\textsuperscript{la} and seized the entirety of what was with him\textsuperscript{la}, and he\textsuperscript{la} saved himself\textsuperscript{la}, and his\textsuperscript{la} horse, and a little from the gold upon his\textsuperscript{la} waist, and whatever had been under it.
He fled to his direction until he almost died of thirst, and he came travelling in the wilderness, worried, hungry, thirsty. He saw a resemblance, so he aimed for it, and there were houses of (clan of) Harb. He aimed to a house from it and lodged with them and asked to be quenched some water. They quenched him, and he requested milk, so they came to him with it. He slept for a while.

When he woke up, two men came to him, and forwarded a meal to him. He ate, and they ate with him, and went on to ask him about the road. He informed them. They said to him, ‘Who are you from?’ He said, ‘From the clan of Murad’. They said, ‘Where are you aiming to?’ He said, ‘Al-Kufa’. They said to him, ‘As if you are a companion of Abu Turab asws!’ He said, ‘Yes’.

Their eyes reddened and they determined upon killing him at night and kept that a secret, and they got up. It was clear to him what they had both determined upon him and he regretted upon his speech. While he was confused when their dog came, and he slept nearby them. The accursed came and caressed upon the dog with his hand and said, ‘Welcome to the dog of a people who have honoured me.

They consider that good and asked him, ‘What is your name?’ He said, ‘Abdul Rahman Bin Muljim’. They said to him, ‘What do you intend with doing this with our dog?’ He said, ‘I am honouring it due to you having honoured me, so it obligates upon me to thank you’—and this was a deception from him and a plot.

They said, ‘Allahazwj is the Greatest! Now, by Allahazwj, your is Obligated upon us, and we shall uncover for you from what was in our conscience. We are a people who view the view of the Kharijites, and our paternal uncles, and our maternal uncles, and our family members have been killed, as you know. So, when we came to know that you are from his companions, we determined upon killing you during this night.

فلما استيقظ أثناء رحلان و قدما إليه طعاما فأكل وأكلوا معه و جعلا يسألانه عن الطريق فأخبرهم ثم قالله: فلما نام الرجل قال من بي مارد قال تقصد قال كيف؟ فلما رأوا صنعك صفحوا عنك و أكل فأكل نعلك على ما قد عزمنا عليه و نحن نعلم أننا أخواننا و أقاربنا كما علمت فلما أخبرتنا أئتنا أنك من أصحابنا على فتاك في هذه الليلة

فقالوا الله أكبر الآم و الله و вой حقك علينا و نحن نتكشف لك عما في ضمائرنا عن قوم نرى تعز بن رؤيا و قد أتت أعمامنا و أخواننا و أهالينا كما علمنا أئتنا أنك من أصحابنا على فتاك في هذه الليلة.

They said, ‘Allahazwj is the Greatest! Now, by Allahazwj, your is Obligated upon us, and we shall uncover for you from what was in our conscience. We are a people who view the view of the Kharijites, and our paternal uncles, and our maternal uncles, and our family members have been killed, as you know. So, when we came to know that you are from hisasws companions, we determined upon killing you during this night.
When we saw you doing this with our dog, we forgave you, and now we notify you of what we had determined upon'. He asked them of their names. One of them said, 'I am Al-Bark Bin Abdullah Al-Tameemi, and this is Abdullah Bin Usman Al-Anbari, my brother-in-law, and we have looked into what we are upon, regarding our doctrine. We view that the mischief of the earth and the community, all of it is from three persons – Abu Turab, and Muawiya, and Amro Bin Al-Aas.

As for Abu Turab, he killed our men as you have seen. And we have thought about the two men, Muawiya and Ibn Al-Aas, and they have made a governor to be upon us, the unjust, the brute Bishr Bin Artah. He is knocking us down all the time, and seizes our wealth, and we have determined upon killing these three. So, when we have killed them, we shall have a foothold in the land, and we shall sit/place an imam for the people they would be pleased with'.

When Ibn Muljim heard their talk, clasped by one of his hand upon the other and said, ‘By the One Who Split the seed and formed the person and responds with the Greatness! I am your third, and I shall separate upon your view, and I shall suffice you both with the matter of Ali Bin Abu Talib!'

They looked at him, astonished from his talk. He said, ‘I am not saying to you except truth’. Then he mentioned his story to them. When they heard his speech, they recognised his correctness and said, ‘Qatam is from our people, and her family are from our clan, so we, by the Praise of Allah, are upon our co-incidence. This cannot be completed except with the strong faith. We shall ride our rides now and go to the Kabah. We shall make a pact at it upon the loyalty’.

When they woke up in the morning, they rode. Some of their people were present with them and they consulted them and said, ‘Do not do that, for there is no one from you except he will regret a mighty regret’. But they did not accept, and they travelled together until they came to the House (Kabah) and made a pact at it.
Al-Bark said, 'I am for Amro Bin Aas!' And Al-Anbari said, 'I am for Muawiya!' And Ibn Muljim said, 'I am for Ali!' They swore an oath upon that, the solemn oath, and they entered Al-Medina and they swore at the grave of the Prophet upon that. Then they separated, and they had specified a known day they would be killing all of them during it. They each of them travelled upon his road.

As for Al-Bark, he came to Egypt and entered the central Masjid, and stayed in it for day. Amro Bin Aas came out one day to the central Masjid and sat in it after his Salat. Al-Bark came and greeted unto him, then he narrated regarding the skill of the Ahadeeth, and the apex of speech, and the poetry. Amro Bin Al-Aas was impressed by him and drew him nearer, and closer to him, and became eating with him upon one meal.

He stayed to the night which they had promised regarding it. He went to the (river) Nile of Egypt and sat thinking. When the sun set, he came to the central Masjid and sat in it. When it was the time of breaking the Fast, he missed Amro Bin Al-Aas. He could not see him. He said to his son, 'What happened to our companion, and where has he gone, for I cannot see him? So, send a message to him, calling him. Say to him, 'This night isn’t like the (other) nights, and I would love it if I were to stay this night of mine in the central Masjid, desiring regarding what is in the Presence of Allah, and I would love it if the Emir would participate in that’.’

When he returned to him and informed him with that, he was joyful with great joy, and sent a meal to him. He ate and spent his night awaiting the arrival of Amro, and he was the one who used to pray Salat (leading) them. When it was during the emergence of the dawn, the Muezzin came to the door of Amro and sought permission and said, 'The Salat! May Allah have Mercy on you. The Salat!' He woke up and was brought water, and he performed wud’u, and he applied perfume and went to go out to the Salat. His feet wavered and he fell upon his face. He sweated like the sweating of women, and it pre-occupied him from going out. He said, ‘Forward Kharjat Bin Tameem the judge to pray Salat (leading) the people!’
The judge came and entered the prayer Niche in semi-darkness. Al-Bark came and paused behind him, and his sword was under his clothes, and he had not doubt that it was Amro. He waited until he had performed Sajdah and had sat from this Sajdah, he unsheathed his sword and called out, ‘There is no judgment except for Allahazwj, not any obedience to the one who disobeys Allahazwj!’ Then he struck him with the sword on the top of his head, and he died in that very time.

The people rushed and they caught him, and seized his sword from his hand, and they pained him with severe hits and said to him, ‘O enemy of Allahazwj! You killed a Muslim man performing Sajdah in his prayer Niche!’ He said, ‘O donkeys of the people of Egypt! He was deserving of being killed!’ They said, ‘That is due to what? Woe be unto you!’ He said, ‘Due to his striving in the Fitna, because he is shrewd one of the riff-raff who preferred the Fitna and enforced it, and strengthened it, and adorned for Muawiya the war against Aliasws!’

He said, ‘O people! The excuse is to Allahazwj and to you all, for by Allahazwj, I did not intend Kharjat, and rather I intended killing Amro!’ They tied him in shoulder straps and came to him to Amro. When he saw him, he said, ‘Isn’t this one our companion, the Kharijite?’ They said to him, ‘Yes’. He said, ‘What is the matter with him?’ They said, ‘He has killed Kharjat’.

Amro was startled at that and said, ‘We are for Allahazwj and are returning to Himazwj and there is neither any might nor strength except with Allahazwj, the Exalted, the Magnificent!’ Then he turned to him and said, ‘O you! Why did you do that?’ He said to him, ‘O mischief-maker! I did not seek other than you, nor did I intend anyone besides you!’ He said, ‘And why is that so?’
He said, 'We are three. We had made a pact at Makkah upon killing you and killing Alī asws Bin Abu Talib asws and Muawiya during this night. So, if my two companions are sincere, so Alī asws has been killed at Al-Kufa and Muawiya in Syria, and as for you, so you are safe'.

Amro said, ‘O slave! Detain him until we write to Muawiya!’ So, they imprisoned him until Muawiya ordered him with killing him, so he killed him’.

As for Abdullah Al-Anbari, he aimed for Damascus, and he asked about Muawiya. He was pointed to him. He went hesitantly to his house, but he was not able to gain entry to him until Muawiya permitted on the day of the people with a general permission. He entered to see him with the people, and greeted unto him, and discussed with him for a while and mentioned to him the kings of the clan of Qahtan and the ones having correct speech for him, until he mentioned to him the clan of Umayya, and they were the first kings of Qahtan, and things from their news.

When they (others) had dispersed, he remained with him along with his special ones, and he was eloquent, well-informed with the lineages of the Arabs and their poetry. So, Muawiya loved him with intense love. He said, ‘I give permission to you during all times we sit in, that you can enter to see us, from without being prevented nor pushed away’.

He returned to him on the night of the nineteenth, and he had recognised the place which Muawiya used to pray Salat in. When the Muezzin proclaimed the Azaan for Al-Fajr (Salat) and Muawiya came to the Masjid and entered his prayer Niche, he went to him with the sword and struck him. He separated from him, so he wanted to strike his neck, but he failed. The sword fell in his private part, and his strike had been the strike of a coward. Muawiya said, ‘Do not let the get away from you!’ One of his companions replaced him for the Salat, and he got up to go to his house.
And as for Al-Anbari, the people seized him and tied him up and came with him to Muawiya, and there was unconsciousness upon him. When he woke up, said to him, ‘Woe be to you, O depraved! My thought about you have been disappointed. What is that which carried you upon this?’ He said to him, ‘Leave me from your talk! There are three of us who have vowed upon killing you, and killing Amro Bin Al-Aas, and Ali\textsubscript{asws} Bin Abu Talib\textsubscript{asws}. So, if my two companions have been sincere, then Ali\textsubscript{asws} and Amro Bin Al-Aas have been killed. And as for you, so your death is wandering around like the death of a wolf’.

Muawiya said to him, ‘Upon the rubbing of your nose!’ He ordered with him to the prison. Al-Sa’ady came to him, and he was a physician. When he looked at him, said to him, ‘Choose one of the two treatments. Either I heat up an iron and place it upon the place of the sword (strike), or I give you a drink, the (future) children would be terminated from you, and you will be cured from it, because your strike was poisoned’.

Muawiya said, ‘As for the fire, there is not patience for me upon it; and as for the children, so in Yazeed\textsuperscript{la} and Abdullah there is what my eyes can be delighted with’. So, he quenched him the drink. He was cured and there were no children for him afterwards.

And as for Ibn Muljim\textsuperscript{la}, may Allah\textsubscript{azwj} Curse him\textsuperscript{la}, he\textsuperscript{la} travelled until he\textsuperscript{la} entered Al-Kufa and came to the central Masjid, and Amir Al-Mumineen\textsuperscript{asws} was seated at the door of Kinda. He\textsuperscript{la} did not enter it and did not greet unto him\textsuperscript{la}, and to his\textsuperscript{asws} side were Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and with him\textsuperscript{asws} was a group of his\textsuperscript{asws} companions’.

When they looked at Ibn Muljim\textsuperscript{la}, they said, ‘Did you\textsuperscript{asws} not see Ibn Muljim\textsuperscript{la} passing across and he\textsuperscript{la} did not greet unto you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Leave him\textsuperscript{la}! For him\textsuperscript{la} there is an occupation from the occupations. By Allah\textsuperscript{azwj}! He\textsuperscript{la} will be drying this from this!’ – and he\textsuperscript{asws} indicated to his\textsuperscript{asws} beard and his\textsuperscript{asws} head.

Then he\textsuperscript{asws} said (a poem): ‘For the human being, there is no rescuing from the death. Every person, it is inevitable that the annihilation comes to him. Blessed is Allah\textsuperscript{azwj} and Glorious!’
For everything there is a term and an ending. The human being should evaluate the matter within himself, and the Decree would come to him.

ثَُُّ قَالَ مَا مِنَ الْمَ وْتِ لِِْنْسَانٍّ نََاءٌ كُلُّ امْرِئٍّ لََ بُدَّ ََْتِيهِ الْفَنَاءُ تَبَارَكَ اللََُّّ وَ سُبْحَانَهُ لِكُل ِ شَيْءٍّ مُدَّةٌ وَ انْتِهَاءٌ. يَقْدِرُ الِْْنْسَانُ فِِ نِفسِهِ أَمْراً وَ ََْتِيهِ عَلَيْهِ الْقَضَاءُ لََ تََْمَنَّ الدَّهْرُ فِِ أَهْلِهِ لِكُل ِ عَيْشٍّ آخِرٌ وَ انْقِضَاءٌ. ثَُُّ جَعَلَ يُطِيلُ النَّظَرَ لِلَيْهِ حَتََّّ غَابَ عَنْ عَيْنِهِ وَ أَطْرَقَ لِىَ الَْْرْضِ ي َقُولُ لِنََّ للََِِّّّ وَ لِنََّ لِلَيْهِ رَاجِعُونَ وَ لََ حَوْلَ وَ لََ قَوَّةَ لِلَّ بِِللََِّّ الْعَلِي ِ الْعَظِيمِ.

Then he went on to prolong the looking at him until he disappeared from his eyes, and he lowered his head to the ground saying: ‘We are for Allah and are returning to Him, and there is neither might nor strength except with Allah the Exalted, the Magnificent!’

فَلَمَّا طَرَقَ الْبَابَ قَالَتْ مَنِ الطَّارِقُ قَالَ أَنََ عَبْدُ الرَّحَْْنِ ف َفَرِحَتْ قَطَامِ بِهِ وَ خَرَجَتْ لِلَيْهِ وَ اعْتَنَقَتْهُ وَ أَدْخَلَتْهُ دَارَهَا وَ فَرَشَتْ لَهُ فُرُ َ الد ِيبَاجِ وَ أَحْضَرَتْ لَهُ الطَّعَامَ وَ الْمُدَامَ فَأَكَلَ وَ شَرِبَ حَتََّّ سَكِرَ وَ سَأَلَتْهُ عَنْ حَالِهِ. He (the narrator) said, ‘And Ibn Muljim travelled until he came to the house of Qatam, and she had despaired from his returning to her, and she had presented herself to the sons of her uncle and her clan and had stipulated upon them the killing of Amir Al-Momineen, but no one had come forward upon that.

فُحَدَّث َهَا بَِِمِيعِ مَا جَرَى لَهُ فِِ طَرِيقِهِ ثَُُّ أَمَرَتْهُ بِِلَغْتِسَالِ وَ ت َغْيِيِ ثِيَابِهِ ف َفَعَلَ ذَلِكَ وَ أَمَرَتْ جَارِيَةً لََْا ف َفَرَشَتِ الدَّارَ بَِِن ْوَاعِ الْفُرُ ِ وَ أَحْضَرَتْ لَهُ شَرَابًِ وَ

When he knocked the door, she said, ‘Who is knocking?’ He said, ‘I, Abdul Rahman!’ Qatam was happy with him, and went out to him, and hugged him and entered him into her house and spread out a rug of brocade for him and presented the meal and the fermented grape juice (wine) to him. He drank and drank until he was intoxicated, and she asked him about his situation.

فُحَدَّث َهَا بَِِمِيعِ مَا جَرَى لَهُ فِِ طَرِيقِهِ ثَُُّ أَمَرَتْهُ بِِلَغْتِسَالِ وَ ت َغْيِيِ ثِيَابِهِ ف َفَعَلَ ذَلِكَ وَ أَمَرَتْ جَارِيَةً لََْا ف َفَرَشَتِ الدَّارَ بَِِن ْوَاعِ الْفُرُ ِ وَ أَحْضَرَتْ لَهُ شَرَابًِ وَ

He narrated to her with the entirety of what had flowed for him in his road. Then she instructed him with the washing and changing his clothes. He did that, and she ordered a slave girl of her, and she furnished the house with a variety of furnishings, and present a drink to him, and girls. He drank with the girls, and they were playing the drums and the flutes and the cymbals and the tambourines.
When the drink had seized him, he turned to her and said, ‘What is the matter you are neither sitting with me, nor discussing with me, nor joking with me, O delight of my eyes?’

She said to him, ‘But, I hear and obey’.

Then she got up and entered into her room and wore her pride-worthy clothes and adorned, and perfumed, and came out to him, and she had uncovered for him, and she bared her thighs for him and she was in a see-through Roman underwear, the entirety of her body was manifested to him, as the girls were playing around her.

The accursed stood up and embraced her and kissed her, and carried her until sat her in her seat, and the Satan had dazzled, and confused, and overcame upon him. She struck with her hand upon a button of her shirt and opened it, and there was a valuable necklace of jewels in her neck she had worn for him.

When he wanted to copulate with her, she did not let him from that. He said, ‘Why are you preventing me from yourself, and and you are upon the pact which I had made a pact upon, of killing Ali, and if you like kill his two sons Al-Hassan and Al-Husayn along with him!’

Then he struck his hand upon his money-belt and loosened it from his waist and threw it towards her and said, ‘Take it, for there is more than three thousand Dinars in it, and (for) a slave and a maid!’ She said to him, ‘By Allah! I will not enable you from myself until you swear an oath to me with the solemn oath you would kill him, and even if he were to be cut into pieces and pieces. So, she inclined to him at that and kissed him and
he kissed her. He wanted to copulate with her, but she prevented him, he slept in her presence that night from without having married.

When it was the next morning, he married her secretly and his heart felt good. When he sobered up from his intoxication, he regretted upon what had happened from him and faulented himself and cursed it. She did not cease to serve him during every night and promising him with getting to her. When it was the promised night, he extended his had towards her to lay her and copulate with her. But she refused unto him and said, ‘That cannot happen until you are loyal with your promise’.

And the accursed man was in too severe an illness to be cured from it, and the accursed woman did not enable him from herself fearing that his fire would cool down by fulfilling his need. He said to her, ‘O Qatam! I shall be killing Ali Bin Abu Talib in this night’, and he grabbed his sword and went with it to the polisher. He renewed its shine and came with it to her.

She said, ‘I want to apply the poison in it’. He said, ‘And what will you do with the poison? If it were to fall upon a mountain, it would demolish it’. She said, ‘Leave me to apply the poison in it, for if you were to see Ali, your intellect would sizzle, and your hands would tremble, and perhaps you will strike him with a strike, not achieving anything in it. So, when it would be poisoned, then if the strike does not work, the poison will’.

He said to her, ‘Are you frightening me from Ali? By Allah! I neither fear Ali nor anyone else!’ She said to him, ‘Leave me from your words, and surely Ali isn’t like the brave ones you have met’.

She carried on in praising him and she mentioned his bravery, and her intent was to carry the accursed one upon the anger and make him eager upon the matter. He took the sword and gave it to the polisher. He immersed it in the poison and returned it to its sheath.
And Ibn Muljim had gone out during that day walking in the alleys of Al-Kufa. A friend of his, Abdullah Bin Jabir Al-Harisy. He greeted unto him and congratulated him for having married Qatam. Then they discussed for a while. He narrated to him with his narration from its beginning up to its end. He was cheered with that with great joy. He said to him, ‘I shall assist you’. Ibn Muljim said, ‘Leave me from this discussion, for Ali is more cunning than the fox (Nouzobillah), and stronger than the lion’.

Then Ibn Muljim, may Allah Curse him, went roaming around the streets of Al-Kufa. He passed by Amir Al-Momineen, and he was seated with Meesam Al-Tammar. He tried hiding from him, lest he would see him, but he discerned him and sent a messenger behind him.

When he came to him, he paused in front of him and greeted unto him. He said: ‘What are you doing over here?’ He said, ‘I am going around in the markets of Al-Kufa and looking around in these’. He said: ‘Upon you is to be with the Masjids, for these are better for you than all of the (other) spots, and the evilest of these (spots) are the markets. The Name of Allah is not being mentioned in these’.

Then he discussed with him for a while, then left. When he had turned around, Amir Al-Momineen went on to prolong the looking at him and saying: ‘O for you from an enemy to me from (clan of) Murad!’ Then he said (a couplet): ‘I want him to live and he wants to kill me, and Allah has Refused except what He so Desires’.

Then he said: ‘O Meesam! By Allah, this is my killer, inevitably! My beloved Rasool informed me with it’. Meesam said, ‘O Amir Al-Momineen! Why don’t you kill him before that?’ He said: ‘O Meesam! The retaliation is not Permissible before the deed’. 
Meesam said, ‘O my Master asws! When you asws are not killing him[^19], then expel him[^19]!’ He asws said: ‘O Meesam! Had it not been for a Verse in the Book of Allah azwj: Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39], and as well, it would be after a crime has been committed, so he[^16] could be seized due to it, and it is not allowed that he[^16] be punished before the deed’.

Meesam said, ‘May Allah azwj Make our day to be before your[^16] day and may Allah azwj not Show us any evil regarding you[^16]! And when would that happen, O Amir Al-Momineen asws?’

He[^16] said: ‘Allah azwj is Alone with five things, not notifying anyone upon it, neither a Messenger Prophet[^16] nor an Angel of Proximity. Allah azwj Mighty and Majestic Said from a speaker: ‘Surely Allah, with Him is the Knowledge of the Hour, [31:34]’ – the Verse.

O Meesam! These five (things), not one is notified upon these except Allah azwj the Exalted, and He[^16] has neither Notified any Prophet[^16], nor a successor[^16] nor an Angel of Proximity upon it.

O Meesam! There is no guarding from pre-determination. O Meesam! When the Decree comes, then there is no fleeing (from it)’.

Ibn Muljim[^19] returned and entered to see Qatam, may Allah azwj Curse her, and that night, was the night of the nineteenth of the month of Ramazan.

Umm Kulsoom Bint Amir Al-Momineen[^19], may the Salawaat of Allah azwj be upon him[^19], said, ‘When it was the night of the nineteenth of the month of Ramazan, asws forwarded to him[^19], during his[^19] breaking the Fast, a tray wherein were two discs of barley bread, and as jug wherein was milk, and coarse salt.
When he was free from his Salat, he came to break his Fast. When he looked at it and thought of it, shook his head and cried an intense crying, loud, and said: ‘O daughter! What are your thoughts of a daughter doing wrong to her father, like what you have been wrong to me?’ She said, ‘And what is that O father?’

He said: ‘O daughter! Are you forward to your father, two dips in one tray (meal)! Are you wanting that my pausing be prolonged tomorrow in front of Allah Mighty and Majestic on the Day of Qiyamah? I want to follow my brother and son of my uncle Rasool-Allah. No two dips were forwarded to him in one meal until Allah Recalled him.

O daughter! The world, in its Permissible(s), there is Reckoning, and in its Prohibitions, there is Punishment, and my beloved Rasool-Allah has informed me that Jibraeel had descended unto him and with him were treasures of the earth, and he said: ‘O Muhammad! The ‘Salaam’ (Granter of security) Conveys the Greetings (Salaam) to you and says to you: “If you so desired, can Transform the mount Tihama into gold and silver for you, and take these keys to the treasures of the earth, and that would not reduce anything from your share on the Day of Qiyamah!”’

He said: ‘O Jibraeel! And what will happen after that?’ He said: ‘The death’. He said: ‘Then there is no need for me regarding the world. Leave me to be hungry one day and be satiated one day. So, on the day in which I would be hungry, I shall beseech to my Lord and ask Him. And the day in which I would be satiated, I shall thank my Lord and praise Him. Jibraeel said to him: ‘You have harmonised to all goodness, O Muhammad!’’
Then he\textsuperscript{asws} said: ‘O daughter\textsuperscript{asws}! The world is a house of deceit, and a house of disgrace. So, the one who sends forwards a thing, he would find it (in the Hereafter).

وَيََّ بُنَيَّةً وَ اللََِّّلَآكُلُ شَيْااً حَتََّّ تَرْفَعِيَْ أَحَدَ الِْْدَامَيِْْ فَلَمَّا رَفَعَتْهُ تَقَدَّمَ لِىَ الطَعَامِ فَأَكَلَ قُرَصَائِ واحِداً بِِلْمِلْحِ الجَْرِيشِ ثَُُّ حَِْدَ اللَََّّّو أَثْنََّ عَلَيْهِ ثَُُّ قَامَ لِىَ صَلًَتِهِ

O daughter\textsuperscript{asws}! By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not eat anything unto you\textsuperscript{asws} lift one of the two dips’. When she\textsuperscript{asws} had raised it, he\textsuperscript{asws} went forward to the meal and ate a disc (of bread) with the coarse salt. Then he\textsuperscript{asws} praise Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then stood up to go to his\textsuperscript{asws} Salat.

فَصَلَّى وَ ََْ يَزَلْ رَاكِعاً وَ سَاجِداً وَ مُبْتَهِلًً وَ مُتَضَرِعاً لِىَ اللََِّّ سُبْحَانَهُ وَ يُكْثِرُ الدُّخُولَ وَ الخُْرُوجَ وَ هُوَ يَنْظُرُ لِىَ السَّمَاءِ وَ هُوَ قَلَقٌ يَتَمَلْمَلُ ثَُُّ قَرَأَ سُورَةَ يَ حَتََّ خَتَمَهَا

He\textsuperscript{asws} prayed Salat and did not cease to perform ruk’u and Sajdah and did not cease invoking and beseeching to Allah\textsuperscript{azwj} the Glorious, and frequently entering and exiting, and he\textsuperscript{asws} was looking towards the sky, and he\textsuperscript{asws} was anxiously fidgeting. Then he\textsuperscript{asws} recited Surah Yaseen until he\textsuperscript{asws} finished it.

ثَُُّ رَقَدَ هُنَيْهَةً وَ انْتَبَهَ مَرْعُوبًِ وَ جَعَلَ ََْسَحُوَْ وَجْهَهُ بِثَوْبِهِ وَ نََّضَ قَائِماً عَلَى قَدَمَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ بَِرِكْ لَنَا فِِ لِقَائِكَ وَ يُكْثِرُ مِنْ قَوْلِ لَِ حَوْلَ وَ لَِ قُوَّةَ لِلَّ بِِللَأَعْلِي ِ الْعَظِيمِ

Then he\textsuperscript{asws} layed down for a while and woke up awed (overwhelmed), and he\textsuperscript{asws} went on to wipe his\textsuperscript{asws} face with his\textsuperscript{asws} cloth and got up standing upon his\textsuperscript{asws} feet, and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! Bless for us in meeting You\textsuperscript{azwj}’, frequented from the words: ‘There is neither might nor strength except Allah\textsuperscript{azwj} the Exalted, the Magnificent’.

ثَُُّ صَلَّى حَتََّّ ذَهَبَ بَعْضُ اللَّيْلِ ثَُُّ جَلَََ لِلتَّعْقِيبِ ثَُُّ نََمَتْ عَيْنَاهُ وَ هُوَ جَالٌَِ ثَُُّ انْتَبَهَ مِنْ نَوْمَ تِهِ مَرْعُوبًِ. Then he\textsuperscript{asws} prayed Salat until part of the night had gone. Then he\textsuperscript{asws} sat down for the follow-up (acts of worship). Then his\textsuperscript{asws} eyes slept while he\textsuperscript{asws} was standing. Then he\textsuperscript{asws} woke up from his\textsuperscript{asws} sleep awed.

قَالَ لِنّ رَأَيْتُ السَّاعَةَ رَسُولَ اللََِّّ فِِ مَنَامِي وَ هُوَ يَقُولُ لِِ يََّ أَبَِ الَْْسَنِ لِنَّكَ قَادِمٌ لِلَيْكَ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنََ وَ اللََِّّ مُشْتَاقٌ لِلَيْكَ وَ لِنَّكَ عِنْدَنََ فِِ الْعَشْرِ الْْخِرِ مِنْ شَهْرِ رَمَضَانِ فَهَلُمَّ لِلَيْكَ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنََ وَ اللََِّّ مُشْتَاقٌ لِلَيْكَ وَ لِنَّكَ عِنْدَنََ فِِ الْعَشْرِ الْْخِرِ مِنْ شَهْرِ رَمَضَانِ فَهَلُمَّ لِلَيْكَ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنََ وَ اللََِّّ مُشْتَاقٌ لِلَيْكَ وَ لِنَّكَ عِنْدَنََ فِِ الْعَشْرِ الْْخِرِ مِنْ شَهْرِ رَمَضَانِ فَهَلُمَّ لِلَيْكَ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنََ وَ اللََِّّ مُشْتَاقٌ لِلَيْكَ وَ لِنَّكَ عِنْدَنََ فِِ الْعَشْرِ الْْخِرِ مِنْ شَهْرِ رَمَضَانِ فَهَلُمَّ لِلَيْكَ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنََ وَ اللََِّّ مُشْتَاقٌ لِلَيْكَ وَ لِنَّكَ عِنْدَنََ فِِ الْعَشْرِ الْْخِرِ مِنْ شَهْرِ رَمَضَانِ فَهَلُمَّ لِلَيْكَ Amm Kulsoom\textsuperscript{asws} said, ‘It is as if I\textsuperscript{asws} am with him\textsuperscript{asws} and he\textsuperscript{asws} has gathered his\textsuperscript{asws} children and his\textsuperscript{asws} family members and said to them: ‘You\textsuperscript{asws} will be losing me\textsuperscript{asws} in this month. I\textsuperscript{asws} have seen a dream in this night which has terrified me\textsuperscript{asws}, and I\textsuperscript{asws} want to narrate it to you all’. They said, ‘What is it?’

قَالَ إِلَيْهِ رَأَيْتِ السَّاعةَ رَسُولَ اللَّهِ صلى الله عليه وسلم في منامي وَ هوَ يَقُولُ لِي بِآبَا يَا أَبَا الحَسَنٌ إِلَيْكَ قَادِمٌ إِنَّكَ غَيْبٌ لِي ثُمَّ أَشْقَاهَا فَيَخْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ آبَا وَ اللَّهِ مَنْ تَخْضَبُ الْغِيْبَ عَلَيْهِ إِلَيْكَ إِنَّكَ عَنْ رَمَضَانِ حَيَّثُبُ إِنَّكَ فَأَمَنُّكُ خَيْرٌ لَكَ وَ أَلْقِي
He asws said, ‘I asws saw Rasool-Allah saww in my asws dream just now, and he saww was saying to me asws: ‘O Abu Al-Hassan asws! You asws will be arriving to us asws very soon. Their most wretched one will be coming to you asws and dye your asws beard from the blood of your asws head, and by Allah azwj, I saww am desirous to see you asws, and you asws will be with us asws during the last ten (days) from the month of Ramazan. So, come to us asws, for whatever is with us asws is better for you asws and more lasting!’

He (She asws) said, ‘When they heard his asws speech, the clamoured with the crying and wailing, and began mourning. He asws vowed upon them with the silence. Then he asws went on to bequeath to them and instructing them with the good and forbidding them from the evil’.

Umm Kulsoom asws said, ‘And he asws did not cease to be standing that night, and sitting, and performing ruk’u and Sajdah. Then he asws would go out after a while, glancing towards the sky and looking into the stars, and he asws was saying ‘By Allah azwj! Neither am I asws lying nor have I asws been lied to, and it is the night which I asws have been promised with’!

Then he asws returned to his asws prayer mat and said: ‘O Allah azwj! Bless for me asws in the death’. And he asws frequented from His aswz Words: ‘We are for Allah and we are returning to Him [2:156]’, and: ‘There is neither any might nor strength except with Allah azwj the Exalted, the Magnificent’, and sending Salawaat upon the Prophet saww and his asww Progeny asws, and seeking Forgiveness of Allah azwj, a Lot’.

Umm Kulsoom asws said, ‘When I asws saw him asws in that night anxiously fidgeting, frequenting the Zikr and seeking the Forgiveness, I asws was (also) sleepless with him asws in my asws night, and I asws said, ‘O father asws! What is the matter I asws see you asws in this night, you asws are not tasting the food of sleep?’

He asws said: ‘O daughter asws! Your father asws killed the heroes and waded into horrors, and no fear entered inside him asws, and no awe entered into my asws heart, any more than has entered during this night’.
Then he\textsuperscript{asws} said: ‘We are for Allah and we are returning to Him \textsuperscript{[2:156]}.’ \textsuperscript{asws} said, ‘O father\textsuperscript{asws}! What is the matter you\textsuperscript{asws} having been giving news of your\textsuperscript{asws} own death since tonight?’ \textsuperscript{asws} said: ‘O daughter\textsuperscript{asws}! The death has drawn near, and the hopes are cut off’.

Umm Kulsoom\textsuperscript{asws} said, ‘\textsuperscript{asws} cried. \textsuperscript{asws} said to me\textsuperscript{asws}: ‘O daughter\textsuperscript{asws}! Do not cry, for I\textsuperscript{asws} am not saying to you\textsuperscript{asws} except what the Prophet\textsuperscript{saww} had covenanted to me\textsuperscript{asws}’.

Then he\textsuperscript{asws} fell asleep and folded for a while. Then he\textsuperscript{asws} woke up from his\textsuperscript{asws} sleep and said: ‘O daughter\textsuperscript{asws}! When the time of Azaan draws near, then let me\textsuperscript{asws} know’. Then he\textsuperscript{asws} returned to what he\textsuperscript{asws} had been upon in the beginning of the night, from the Salat and the supplicating, and the beseeching to Allah\textsuperscript{azwj}, the Glorious and Exalted.

When he\textsuperscript{asws} descended, they came out and flapped (their wings) and honked in his\textsuperscript{asws} face, and before that night they had not honked. \textsuperscript{asws} said: ‘There is no god except Allah\textsuperscript{azwj}! The shouting will be followed by lamentation, and in the morning, the Decree would be revealed’.

\textsuperscript{asws} said to him\textsuperscript{asws}, ‘O father\textsuperscript{asws}! You\textsuperscript{asws} are being superstitious like this?’ \textsuperscript{asws} said: ‘O daughter\textsuperscript{asws}! There is none from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, anyone who is superstitious, nor one can be superstitious with him\textsuperscript{asws}, but words just flowed upon my\textsuperscript{asws} tongue’.

Then he\textsuperscript{asws} said: ‘O my\textsuperscript{asws} daughter\textsuperscript{asws}! By my\textsuperscript{asws} right upon you\textsuperscript{asws}, free them, so you\textsuperscript{asws} have withheld what hasn’t a tongue for it, nor is it able upon the talking when it is hungry or thirsty. So, feed it and quench it, or else free its way to eat from the grass of the earth’.
When he asws arrived to the door, he asws unlocked it to open it, but the door caught his asws apron. He asws loosened his asws apron until it fell. He asws took it and tied it, and he asws was saying (a couplet): ‘Tie your apron for the death, for the death will meet you, and do not panic from the death when it is released with calling you, and do not be deceived with the times, and even if it brings you (something). Like what the times have made you laugh, like that the times would make you cry’.

Then he asws said: ‘O Allah aswj! Bless for us asws in the death. O Allah aswj! Bless for us asws in meeting You aswj’. Umm Kulsoom asws said, ‘And asws was walking behind him asws. When asws heard him asws saying that asws said, ‘O cry for help! O father asws! asws have seen you asws giving the news of death to yourself asws since the night!’

He asws said: ‘O daughter asws! It is not the news of death, but it is evidence and the signs of the death, following each other’. So, asws withheld from the answering. Then he asws opened the door and went out.

Umm Kulsoom asws said, ‘asws went to my asws brother asws Al-Hassan asws and asws said, ‘Such and such has happened from the affair of your asws father asws tonight, and he asws has gone out in this dark night, so join with him asws’! Al-Hassan asws Bin Ali asws got up and followed him asws and caught up with him asws before he asws had entered the central Masjid.

He asws said: ‘O father asws! What made you asws come out in this time, and a third of the night still remains?’ He asws said: ‘O my asws beloved, and O delight of my asws eyes! asws came out due to a dream asws have seen during this thing which terrified me asws and troubled me asws and disturbed me asws’. He asws said: ‘You asws have seen good, and good shall happen’.

فَلَمَّا وَصَلَ لِىَ الْبَابِ فَعَالجَ لِيَفْتَحَهُ فَتَعَلَّقَ الْبَابُ بِِِاْزَرِهِ فَانََْلَّ مِاْزَرُهُ حَتََّّ سَقَطَ فَأَخَذَهُ وَ شَدَّهُ وَ هُوَ يَقُولُ اِشْدُدْ حَيَاََِِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لََقِيكَا وَ لََ تَُْزَعْ مِنَ الْمَوْتِ لِذَا حَلَّ بِنَادِيكَا وَ لََ ت َغْتَََّ بِِلدَّهْرِ وَ لِنْ كَانَ يُؤَاتِيكَا كَمَا أَضْحَكَكَ الدَّهْرُ كَذَاكَ الدَّهْرُ يُبْكِيكَا.
Ali asws narrated it. He asws said: ‘O my asws son asws! If Jibraeel as had descended from the sky upon mount Abu Qubeys. He as grabbed two stones from it and went with these to the Kabah and left them upon its back and struck one of them upon the other, so they became like the shreds. Then he as scattered them in the wind. So, there did not remain any house, neither at Makkah nor at Al-Medina, except and there entered into it from that dust’.

He asws said to him asws: ‘O father asws! And what is its interpretation?’

He asws said: ‘O my asws son asws! If my asws dream is true, then your asws father asws would be killed and there will not remain any house a Makkah at that time nor at Al-Medina except and there shall enter it from that, sorrow, and calamity from my asws reason’.

Al-Hassan asws said: ‘And do you asws know when that would happen, O father asws?’

He asws said: ‘O my asws son asws! Allah azwj is Saying: and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]. But my asws beloved Rasool-Allah saww had covenanted to me asws that it would be happening in the last ten (days) from a month of Ramazan. Ibn Muljim Al-Murady as would be killing me asws.

He asws said to him asws: ‘O father asws! Since you asws know that, then kill him la!’

He asws said: ‘O my asws son asws! The retaliation is not allowed except after the crime, and the crime has not yet ensued from him la. O my asws son asws! Even if the two forces of the human beings and the Jinn were to unite upon repelling that, they would not be able to. O my asws son asws! Return to your asws bed’.

Al-Hassan asws said: ‘O father asws! asws want to go with you asws to the place of your asws Salat’.
Heasws said to him: ‘Iasws swear by myasws right upon youasws! Return to yourasws bed, lest yourasws sleep be spoilt upon youasws, and do not disobey measws in that’.

قَالَ فَرَجَعَ الَّسَنُ عَف َوَجَدَ أُخْتَهُ أُمَّ كُلْثُومٍّ قَائِمَةً خَلْفَ الْبَابِ تَنْتَظِرُهُ فَدَخَلَ فَأَخْبَََهَا بِذَلِكَ وَ جَلَسَ ا يَتَحَادَثََنِ وَ هَُُا مَُْزُونََنِ حَتََّّ غَلَبَ عَلَيْهِمَا النُّعَاسُ فَقَامَا وَ دَخَلًَ لِىَ فِرَاشِهِمَا وَ نََمَا.

Abu Mikhnaf and others said, ‘And Amir Al-Momineenasws went until heasws entered the Masjid, and the lamps had dimmed their lights. Heasws prayed Salat in the Masjid alone and follow-up (acts of worship) for a while. Then heasws stood up and prayed two Cycles Salat. Then heasws went on top of the minaret and placed hisasws two forefingers in hisasws ears and cleared hisasws throat, then proclaimed Azaan.

وَ كَانَ عِندَهُ مَنْ أَذَّنَ ََْ يَبْقَ فِِ بَلْدَةِ الْكُوفَةِ بِيْتٌ لِلََّ اخْتَََقَهُ صَوْتُهُ،

The reporter said, ‘And as for Ibn Al Muljim, heasla spent the night thinking within himselfasla what heasws should be doing. At times heasla was faulting himselfasla and rebuking it and fearing from the consequences of hisasla deed among them and retracting from that, and at time heasla was remembering Qatam, may Allahazwj Curse her, and her attraction, and her beauty, and the abundance of her wealth. Heasla inclined himselfasla towards her.

فَبَقِيَ عَامَّةَ لَيْلِهِ يَتَقَلَّبُ عَلَى فِرَاشِهِ وَ هُوَ يَتَََنََُّ بِشِعْرِهِ ذَلِكَ لِذَا أَتْهُ الْمَلْعُونَةُ وَ نََمَتْ مَعَهُ فِِ فِرَاشِهِ وَ قَالَتْ لَهُ يََّ هَذَا مَنْ يَكُونُ عَلَى هَذَا الْعَزْمِ يَرْقُدُ فَقَالَ لََْا وَ اللََِّّ لِنّ ِ أَقْتُلُهُ لَكِ السَّاعَةَ،

Heasla remained most of the night (tossing and) turning upon himasla and chanting with that poetry of hisasla, when the accursed woman came to himasla and she slept with himasla in hisasla bed, and said to himasla, ‘O youasla! Can one who is upon this determination, sleep?’ Heasla said to her, ‘By Allahazwj! Iasla shall kill himasws for you right now!’

فَقَالَتْ أَقْتُلُهُ وَ ارْجِعُ إِلَى قُرِّيرِ الْعَيِّْ مَسْرُورًا وَ افْعَلْ مَا تُرِيدُ فَإِنّ ِ مُنْتَظِرَةٌ لَكَ وَ قَالَ لَهَا وَ اللَّهُ إِلَى أَفْتَلَهُ ذِكْرُ السَّاعَةَ
She said, ‘Kill him asws and return to me, delighted of eyes, joyful, and you la can do whatever you la want with me, for I shall be waiting for you la. He la said to her, ‘But, I la shall kill him asws and return to you with painful eyes, saddened, inauspicious, remorseful’. She said, ‘I seek Refuge with Allah azwj from your la wild superstitions’.

قَالَ فَأَلْقَيْتُ الْمَلْعُونَ كَأَنَّهُ الْفَحْلُ مِنَ الْبُنُو مَلْحُوْٓٔ ْنَاتُر قَالَ هَلُمْي لِلَّالْسَّيْفِ ثَُُّّ لِنَّهُ اتْنَزَرَ بِِِ اَتَّشَحَ بَِِِِارٍّ وَ جَعَلَ السَّيْفََُْتَ الَِِْْارِ مَعَ بَطْنِهِ وَ قَالَ افْتَحِي لِِ الْبَابَ فَفِي هَذِهِ السَّاعَةَ أَقُولُ لَكَ عَلِيٗو اً قَبْلَ لِىَ الجَْامِعِ وَ أَذَّنَ فَقُمْ لِلَيْهِ فَاقْتُلْهُ ثَُُّ عُدْ لِلَّفَايَا أَنََ مُنْتَظِرَةٌ رُجُوعَكَ’

He (the narrator) said, ‘The accursed leapt as if he was the stallion from the camels. He la said, ‘Bring to me la my la sword!’ Then he la donned an apron and wore a belt, and made the sword to be beneath the apron, with his la belly, and said, ‘Open the door for me asws, for I shall be killing Ali asws for you in this time’.

فَخَرَجَ مِنَ الْبَابِ وَ هِيَ خَلْفَهُ َُُرِضُهُ بَِِذِهِ الَْْبِيَّاتِ أَقُولُ لِذَا مَا حَيَّةٌ أَعْيَتِ الرُّقَّا وَ كَانَ ذُعَافُ الْمَوْتِ مِنْهُ شَرَابَُِا رَسَسْنَا لِلَيْهَا فِِ الظَّلَّمِ بْنَ مُلْجَمٍّ هَُُامٌ لِذَا مَا الَْْرْبُ شَبَّ لََْا بَِِا فَخُذْهَا عَلِيٌّ فَوْقَ رَأْسِكَ ضَرْبَةً بِكَفٍّ سَعِيدٍّ سَوْفَ يَلْقَى ثَوَابََِا.

She stood up joyfully and kissed his la chest, and he la remained kissing her and hugging her for a while, then he la moved her away. She said to him la, ‘This is Ali asws going to the central Masjid and proclaiming Azaan. Arise to him asws and kill him asws, then return to me, so here I am awaiting your asws return’.

فَخَرَحَ مِنَ الْبَابِ وَ هِيَ خَلْفَهُ َُُرِضُهُ بَِِذِهِ الَْْبِيَّاتِ أَقُولُ لِذَا مَا حَيَّةٌ أَعْيَتِ الرُّقَّا وَ كَانَ ذُعَافُ الْمَوْتِ مِنْهُ شَرَابَُِا رَسَسْنَا لِلَيْهَا فِِ الظَّلَّمِ بْنَ مُلْجَمٍّ هَُُامٌ لِذَا مَا الَْْرْبُ شَبَّ لََْا بَِِا فَخُذْهَا عَلِيٌّ فَوْقَ رَأْسِكَ ضَرْبَةً بِكَفٍّ سَعِيدٍّ سَوْفَ يَلْقَى ثَوَابََِا.

He la went out from the door and she was behind him la, urging him la on with these couplets, ‘I am saying, then I shall not live as I am tired of the slavery, and the lethal poison of death was its drink. We send Ibn Muljim la to it in the darkness, the important, when there is no resemblance for it in war. So, take it, O Ali asws, a strike upon your asws head, by a fortunate wrist, soon he la will meet its Rewards’.

فَخَرَحَ مِنَ الْبَابِ وَ هِيَ خَلْفَهُ َُُرِضُهُ بَِِذِهِ الَْْبِيَّاتِ أَقُولُ لِذَا مَا حَيَّةٌ أَعْيَتِ الرُّقَّا وَ كَانَ ذُعَافُ الْمَوْتِ مِنْهُ شَرَابَُِا رَسَسْنَا لِلَيْهَا فِِ الظَّلَّمِ بْنَ مُلْجَمٍّ هَُُامٌ لِذَا مَا الَْْرْبُ شَبَّ لََْا بَِِا فَخُذْهَا عَلِيٌّ فَوْقَ رَأْسِكَ ضَرْبَةً بِكَفٍّ سَعِيدٍّ سَوْفَ يَلْقَى ثَوَابََِا.

The reporter said, ‘He la turned towards her and said to her, ‘By Allah azwj! You have spoilt the poem in this last couplet’ She said, ‘And why is that so?’ He la said to her: ‘You should have said, ‘By an unfortunate wrist, soon he la will meet its Punishment’.

قَالَ مُصَنَّفُ هَذَا الْكِتَابِ قَدَّسَ رُوحَهُ هَذَا الخَْبََُ غَيُْ صَحِيحٍّ بَلْ لِنََّ كَتَبْنَاهُ كَمَا وَجَدْنََهُ وَالر ِوَايَةُ الصَّحِيحَةُ أَنَّهُ بَِتَ فِِ الْمَسْجِدِ وَ مَعَهُ رَجُلٌ أَحَدُهُُا وَ شَبِيبُ بْنُ بِيَة وَرْدَانُ بْنُ مَُُالِدٍّ يُسَاعِدَانِهِ عَلَى ق َتْلِ عَلِيٗو عَلِيٗو فَأَلْقَتُ إِلَيْهَا وَ قَالَ هَا أَمْسَدَبُ وَ اللَّهُ الْبَيْضُ في هَذَا الْبَيْضُ الآخرُ فَأَتَتْ وَ لَمْ تَذَّكَّرْ هَذَا هَا لَكَتْ.

قَالَ الرَّاوِي وَلََْا أَفْسَدْتِ وَ اللََِّّ الشَّيْرَ فِِ هَذَا الْبَيْتِ الْخِرِ قَالَتْ وَ ذَاكَ قَالَ لََْا هَ لًَّ قُلْتُ بِكَفٍّ شَقِيَّ سَوْفَ يَلْقَى عِقَا. بِكَفٍّ شَقِيَّ سَوْفَ يَلْقَى عِقَا.
The compiler of this book, may Allah azwj Sanctify his soul, said, ‘This Hadeeth is not correct. But we have written it like what we had found it, and the correct report is that he\textsuperscript{18} spend the night in the Masjid, and with him\textsuperscript{19} were two men, one of them was Shabeeb Bin Bajra, and the other was Wardan Bin Mujalid, assisting him\textsuperscript{19} upon killing Ali\textsuperscript{16}.

When he\textsuperscript{16} (Amir Al-Momineen\textsuperscript{16}) had proclaimed Azaan and descended from the minaret, he\textsuperscript{16} went on to glorify Allah azwj, and extolling His azwj Holiness, and exclaiming His azwj Greatness, and frequenting from sending the Salawaat upon the Prophet\textsuperscript{25}.

The reporter said, ‘And it was from his\textsuperscript{25} honourable etiquettes that he\textsuperscript{25} would awaken the ones sleeping in the Masjid and would say to the sleeping one: ‘The Salat! May Allah azwj have Mercy on you! Arise to the Salat Prescribed upon you!’ Then he\textsuperscript{25} would recite: \textit{Surely, the Salat prevents from the immoralties and the evil, [29:45].}

So, he\textsuperscript{25} did that like what he\textsuperscript{25} used to upon the flow of his\textsuperscript{25} habit, with the ones sleeping in the Masjid, until when he\textsuperscript{25} reached to the accursed one. He\textsuperscript{25} said to him\textsuperscript{25}: ‘O you! Arise from this sleep of yours, it is a sleep Allah azwj Abhors, and it is sleeping of Satan\textsuperscript{18}, and sleeping of the people of the Fire! But sleep upon your\textsuperscript{18} right (side), for it is sleeping of the scholars, or upon your\textsuperscript{18} left, for it is sleeping of the wise ones, and do not sleep upon your\textsuperscript{18} back, for it is sleeping of the Prophets\textsuperscript{16}!’

He (the narrator) said, ‘The accursed moved, as if he\textsuperscript{18} wanted to stand, and he\textsuperscript{18} was not leaving from his\textsuperscript{18} place. Amir Al-Momineen\textsuperscript{16} said to him\textsuperscript{19}: ‘You\textsuperscript{19} have thought of (doing) something, \textit{The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90],} and if you\textsuperscript{19} like \textsuperscript{25} can inform you with what is under your clothes’. Then he\textsuperscript{25} left him\textsuperscript{19} and turned away from him\textsuperscript{19} to go to his\textsuperscript{25} prayer Niche.'
And he[^la] stood up straight, and he[^asws] was prolonging the ruk’u and the Sajdah during the Salat, as per his[^asws] norm during the Obligatory and the Optional Salats, with the presence of his[^asws] heart. When he[^la] sensed it, the accursed one got up quickly and came walking until he[^la] paused by the pillar which the Imam[^asws] was praying Salat at. He[^la] respited him[^asws] until he[^asws] had prayed the first Cycle and had performed the first ruk’u and Sajdah from it and raised his[^asws] head.

During that, he[^la] grabbed the sword and shook it, then he[^la] struck him[^asws] upon his[^asws] head, the honourable, the noble. The strike fell upon the strike which Amro Bin Abd Wudd Al-Aamiry[^la] had hit him[^asws]. Then the strike took the parting of his[^asws] head to the place of the Sajdah.

When the Imam[^asws] felt the strike, he[^asws] did not groan and was patient, and anticipated, and fell upon his[^asws] face, and there wasn’t anyone with him[^asws], saying: ‘In the Name of Allah[^azwj], and by Allah[^azwj] and upon the religion of Rasool-Allah[^saww]’ Then he[^asws] shouted and said: ‘Ibn Muljim[^la] has killed me[^asws]! The accursed son[^la] of the Jewess, by the Lord[^azwj] of the Kabah! O you people! Do not let Ibn Muljim[^la] escape you all!’

And the poison came into his[^asws] head and his[^asws] body, and the entirety of the ones in the Masjid went in search of the accursed, and they came with the weapons. I could not see except the slapping of the hands upon the heads and loud noise, and Ibn Muljim[^la] has struck him[^asws] with a frightened and terrified strike, then he[^la] had turned around fleeing, and went out from the Masjid.

And the people surrounded Amir Al-Momineen[^asws], and he[^asws] was in his[^asws] prayer Niche, holding the struck place tightly and he[^asws] took the soil and poured it upon his[^asws] head. Then he[^asws] recited the Words of the Exalted: *From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].*

Then he[^asws] said: ‘The Command of Allah[^azwj] and the truthfulness of Rasool-Allah[^saww] has come!’ Then, when the accursed one had struck him[^asws], the earth shuddered, and the seas and the skies were turbulent, and the doors of the central Masjid flapped’.
He (the narrator) said, ‘And the accursed Shabeeb Bin Bujara (also) struck himasws, but he missed, and the strike fell in the arch’.

قَالَوَ ضَرَبَهُ اللَّعِيُّ شَبِيبُ بْنِ بُِْرَةَ فَأَخْطَأَهُ وَ وَقَعَ الضَّرْبَةُ فِِ الطَّاقِ.

The reporter said, ‘When the people heard the noise, all the ones in the Masjid came to himasws, and they went on circling, nor knowing where they were going, from the severity of the shock and the astonishment. Then they surrounded Amir Al-Momineenasws, and heasws had tied hisasws head with hisasws apron, and the blood was flowing upon hisasws face and hisasws beard, and it had been dyed with his blood, and heasws was saying: ‘This is what Allahazwj and Hisazwj Rasoolasws had promised, and Allahazwj and Hisazwj Rasoolasws spoke the truth’.

قَالَ الرَّاوِي فاِصْطَفَقَتْ أَبْوَابُ الجَْامِعِ وَ ضَجَّتِ الْمَلَائِكَةُ فِِ السَّمَاءِ بِِلدُّعَاءِ وَ هَبَّتْ رِيحٌ عَاصِفٌ سَوْدَاءُ مُظْلِمَةٌ وَ نََدَى جَبََْئِيلُ ع بَيَْْ السَّمَاءِ وَ الَْْرْضِ بِصَوْتٍّ يَسْمَعُهُ كُلُّ مُسْتَيْقِظٍّ تََِدَّمَتْ وَ اللََِّّ أَرْكَانُ الُْْدَى وَ انْطَمَسَتْ وَ اللََِّّ نُُومُ السَّمَاءِ وَ أَعْلًَمُ التُّقَى وَ انفَصََْت وَ اللََِّّ الْعُرْوَةُ الْوُثَُّقَى قُتِلَ وَ اللََِّّ سَيَِدُ الَْْوُصِيَاءِ قََْتَلَهُ أَشْ.

The reporter said, ‘The doors of the central Masjid flapped, and the Angels camouflaged in the sky with the supplications, and there descended a stormy wind, black, dark, and Jibraeelasg called out between the sky and the earth with a voice, all the ones awake heard it: ‘By Allahazwj! The pillars of guidance have been demolished, and effaced! By Allahazwj! The stars in the sky and the flags of piety are blurred! By Allahazwj! The firmest handhold, sonasws of an uncleasws of Al-Mustafaasww has been killed! The Selected successorasws has been killed! Alasws Al-Murtazaasws has been killed! By Allahazwj! Chief of the successorsasws has been killed. The most wretched of the wretched ones has killed himasws!’

قَالَ فَلَمَّا سََِعَتْ أُمُّ كُلْثُومٍّ ن َعْيَ جَبََْئِيلَ فَلَطَمَتْ عَلَى وَجْهِهَا وَ خَدَّهَا وَ شَقَّتْ جَيْبَهَا وَ صَاحَتْ وَا أَبَتَاهْ وَا عَلِيَّاهْ وَا مَُُمَّدَاهْ وَا سَيَِدَاهْ.

Heasws said: ‘When Umm Kulsoomasws heard the news of death by Jibraeelasg, sheasws slapped upon herasws face, and tore herasws pocket, and shouted, ‘Oh fatherasws! Oh Alasws! Oh Muhammadasws! Oh to chiefs (of Ahl Al-Baytasws)!’

فَخَرَجَا فَإِذَا النَّاسُ يََّنُوْعُونَ وَ يَُنَادُونَ وَ لِمَامَاهْ وَا أَمِيُ الْمُؤْمِنِينَاهْ قُتِلَ وَ لِمَامٌ عَابِدٌ مَُُاهِدٌ يَسْجُدْ لِصَنَمٍّ كَانَ أَشْبَهَ النَّاسِ بِرَسُولِ اللََِّّ َ.

Then sheasws came to herasws two brothersasws, Al-Hassanasws and Al-Husaynasws. Sheasws woke themasws up and said to themasws, ‘Yourasws fatherasws has been killed’. Theyasws stood up crying. Al-Hassanasws said to her: ‘O sisterasws! Refrain from the crying until weasws recognise the correctness of the news, lest the enemies gloat’.

فَخَرجَا فِإِذَا النَّاسُ يََّنُوْعُونَ وَ يَُنَادُونَ وَ لِمَامَاهْ وَا أَمِيُ الْمُؤْمِنِينَاهْ قُتِلَ وَ اللََِّّ إِمَامٌ عَابِدٌ مَُُهْ.
They\textsuperscript{asws} went out, and there, the people were lamenting and calling out, ‘Oh Imam\textsuperscript{asws}! Oh Amir Al-Momineen\textsuperscript{asws}! By Allah\textsuperscript{asw}! The just Imam\textsuperscript{asws} has been killed! A worshipper, a fighter. He\textsuperscript{asws} did not prostrate to an idol!’ The people were resembling him\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww}.

When Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} heard the shrieking of the people, they\textsuperscript{asws} called out: ‘O father\textsuperscript{asws}! Oh Ali\textsuperscript{asws}! Would that death had rendered us\textsuperscript{asws} to be without life!’

When they\textsuperscript{asws} arrived to the central Masjid and entered, they\textsuperscript{asws} found Abu Ja’da Bin Hubeyra, and with him was a group of people, and they were struggling to make the Imam\textsuperscript{asws} to stand in the prayer Niche to pray Salat (leading) the people. But he\textsuperscript{asws} could not endure the getting up, and went behind the row, and Al-Hassan\textsuperscript{asws} went ahead and prayed Salat (leading) the people, while Amir Al-Momineen\textsuperscript{asws} prayed Salat by gestures from a sitting posture, and he\textsuperscript{asws} was wiping off the blood away from his\textsuperscript{asws} face, and his\textsuperscript{asws} honourable face would incline at times and set at another time.

And Al-Hassan\textsuperscript{asws} called out: ‘Oh the breaking of the back upon me\textsuperscript{asws}, by Allah\textsuperscript{asw}! that \textsuperscript{asws} see you\textsuperscript{asws} like this!’

He\textsuperscript{asws} opened his\textsuperscript{asws} eyes and said: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! Do not panic upon your\textsuperscript{asws} father\textsuperscript{asws} after today. This here is your\textsuperscript{asws} grandfather\textsuperscript{saww} Muhammad Al-Mustafa\textsuperscript{saww}, and your\textsuperscript{asws} grandmother\textsuperscript{asws} (Syeda) Khadeeja\textsuperscript{asws} the eldest, and your\textsuperscript{asws} mother\textsuperscript{asws} (Syeda) Fatima\textsuperscript{saww} Al-Zahra and the Maiden Houries, are drawing closer, awaiting the arrival of your\textsuperscript{asws} father\textsuperscript{asws}. So, make your\textsuperscript{asws} self to feel good, and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky!’

He (the narrator) said, ‘The news spread in the sides of Al-Kufa, and the people thronged, to the extent of the ones in the veils came out from their rooms to the central Masjid, to look at Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.'
The people entered the central Masjid, and they found Al-Hassan\textsuperscript{asws}, and the head of his\textsuperscript{asws} father\textsuperscript{asws} was in his\textsuperscript{asws} lap, and the blood had been washed away from him\textsuperscript{asws}, and the (place of the) strike had been bandaged, and even after it, it was dripping blood, and his\textsuperscript{asws} face had increased in whiteness with paleness, and he\textsuperscript{asws} was glancing at the sky with his eyes and his\textsuperscript{asws} tongue was glorifying Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Oneness, and he\textsuperscript{asws} was saying: ‘O Lord\textsuperscript{azwj}! \textsuperscript{asws} ask You\textsuperscript{awj} for the lofty rising!’

فَأَخَذَ الَْْسَنُ ع رَأْسَهُ فِِ حَجْرِهِ ف َوَجَدَهُ مَغْشِي اً عَلَيْهِ فَعِنْدَاهَا بَكَى بُكَاءً شَدِيداً وَ جَعَلَ ي ُقَب ِ

Al-Hassan\textsuperscript{asws} had taken his\textsuperscript{asws} head to be in his\textsuperscript{asws} lap and found him\textsuperscript{asws} to have unconsciousness upon him\textsuperscript{asws}. During that, he\textsuperscript{asws} cried with intense crying and went on kissing the face of his\textsuperscript{asws} father\textsuperscript{asws}, and what was between his\textsuperscript{asws} eyes, and the place of his\textsuperscript{asws} Sajdah.

فَسَقَطَ مِنْ دُمُوعِهِ قَطَرَاتٌ عَلَى وَجْهِ أَمِيِ الْمُؤْمِنِиَْ ع ف َفَتَحَ عَيْنَيْهِ ف َرَآهُ بَِكِياً ف َقَالَ لَهُ يََّ

His\textsuperscript{asws} tear drops fell upon the face of Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} opened his\textsuperscript{asws} eyes and saw him\textsuperscript{asws} crying. He\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! O Hassan\textsuperscript{asws}! What is this crying? O my\textsuperscript{asws} son\textsuperscript{asws}! Do not be terrified upon your\textsuperscript{asws} father\textsuperscript{asws} after this day. Your\textsuperscript{asws} grandfather Al-Mustafa\textsuperscript{saww}, and (Syeda) Khadeeja\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and the Maiden Houries are drawing closer, awaiting the arrival of your\textsuperscript{asws} father\textsuperscript{asws}. So, make your\textsuperscript{asws} self to feel good and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky.

فَقَالَ لَهُ الَْْسَنُ ع يََّ أَبَِهْ مِنْ أَي ِ طَرِيقٍّ مَضَى قَالَ لَََْضِي أَحَدٌ فِِ طَلَبِهِ فَإِنَّهُ سَيَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَ

O my\textsuperscript{asws} son\textsuperscript{asws}! Are you\textsuperscript{asws} being alarmed upon your\textsuperscript{asws} father\textsuperscript{asws}, and tomorrow you\textsuperscript{asws} will be killed by poisoning, oppressed, and your\textsuperscript{asws} brother\textsuperscript{asws} will be killed by the sword like this? And you\textsuperscript{asws} will both be joining with your\textsuperscript{asws} grandfather\textsuperscript{asws}, and your\textsuperscript{asws} father\textsuperscript{asws}, and your\textsuperscript{asws} mother\textsuperscript{asws}.

فِ قَالُ أَبَاهُ مِنْ أَيَّ طَرِيقٍ مَضَى قَالَ لَََِّضِي أَحَدٌ فِِ طَلَبِهِ فَإِنَّهُ سَيَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَ

Al-Hassan\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O father\textsuperscript{asws}! You\textsuperscript{asws} have not let us\textsuperscript{asws} know, the one who killed you\textsuperscript{asws}, and the one who did this with you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘The son of the Jewess killed me\textsuperscript{asws}, Abdul Rahman Bin Muljim Al-Murady’.

فِ قَالُ أَبَاهُ مِنْ أَيَّ طَرِيقٍ مَضَى قَالَ لَََِّضِي أَحَدٌ فِِ طَلَبِهِ فَإِنَّهُ سَيَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَ

He\textsuperscript{asws} said: ‘O father\textsuperscript{asws}! From which road did he\textsuperscript{la} go?’ He\textsuperscript{asws} said: ‘No one needs to go in seeking him\textsuperscript{la} for he\textsuperscript{as} will be emerging to you all from this door’ – and he\textsuperscript{asws} indicated with his\textsuperscript{asws} noble hand to the Kinda door.
He (the narrator) said, ‘And the poison did not cease to flow into his\textsuperscript{asws} head and his\textsuperscript{asws} body. Then there was fainting upon him\textsuperscript{asws} for a while, and the people were awaiting the arrival of the accursed from the Kinda door. The people were pre-occupied with looking at the door and watching out for the arrival of the accursed, and the Masjid had filled with the people between the criers and the mourners.

فَمَا كَانَ لِلَّ سَاعَةً وَ لِذَا بِِلصَّيْحَةِ قَدِ ارْت َفَعَتْ وَُِمْرَةٍّ مِنَ النَّاسِ وَ قَدْ جَاءُوا بِعَدُو ِ اللََِّّ ابْنِ مُلْجَمٍّ مَكْتُ

It wasn’t except a while, and there, shouts had arisen from a group of the people, and they had come with Ibn Muljim\textsuperscript{la}, bound, and this one was cursing him\textsuperscript{la}, and this one was hitting him\textsuperscript{la}.

قَالَ فَوَقَعَ الناسُ ب َعْضُهُمْ عَلَى ب َعْضٍّ ي َنْظُرُونَ لِلَيْهِ فَأَقْبَلُوا بِِللَّعِيِْ مَكْتُوفاً وَ هَذَا يَلْعَنُهُ وَ هَذَا يَضْرِبُهُ وَ هُمْ يَنْهَشُونَ لَْْمَهُ بَِِسْنَانِِّمْ وَ ي َقُولُونَ لَهُ يََّ عَدُوَّ اللََِّّ ما ف َعَلْتَ أَهْلَكْتَ أُمَّةَ مُُمَّدٍّ وَ قَتَلْتَ خَيَْ النَّاسِ

He (the narrator) said, ‘The people fell upon each other looking at him\textsuperscript{la}, and they came with the accursed having been bound, and this one was cursing him\textsuperscript{la}, and this one was hitting him\textsuperscript{la}, and they were tearing his\textsuperscript{la} flesh with their teeth, and they were saying to him\textsuperscript{la}, ‘O enemy of Allah\textsuperscript{azwj}! What have you\textsuperscript{la} done? You\textsuperscript{la} have destroyed the community of Muhammad\textsuperscript{asww} and have killed best of the people!’

وَ إِلهٌ رَضِي ْتُ مُنَّهُ وَ بَيَْْ يَدَيْهِ رَجُلٌ يُّقَالُ لَهُ حُذَيْفَةُ النَّخَعِ يُّ بِيَدِهِ سَيْفٌ مَشْهُورٌ وَ هُوَ يَرْدُّ النَّاسَ عَنْ قَتْلِهِ وَ هُوَ يَقُولُ هَذَا قَاتِلُ الِْْمَامِ عَلِي ٍّ ع حَتََّّ أَدْخَلُوهُ الْمَسْجِدَ.

And he\textsuperscript{la} was silent, and in front of him\textsuperscript{la} there was a man called Huzeyfa Al-Nakhaie having an unsheathe\textsuperscript{d} sword in his hand, and he was repelling the people away from killing him\textsuperscript{la}, and he was saying, ‘This is the killer of the Imam Ali\textsuperscript{asws}, until they entered him\textsuperscript{la} into the Masjid’.

قَالَ الشَّعِّّ كَأَنّ ِ أَنْظُرُ لِلَيْهِ وَ عَيْنَاهُ قَدْ طَارَتََ فِِ أُمِ رَأْسِهِ كَأَنَُّّمَا قِطْعَتَا عَلَقٍّ وَ قَدْ وَقَعَتْ فِِ وَجْهِهِ ضَرْبَةٌ قَدْ هُ شِمَتْ وَجْهُهُ وَ أَنْفُهُ وَ الدَّمُ يَسِيلُ عَلَى لِْْيَتِهِ وَ عَلَى صَدْرِهِ وَ هُوَ يَنْظُرُ ََِيناً وَ شَِِالًَ وَ عَيْنَاهُ قَدْ طَارَتََ فِِ أُمِ رَأْسِهِ وَ هُوَ أَسََْرُ اللَّوْنِ حَسَنُ الْوَجْهِ وَ فِِ وَجْهِهِ أَ ثِرُ السُّجُودِ وَ كَانَ عَلَى رَأْسِهِ شَعْرٌ أَسْوَدُ مُِشْهُورًا عَلَى وَجْهِهِ كَأَنَّهُالشَّيْطَانُ الرَّجِيمُ

Al-Shaby said, ‘It is as if I am looking at him (Ibn Muljim\textsuperscript{la}) and his\textsuperscript{la} eyes had risen to the top of his\textsuperscript{la} head, as if these were two pieces of clots, and a strike had fallen in his\textsuperscript{la} face which had shattered his\textsuperscript{la} face and his\textsuperscript{la} nose, and the blood was sailing upon his\textsuperscript{la} beard and upon his\textsuperscript{asws} chest, and he\textsuperscript{la} was looking right and left, and his\textsuperscript{la} eyes had risen to the top of his\textsuperscript{la} head, and he\textsuperscript{la} was brown of colour, and of good face, and in his\textsuperscript{la} face were the impacts of the Sajdahs, and there was black hair upon his\textsuperscript{la} head spreading upon his\textsuperscript{la} face, as he\textsuperscript{la} was the Pelted Satan\textsuperscript{la}.'
When they came with him, they paused him in front of Amir Al-Momineen asws. When Al-Hassan asws looked at him, he asws said to him: 'O woe be unto you! O Accursed! O enemy of Allah azwj! You are the killer of Amir Al-Momineen asws and have bereaved us of an Imam asws of the Muslims. Is this his recompense from you, when he had sheltered you, and drew you near and closer, and loved you, and preferred you over others? And was the Imam evil to you until you recompensed him with this recompense, O wretch?'

He (the narrator) said, 'He did not speak, but his eyes shed tears. Al-Hassan asws devoted to his father asws, kissing him asws, and he asws said to him: 'He killed you asws, O father asws! Allah azwj has Enabled (us) from him. But he asws did not answer him, and he asws was sleeping. He asws repeated, to awaken him from his sleep.

Then he asws turned towards Ibn Muljim and said to him, 'O enemy of Allah azwj! Was this his recompense from you, O enemy of Allah azwj? He asws had lodged you, and drew you near and closer, and loved you, and preferred you over others! Was the Imam evil to you until you recompensed him with this recompense, O most wretched of the wretched ones?'

The Accursed said to him asws, 'O Abu Muhammad asws! can you save the one in the Fire? [39:19]?' During that, the people clamoured with the crying and the lamenting, so Al-Hassan asws instructed them with being silent.

He said, 'O my Master asws! My narration with him is strange, and that is, I was sleeping yesterday in my house, and my wife was to my side, and she is from Ghatafan, and I was
sleeping, and she was awake, when she heard a loud shrill giving the news of death of Amir Al-Momineen\textsuperscript{asws}, and he was saying: ‘By Allah\textsuperscript{azwj}! The pillars of guidance have been demolished, and by Allah\textsuperscript{azwj}, the flags of piety are effaced (obliterated). The son\textsuperscript{asws} of an uncle\textsuperscript{as} of Muhammad Al-Mustafa\textsuperscript{asws} has been killed! Ali Al-Murtaza\textsuperscript{asws} has been killed! The most wretched of the wretches has killed him\textsuperscript{asws}!’

فَأَيِّقَظَتْنِ وَ قَالَتْ لِنّ بَيْنِي صَوْتٍ وَ قَدْ قُتِلَ لَلِّمَامُكَ عَلِيُّ بْنُ أَبِِ طَالِبٍّ فَان ْتَبَهْتُ مِنْ كَلَامِهَا فَزِعاً مَرْعُوبًِ وَ قَلْتُ لََْا يََّ وَيَّلَكِ لِنَّ أَمِيَ الْمُؤْمِنِيَْ لَيََْ لَِْحَدٍّ مِنْ خَلْقِ اللََِّّ تَعَاىَ قِبَالَهُ تَبِعَةٌ وَ لََ ظُلَّةٌ وَ مُظَرِّفٌ فَلَىٰ الْبَحْرِ وَ عَلِيٌّ الْمُرْتَضَى قَتَلَهُ أَشْقَى الَْْشْقِيَاءِ

She awakened me and said to me, ‘You are sleeping and your Imam Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has been killed?’ I woke up from her speech alarmed, scared, and I said to her, ‘O woe be unto you! What is this talk? May Allah\textsuperscript{azwj} Break your mouth! Perhaps the Satan\textsuperscript{as} has cast this into your ears, or a dream has been cast to you.

ثَُُّ قَالَتْ مَا أَظُنُّ بِيْتاً فِِ الْكُوفَةِ لِلَّ وَ قَدْ دَخَلَهُ هَذَا الصَّوْتُ

Oh woe be unto you! Amir Al-Momineen\textsuperscript{asws}, it isn’t for anyone from the creatures of Allah\textsuperscript{azwj} the Exalted faced any grievance or injustice from him\textsuperscript{asws}, and he\textsuperscript{asws} was towards the orphans like the merciful father, and to the widows like the kind guardian, and after that, who is the one is able upon killing Amir Al-Momineen\textsuperscript{asws}, and he\textsuperscript{asws} is the ferocious lion, and the important hero, and the daring horseman?’

فَأَكْثَرَتْ عَلَيَّ وَ قَالَتْ لِنّ يَا يُنَادِي بَِِعْلَى صَوْتِهِ

She frequented upon me and said, ‘I heard what you did not hear, and I know what you do not know’. I said to her, ‘And what did you hear? Inform me about the voice’. She said to me, ‘I heard a called calling out at the top of his voice: ‘By Allah\textsuperscript{azwj}! The pillars of guidance have been demolished, and by Allah\textsuperscript{azwj}, the flags of piety are effaced. The son\textsuperscript{asws} of an uncle\textsuperscript{as} of Muhammad Al-Mustafa\textsuperscript{asws} has been killed! Ali Al-Murtaza\textsuperscript{asws} has been killed! The most wretched of the wretches has killed him\textsuperscript{asws}!’

ثَُُّ قَالَتْ مَا أَظُنُّ بِيْتاً فِِ الْكُوفَةِ لِلَّ وَ قَدْ دَخَلَهُ هَذَا الصَّوْتُ

Then she said, ‘I do not think there is any house in Al-Kufa except that this voice would have entered it’.

فَأَكْثَرَتْ عَلَيَّ وَ قَالَتْ لِنّ فَأَخْبََْتِنِِ بِِلصَّوْتِ ف َقَالَتْ لِِ سََِعْتُ نََ عِ

He (the narrator) said, ‘While I and she were in the responding talk, there was a mighty scream and sound, and loud noise, and a speaker said, ‘Amir Al-Momineen\textsuperscript{asws} has been killed!’ My heart felt the evil, so I extended my hand to the sword and unsheathed it and held it, and I descended quickly, and opened a door of my house and came out.
When I came to be in the middle of the road, I looked right and left, and there was the enemy of Allahazwj roaming in it seeking as escape. But helela could not find any, and the roads had been blocked in hislah face. When I looked at himlah, and heelah as well looked at me, I found hislah matter suspicious, so I called out to himlah, ‘O woe be unto youlah! Who are youlah, and what do youlah want? May there be no mother for youlah! Youlah are coming and going in this pathway?’

Heelah named himselfelah with other than hislah name, and teknonymed to other than hislah teknonym’. I said to himelah, ‘Where are youelah coming from?’ Heelah said, ‘From myelah house’. I said, ‘And where are youelah intending to go at this time?’ Heelah said, ‘To Al-Hira’.

I said, ‘And why didn’t youelah sit until youelah had prayed with Amir Al-Momineenasws, the morning Salat, then go regarding yourelah need?’ Heelah said, ‘Ielah fear that if Ielah had sat for the Salat, mylah need would be lost to meelah.

I said, ‘O woe be unto you! I heard a scream and a speaker saying that Amir Al-Momineenasws had been killed, so is there any news with you about that?’ Heelah said, ‘There is no knowledge for me with that’. So, why don’t youelah come with me until youelah investigate the news and (then) go regarding yourelah need?’ Heelah said, ‘Ielah shall go regarding myelah need, and it is more important to meelah than that’.

When heelah said to me a word like that, I said, ‘O depraved of the men! Is yourelah need more beloved to youelah than investigating for Amir Al-Momineenasws, and Imamasws of the Muslims, and then, by Allahazwj, O depraved, there is no share for youelah in the Presence of Allahazwj!’ And I approached himelah with my sword and thought that if I gain the upper hand with himelah, heelah would flee away from me.

While I was addressing himelah and heelah was addressing me, when a wind blew and uncovered from his apron, and there, hiselah sword shone from beneath the apron, as if it was a polished
mirror. When I saw its lustre beneath his clothes, I said, ‘O woe be unto you! What is this bare sword under your clothes? Perhaps you are the killer of Amir Al-Momineen asws!’

He wanted to say, ‘No’, but Allah azwj Caused his tongue to speak the truth, so he said, ‘Yes’. So, I raised my sword and struck him, so he raised his sword and thought of coming on top of me with it, but I swerved away from him, and I struck him upon his leg. So, I stopped him and his sword fell, and I fell upon him, and he shouted a loud scream, and I wanted to take his sword, but he prevented me.

The people of Al-Hira came out and assisted me against him, until I tied his shoulders and came with him to you asws. So, here he is in front of you asws. May Allah azwj Make me to be sacrificed for you asws. Do whatever you so desire to!

Al-Hassan asws said: ‘The Praise is for Allah azwj Who Helped His friend and Forsook His enemy’. Then Al-Hassan asws devoted to his father asws kissing him (between two eyes) and said to him asws: ‘O father! This is an enemy of Allah azwj and your enemy, Ibn Muljim. Allah azwj has Enabled (us) from him, and he has been presented in front of you asws’. But he asws did not answer him asws, and he was sleeping. He asws disliked awakening him asws from his sleep.

He slept for a while, then opened his eyes and he asws said: ‘Be kind with me, O Angels of my Lord azwj!’ Al-Hassan asws said to him asws: ‘This is an enemy of Allah azwj and your enemy, Ibn Muljim. Allah azwj has Enabled (us) from him, and he has been presented in front of you asws’.

He (the narrator) said, ‘Amir Al-Momineen asws opened his eyes and looked at him, and he was strapped and his sword had been hung in his neck. He asws said to him with weakness and broken voice, and kindness and mercy: ‘O you! You have come with a grievous matter and have perpetrated a mighty matter, and a serious crime. Was an evil Imam asws to you until you recompensed me with this recompense?’
Did asws not happen to be compassionate to youla and preferred youla over others, and was good to youla, and increased in your stipend? Did it not happen that it was said to measws regarding youla, and gave youla myasws stipend, and although aswas had known that youla are myasws killer, inevitably, but asws hoped by that, the prevailing from Allahazwj the Exalted upon youla?

Yes, O myasws sonasws! Weasws are Peopleasws of the Household! Weasws do not increased upon the sinner to usasws except in benevolence, and pardon, and the mercy, and the compassion is from ourasws mark, not from hisla mark. By myasws right upon youasws, O myasws sonasws, feed himla from what youasws eat and quench himla from what youasws drink, and neither shackle any feet of hisla nor cuff any hand of hisla.

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So, if I were to die, then I shall retaliate from him by, you killing him, and strike him with one strike, and burn him with the fire, and do not trample the man, for I have heard your grandfather Rasool-Allah saww saying: ‘Beware of the trampling, and even if it is the mordacious dog’.

And if I were to live, then I would be foremost with the pardoning him, and I am more knowing with what I shall be doing with him. So, if I were to pardon, then we People of the Household do not increase upon the sinner to us except in pardoning and benevolence”.

Mikhnaf Bin Haneef said, ‘By Allah azwj! On the night of the nineteenth, I was in the central Masjid among men. We were praying Salat nearby the door which Amir Al-Momineen asws entered from. While we were praying Salat when Amir Al-Momineen asws entered from the door, and he asws was calling out: ‘The Salat!’

Then he asws ascended the minaret and proclaimed Azaan, then descended and went across to the people sleeping in the Majid. He called out to them: ‘Al-Salat!’ Then he asws aimed to go to the prayer Niche. I do not know whether he entered into the Salat or not, when I heard a speaker saying, ‘The judgment is for Allah azwj, not for you O Ali!’

He (the narrator) said, ‘During that, I heard Amir Al-Momineen asws saying: ‘The man should not get away from you all!’

He (the narrator) said, ‘The people severe upon him, and I was with them, and there, it was Wardan Bin Mujalid. And as for Ibn Muljim, may Allah azwj Curse him, he fled immediately and entered Al-Kufa, and we saw Amir Al-Momineen asws having been injured in his head’.

Muhammad Ibn Hanafiya said, ‘Then Ali asws said: ‘Carry me to the place of my prayer mat in my house’. We carried him to it, and he was seriously injured, and the people
were around him asws, and they were in a grievous matter, crying, and mourning. They were overlooking upon the destruction (death) from the intensity of the crying and the lamenting.

Then Al-Husayn asws turned to him asws, and he asws was crying. He asws said to him asws: ‘O father asws! Who is for us asws after you asws? There is none like your asws day except for the day of Rasool-Allah asww. By Allah azwj! It is from your asws reason I asws have learnt the crying when I asws see you asws like this!’

He asws called out to him asws: ‘O Husayn asws! O Abu Abdullah asws! Come near me asws’. He asws went near him asws, and the lids of his asws eyes had soared from the crying. He asws wiped the tears from his asws eyes and placed his asws hand upon his asws heart and said to him asws: ‘O my asws son asws! May Allah azwj link your asws heart with the patience, and Award plentiful mighty Rewards for you asws and your asws brothers, so calm your asws anxiety and cool down from your asws crying, for Allah azwj will Recompense you asws upon your asws mighty calamity’. Then he asws entered into his asws room and sat in his asws prayer Niche’.

The reporter said, ‘And Umm Kulsoom asws and Zainab asws came and sat with him asws and lamented him asws and said: ‘O father asws! Who is for the young ones until they get older, and who is for the older ones between the public? O father asws! Our asws grief upon you asws is long, and our asws tears will not dry up’.

He (the reporter) said, ‘The people clamoured from behind the room with crying and the lamenting, and the tears of Amir Al-Momineen overflowed during that, and he asws went on to turn his asws eyes to the People asws of his asws Household and his asws children. Then he asws called Al-Hassan asws and Al-Husayn asws and went on hugging them asws and kissing them asws (between their asws eyes).

Then there was unconsciousness upon him asws for a long time, and he asws woke up, and like that was Rasool-Allah asww. There was unconsciousness upon him asws for a long time, and
he saww was waking up at other time, because he asws was poisoned. When he asws woke up, Al-Hassan asws gave him a cup of milk. He asws drank a little from it, then moved it away from his mouth and said: ‘Carry it to your prisoner (Ibn Muljim)!’

Then he asws said to Al-Hassan asws: ‘By my right upon you asws, O my son! Make his food and drink to be good and be kind with him up to the time of my death and feed him from what you eat and quench him from what you drink, until you become more benevolent than him.

During that, they carried the milk to him and informed him with what Amir Al-Momineen asws had said regarding his right. He took the milk and drank it.

He (the narrator) said, ‘And when Amir Al-Momineen asws was carried to his house, they came with the accursed one, bound, to a house from the houses of the government building. They imprisoned him in it.

Umm Kulsoom asws said to him, and she was crying: ‘O woe be unto you! As for my father, there is no problem upon him, and Allah will Disgrace you in the world and the Hereafter, and your destination is to the Fire, being eternally in it.’

Ibn Muljim, may Allah Curse him said to he asws: ‘Cry if you want to cry! By Allah! I bought this sword of mine for a thousand (Dirhams) and had it poisoned for a thousand (Dirhams), and if this strike of mine had been upon entirety of the people of Al-Kufa, no one of them would have been saved!’

Muhammad Ibn Al-Hanafiya said, ‘And we spent the night of twentieth of the month of Ramazan with my father, and the poison had descended to his feet, and he prayed Salat on that night in a sitting posture, and he asws did not cease to bequeath to us with his asws
bequest, and preaching us from himself asws, and informing us of his asws matter, and its explanation, until the time of emergence of dawn.

When it was morning, the people sought permission to see him asws, so he asws permitted them for the entry. They entered to see him asws and went on to greet unto him asws, and he asws was responding the greetings to them. Then he asws said: ‘O you people! Ask me asws before you lose me asws and reduce your questioning due to the calamity of your Imam asws.

He (the narrator) said, ‘The people cried during that with intense crying, and they pitied from asking him asws, as a lightening from him asws.

Hujr Bin Aday stood up to him asws and said (a poem), ‘Oh the regret upon the pious Master asws, father asws of the clean ones, the pure Haider asws. A Kafir killed him asws, a betrayer, an ignoble, accursed, mischief-maker, corrupt, wretch. May our Lord azwj Curse the one turning away from you asws all, and he la the accursed is disavowed from you asws and me, because you asws all are my treasure on the Day of Resurrection, and you asws are the family asws, of the guide, the Prophet saww.

When he asws sighted him and heard his poem, said to him: ‘How would it be for me asws with you, when you are called to the disavowing from me asws? So, what would you be saying?’

He said, ‘By Allah azwj! O Amir Al-Momineen asws! Even if I were to be cut into pieces and pieces by the sword, and the fire is ignited for me and I am thrown in it, I would still prefer that over the disavowing from you asws!’

He asws said: ‘You have harmonised to all goodness, O Hujr! May Allah azwj Recompense you goodly on behalf of the People asws of the Household of your Prophet saww.'
Then he\textsuperscript{asws} said: ‘Is there any drink of milk?’ They brought him\textsuperscript{asws} milk in a cup. He\textsuperscript{asws} took it and drank all of it. He\textsuperscript{asws} remembered the accursed Ibn Muljim\textsuperscript{la}, and that nothing had been left for him\textsuperscript{la}. He\textsuperscript{asws} said: \textit{‘and the Command of Allah was a Decree Ordained [33:38]. Know that I am the last of my\textsuperscript{asws} sustenance from the world. So, by Allah\textsuperscript{azwj}, O my\textsuperscript{asws} son! Quench him\textsuperscript{la} similar to what I have drunk’}. So, that was carried to him\textsuperscript{la}, and he\textsuperscript{la} drank it.

Muhammad Bin Al-Hanafiya said, ‘When it was the night of the twenty-first, and the night darkened, and it was the second night from the event, he\textsuperscript{asws} gathered his\textsuperscript{asws} children and his\textsuperscript{asws} family members, and bade them farewell, then said to them: ‘Allah\textsuperscript{azwj} is my\textsuperscript{asws} Caliph (replacement) upon you all, and He\textsuperscript{azwj} Suffices me\textsuperscript{asws} and is the best Protector!’

And he\textsuperscript{asws} bequeathed to all of them with adhering with the Eman, and the religion, and the Ordinances which Rasool-Allah\textsuperscript{asww} had bequeathed with. From that is what is transmitted from him\textsuperscript{asws} what he\textsuperscript{asws} had bequeathed to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} with, when the accursed Ibn Muljim\textsuperscript{la} had struck him\textsuperscript{asws}, and it is this: -

\textit{‘I bequeath to you both with fearing Allah\textsuperscript{azwj}’} — and continued it up to the end of what has passed in the report of Seyyid Al-Razy. He said, ‘Then the penetration of the poison increased into his\textsuperscript{asws} noble body, to the extent that we looked at his\textsuperscript{asws} feet, and they had reddened, wholly. That was grievous upon us and we despaired from him\textsuperscript{asws} (lost hope of recovery).

Then in the morning he\textsuperscript{asws} felt heavy, and the people entered to see him\textsuperscript{asws}. He\textsuperscript{asws} instructed them, and forbade them, and bequeathed them. Then we presented the food and the drink to him\textsuperscript{asws}, but he\textsuperscript{asws} refused to drink. We looked at his\textsuperscript{asws} lips, and they were both trembling with the Zikr of Allah\textsuperscript{azwj} the Exalted, and his\textsuperscript{asws} forehead went on to sweat, and he\textsuperscript{asws} was wiping it by his\textsuperscript{asws} hand.
I said, 'O father asws! I see you asws wiping your asws forehead.' He asws said: ‘O my asws son! I asws heard your grandfather aswaw Rasool-Allah saww saying: ‘The Momin, when the death befalls with him, and his expiry draws near, his forehead sweats becomes like the wet pearls (upon it), and his sighing settles’.

Then he asws said: ‘O Abu Abdullah asws, and O Awn!’ Then he asws called his asws children all of them by their names, young and old, one after another, and went on bidding them farewell and saying: ‘Allah azwj is my Caliph (replacement) upon you all. I asws am entrusting you all to Allah azwj!’ And they were crying.

Al-Hassan asws said to him asws: ‘O father asws! What called you asws to this?’

He asws said to him asws: ‘O my asws son asws! I asws had seen your asws grandfather aswaw Rasool-Allah saww in my asws dream before this event, by a night. I asws had complained to him aswaw of what (predicament) I asws was in, from the humiliation and the harm from this community. He aswaw said to me asws: ‘Supplicate against them!’ So, I asws said: ‘O Allah azwj! Replace me asws for them with one eviler than me asws and replace for me asws with ones better than them’.

Then he asws said to me asws: ‘Allah azwj has Answered your asws supplication. He azwj will be Transferring you asws to us asws after three days’, and three days have passed. O Abu Muhammad asws! And O Abu Abdullah asws! I asws bequeathed you asws with good, for you asws are from me asws and I asws am from you asws both’.

Then he asws turned to his asws children, the ones who were from other than (Syeda) Fatima asws and bequeathed them that they should not oppose the children of (Syeda) Fatima asws, meaning Al-Hassan asws and Al-Husayn asws.
The heasws said: ‘May Allahazwj Console you all excellently! Indeed, and Iasws am leaving from you all and will be departing during this night of mineasws and join with myasws beloved Muhammadasww, like what heasws had promised measws. So, when Iasws am dead, O Abu Muhammadasws, then wash measws, and enshroud measws, and embalm measws with the embalment of yourasws grandfatherasww Rasool-Allahsaww, for it is from the camphor of Paradise. Jibraeelasws had come with it to himasww.’

Then place measws in myasws bier, and not one of you should go ahead of the bier and carry its rear end and follow its front. So, whichever place the front is placed, then place the rear end (over there). Wherever myasws bier stops, it would be the place of myasws grave.

Then go ahead, O Abu Muhammadasws, and pray Salat upon measws, O myasws sonasws, O Hassanasws, and exclaimed seven Takbeers upon measws and know, that is not Permissible upon anyone apart from measws, except upon a man who will be emerging at the end of times, hisasws is Al-Qaimasws Al-Mahdiasws, and from the sonsasws of yourasws brotherasws Al-Hussainasws. Heasws will straighten the crookedness of the truth.

When youasws have prayed upon measws, O Hassanasws, then move the bier away from its place, then uncover the soil from it, and youasws will see a pre-dug grave and a tomb hollowed out, and a transfixed tablet. Lay measws down in it. When youasws want to exit from myasws grave, youasws will lose measws and will not find measws (not see measws anymore), and Iasws would have joined with yourasws grandfatherasws Rasool-Allahsaww.

And know, O myasws sonasws! There is none from a Prophetas dying, and even if heas was in the east, and hisas successoras dies in the west, except and Allahazwj Mighty and Majestic would Gather both theiras souls and theiras bodies. Then theyas would return, each oneas of themas to the place of hisas grave, and the place which heas is positioned in.

Then cover the tomb with the bricks and release the soil upon measws, then hide myasws grave’ - And that request of hisasws was lest anyone from the clan of Umayya gets to know the place
of his asws grave, they would dig it up and exhume him asws and burn him asws, like what they had done (later one) with Zayd, son of Ali asws Bin Al-Husayn asws.

Then, O my asws son asws, after that, when the morning comes, bring out a coffin to the back of Al-Kufa upon a she-camel, and order the ones who travel with whatever is upon it, as if they are intending to go to Al-Medina, so the place of my asws grave would be hidden to the general Muslims, that which you asws have placed me asws in. And it is as if I asws am with you all and the Fitna has emerged to you from over here and over there. So, upon you is to be with the patience, as it is of praise-worthy end-result’.

Then he asws said: ‘O Abu Muhammad asws! And O Abu Abdullah asws! It is as if I asws am with you asws both and the Fitna has emerged upon you asws from after me asws from over here. So, be patient, until Allah Decides, and He is the best of the deciders [10:109]’.

Then he asws said: ‘O Abu Abdullah asws! You asws will be the martyr of this community, so upon you asws is to be with fear of Allah azwj and the patience upon His azwj Trials’.

Then there was unconsciousness upon him asws for a while, and he asws awoke and said: ‘This (here) is Rasool-Allah saww, and my asws uncle asws Hamza asws, and my asws brother asws Ja’far asws and his asws companions of Rasool-Allah saww, and all of them asws are saying: ‘Hasten your asws arrival to us asws for we asws are desirous to see you asws!’

Then he asws turned his asws eyes among his asws family members, all of them, and said: ‘I asws entrust you all to Allah azwj! May Allah azwj Guide you all! May Allah azwj Protect you all! My asws Caliph (replacement) upon you all is Allah azwj, and Allah azwj Suffices as a replacement’.

Then he asws said: ‘And upon you asws all be the greetings, O Rasools as of my asws Lord azwj!’

Then he asws said: ‘This is a word in your behalf if you are satisfied with the guidance of Allah azwj, then you should say: “We believe in Allah, and His Messenger, and the Scripture which has been sent down to him” and you should not say: “We believe in Allah, and His Messenger, and the Scripture which has been sent down to him.”’

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Then he said: ‘For the like of this, so let the workers be working [37:61] Surely Allah is with those who are pious and those who are good doers [16:128], and his forehead was sweating, and he was mentioning Allah azwj a lot. And he did not cease to mention Allah azwj a lot and testifying the two testimonies.

Then he faced towards the Qiblah and closed his eyes and extended his legs and his hands and said: ‘testify that there is no god except Allah Alone. There is no associate for Him. And testify that Muhammad saww is His servant and His Rasool saww.

Then he fulfilled his vow (expired) and his expiry was during the night of the twenty-first of the month of Ramazan, and it was the night of Friday of the year forty from the Emigration’.

He (the narrator) said, ‘During that, Zainab Bint Ali, and Umm Kulsoom, and the entirety of his wives shrieked, and they tore the pockets and slapped the cheeks, and the shouting was raised in the house. So, the people of Al-Kufa came to know that Amir Al-Momineen had passed away.

So, the women and the men came sprinting in droves and droves and shouted loud shouts. Al-Kufa was turbulent with its inhabitants, and frequent the crying and the lamenting, and there was a lot of clamour at Al-Kufa and its tribes, and its houses, and entirety of its outskirts. That day was like the day Rasool-Allah saww had passed away.

When the night darkened, the horizons of the sky changed, and the earth was trembling, and the entirety of the ones upon it were crying him, and we were hearing noises and glorification in the air. So, we knew that these were the voices of the Angels. It did not cease to be like that up to the emergence of dawn.

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We knew during that, that the skies and the earth, and the Angels and the Jinn and the human beings had cried and had eulogised him asws during that night, and we heard loud noises in the air, and glorifications, and extolling of Holiness, and we knew that these were the voices of the Angels. It did not cease to be like that until the morning appeared.

Muhammad Bin Al-Hanafiya said, ‘Then we took to his asws (funeral) preparation at night, and Al-Hassan asws was washing him asws and Al-Husayn asws was pouring the water upon him asws, and he asws was not needy for anyone to turn him asws, but he asws was turning himself asws to what the washer intended, right and left, and his asws aroma was more aromatic than the aroma of the bier of musk and ambergris.

Then Al-Hassan asws called out to his sisters asws (Syeda) Zainab asws and (Syeda) Umm Kulsoom asws and said: ‘O sisters asws! Bring me asws the embalmment of my grandfathersaww Rasool-Allahsaww!’ (Syeda) Zainab asws rushed quickly until she asws came with it to himasws.

The reporter said, ‘When he asws opened it, the entirety of Al-Kufa and its streets felt it due to the intensity of the aroma of that perfume (embalmment). Then he asws wrapped him asws in five clothes like what he asws had instructed with. Then he asws placed him asws upon the bier, and Al-Hassan asws and Al-Husayn asws proceeded to the bier from its rear end, and there, its front had raised, and its carrier could not be seen.

And it was so, that its carriers from its front were Jibrael as and Mikael as. It (the bier) did not pass by anything upon the surface of the earth except it bent performing Sajdah to him asws. And the bier was brought out from what follows the Kinda door. They asws carried its rear end and travelled following its front end.

Ibn Al-Hanafiya said, ‘By Allahazwj! I had looked at the bier and it was passing by the gardens and the palm tree, so they bent in humbleness, and it went straight to Al-Najaf to the place of his asws grave (where it is) now.'
He said, 'And Al-Kufa clammed with the crying and the lamenting, and the women came out following it with slapping (the faces) out of regret. Al-Hassan\textsuperscript{asws} forbade them from the crying and the ululating, and returned them to their places, and Al-Husayn\textsuperscript{asws} was saying 'There is neither any might nor strength except with Allah\textsuperscript{azwj}, the Exalted, the Magnificent! We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{asws}! O father\textsuperscript{asws}! Oh breaking of the back! From your\textsuperscript{asws} reason I\textsuperscript{asws} learnt to cry! To Allah\textsuperscript{azwj} is the complaint!''

When it ended to his\textsuperscript{asws} grave, and there, the front end of the bier had been placed down, so Al-Hassan\textsuperscript{asws} placed down its rear end. Then Al-Hassan\textsuperscript{asws} stood and prayed Salat upon him\textsuperscript{asws}, and the congregation was behind him\textsuperscript{asws}. He\textsuperscript{asws} exclaimed seven Takbeers like what his\textsuperscript{asws} father\textsuperscript{asws} had instructed him\textsuperscript{asws} to do.

Then we moved aside his\textsuperscript{asws} bier and we uncovered the soil, and there, we were with a pre-dug grave and a tomb hollowed out, and a transfixed tablet. It was inscribed upon it: “This is what the Prophet Noah\textsuperscript{as} has treasured for the righteous servant, the clean, the purified”.

When they\textsuperscript{asws} wanted to descend him\textsuperscript{asws}, they heard a caller saying: ‘Descend him\textsuperscript{asws} to the clean soil, for the beloved is desirous to the beloved!’ The people were aghast at that and they were confused. And Amir Al-Momineen\textsuperscript{asws} was placed in the (pre-hollowed) tomb before the emergence of dawn’.

The reporter said, ‘When Amir Al-Momineen\textsuperscript{asws} was entombed, Sa’sa Bin Sowhan Al-Abdy, may Allah\textsuperscript{azwj} be Pleased with him, paused at the grave and placed one of his hands upon his heart and with the other hand he had grabbed the soil, and struck his head with it, then said, ‘May my father and my mother be (sacrificed) for you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}!’’

Then he said, ‘Congratulations to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}! Your\textsuperscript{asws} birth was good, and your combat was strong, and your Jihad was mighty, and you\textsuperscript{asws} won with your\textsuperscript{asws} view, and..."
profited in your\textsuperscript{asws} trade, and went ahead to your\textsuperscript{asws} Creator. So, Allah\textsuperscript{azwj} will Meet you\textsuperscript{asws} with His\textsuperscript{azwj} Glad Tidings, and His\textsuperscript{azwj} Angels would surround you\textsuperscript{asws}, and you\textsuperscript{asws} will settle in the vicinity of Al-Mustafa\textsuperscript{saww}.

Allah\textsuperscript{azwj} has Honoured you\textsuperscript{asws} with His\textsuperscript{azwj} Vicinity and joined you\textsuperscript{asws} with the rank of your\textsuperscript{asws} brother\textsuperscript{saww} Al-Mustafa\textsuperscript{saww} and Made you\textsuperscript{asws} drink at full cup. I ask Allah\textsuperscript{azwj} to Confer upon us to Suffice us with your\textsuperscript{asws} impact (Ahadeeth) and working with your\textsuperscript{asws} mode and befriended your\textsuperscript{asws} friends and be inimical to your\textsuperscript{asws} enemies, and to Resurrect us to be in the group of your\textsuperscript{asws} friends.

You\textsuperscript{asws} have achieved what no one (else) has achieved, and attained what no one (else) has attained, and you\textsuperscript{asws} fought in the Way of your\textsuperscript{asws} Lord\textsuperscript{azwj}, in front of your\textsuperscript{asws} brother\textsuperscript{saww} Al-Mustafa\textsuperscript{saww} as was the right of its Jihad, and you\textsuperscript{asws} stood with the religion of Allah\textsuperscript{azwj} as was the right of standing, until you\textsuperscript{asws} established the Sunnah and corrected the Fitna, and straightened Al-Islam, and systemised the Eman.

So, from me, upon you\textsuperscript{asws} be the superior Salawaat and the greetings. By you\textsuperscript{asws}, the backs of the Momineen were strengthened, and the flags of the ways became clear, and you\textsuperscript{asws} established the Sunnahs, and your\textsuperscript{asws} merits and your\textsuperscript{asws} qualities were not gathered for anyone. You\textsuperscript{asws} preceded to answering the Prophet\textsuperscript{saww} being in front, preferring, and hastened to help him\textsuperscript{saww}, and save him\textsuperscript{saww} by yourself\textsuperscript{asws}, and you\textsuperscript{asws} swung your\textsuperscript{asws} sword Zulfiqar in the places of fear and caution.

Allah\textsuperscript{azwj} Broke every obstinate tyrant through you\textsuperscript{asws}, and Humbled every one with severe prowess, and Demolished by you the fortresses of the people of Shirk, and Kufr, and aggression, and ruination, and Killed by you the people of straying from the enemies. So, congratulations to you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{saww}\! You\textsuperscript{asws} were closest of the people from Rasool-Allah\textsuperscript{saww} in kinship, and their first one to be a Muslim, and their most with knowledge and understanding.

فَأَكَرَمَكَ اللَّهُ بِواره و لْقت بِدرجة أَخِيَك المصْطَفِي و شربت بِكَأسه الْوَفَّ أَسْلَمْتُ اللَّهُ بِقتفائنا أثرك و العمل بِسيتك و المَّلََأ لْوليائك و المعاداة لْعدَايك و أن يَشرنَ فِ ِمرة أَوليائك.
Congratulations to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws}! Allah\textsuperscript{azwj} has Ennobled your\textsuperscript{asws} position, and you\textsuperscript{asws} were closest of the people to Rasool-Allah\textsuperscript{saww} in lineage, and their first one to be Muslim, and their most plentiful of conviction, and their most intense of heart, and their most exerting of himself as a fighter, and their of their greatest share in the goodness.

Allah\textsuperscript{azwj} will not Deprive you\textsuperscript{asws} of your\textsuperscript{asws} Recompense, nor Let us be humiliated after you\textsuperscript{asws}. By Allah\textsuperscript{azwj}! Your\textsuperscript{asws} lifetime had been keys of the goodness, and locks of the evil, and this day of your\textsuperscript{asws}, is a key to all evil and a lock of all good, and if the people had accepted from you\textsuperscript{asws}, they would have eaten from above them, and from beneath their feet. But they preferred the world over the Hereafter’.

Then he cried with intense crying, and all the ones who were with him, cried, and they turned to Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Ja’far, and Al-Abbas\textsuperscript{asws}, and Yahya, and Al-Awn, and Abdullah, and consoled them regarding their father\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

And the people dispersed, and the children of Amir Al-Momineen\textsuperscript{asws} and their Shias returned to Al-Kufa, and no one from the people was aware of them. When the morning emerged and the sun rose, they brought out a coffin from the house of Amir Al-Momineen\textsuperscript{asws}, and they came with it to the chapel at the back of Al-Kufa. Then Al-Hassan\textsuperscript{asws} went ahead and prayed Salat upon him\textsuperscript{asws} and raised him\textsuperscript{asws} upon a she-camel and made it travel with one of the slaves.

The reporter said, ‘When it was the morning, they gathered for killing the accursed one’.

Abu Mikhnaf said, ‘When Al-Hassan\textsuperscript{asws} returned, Umm Kulsoom\textsuperscript{asws} entered to see him\textsuperscript{asws} and made him\textsuperscript{asws} swear that he\textsuperscript{asws} will not leave the accursed one in the life for even one hour, although he\textsuperscript{asws} had determined to delay it for three days.

Then he cried with intense crying, and all the ones who were with him, cried, and they turned to Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Ja’far, and Al-Abbas\textsuperscript{asws}, and Yahya, and Al-Awn, and Abdullah, and consoled them regarding their father\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.
He said: He answered her to that and went out at that time and moment and gathered his family members, and the people of insight from the companions of Amir Al-Momineen, the ones who had been in the era of Rasool-Allah – like Sa’sa Ibn Sowhan, and Al-Ahnaf, and resembling them, may Allah be Pleased with them, and consulted them in killing Ibn Muljim, may Allah the Exalted Curse him. Each one consulted with killing him during that very day, and their views were united upon killing him in the place in which the Imam Al-Bin Abu Talib had been killed.

The reporter said, ‘Then the children of Amir Al-Momineen and his companions, when they returned to Al-Kufa, and they had gathered to kill the accursed enemy of Allah Ibn Muljim, Abdullah son of Ja’far said, ‘Cut off his hands and his legs, and his tongue, and kill him after that!’ And Ibn Al Hanafiya said, ‘Make him the target of the crossbow and burn him in the fire’. And another one said, ‘Crucify him alive until he dies!’

Al-Hassan said: ‘I shall be compliant regarding him with what Amir Al-Momineen had instructed me. I shall strike him a strike with the sword until he dies in it, and I shall burn him with the fire after that’.

He (the narrator) said, ‘Al-Hassan instructed that bring him, so they came with him bound, until they entered him to the place in which the Imam Ali Bin Abu Talib had been struck in, and the people were cursing him and rebuking him, and he was silent, not speaking.

They said to him: ‘Kill you like what you killed our chief and our Master!’ He said to them, ‘Do whatever you desire to do, and you cannot be any more violent to the one whom the Satan has caused to a major slip and blocked him from the way, and I had rebuked my soul, but it was not rebuked, and I had forbidden it, but it was not
prevented, so it was called to taste the Punishment of its affair, and for it is severe Punishment’. Then he\textsuperscript{a} cried.

\textit{He} asws said to him\textsuperscript{a}: ‘Woe be unto you\textsuperscript{a}! What is this tenderness? Where were you\textsuperscript{a} when you\textsuperscript{a} placed your\textsuperscript{a} feet and indulged in your\textsuperscript{a} sin?’

Ibn Muljim\textsuperscript{a} said, ‘\textit{The Satan has overcome upon them, so he made them forget the Zikr of Allah. They are the Satan’s party. Indeed! They are the party of Satan, they would be the losers [58:19], and the (time for) rebuke and faulting has expired, and rather \textsuperscript{a} killed your asws father\textsuperscript{asws} and have been obtained in front of you asws. So, do whatever you asws so desire to, and take your asws right from me\textsuperscript{a} however you asws so desire to’.}

Then he\textsuperscript{a} knelt upon his\textsuperscript{a} knees and said, ‘O son asws of Rasool-Allah azwj! The Praise is for Allah azwj Who Caused my\textsuperscript{a} killed to flow upon your hands’.

Al-Hassan\textsuperscript{asws} had pity for him\textsuperscript{a} because his\textsuperscript{asws} heart was merciful, may the Salawaat of Allah azwj be upon him\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} stood up and grabbed the sword in his\textsuperscript{asws} hand and bared it from its sheath and waved it until the death loomed in its blade, then he\textsuperscript{asws} struck him\textsuperscript{a} a strike, his\textsuperscript{a} neck turned by it.

Ibn Muljim\textsuperscript{a} said, ‘Then enemy of Allah turned upon his\textsuperscript{a} back rolling in his\textsuperscript{a} blood.

Al-Husayn\textsuperscript{asws} stood up to his\textsuperscript{asws} brother\textsuperscript{asws} and said: ‘O my\textsuperscript{asws} brother\textsuperscript{asws}! Isn’t the father\textsuperscript{asws} one, and the mother\textsuperscript{asws} one, and for me\textsuperscript{asws} there is a share in this strike, and there is a right for me\textsuperscript{asws} in killing him\textsuperscript{a}? Leave me\textsuperscript{asws} strike him\textsuperscript{a} a strike, to heal my\textsuperscript{asws} heart from part of what I\textsuperscript{asws} am feeling’.

The crowd of the people had intensified upon it, and their voices were raised, so he\textsuperscript{asws} was not able to open to the span of his\textsuperscript{asws} outstretched arm. So, he\textsuperscript{asws} left him\textsuperscript{a}. Then enemy of Allah azwj turned upon his\textsuperscript{a} back rolling in his\textsuperscript{a} blood.

\text{\textit{Faqashad Zhaman nasr Allah ala} ü Unta Awsaqum ala}"}
Then they gathered his la corpse and threw it out from the Masjid and gathered the firewood for it and burnt it in the fire. And it is said they dropped him la into a pit and filled it with the soil, and he la was howling like the howling of the dogs in his la pit, up to the Day of Qiyamah.

And they (people) came to Qatam the accursed woman, the mischief-maker, the immoral, and they cut her into pieces and pieces, and they plundered her house. Then they seize her and brought her to the back of Al-Kufa and burnt her with the fire, and Allah azwj Hastened her soul to the Fire and to the Wrath of the Subduer.

And as for the two men, the ones who have vowed with him la, one of them was killed by Muawiya Bin Abu Sufyan at Syria, and the other one was killed by Amro Bin Al-Aas at Egypt, may Allah azwj not be Pleased with them both.

And as for the two men, the ones who were with Ibn Muljim la at the central Masjid, assisting him la upon killing Ali asws, they were both killed on their night, may Allah azwj Curse them both and Resurrect them the Resurrection of the hypocrites, the oppressors in Hell, being eternally with the ancestors’.

He (the narrator) said, ‘There did not remain anyone in the Masjid except he mourned and cried to their crying, and everyone was present, enemy and friend, and I had not seen any woman or man crying any more than on that day’.
I (Majlisi) am saying, ‘It is reported by Al-Bursy in (the book) ‘Mashariq Al-Anwaar’, from the narrators of the people of Al-Kufa, that Amir Al-Momineen\textsuperscript{asws}, when Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} carried him\textsuperscript{asws} upon his\textsuperscript{asws} bier to the place of a well, there is differing in it, up to Najaf Al-Kufa, they found a horseman, the aroma of musk was being emitted from him.

He greeted unto them\textsuperscript{asws} both, then said to Al-Hassan\textsuperscript{asws}: ‘Are you\textsuperscript{asws} Al-Hassan Bin Ali\textsuperscript{asws}, nourisher of the Revelation and the Revealed (Book), and weaner of the knowledge, and the noble, the majestic caliph of Amir Al-Momineen\textsuperscript{asws}, and chief\textsuperscript{asws} of the successors\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘Yes’.

He said, ‘And is this Al-Husayn\textsuperscript{asws} Bin Amir Al-Momineen\textsuperscript{asws}, and chief\textsuperscript{asws} of the successors\textsuperscript{as}, the chief of mercy, and nourisher of the infallibility, and care-taker of the wisdom, and father\textsuperscript{asws} of the Imams\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes’.

He said, ‘Submit him\textsuperscript{asws} to me and continue in the Call of Allah\textsuperscript{azwj}.’ Al-Hassan\textsuperscript{asws} said to him: ‘He\textsuperscript{asws} had bequeathed to us\textsuperscript{asws} that we\textsuperscript{asws} should not submit him\textsuperscript{asws} except to one of the two men – Jibraeel\textsuperscript{as} or Al-Khizr\textsuperscript{as}. So, who are you from the two?’ He uncovered the veil, and there, it was Amir Al-Momineen\textsuperscript{asws} (himself\textsuperscript{asws}).

Then he\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘O Abu Muhammad\textsuperscript{asws}! There is no soul dying except he witnesses it, so will he (Amir Al-Momineen\textsuperscript{asws}) not see his\textsuperscript{asws} own body?’

He said, ‘And it is reported from Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} that Amir Al-Momineen\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘When you\textsuperscript{asws} two place me\textsuperscript{asws} in the mausoleum, they pray two Cycles Salat before you\textsuperscript{asws} pour the soul upon me\textsuperscript{asws} and look at what happens’.

When they\textsuperscript{asws} had placed him\textsuperscript{asws} in the Holy mausoleum, they\textsuperscript{asws} died what he\textsuperscript{asws} had instructed with, and they\textsuperscript{asws} looked, and there, the mausoleum had been covered with a cloth
of fine silk. Al-Hassan\textsuperscript{asws} uncovered from what was upon the face of Amir Al-Momineen\textsuperscript{asws}, and found Rasool-Allah\textsuperscript{saww}, and Adam\textsuperscript{as}, and Ibrahim\textsuperscript{as} discussing with Amir Al-Momineen\textsuperscript{asws}.

وَكَشَف الْحَسِينُ مَمَا بَلَى رَجْلِه فَوْجَدُ الزُّهْرَاءَ وَحَوَاءَ وَمَرْيَمَ وَآَسْيَةَ عَلَى الْفَيْضِ الْسَلاَمُ عِنْدُهُمْ يَنْحَنُ عَلَى أَمِيرَ الْأُمَمِينِ عَ وَيُنَبِبِهُ

And Al-Husayn\textsuperscript{asws} revealed from his\textsuperscript{as} legs and found, and found (Syeda) Al-Zahra\textsuperscript{asws}, and Maryam\textsuperscript{as}, and Aasiya\textsuperscript{as}, may the greetings be upon them\textsuperscript{as}, lamenting upon Amir Al-Momineen\textsuperscript{asws} and mourning him\textsuperscript{asws}.

بيانَ أَرَ هذِينَ الأَهَادِيْثِ لِمَن طَرَفَ الْبَيْعَةِ وَلَمْ يُعْتِمَّدَ عَلَى مَا يَتَفْرَدُ بِنَقْلِهِ وَلَمْ يُرَدْهُا لِلْخَبَرِ الْكَثِيرِ الْدَّلَّةِ عَلَى ظَهْرُهُمَا بَعْدَ مَوْتِهِمَا المثَالِيْهِ وَقَدْ مَرَتْ فِي كَتَابِ الْحَيَاةِ وَكَتَابِ الْعَشَرَةِ.

Explanation – I (Majlisi) have not seen these two Ahadeeth except from the way of Al-Bursy, and I cannot rely upon what is individual with its transmission, nor did I intend them due to the numerous Ahadeeth evidencing upon their\textsuperscript{asws} appearance after their\textsuperscript{asws} deaths in their\textsuperscript{asws} resembling bodies, and it has passed in the book of the Hereafter and the book of Imamate’.

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\textsuperscript{350} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 127 H 58 b
CHAPTER 128 – WHAT OCCURRED AFTER HIS ASWS MARTYRDOM AND THE SITUATIONS OF HIS ASWS KILLER, MAY ALLAH AZWJ CURSE HIM

1- ب، قرب الإسماع أبو البخترى عن جعفر عن أبي عامر أَنَّ الْمَسْنَ عَلَيْهِ اِبْنَ مَلْحَمَ أَرَادَ أَنْ يَبْطَرْ عَلَيْهِ،

(Pray for the peace of) Allah that His blood was shed. May Allah curse the one who killed him, the Ahl al-Bayt.

‘From Ja’far asws, from his asws father asws having said: ‘My asws father asws informed me asws that Al-Hassan asws brought Ibn Muljim la forward and wanted to strike off his la neck by his asws hands.

فَقَالَ فَعَهِدْتُ اللَّهُ لَا إِلَهَ اِلَّهُ مَعَكَ اِبْنُ الْمَلِجَمٍ فَأَرَادَ أَنْ يَضْرِبْ عُنُقَهُ بِيَدِهِ

He la said, ‘I la had made a pact to Allah azwj that I la shall kill your asws father asws, so I la have been loyal to my la pact. So, if you asws so desire, then kill (me la), and if you asws so desire, then forgive. If you asws forgive, then I la shall go to Muawiya and kill him, and give you asws rest from him, then I asws shall come back to you asws.’

فَقَالَ لَهُ أَبِِ لِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِ قُتِلَ فِيهَا عَلِيٌّ صَلَوَاتُ اللََِّّ عَلَيْهِ ََْ يُرْفَعْ عَنْ وَجْهِ الَْْرْضِ

He asws said: ‘No, until I asws hasten you la to the Fire!’ He asws forwarded him la and struck off his la neck’.

2- ص، فقصص الأسايف عليهم السلام بالإسناد إلى الشافع عن أَنْ أَحْمَدَ لَيْلَةَ الْخُلُقَ، عن أبي علي عن عبد الله عن عبد المطلب، عن معمر بن عبد الملك، عن معاذ بن ملجم، عن رجاء بن عبدي، عن أبي بكر السيدة، عن عبد الملك بن ناطول، عن جعفر بن محمد عن علي بن أبي طالب - وهو استناد النامى عن المبشر الذي قيل فيه على وما كانت العلماء فيه لبني إسرائيل، ونحن عهدت بهم في قلب عشيرة-

(Pray for the peace of) Allah that His blood was shed. May Allah curse the one who killed him, the Ahl al-Bayt.

‘From Abu Abdullah asws having said: ‘Hisham Bin Abdul Malik asked my asws father asws. He said, ‘Inform me about the night in which Ali asws Bin Abu Talib asws was killed, with what the one remote from the city in which Ali asws was killed can point to, and what were the signs for the people during it, and inform me, was there any lesson for others in his asws killing?’

فَقَالَ لَهُ أَبِِ لِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِ فُقِدَ فِيهَا هَارُونُ أَخُو مُوسَى صَلَوَاتُ اللََِّّ عَلَيْهِمَا

My asws father asws said to him: ‘When it was the night during which Al asws, may the Salawaat of Allah azwj be upon him asws, was killed, no stone was raised from the surface of the earth except

351 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 128 H 1
fresh blood was found underneath it until the emergence of dawn; and like that happened on the night during which Haroun\textsuperscript{as}, brother\textsuperscript{as} of Musa\textsuperscript{as} was lost, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws}.

And like that happened on the night during which Yoshua Bin Noun\textsuperscript{as} was killed. And like that happened on the night during which Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{as}, was raised. And like that happened on the night during which Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} was killed’. 352

3- ص، قصص الْنبياء عليهم السلمن عَنْ جَابِرٍّ عَنْ أَبِِ جَعْفَرٍّ ع قَالَ لِنَّ عَاقِرَ نََاقَةِ صَالِحٍّ كَانَ أَِْرَقَ ابْنَ بَغِي ٍّ وَ لِنَّ قَاتِلَ عَلِ

4- ك، إِكْمَالُ الْدِّينِ أَبِِ عَنْ سَعْدٍّ وَ الِْْمْيَِي ِ مَعاً عَنِ ابْنِ عِيسَى عَنْ مَُُمَّدٍّ الْبََْقِي ِ عَنْ أَحَْْدَ بْنِ الز

The book) ‘Ikmal Al Deen’ – My father, from Sa’ad and Al Himeyri, both together from Ibn Isa, from Muhammad Al Barqy, from Ahmad Bin Al Zayd Al Neshapuri, from Umar Bin Ibrahim Al Hashimy, from Abdul Malik Bin Umeyr, from Useyd Bin Sahwan,

‘A companion of Rasool-Allah\textsuperscript{azwj}, said, ‘When it was the day in which Amir Al-Momineen\textsuperscript{asws} passed away, the place trembled with the crying and the people were startled like the day in which the Prophet\textsuperscript{saww} passed away, and a man came crying, and he was in a hurry saying, ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{saww}, and he was saying, ‘Today the caliphate of the Prophet-hood has been cut off’, until he paused at the door of the house in which was Amir Al-Momineen\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

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352 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 128 H 2
353 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 128 H 3
He said, ‘May Allahazwj have Mercy on youasws, O Abu Al-Hassanasws! Youasws were first of the people in being a Muslim, and their most sincere of Eman, and their strongest of conviction, and their most fearing of Allahazwj Mighty and Majestic, and their greatest of suffering, and their most surround to Rasool-Allahsaww, and their safest upon hissaww companions, and their most superior of the merits, and their most honourable of the precedencies, and their highest of rank, and their closest from Rasool-Allahsaww, and their most resembling of them with himsaww in guidance, and speaking, and manners, and deeds, and their noblest of status, and their most prestigious to himsaww!

May Allahazwj Recompense youasws goodly on behalf of Al-Islam, and on behalf of Rasool-Allahsaww, and on behalf of the Muslims. Youasws were strong when hissaww companions were weak, and youasws d uelled when they were comfortable, and youasws got up when they were cowardly, and youasws stuck to the manifesto of Rasool-Allahazwj when hissaww companions plotted.

And youasws were hissaww caliph truly, and youasws did not quarrel and did not submit to the pretenses of the hypocrites, and rage of the Kafirs, and abhorrence of the envious, and grudges of the mischief-makers. Youasws stood with the matter when they had failed, and youasws spoke when they stuttered, and you continued with the Noor of Allahazwj Mighty and Majestic when they paused, and had they followed youasws, they would have been guided.

And youasws were their humblest of voices, and their highest of devoutness, and their least of talking, and their most correct of speaking, and their most abundant of views, and their bravest of hearts, and their strongest of conviction, in their best in deeds, and their most recognising of the matters.

By Allahazwj! Youasws were a leader for the religion, and a merciful father to the Momineen, whenever they came to you as dependants. Youasws carried the load what they were weak from it, and youasws preserved what they had wasted, and youasws looked after what they neglected, and youasws rose up when they were terrified, and youasws were patient when they
panicked, and you\textsuperscript{asws} caught up when they stayed behind, and they obtained through you\textsuperscript{asws} what they had not even anticipated.

And you were a punishment upon the Kafirs, and a rainfall for the Momineen and fertility. By Allah\textsuperscript{azwj}! You\textsuperscript{asws} broke their fasts (hunger), and succeeded with their madness, and you\textsuperscript{asws} acquired their precedents, and you\textsuperscript{asws} went with their merits not raling with their arguments, and your\textsuperscript{asws} heart did not falter and your\textsuperscript{asws} insight did not weak, and your\textsuperscript{asws} self was not cowardly, and you\textsuperscript{asws} did not betray.

You\textsuperscript{asws} were like the mountain, neither can the stormy winds move it nor could the hurricanes uproot it, and you\textsuperscript{asws} were like what the Prophet\textsuperscript{saww} had said: ‘Weak in your\textsuperscript{asws} body strong regarding the Command of Allah\textsuperscript{azwj}, humble regarding yourself\textsuperscript{asws}, mighty in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic, great in the earth, majestic in the presence of the Momineen.

Neither was there any goading for anyone regarding you\textsuperscript{asws} nor any blemish in you\textsuperscript{asws} for a speaker (to speak of), nor was there any leniency in your\textsuperscript{asws} presence for the strong one. The mighty was weak in your\textsuperscript{asws} presence, humble, until you\textsuperscript{asws} took the right from him, and the remote one and the near one were both the same in your\textsuperscript{asws} presence regarding that.

Your\textsuperscript{asws} concern was the truth, and the kindness, and the truthfulness, and your\textsuperscript{asws} words were wise, and decisive, and your\textsuperscript{asws} orders were forbearing and determined in what you\textsuperscript{asws} did.

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you\textsuperscript{asws}, and Al-Islam has been strengthened by you\textsuperscript{asws}. So the Command of Allah\textsuperscript{azwj} appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you\textsuperscript{asws} and (so were) the Momineen, and you\textsuperscript{asws} preceded with a far precedence, and exhausted the ones after you\textsuperscript{asws} with an intense exhaustion.
You\textsuperscript{asws} are gravely missed by the weeping, and how great is your\textsuperscript{asws} issue in the skies, and your\textsuperscript{asws} calamity has threatened the people (with chaos). \textit{We are for Allah and to Him we are returning [2:156].} We are pleased from Allah\textsuperscript{azwj} of His\textsuperscript{azwj} Ordainment, and we submit to Allah\textsuperscript{azwj} to His\textsuperscript{azwj} Command, for the Muslims will never come across the like of you\textsuperscript{asws}, ever!

You\textsuperscript{asws} were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. May Allah\textsuperscript{azwj} Join you\textsuperscript{asws} with His\textsuperscript{azwj} Prophet\textsuperscript{saww} and not Deprive us from your\textsuperscript{asws} Recompense, nor let us to stray after you\textsuperscript{asws}'.

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah\textsuperscript{saww} wept. Then they sought him, but they could not come across him''.

Explanation – And the apparent is that the speaker, it was Al-Khiz\textsuperscript{as}.

\textsuperscript{354} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 128 H 4
Then he ordered with cutting off his tongue. He panicked. One of the people said to him, ‘O enemy of Allah! Your eye, kohl would be applied to it with the fire, and your leg would be cut off’.

فَلَمْ تَُْزَعْ وَ جَزِعْتَ مِنْ قَطْعِ لِسَانِكَ فَقَالَ لَُْمْ يََّ جُهَّالُ أَنََ وَ اللََِّّ

He did not panic, and he did panic from cutting of his tongue. He said to them, ‘O ignoramuses! By Allah! I did not panic for the cutting of my tongue, but I disliked living in the world as a mute, not mentioning Allah in it’. When his tongue was cut, he was burnt in the fire’.

6- حَة، فرحة الغري عَبْدُ الصَّمَدِ بْنُ أَحَْْدَ عَنْ أَبِِ الْفَرَجِ الجَْوِِْي ِ قَالَ ق َرَأْتُ بَِِط ِ أَبِِ الْوَفَاءِ بْنِ عَقِيلٍّ قَالَ:

Ibn Muljim said, ‘By Allah! If I am enabled from it, I seize it from his eardrums’!

I was in the Sacred Masjid and I saw the people gathering around the standing place of Ibrahim. I said, ‘What is this?’ They said, ‘A monk has become a Muslim’. I went to him and there, he was an aged old man. Upon him was a woollen coat and a woollen cap. He was of a large body, and he was seated parallel to the standing place of Ibrahim.

I heard him saying, ‘I was seated in a Monastery and overlooked from it, and there was a bird like the eagle which had come down upon a rock, at the coast of the sea. It regurgitated and threw out a quarter of a human being, then it flew away. It was not seen. It returned and regurgitated a quarter of a human being, then flew away. It came the regurgitated a quarter

of a human being, then flew away. It came and regurgitated a quarter of a human being, then flew away.

I went near the four (segments), and a man stood up, and he was standing, and I was astounded from him. Then the bird swooped down, and struck him, and took a quarter and flew away. Then it returned, it took a quarter and flew away. Then it returned and took a quarter and flew away. Then it swooped down and took the last quarter and flew away.

I remained thoughtful and regretted that I did not meet him and asked him who he was. So, I remained surveying the rock until I saw the bird to have come. It regurgitated a quarter of a human being. I descended and stood by him. It did not cease until it had regurgitated the four quarters, then it flew away.

The man was complete and stood upright. I approached him and asked. I said, ‘Who are you?’ He was silent from me, so I said, ‘By the right of the One awj Who Created you! Who are you?’ He said, ‘I am Ibn Muljim’. I said, ‘And which thing have you done?’ He said, ‘I killed Ali Bin Abu Talib, so this bird has been allocated with me, killing me every day with a killing’. He was informing him when the bird swooped down, seized a quarter, and flew away.

I asked about Ali. He said: ‘He is a son of an uncle of Rasool-Allah saww. So, I became a Muslim’. 357

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He asws said: ‘O Gazwan! Carry him⁹⁸ upon the blonde (horse)!’ So, he came with the blonde horse. Ibn Muljim⁹⁹ rode it and held its reins. When he³⁸ turned around, Amir Al-Momineen⁹⁸ asws said: ‘¹asws want him³⁸ to live and he³⁸ wants to kill me⁹⁸ asws. Your excuse from your friend from Murad’.

He (the narrator) said, ‘When it was from his³⁸ matter, what happened, and he³⁸ struck Amir Al-Momineen⁹⁸ asws, he³⁸ was captured, and he³⁸ had gone out from the Masjid. They came with him³⁸ to Amir Al-Momineen⁹⁸ asws. He⁹⁸ asws said to him³⁸: ‘By Allah⁹⁸ aswj! I³⁸ asws was doing with you³⁸ what I³⁸ asws did, and although I³⁸ asws knew you³⁸ asws were my³⁸ asws killer, but I³⁸ asws used to do that with you³⁸ to be Backed by Allah⁹⁸ azwj against you³⁸’.³⁵⁸

Ibn Abbas said, ‘Amir Al-Momineen⁹⁸ asws had been killed on the land of Al-Kufa, so the sky rained blood for three days⁹⁹’.³⁵⁹

Ibn Abbas said, ‘Amir Al-Momineen⁹⁸ asws had been killed on the land of Al-Kufa, so the sky rained blood for three days⁹⁹’.³⁵⁹

Abu Hamza, from Al-Sadiq⁹⁸ asws, and it has been reported as well from Saeed Bin Al Musayyab,

‘When Amir Al-Momineen⁹⁸ asws passed away, no stone was raised from the surface of the earth except fresh blood was found to be under it’³⁶⁰.

³⁵⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen⁹⁸ asws, Ch 128 H 8
³⁵⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen⁹⁸ asws, Ch 128 H 9 a
³⁶⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen⁹⁸ asws, Ch 128 H 9 b
'Abdul Malik Bin Marwan Al-Zuhry was asked, ‘What was the sign on the day Ali\textsuperscript{asws} was killed?’ He said, ‘No pebble was raised from Bayt Al-Maqdis except under it was fresh blood, and when he\textsuperscript{asws} was struck in the Masjid, a voice was heard, ‘The judgment is for Allah\textsuperscript{azwj}, not for you\textsuperscript{asws}, O Ali\textsuperscript{asws}, nor for your\textsuperscript{asws} companions!’

When he\textsuperscript{asws} passed away, it was heard in his\textsuperscript{asws} house: \textit{Is the one who is cast into the Fire better, or one whom comes safely on the Day of Qiyamah? [41:40]} – the Verse. Then there was another caller: ‘Rasool-Allah\textsuperscript{saww} died and had your\textsuperscript{asws} father\textsuperscript{asws}’.

And in (the book) ‘Akhbar Al Talibeen’ –

‘Rome captured a group of Muslims, so they came with them to the king. He presented the Kufr to them, but they refused, so he ordered for them to be thrown into boiling oil, and he freed a man from them to inform of their state. While he was a captive when he heard the treading of the horse hooves. He paused and looked at his companions, the ones who were to be thrown into the oil. He said to them regarding that. They said, ‘That has happened’.

A caller called out from the sky among the witnesses of the land and the sea: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has been martyred during this night, so pray Salat upon him\textsuperscript{asws}!’ We prayed Salat upon him\textsuperscript{asws} and we returned to our combatants’.

‘He was asked about the strangest of what he had seen, he said, ‘Do you see this rock in the middle of the sea. A bird like the ostrich emerges from this sea every day and it lands upon it. When it stands evenly, it regurgitates a head, then it regurgitates a hand, and like that, limb by limb. Then the limbs link to each other until the person sits complete. Then he thinks of... ’
standing. So, when he does think of the standing, it hits him with a blow, and takes his head, then limb by limb, like what it had regurgitated'.

قَالَ فَلَمَّا طَالَ عَلَيَّ ذَلِكَ نََدَي ْتُ هُ ي وَيْلَكَ مَنْ أَنْتَ ثَُُّ الْتَفَتَ لِلََِّ وَ قَالَ هُوَ عَبْدُ الرَّحَْْنِ بْنُ مُلْجَمٍّ قَاتِلُ عَلِيُّ بْنِ أَبِِ طَالِبٍّ أَمِي الْمُؤْمِنِيَْ ع وَكَّلَ اللََُّّ بِهِ هَذَا الطَّيَْ فَهُوَ يُعَذِّبُهُ لِىَ يَوْمِ الْقِيَامَةِ وَ َِعَمَ أَنَُّّ يَسْمَعُونَ الْعُوَاءَ مِنْ قَبَِْهِ

He (the monk) said, ‘When that was prolonged upon me, I called out to him one day, ‘woe be unto you! Who are you?’ Then he turned to me and said that he was Ibn Muljim, killer of Ali Bin Abu Talib, asws Bin Abu Talib asws. Allah azwj had Allocated this bird with him, punishing him up to the Day of Qiyamah, and it is claimed that they are hearing the howling from his grave’.

I heard from Rasool-Allah saww saying: ‘When Amir Al-Momineen Ali asws Bin Abu Talib asws died and exits from the word, certain characteristics will appear in the world, there will be no good in these!’ I said, ‘And what are these, O Rasool-Allah saww?’

He saww said: ‘The trusts will be little, and the betrayals will be a lot, to the extent that the man will indulge in the immorality while his companions are looking at him. By Allah azwj! The world will be troubled after him asws with calamities’.

Indeed! And the earth will not be vacant from me saww for as long as Ali asws Bin Abu Talib asws is alive in the world, being a remainder from after me saww. Ali asws is in the world as an offset of me saww after me saww. Ali asws is like my saww skin. Ali asws is my saww flesh and my saww bones. Ali asws

is like my sahaba blood. Ali asws is my sahaba brother asws, and my sahaba successor asws in my sahaba family and my sahaba caliph in my sahaba people, and fulfiller of my sahaba promises, and payer of my sahaba debts.

Ali asws has accompanied me sahaba in the difficulties of my sahaba matters and fought alongside me sahaba against allies of the Kafirs, and he asws witnessed me sahaba regarding the Revelation and ate the food of the righteous with me sahaba, and Jibraeel asws has shaken his asws hand repeatedly, at daytime, openly.

And Jibraeel asws testified and made me sahaba testify that Ali asws is from the best goodly ones. And j asws keep you as witnesses, community of people! You should not be asking about the knowledge of your affairs for as long as Ali asws is among you. When you lose him asws, during that the Verse will be standing: to Destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof [8:42].

Allah azwj Spoke the truth, and the Prophet sahaba of Allah azwj spoke the truth”. 364


‘When Al-Hassan asws stood with the command after Amir Al-Momineen asws, the elders of the people gathered around him asws and demanded from him asws that he asws shows them the wonders like what Amir Al-Momineen asws used to show them.

He came with them to the house, then entered them (into it), and closed the curtain and said: ‘Look!’ They looked, and there was Amir Al-Momineen asws seated over there. The people said in their entirety, ‘We testify that you asws are a caliph of Allah aswj, and by Allah aswj, these are secrets of Amir Al-Momineen asws which we used to see from him asws!’ 365

364 Bihar Al Anwar – V 42, The book of History – Amir Al Momineen asws, Ch 128 H 10 a
CHAPTER 129 – WHAT WERE MANIFESTED AT THE HOLY MAUSOLEUM, FROM THE MIRACLES AND THE EXTRAORDINARY EVENTS

We were seated in a gathering of the son of my uncle Abdullah Muhammad Bin Imran Bin Al-Hajjaj, and in it was a group from the people of Al-Kufa, from the elders, and among the ones present was Al-Abbas Bin Ahmad Al-Abbasy, and they had offered in the presence of the son of my uncle, congratulating him for the safety because he was present at the time of the collapse of the roof of my Master asws Abu Abdullah Al-Husayn asws Bin Aliawas Bin Abu Talib asws, during Zulhijja of the year two hundred and seventy three.

While they were seated discussing when Ismail Bin Isa Al-Abbasy presented in the gathering. When the group looked at him, they refrained from what they had been (discussing) in, and Ismail prolonged the sitting. When he looked at them, he said to them, ‘O our companions, may Allahazwj Honour you all! You have cut off your discussion for me, due to my coming?’

Abu Al-Hassan Ali Bin Yahya Al-Suleymansi said, and he was elder of the group and a front man among them, ‘No, by Allahazwj, O Abdullah! May Allahazwj Honour you! We did not withhold due to a situation from the situations’.

(The book) ‘Farhat Al Ghary’ – ‘I was informed by my uncle Al Saeed Ali Bin Musa Bin Tawoos, and the jurist Najm Al Deen Abu Al Qasim Bin Saeed, and the jurist Al Muqtada a remainder of the elder Najeeb Al Deen Yahya Bin Saeed, may Allahazwj Constantly Bless them, all of them, from the jurist Muhammad Bin Abdullah Bin Zuhra Al-Husayni, from Muhammad Bin Al-Hassan Al Alawy, the one settled at the Mausoleum of Al Kazim asws, from Al Qutb Al Rawandy, from Muhammad Bin Ali Bin Al Muhsin Al Halby, from Al Tusi, and I copied it from his handwriting, letter by letter, from Al Mufeed Muhammad Bin Muhammad Bin Al Numan, from Muhammad Bin Ahmad Bin Dawood, from Abu Al-Husayn Muhammad Bin Tammam Al Kufi who said, ‘It is narrated to us by Abu Al-Hassan Ali Bin Al-Hassan Bin Al Hajjaj, from his memory, he said,

‘We were seated in a gathering of the son of my uncle Abdullah Muhammad Bin Imran Bin Al-Hajjaj, and in it was a group from the people of Al-Kufa, from the elders, and among the ones present was Al-Abbas Bin Ahmad Al-Abbasy, and they had offered in the presence of the son of my uncle, congratulating him for the safety because he was present at the time of the collapse of the roof of my Master asws Abu Abdullah Al-Husayn asws Bin Ali asws Bin Abu Talib asws, during Zulhijja of the year two hundred and seventy three.'
He said to them, ‘O our companions! Know that Allah^azwj^ Mighty and Majestic will be Questioning me about what I am saying to you and what doctrine I believe in’ – to the extent that he swore with freeing his slave girls, and his slaves, and withheld his animal that he did not believe except in the Wilayah of Ali^asws^ Bin Abu Talib^asws^, and the Chiefs from the Imams^asws^, and he numbered the one by one’.

And he (the narrator) continued the Hadeeth, ‘Our companions went to him and he asked them, and they asked him. Then he said to them, ‘We were returning on the day of Friday from the Salat, from the central Masjid, with my uncle Dawood. When we were by our houses and by his house, and the street was empty, he said to us, ‘Wherever you are before the setting of the sun, come to me, and not one of you should be upon a state, so he would stay behind because it was Hamza Bin Hashim’.

We went to him at the end of the day, and he was seated, awaiting us. He said, ‘Shout for so and so, and so and so, from the workers (diggers)’. Two men came to him, with them were their tools, and he turned to us and said, ‘Gather together, all of you, and ride at this time of yours, and take the camel boy’. There was a black slave for him known with the camel, if the slave were to attach upon the bridge of (river) Dajlah (Tigris) he would break it. ‘And go to this grave which the people have been fascinated with and they are saying that it is the grave of Ali^asws^, until you exhume him^asws^ and come to me with the maximum of whatever is in it.'
struck thirdly, and we heard (the resonance) severer than what had preceded. Then the slave shouted a shout. We stood up and overlooked upon him, and we said to the ones who were with him, ‘What is the matter with him?’

He did not answer them, and he was crying for help. They tied him and extracted him with the rope, and there was blood upon his hands, from the ends of his fingers up to his elbow, and he was crying for help, neither speaking to us nor responding any answer. We carried him upon the mule, and we returned fleeing, and the flesh of the slave was scattered, from his forearm and its sides, and the right hand had fractured, until we ended up to my uncle.

He said, ‘Which thing is behind you?’ We told him what we had seen, and we narrated to him the picture. He turned to the Qiblah and repented from what he was upon, and he retracted from the doctrine, and the befriending, and the disavowing, and after that, he rode in the night to Mas‘ab Bin Jabir. He asked him if he would make a box to be upon the grave and did not inform him with anything from what had flowed, and sent him to the place, and he built the box to be upon it, and the black slave died at that time.

Abu Al-Hassan Bin Al-Hajjaj said, ‘We saw this box which is in this nice narration, and that was from before the wall had been built upon I which Al-Hassan Bin Zayd had built. – This is the end of what we have copied from the handwriting of Al-Tusi’.

I (Majlisi) am saying, ‘And it has been mentioned over here by the noble Abu Abdullah Muhammad Bin Ali Bin Al-Hassan Bin Ali Bin Al-Husayn Bin Abdul Rahman Al Shajary by the chain preceding to him, ‘It is narrated to me by Abu Al-Hassan Muhammad Bin Ahmad Bin Abdullah Al Jawaleeq who said, ‘It is narrated to us by Abu Ja‘far Muhammad Bin Muhammad Bin Al-Husayn allowing, and he wrote it from his own handwriting, he said, ‘It is informed to us by Ali Bin Al-Husayn Bin Al Hajjajm dictated from his memory, said,'
'We were in a gathering of my uncle Abu Abdullah Muhammad Bin Imran Bin Al-Hajjaj’ – and he completed the Hadeeth upon approximate of what we mentioned, and he did not say, ‘Son of my uncle’, and in it are changes, not harming by straying, and he said in its end, ‘Al-Hassan Bin Zayd Bin Muhammad Bin Ismail Bin Al-Hassan Bin Zayd, son of Al-Hassan asws Bin Ali asws Bin Abu Talib asws, well-known as ‘The Kharijite at Al-Tabrastan’. '367

And I am informed by Abdul Rahman Bin Al Harby Al Hanbali, from Abdul Aziz Bin Al akhzar, from Muhammad Bin Nasir Al Salamy, from Abu Al Ghanaim Muhammad Bin Ali Bin Maymoun Al Bursy who said, ’I am inform by the noble Abu Abdullah Al Hasany Al Muqddam mentioning it, he said, ‘It is narrated to us by Abu Al-Hassan Muhammad Bin Al-Hassan Al Abdullah Al Jawaleeq, by his reading to me in words, and he wrote it to me in his handwriting, said, ‘We are informed by my father who said, ‘We are informed by my grandfather, father of my uncle Muhammad Bin Ali Bin Duheym Al Shanany who said,

‘In the year two hundred and sixty, I am my father Ali Bin Duheym, and my uncle Husayn Bin Duheym, and I was a young boy, and with us was a group who were under cover, went to Al Ghary to visit the grave of our Masterasws Amir Al-Momineenasws.

When we came to the grave, and on that day, there were black rocks around hisasws grave and there was no construction around it, in hisasws presence, and there wasn’t in its road apart from custodian of Al-Ghary. While we were in hisasws presence, and some of us were reciting (Quran), and some of us were praying Salat, and some of us were (reciting) Ziyarat, when a lion came towards us.

When it was near from us, a measurement of a spear, we said to each other, ‘Let us distance from the grave until we look at what it intends’. We distanced, and the lion came to the grave. It went on to hit its paws upon the grave. A man from us went and witnessed it and returned. He informed us, and the fear declined from us, and we all came until we witnessed it hitting its paw upon the graves, and there was an injury in it.

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367 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 129 H 1 b
It did not cease to wiping it for a while, then it withdrew from the grave and went, and we returned to what we had been upon, from the recitation, and the Salat and the Ziyarat, and reciting the Quran’.  

And from (the book) ‘Mahasin Al Qisas’, what I read in the handwriting of my father, upon the back of the book, at the Mausoleum at Al Kazimiyya, upon its noble ones asws be the greetings, what I depicted, he said, ‘I heard from Shihab Al Deen Bundar Bin Mulkadar Al Qummi saying, ‘It is narrated to me by Kamal Al Deen Shar Al Ma’aly Bin Giyas Al Qummi who said,  

‘I entered to the presence of our Master asws Amir Al-Momineen Alasws Bin Abu Talibasws, may the Salawaat of Allahazwj be upon himasws. We visited himasws and moved to a place of the asking and supplicating and invoking. There was a hook in the Holy Mausoleum, may the Salawaat of Allahazwj be upon himasws, which caught in my robe, and tore it. I said addressing to Amir Al-Momineenasws, ‘I do not see the offset (replacement) of this except from youasws!’  

And there was a man to my side, his view was other than my view. He said to me, mocking, ‘Heasws will not give you its offset except a pink robe’. We separated from the visitation and we came to the garment, the robed and the cap, and Jamal Al Deen Qashtamar Al Nasiri was preparing for a person called Ibn Mayast intending to take him to Baghdad.  

The servant came out, upon the calling of Qashtamar, and he said, ‘Bring Kamal Al-Deen Al-Qummy!’ – the aforementioned. He held my hand and entered to the cabinet and set a kingly pink garb upon me. I went out until Qashtamar greeted unto me, and I kissed his hand. He looked at me with a look, I recognised the dislike in his face, and he turned to the servant like the angry one and said, ‘Did you seek out so and so?’ – meaning Ibn Mayast.  

The servant said, ‘But rather you said, ‘Kamal Al-Deen Al-Qummi!’ And the group of those who were gatherers of the Emir testified that he had instructed with presenting Kamal Al-

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368 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 129 H 2
Deen Al-Qummi. I said, ‘O Emir! You did not make this garb to be upon me, but it was Amir Al-Momineen\textsuperscript{asws} who made it to be upon me, so seek the story from me’.

فَحَكَيْتُ لَهُ فَخَرَّ سَاجِداً وَ قَالَ الَْْمْدُ للََِّّ كَيْفَ كَانَتِ الخِْلْعَةُ عَلَى يَدِي

I narrated to him, and he fell in Sajdah and said, ‘The Praise is for Allah\textsuperscript{azwj}! How was the garb upon my hands?’ Then he thanked him\textsuperscript{asws} and said (to me), ‘You deserve it’.

And that is reported by the Seyyid Muhammad Bin Sharafsha Al-Husayni, from Shihab Al Deen Bundar as well, I found what he had depicted from the uncle Al Saeed Razy Al Deen Ali Bin Tawoos, from the sheykh Suhayn Bin Abdul Kareem Al Gharawy, and even though the words are more or less from what he found written, said,

‘There had delegated to the noble Mausoleum at Al-Ghary, greetings be upon its dwellers, a blind man from the people of Takrit, and he had been blinded at old age, and his eyes had come out upon his cheeks, and he used to sit a lot for the asking and addressing the Master\textsuperscript{asws}, the noble, the Holy, by an address not good, and at time he was saddened with the denial to him\textsuperscript{asws}, and at times he would return the thinking regarding the pardon from him\textsuperscript{asws}.

فَمَضَى عَلَى ذَلِكَ مُدَّةٌ فَإِذَا أَنََ فِِ ب َعْضِ الَْْيََّّمِ قَدْ ف َتَحْتُ الخِْزَانَةَ لِذْ سََِعْتُ ضَجَّةً عَظِيمَةً فَظَنَنْتُ أَنَّهُ قَدْ جَاءَ لِلْعَلَوِيِّ بِرٌّ مِنْ ب َغْدَادَ أَوْ قُتِلَ فِِ الْمَشْهَدِ قَتِيلٌ فَخَرَجْتُ أَلْتَمَُِ الخَْبَََ فَقِيلَ لِِ هَاهُنَا أَعْمَى قَدْ رُدَّ بَصَرُهُ فَجَوْتُ أَنْ يَكُونَ ذَلِكَ الَْْعْمَى

He continued upon that for a period. When in one of the days I had opened the cabinet, when I heard a loud noise. I thought that there had come for the Alawites from the land of Baghdad, or someone had been killed in the mausoleum. I went to inquire the news, and it was said to me, ‘Over here there is a blind man whose sight has returned’. So, I wished it would happen to be that blind man.

فَلَمْا وَصَلْتُ لِىَ الَْْضْرَةِ الشَّرِيفَةِ وَجَدْتُهُ ذَلِكَ الَْْعْمَى بِعَيْنِهِ وَ عَيْنَاهُ كَأَحْسَنِ مَا يَكُونُ فَشَكَرْتُ اللَََّّ تَعاىَ عَلَى ذَلِكَ

When I arrived to the Holy presence, I found him to be that blind man, and his eyes were as good as what could be. I thanked Allah\textsuperscript{azwj} the Exalted upon that’’.\textsuperscript{370}

فَّقَمَ عَلَى ذَلِكَ مَدَّةٌ فَإِذَا أُنَذِرَ الْأَلَّوِيَّ بِرٌّ مِنْ بَغْدَادَ أَوْ قُتِلَ فِِ الْمَشْهَدِ قَتِيلٌ فَخَرَجْتُ أَلْتَمَُِ الخَْبَََ فَقِيلَ لِِ هَاهُنَا أَعْمَى قَدْ رُدَّ بَصَرُهُ فَجَوْتُ أَنْ يَكُونَ ذَلِكَ الَْْعْمَى

And I heard my father more than once narrating from the Sheikh Al-Husayn Bin Abdul Kareem Al-Gharawy, this story which he mentioned it and I could not substantiate its words, but the

\textsuperscript{369} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 129 H 3

\textsuperscript{370} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 129 H 4
When the battalion returned, they descended around the bridge of the noble, Holy Mausoleum, at Al-Ghary, may the superior Salawaat and the Salaam be upon him asws. The sheykh Al-Husayn said, 'I went out after their departure, to that place which they had descended in, for a matte which had presented. I found two ‘Sarboush’ saddlebags thrown in the sand. I extended my hand to take them. When they came to be in my hand, I regretted a mighty regret and said, ‘I have taken these and have linked myself with what there isn’t any rest in it’.

I said to my companions, ‘Know that this Turkish man is searching for two ‘Sarboush’ saddlebags, and these are with me in my basket’. And when I had wanted to come out to the Salat upon the deceased woman, I kept the two saddlebags in my house. So, I took them, then came, I and my companions. I greeted to the Turkish man and said to him, ‘What are you searching for?’

He said, ‘I am searching for my two ‘Sarboush’ saddlebags which are lost from me for a year now’. I said, ‘Glory be to Allah azwj! These were lost from you for a year and you are seeking them now?’ He said, ‘Yes. Know, that when I entered the battalion, and I was with them when we arrived to the ditch of Al-Kufa. We mentioned the two saddlebags. I said, ‘O Al asws’. These are in your guarantee because these are in your asws sanctuary, and I know that nothing will happen to these’.
I said to him, ‘Now Allah\textsuperscript{azwj} has Protected something upon you, other than these’. Then I gave them to him, and I counted that the period was a year’’. 371

I paused in the book having copied from the sheykh Hassan Bin Al-Husayn Bin Al Tahhal Al Miqdadi who said, ‘My father informed me, from his father, from his grandfather, ‘There came to him, a man with a pleasant face, clean clothes, handed over two Dinars to him and said to him, ‘Close the dome unto me and leave me’. So, I took these from him and closed the door. He slept and saw Amir Al-Momineen\textsuperscript{asws} in his dream, and he\textsuperscript{asws} was saying: ‘Sit up and expel him, for he is a Christian!’

Ali Bin Tahal got up and took a rope, placed it in his neck and said to him, ‘Get out! You deceived me with the two Dinars, and you are a Christian?’ He said to him, ‘I am not a Christian’. He said, ‘Yes, Amir Al-Momineen\textsuperscript{asws} came to me in the dream and informed me that you are a Christian, and he\textsuperscript{asws} said: ‘Expel him from me!’

He said, ‘Extend your hand, for I shall testify that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and that Ali\textsuperscript{asws} if Guardian\textsuperscript{asws} of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! No one knows of my advent from Syria. I did not let anyone from the people of Al-Iraq know!’ Then his Islam was good’’. 372

And he narrated as well,

‘Imran Bin Shaheen, from the people of Al-Iraq, disobeyed to Azad Al-Dawla, so he sought him with a rapid search. He fled from him to the Mausoleum, fearing. He saw Amir Al-Momineen\textsuperscript{asws} in his dream and he\textsuperscript{asws} was saying to him: ‘O Imran! In the morning Fannakhusro will come to over here, so he would be expelling the ones in this place, so you stay over there!’ – and he\textsuperscript{asws} indicated to a corner from the corners of the spots – ‘For they

371 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 129 H 5
372 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 129 H 6
will not see you. He will enter, and visit, and pray Salat, and beseech in the supplication, and swear by Muhammad saww and his Progeny asws that they are successful with you.

فادْنُ مِنْهُ وَ قُلْ لَهُ أَي ُّهَا الْمَلِكُ مَنْ هَذَا الَّذِي قَدْ أَلَْْحْتَ بِِلْقَسَمِ بُِِحَمَّدٍّ وَ آلِهِ أَنْ يُظْفِرَكَ بِهِ فَسَيَقُولُ رَجُلٌ شَقَّ عَ
صَايَ وَ نَََِعَنِِ فِِ مُلْكِكِي وَ سُلْطَانِّ

فرَأَى جَدِي عَلِيُّ بْنُ طَحَّالٍّ مَوْلََنََ أَمِيَ الْمُؤْمِنِيَْ ع حَافِياً حَاسِراً فَرَأَى جَدِي عَلِيُّ بْنُ طَحَّالٍّ مَوْلََنََ أَمِيَ الْمُؤْمِنِيَْ ع فِِ مَنَامِهِ وَ هُوَ يَقُولُ لَهُ اقْعُد افْتَحْ لِوَلِيَ عِمْرَانَ بْنِ شَاهِيٍّْ الْبَابَ

And Imran Bin Shaheen had vowed to him that when Azad Al-Dawla pardons him, he would come to visit Amir Al-Momineen asws, bare footed, bare headed. When the night shielded, he went out from Al-Kufa alone. My grandfather Ali Bin Tahhal saw our Master asws Amir Al-Momineen asws in his dream, and he asws said to him: 'Sit up and open the door for my friend Imran Bin Shaheen'.

فُقِدَ عَضُدُ الدُّوْلَةِ ما عَرَفَ أَحَدٌ أَنَّ اسَِْي فُقِدَ عَضُدُ الدُّوْلَةِ أَتَى لِىَ ِِيََّرَةِ أَمِي وَ الْقَابِلَةُ وَ أَنََ ثَُُّ خَلَعَ عَلَيْهِ خِلْعَةَ الْوَِِارَةِ وَ طَلَعَ مِنْ بَيِْْ يَدَيْهِ لِىَ الْكُوفَةِ

He sat up and opened the door, and there was the sheykh coming over. When he arrived, he said to him, 'In the Name of Allah aswj, O our master'. He said, 'And who am I?' He said, 'Imran Bin Shaheen'. He said, 'I am not Imran Bin Shaheen'. He said, 'Yes (you are)! Amir Al-Momineen asws came to me in my dream and said to me: ‘Sit up and open the door for my friend Imran Bin Shaheen!’"
He said to him, 'By his right! He said it to you?' He said, 'Yes, by his right, he said it to me!' He fell upon the threshold, kissing it, and assigned upon the fishes (worth) sixty Dinars. And there was a dinghy for him he used to work in the water in hunting the fish".  

Story of Abu Al-Baq’a’a custodian of the Mausoleum of our Master Amir Al-Momineen

And in the year five hundred and one, bread was being sold at the noble Mausoleum as Al-Ghary, each Ratl for two-thirds of a Dinar, for forty days. So, the custodians went away from the harm to their directions to the town, and there was a man from the custodians called Abu Al-Baq’a’a Bin Suweyqat, and for him was an age of one hundred and twenty years. There did not remain anyone from the custodians besides him.

The situation was harmful to him, so his wife and his daughters said to him, ‘You will get us killed! Go like what the (other) custodians have gone. Perhaps Allah the Exalted will Open something we can live by it’. So he determine upon going. He entered the noble dome, may the Salawaat of Allah be upon its occupant, and (recited) Ziyarat, and prayed Salat, and sat by his noble head.

He said, ‘O Amir Al-Momineen! It has been one hundred years for me in your service. I have not separated from you, I have not (even) Seen Hulla, and I have not seen the tranquillity, and the hunger has harmed me and my children, and here I am separating from you, your separation is biting upon me. I hereby entrust you (to Allah). This is (now) a separation between me and you’.

373 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 129 H 7
Then he went out, and he went out with the (animal) hirers until he crossed over to the pausing and the bridge, and in his company were Wahban Al-Sulamy, and Abu Kurdan, and a group of hirers. They had come from the Mausoleum at night and they to Abu Hubeysh. One of them said to the other, ‘This (there) is a lot of time’. So, they descended, and Abu Al-Baq’a’a descended with them.

فَنَامَ فَرَأَى فِِ مَنَامِهِ أَمِيَ الْمُؤْمِنِيَْ ع وَ هُوَ يََّ أَبَِ الْبَقَاءِ فَارَق ْتَنِِ ب َعْدَ طُولِ هَذِهِ الْمُدَّةِ عُدْ لِىَ حَيٍُْ كُنْتَ

He slept and saw Amir Al-Momineen asws in his dream, and he asws said to him: ‘O Abu Al Baqa’a! You have separated from me asws after this long period? Return to where you were!’

فِِ وَجْ هِهِ ف َقَصَّ عَلَيْهِمُ الْمَنَامَ وَ رَجَعَ فَحَيٍُْ رَأَي ْنَهُ ب َنَاتُهُ صَرَخْنَ

He woke up crying. It was said to him, ‘What makes you cry?’ He narrated the story of the dream to them and returned. When his daughters saw him, they shouted in his face. So he narrated the story and went and grabbed the keys of the dome from the cabinet of Abu Abdullah Bin Shahryar Al-Qummi, and sat, as per his habit.

فَمَضَى الْقَي ِمُ أَبُو الْبَقَاءِ وَ أَتَى بُِِبُزٍّ وَ لٍََّْ وَ تََْرٍّ ف َقَالَ لَهُ مَا ي ُوَافِقُ لِِ هَذَا وَ لَكِنْ امْضِ بِهِ لِىَ أَوْلَََِْ كُولُونَهُ وَ خُذْ هَذَا الد ِينَارَ الْْخَرَ وَ اشْتََِ لَنَا بِهِ دَجَاجاً وَ خُبُزاً فَأَخَذْتُ لَهُ بِذَلِكَ

He remained so for three days. During the third day, a man came having a bag on his shoulders, as if he were a pedestrian, to the road of Makkah. He loosened it and extracted clothes from it. He wore these and entered to the noble dome, and (recited) Ziyarat, and prayed Salat, and handed over a Dinar to me (him), and said, ‘Get some bread we can have dinner’.

فَلَمَّا كَانَ وَقْتُ صَلَّيْنِ الظُّهْرِ صَلَّى الظُّهْرَيْنِ وَ أَتَى لِىَ دَارِهِ وَ الرَّجُلُ مَعَهُ فَأَحْضَرَ الطَّعَامَ وَ أَكَلًَ وَ غَسَلَ الرَّجُلُ يَدَيْهِ وَ قَالَ لِِ ائْتِنِِ بَِِوَِْ إِنَ الذَّهَبِ فَطَلَعَ

The custodian Abu Al Baqa’a went and came with bread and milk and dates. He said to him, ‘This is not appropriate for me, but you go with it to your children, they will eat it, and take this other Dinar and buy a chicken and bread for us’. He acquired that for him.

فَلَمْ ضُعَ اللََِّّ الْأَبُو يَبَداً وَ أَنَّ يُحْتَرَ مُْ لَفَأَلْ لَهَا لا تَبْقِي هِيْلَا وَ لَكِنَّ امْضَ بَِ أَوْلَََِْ لَا يَكُونُ لَهَا وَ لَكِنَّ امْضَ وَ هَذَا الدِّينَارُ الاَخَرُ وَ اشْتََ لَنَا بِهِ دَجَاجاً وَ خُبُزاً فَأَخَذْتُ لَهُ بِذَلِكَ

When it was the time for Al-Zohr Salat, he prayed the two Salats and came to his house, and the man was with him. He presented the meal, and they ate, and the man washed his hands and said to me, ‘Bring to me the weights of the gold’. The custodian Abu Al-Baqa’a went to Zayd Bin Waqisa, and he was a jeweller at the door of the house of Al-Taqi Bin Usama Al-Alawiya Al-Nasaba.
He took the tray from him and therein were weights the gold and weights the silver. The man gather all the weights and placed them in the hand (of the scale), even the barley, and rice, and the kernel, and brought out a bag filled with gold, and left from it parallel to the scale, and poured it in the room of the custodian, and he got up, and tightened what was left with him, and changed his clothes.

The custodian said to him, ‘O my master! What shall I do with this (weighed foodstuff)?’ He said to him, ‘It is for you (from) the one who said to you: ‘Return to where you were!’’ He said to me, ‘Give the weights (back) to him, and had you come with more than these weights, I would have given you’ (more).

The custodian fell down with unconsciousness upon him, and the man went away. The custodian got his daughters married, and built his house, and his state improved to be good”.

**Story of Al-badawy with the police of Al-Kufa**

And in the year five hundred and seventy-five – The governor was Mujahid Al-Deen Sunqur Al-Amni over a piece of Al-Kufa, and agitation had occurred between him and the clan of Khafajah, so not one of them was coming to the Mausoleum, nor anyone else, except if there was an advance guard for him.

Two horsemen came. One of them entered and the other remained to guard. Sunqur came out from Ruheymi entrance and with him was the camel. When the horseman sighted him, he called out to his companion, ‘The Persian has come’, and under him were and advance

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374 Bihar Al Anwar – V 42, The book of History – Amir Al Momineenazws, Ch 129 H 8
party of the cavalry. I fled and the other one refused from exiting from the door, and they stormed behind him.

A rider entered, then descended from his horse in front of Al-Salam, the large door outside. The horseman went and entered in the door of Ibn Abdul Hameed Al-Naqeeb Bin Usama, and Al-Basawi entered and paused at the noble Mausoleum. Sunqur said, ‘Come to me with him!’ The slaves came and seized him from the noble Mausoleum.

And Al-Badawy adhered with an iron of the Mausoleum and said, ‘O Abu Al-Hassan! I am an Arab and you are an Arab, and the habit of the Arabs is the entering, and I have entered to (visit) you. O Abu Al-Hassan! (I am) your incomer! (I am) your incomer!’ And they were opening his fingers from the silver bar (of the Mausoleum), and he was calling out and saying, ‘Do not break your honour, O Abu Al-Hassan!’

They seized him and went with him. He (Sunqur) wanted to kill him, but he cut (a deal) upon himself for two hundred Dinars and a stallion from the male horses. Ibn Batan guaranteed upon that, and Ibn Batan went to get the right to bring the horse and the wealth.

When it was the night and I was asleep with my father Muhammad Bin Tahal in the noble presence, when there was a knock on the door. My father got up and opened the door, and there was Abu Al-Baqa Bin Al-Sheyraji Al-Suwayry with Al-Badawy, and upon him was a red coat and a blued turban, and he was carrying a round towel upon his head.

They entered the noble dome when it was opened, and they paused their feet at the window and said, ‘O Amir Al-Momineen! Your servant Sunqur sends greetings to you and says to you, ‘To you and to Allah is the apology, and the repentance, and this is your incomer, and this an expiation of what he has done’.

فقال له والدي ما سببت هذا فقال إنه رأى أمير المؤمنين ع ومنه و هبده خزينة وهو يقول له والله لين لم يكن رمي دجلة لأن تزوع نفسه على هذه الحزينة و قد خلع عليه و رزية و معه خمسة عشر رطالا فصلة بيته رأيتها و هي شروى الكبير و رزية و ظهور أعلام و صفائح فضة

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My father said to him, ‘What is the cause of this?’ He said, ‘He saw Amir Al-Momineen\textsuperscript{asws} in his dream and there was a spear in his\textsuperscript{asws} hand, and he\textsuperscript{asws} said to him: ‘By Allah\textsuperscript{azwj}! If you do not free the way of my\textsuperscript{asws} in-comer, I\textsuperscript{asws} shall snatch your soul by this spear’, and he has freed the way for him and sent him, and with him are ten Ratl’s of silver exactly I had seen it, and these were lamps, and goblets, and heads of flags, and silver plates.

I manufactured three trays upon the noble Mausoleum, may the Salawaat of Allah\textsuperscript{azwj} be upon its nobleman\textsuperscript{asws}, and it did not cease to be until it was cast upon in this for which is upon it, now.

And as for (Al-Badawy) Ibn Batan Al-Haq, he saw Amir Al-Momineen\textsuperscript{asws} in his dream in the wilderness, and he\textsuperscript{asws} said to him: ‘Return to Sunqur, for he has freed the way of Al-Badawy’, the one who had seized him. So he returned to the Mausoleum and gathered with the freed prison. This, he saw it in the year five hundred and seventy-five’.

### Story of a sword stolen from the noble presence and appeared afterwards

He said, ‘And in the year five hundred and eighty-four, in the Blessed month of Ramazan, the Zaydite sheykhs were coming from Al-Kufa every night visiting the Imam\textsuperscript{asws}, and among them was a man called Abbas Al-Am’as.

Ibn Talal said, ‘The shift (of duty) of the service on that night was upon me. They came upon the norm and knocked the door. I opened it for them and opened the door of the noble dome, and in the hand of Abbas was a sword. He said to me, ‘Where shall I keep this sword?’ I said, ‘Keep it in this corner’. And there was a partner of mine in the service, and old man called Baqa’a Bin Unqood. So, he placed it and entered.

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\textsuperscript{375} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 129 H 9
I lit a candle for them and ignited the lamps, and they performed Ziyarat, and prayed Salat, and (when finished), they came, and Al-Abbas sought the sword, but he could not find it. So, he asked me about it. I said to him, ‘(It should be) in its place’. He said, ‘It is not over there!’ He searched for it but could not find. And our norm was that we do not let anyone sleep in (the Holy) presence besides the shift workers.

When he despaired from it, he entered and sat by the (Holy) head, and said, ‘O Amir Al-Momineen’ I am your friend Abbas, and today it will be fifty years since I have been visiting you during every night in Rajab, and Shaban, and Ramazan, and the sword which was with me is on load, and by your right! If you do not return it to me, I will not return to visit you, ever, and this is a separation between me and you’. And he went away.

In the morning I informed Al-Seyyid Al-Naqeeb Al-Saeed Shams Al-Deen Ali Bin Al-Mukhtar. He made noise upon me and said, ‘Did I not forbid that no one should sleep in the Mausoleum besides you (caretakers)?’ So, I brought the noble seal and swore with it that I had searched the places and overturned the enclosure and did not leave anyone in our presence. But he felt a grievous matter from that, and it was difficult upon him.

When it was after three days, and there were voices with the exclamations of Takbeer and the Oneness, I stood up and opened for them, as per my norm, and there was Al-Abbas Al-Am’as, and the sword was with him. He said, ‘O Hassan! This is the sword, so stick with it’. I said, ‘Can you inform me of its news?’

He said, ‘I saw our Master in my dream, and he came to me and said: ‘O Abbas! Do not be angry. Go to the house of so and so, son of so and so. Ascend to the room wherein is the clay and by my life, upon you is not to expose it nor let anyone know of it’.
I went to Al-Naqeeb Shams Al-Deen and let him know of that. He emerged during the pre-dawn to the Holy presence and took the sword from him and permitted that for him. He said, ‘I will not give you the sword back until you let me know, who was the one who had taken it’. Abbas said to him, ‘O my chief! Your ancestor (Ali asws) said to me: ‘By my asws life! Upon you is not to expose it nor let anyone know of it’, and I have informed you’. And he did not inform him, and he died and did not let anyone know who had taken the sword.

And this narration, we were informed with its mentioned meaning by the judge, the scholar, the meritorious, the teacher, Afeef Al-Deen Rabie Bin Muhammad Al-Kufi, from the judge, the ascetic, Ali Bin Budda Al-Hamdany, from Abbas the afore mentioned, on the day of Tuesday of the fifteenth of Rabie Al-Akhari of the year six hundred and eighty-eight’.

A nice Story

He said, ‘And in the year five hundred and eighty-seven, it was my shift (of duty), I and an old man called Abu Al-Ghanaim Bin Kaduna, and I had locked the noble presence, may the Salawat of Allah azwj be upon its occupant, when a sound of one of the doors of the dome fell into my ears.

I rose to that and stood up. I opened the first door and entered to the door of farewell. I touched the locks and found them to be upon what they were, and so were the shutters, and I walked to all the doors and found them to be in their state, and I said, ‘By Allah azwj! If I were to find anyone, I would detain him.

376 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen asws, Ch 129 H 10
When I returned, I arrived to the noble window, and there was a man at the back of the Mausoleum. I investigated him in the light of the lamps. When I saw him, the clatter and the mighty thunder seized me, and my tongue was raised in my mouth, until I ascended to the ceiling of my ring and adhered with the pillars of the window with both my hands, and I adhered my right shoulder in its corner, and my feeling disappeared from me for a while.

And there was the humming of the man and his walking upon the carpet of the courtyard of the dome, and movement of the noble seal in the corner from the dome. And after a while, my fear was repelled and it calmed, what was with me. I looked around but did not see him. I returned until I noticed and found the facing door of the presence for the women to have been opened by a measurement of a palm’s width. I returned to the door of farewell and opened the locks and the shutters and entered its shutters from inside. So, this is what I saw and witnessed”. 377

**Another story**

And he said as well,

‘A man called Abu Ja’far Al-Kanatiny, a man asked him to hand over some goods to him. When he insisted upon him, he brought out sixty Dinars and said to him, ‘I keep Amir Al-Momineen asws as a witness for me with that. So testify upon it with the possession and the acceptance’.

He did that. When the amount was received, he remained for three years, not giving him anything.

And as the Mausoleum, there was a man with a weapon called Mufarraj. He saw in the dream as if the one who had taken possession of the wealth had died and they had come with him, as per the norm, to enter him to the noble presence, may the Salawaat of Allah asws be upon its occupant. When they arrive to the door, Amir Al-Momineen asws emerged to the threshold and said: ‘Do not enter this building, and no one should pray Salat upon him!’

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A son of his called Yahya came forward and said, ‘O Amir Al-Momineen asws! (He is) your asws friend’. He asws said: ‘You speak the truth, but he kept me asws was witness upon him for Abu Ja’far Al-Kanatany with some wealth. He did not give it (back) to him’.

When Mufarraj woke up in the morning, he informed us with that. We called Abu Ja’far and said to him, ‘Which thing is there for you in the possession of so and so?’ He said, ‘There is nothing for me with him?’ We said to him, ‘Woe be to you! You kept an Imam asws as witness!’ He said, ‘And who is my witness?’ We said to him, ‘Amir Al-Momineen asws’.

He fell upon his face crying. We sent a message to the man who had taken the wealth. We said to him, ‘You stay over here!’ We informed him with the dream. He cried and went and presented forty Dinars and submitted these to Abu Ja’far, and gave him the remainder’.  

Another story

And it is narrated by Ali Bin Muzaffar Al Najjar who said,

‘There was a share for me in an estate, but its possession was usurped. I entered to see Amir Al-Momineen asws at the Holy Mausoleum complaining, and I said, ‘O Amir Al-Momineen asws! Return this share unto me. I shall work (build) this seat from my wealth’. His share was returned to him.

He did that for a period. He saw Amir Al-Momineen asws in his dream, and he asws was standing in a corner of the dome, and he asws had grabbed upon his hand and emerged until he asws paused at the farewell door outside and indicated to the seat and said: ‘O Ali! Fulfil the vow!’

He said, ‘(With) love and prestige, O Amir Al-Momineen(asws)!’ And in the morning, he was busy in working it’’.379

Another story

I heard part of what I rely with, told by one of the jurists, from the judge Ibn Buddha Al Hamdani, and he was a Zaydite, righteous, worshipper. He died in Rajab of the year six hundred and sixty-three and was buried at Al Sahla. He said,

‘I was in the central Masjid at Al-Kufa, and it was a dark rainy night. A group knocked the door of Muslim(as) (Bin Aqeel)as. One of them mentioned that there was a funeral with them, so I entered it made it to be upon the ledge which faces the door of Muslim(as) Bin Aqeelas.

Then one of the slumbered and said in his dream as if there was a speaker saying to another, ‘We shall not see him until we see whether there is any accounting (debt) for us with him or not!’ They uncovered from his face and said, ‘Yes, there is accounting (debt) for us and it would be befitting if we were to take it from him hastily before he obstacle, so there would not remain any road for us with him’.

I woke and narrated the dream to them, and I said to them, ‘Take it hastily’. So, they took it and went straight away’’.380

The owner of the police of Al-Hajjaj was present at a digging in Al-Rahba. An old man of white head (hair) and beard was extracted. So, he wrote to Al-Hajjaj, ‘I dug and an old man of white head and beard was extracted, and he is Ali(asws) Bin Abu Talib(asws).’

380 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen(asws), Ch 129 H 14
Al-Hajjaj wrote to him, ‘You are lying! Return the man from when you extracted, for Al-Hassan Bin Ali asws had carried his asws father asws when he asws went out to Al-Medina’ 381


‘One day I went out hunting with (The caliph Haroun) Al-Rusheyd from Al-Kufa. We came to an area of Al-Ghariyeyn and Al-Sawiya. We saw an antelope. We sent the falcons and the dogs, and they surrounded it for a while. Then the antelope sheltered to a hillock and sat upon it. The falcons came down in a corner and the dogs returned.

(Haroun) Al-Rusheyd was astounded from that. Then the antelope came down from the hillock, so the falcons and the dogs came down. The antelope returned to the hillock, so the dogs and the falcons returned from it. It did that thrice.

Haroun (Al-Rusheyd) said, ‘Run! The one you meet him, come to me with him’. They came to him with an old man from the clan of Asad. Haroun said, ‘What is this hillock?’ He said, ‘If you make the safety to be for me, I shall inform you’. He said, ‘For you is a pact of Allah azwj and His covenant that I will neither irritate you nor harm you’.

He said, ‘It is narrated to me from my father, from his father. They were saying this hillock is the grave of Aliasws Bin Abu Talibasws. Allahazwj has Made it a sanctuary. No one will shelter to it except he would be secure’.

Haroun descended and called for water. He performed wud’u and prayed Salat by the hillock and wallowed upon it and went on to cry.

381 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineenasws, Ch 129 H 15
Muhammad Bin Ayesha said, ‘My heart did not accept that. When it was after that, I performed Hajj to Makkah, and I saw Yasser therein, the cameleer of Al-Rusheyd, and he was sitting with us. Then we performed Tawaaf. The discussion flowed until he said, ‘Al-Rusheyd said to me one night from the nights, and we had arrived from Makkah. He descended at Al-Kufa and said, O Yasser! Tell Isa Bin Ja’far to ride’.

They rode together, and I rode with them until when we came to Al-Ghariyeyn. As for Isa, he dropped himself and slept. And as for Al-Rusheyd, he came to a hillock and prayed Salaat at it. When he had prayed two Cycles, he supplicated and cried, and wallowed upon the hillock, then he said, ‘O son of an uncle! By Allah! I recognise your merits and your precedence, and by Allah, it is due to you I have sat in my seat which I am with. And you are you, but your children are hurting me and are coming out against me!’

Then he stood up and prayed Salat. Then he repeated the speech, and supplicated and cried, until when it was the time of pre-dawn, he said, ‘O Yasser! Get Isa to stand up!’ I made him stand. He said, ‘O Isa! Stand and pray Salat at the grave of the son of your uncle’. He said, ‘Which uncle of mine is this?’ He said, ‘This is the grave of Ali Bin Abu Talib’.

Isa performed wud’u and stood praying Salat. He did not cease to be like that until the dawn. I said, ‘O commander of the faithful!’ The morning has caught you’. So we rode and returned to Al-Kufa’.

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382 Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen, Ch 129 H 16
'We went out hunting with (the caliph Haroun) Al-Rusheyd from Al-Kufa. We came to an area of Al-Ghariyeyn and Al-Sawiya’ – and he mentioned approximately the same text. When he came to its end, he added in it after his words, ‘When we returned to Al-Kufa, then the commander of the faithful went out to Al Raqqa and I was with him.

He said to me one night, and we were at Al-Raqqa, and that was after a year. He said to me, ‘O Yasser! Do you remember the night of Al-Ghariyeyn?’ I said, ‘Yes, O commander of the faithful!’ He said, ‘Do you know whose grave is that?’ I said, ‘No’. He said, ‘Grave of Ali asws Bin Abu Talibasws.’

I said, ‘O Amir Al-Momineenasws! You are doing this at hisasws grave, and you are imprisoning hisasws children!’ He said, ‘Woe be unto you! They are hurting me and insulting me at what I am doing with them. Look at the ones from them in the prison’.

We counted the ones from them in the prison at Baghdad and Al-Raqqa. Their number was fifty men’. He said, ‘Hand over a thousand Dirhams to every man from them, and three garments, and free entirety of the ones from them who are in the prison’.

Yasser said, ‘I did that, and there was no good deed for me in the Presence of Allahasw more (better) than it’.

Ibn Ayesha said, ‘The Hadeeth of Yasser what he had narrated with was verified in my presence by Abdullah Bin Hazim’.

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‘And the reports have differed regarding the grave of Amir Al-Momineenasws, and the correct is that heasws is buried in the noble place, which is in Al-Najaf now, and it is aimed for and visited, and what have appeared for that, from the signs (miracles), and the impacts, and the extra-ordinary events, are more than can be counted, and the people are united upon it, upon the differencing of their doctrines, and their contrasting words.

And I was in Al-Najaf on the night of Wednesday of the thirteenth of Zil Hijja of the year give hundred and ninety-seven, and we were heading towards Al-Kufa, after the pilgrims had separated in the land of Al Najaf, and it was a moonlit night like the day, and it was from the time, a third of the night.

A Noor (light) appeared and entered the grave in its interior, and there did not remain any trace for it, and one of the soldiers was travelling by my side and he witnessed that as well. I meditated on the cause of that, and there, upon the grave of Amir Al-Momineen Aliasws Bin Abu Talibasws, was a pillar of Noor, its width happened to be, in the eye view, approximately one cubit, and its length was a limit of twenty cubits, and it had descended from the sky.

And it remained upon that limit for two hours, fading away upon the dome until it was hidden away from me, and the radiance of the moon returned upon what it had been upon. And I spoke to the soldier who was to my side, but I found his tongue to be heavy and twitching. He did not cease to be with it until he returned to what he had been upon and informed me that he had witnessed similar to that.

The collector of the book, may Allahazwj Cause his days to last, said, ‘This is a vast door. If we were to go to entirety of what is being said regarding it, the time would be restrictive from it, and the frustrations would appear from calculation (of it). So, that isn’t with pausing upon anyone besides the other, for these things are the supernatural. They have not ceased to appear over there along with the prolonged times.'
And the one who ponders over that would find the observation and news, and (so will) the one who is deserving with that from him\textsuperscript{384}, and foremost, and he\textsuperscript{384} is the one who bought the Hereafter by divorcing the former (life of the world).

وَ فيما أظهَرَنا اللَّهُ عَلَيْهِ مِنْ خَصَائِصِهِ كِفَايَةٌ لِمَنْ كَانَ لَهُ نَظَرٌ وَ دِرَايَةٌ وَ اللَّهُ الْمُوَفِّقُ لَمْنَ كَانَ لَهُ قَلْبٌ وَ أَرَادَ الْهَيَاةٍ آخَرَ كَلَمِهِ حَرْفاً حَرْفاً.

And among what Allah\textsuperscript{384} has Manifest to us upon, from its specialities is sufficient for the one who has consideration for him, and clarity. By Allah\textsuperscript{384}! The success is for the one who has a heart for him and wants the guidance’ – end of his speech, word by word\textsuperscript{384}.

Abdul Rahman Bin Muhammad Bin Ataiqy said,

‘And I was seated in a goodly manner facing the door of the Holy Mausoleum. Two men came, one of them oathing the other at the door of the noble Mausoleum. He said to him, ‘And now there is no escape for you from oathing me, and you know that I am oppressed and you, there isn’t anything for you from me, and you have done that with me out of obstinacy’.

فَ قَالَ لَهُ لََ بُدَّ مِنْ ذَلِكَ فَقَالَ اللَّهُمَّ بَِقِ صَاحِبِ هَذَا الضَّرِيحِ مَنْ كَانَ الْمُعْتَدِيَ عَلَى الْْخَرِ مِنَّا يُغْمَى وَ ََُ وتُ فِِ الَْْالِ وَ حَلَّفَهُ فَلَمَّا فَرَغَ مِنَ الْيَمِيِْ غُشِيَ عَلَى الَّذِي حَلَّفَهُ فَحُمِلَ لِىَ بَيْتِهِ فَمَاتَ فِِ الَْْالِ.

He said to him, ‘There is no escape from that. He said, ‘O Allah\textsuperscript{384}! By the right of the occupant of this Mausoleum, the one from us who had transgressed upon the other should fain and die in that state’, and he made him swear an oath. When he was free from the oath, there was unconsciousness upon the one who had made him swear the oath. He was carried to his house and died in that state\textsuperscript{385}.

فَجَاءَ ب َعْضُ أَت ْبَاعِ الَْْمِيِ ف َوَجَدَ الصَّقْرَ عَلَى تِلْكَ الَْْالِ فَأَخَذَهُ وَ أَخْبَََ مَوْلََهُ بِذَلِكَ فَاسْتَعْظَمَ هَذِهِ الَْْالَ وَ عَرَفَ عُلُوَّ مَنْزِلَةِ الْمَشْهَدِ وَ شَرَعَ فِِ عِمَارَتِهِ.

From Kashf Al Yaqeen of the Allamah,

‘He was at Al-Hulla of Amir (Al-Momineen\textsuperscript{385}). He went out one day to the desert and found a bird upon the sunshine of dome of the Mausoleum. He sent a falcon to it, hunting it. The bird was defeated from it. He pursued it until it fell in the house of the jurist Ibn Nama, and the falcon pursued it until it fell upon it. It broke its legs and its wings, and it was incapacitated.

فَجَاءَ ب َعْضُ أَت ْبَاعِ الَْْمِي فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ فَجَاءَ بِهِ الْمَيْلِ F

\textsuperscript{384} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{384}, Ch 129 H 18

\textsuperscript{385} Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen\textsuperscript{385}, Ch 129 H 19
One of the followers of the Emir came and found the falcon upon that state. So, he took it and informed his master of that. This state was grievous upon him and he recognised the lofty status of the Mausoleum, and he began in building it”. 386

I (Majlisi) am saying, ‘I found in one of the compilations of our companions -

‘One day Amir Al-Momineen asws was praying Salat at Al-Ghary when two men came having a coffin upon a camel. They set down the coffin and faced towards him asws. They greeted unto him. He asws said: ‘Where are you two coming from?’ They said, ‘From Al-Yemen’. He asws said: ‘And what is this dead body?’

They said, ‘Our father was an aged old man. When the expiry came to him, he bequeathed to us that we should carry him and bury him in Al Ghary. We said, ‘O our father! It is a vast place away from our city! And what is that which you want with that?’ He said, ‘A man will be buried over there. He will include in his asws intercession like (the number of the tribes of) Rabie and Muzar’.

Amir Al-Momineen asws said: ‘Allah azwj is the Greatest! Allah azwj is the Greatest! By Allah azwj! asws am that man’. Then he asws stood up, prayed Salat upon him, and buried him, and they went where they had come from”. 387

And it is narrated from Zayd Al Nassaj, he said, 

‘There was a neighbour of mine who was an aged old man. Upon him were the impacts of the rituals and righteousness, and he used to enter into his house and isolate from the people, and he would not come out except on the day of Friday.

Zayd Al-Nassaj said, ‘I went on the day of Friday to visit (Ziyarat) of Zain Al-Abideen asws. I entered to his asws Mausoleum, and there, I was with the sheykh, the one who was my

neighbour who taken water from the well, he was intending to wash the Friday washing, and performing the Ziyarat.

When he removed his clothes (shirt), there was a (mark of) a mighty strike in his back. Its opening was more than a palm’s width, and it was excreting pus and blood. My heart was constricted from it. He turned around and saw me, so he was embarrassed. He said to me, ‘Are you Zayd Al-Nassaj?’ I said, ‘Yes’.

He said to me, ‘O my son! Assist me upon my washing’. I said, ‘No, by Allah azwj! I will not assist you until you inform me with the story of this strike which is between your shoulders and whose palm did it emerge from, and which things was its cause’.

He said to me, ‘O Zayd! I shall inform you with it on the condition that you will not narrate with it to anyone from the people except after my death’. I said, ‘That is for you’. He said, ‘Assist me upon my washing, so when I have worn my worn our shirt, I shall narrate to you with my story’.

Zayd said, ‘I assisted him. He washed and wore his clothes and sat in the sunshine, and I sat by his side and said to him, ‘Narrate to me, may Allah azwj have Mercy on you!’

He said to me, ‘Know that we were ten persons. We had set upon the falsehood and we concorded upon cutting across the road and indulge in the sins. Between us there was a shift we used to rotate during every day upon one of us to prepare an exquisite meal for us, and mature wine, and other than that.

When it was the ninth night, and we had dinner with one of our companions, and we drank the wine, then we separated, and I came to my house and slept. My wife woke me up and
said to me, ‘The night, its shift will come to you, and there is not even a grain of wheat with us in the house’.

He said, ‘I sobered, and the intoxication had flown away from my head, and I said, ‘How shall I deal with it? And what is the means? And where shall I go?’ My wife said to me, ‘Tonight is the night of Friday, and the Mausoleum of our Master Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is not vacant from visitors coming to him\textsuperscript{asws} and visiting him\textsuperscript{asws}. So, stand and go, and lie in ambush upon the road. It is inevitable that you will see someone. Seize his clothes and sell them and buy something from the good to complete your face saving in the presence of your companions, and you can suffice them upon their preparations’.

He said, ‘I stood up and grabbed my sword and my gear and went rushing, and I laid for ambush in the ditch which is at the back of Al-Kufa, and it was a dark night with thunder and lightning. The lightning flashed, and there I was with two persons coming from the direction of Al-Kufa. When they were near from me, there was another flash of lightning, and there, these were two women.

I said within myself, ‘In the like of this time two women are coming toward me?’ I was joyful and leapt to them and said to them, ‘Remove the garment quickly which is upon you both!’ They dropped it. Another lightning flashed in the sky, and there, one of them was an old woman and the other one was a youth, of a beautiful face from the women, as if she were an antelope being hunted, or a pearl dived for.

The Satan\textsuperscript{a} whispered to me upon that I should do an ugly deed with her, and I said to myself, ‘The like of this youth cannot be found, has been attain in my presence in this place, and should I let her go? I shall take her from herself (rape her)’.

\textsuperscript{a}The Satan
The old woman said, ‘O you! You are in leeway from what clothes and ornaments you have taken from us, so leave us to go to our family. By Allahazwj! She is a daughter orphaned from her mother and her father, and I am her maternal aunt, and in this coming night she would be escorted to her husband, and she had said to me, ‘O aunt! One the coming night, I would be escorted the son of my uncle, and by Allahazwj, I am desirous in visiting my Master Aliasws Bin Abu Talibasws, and if I go to be with my husband, perhaps he may not permit me to visit himasws’.

When it was this night of Friday, I came out with her to make her visit her Masterasws and her chief, Amir Al-Momineenasws. So, by Allahazwj upon you! Do not violate her veil nor break her seal (deflower her), and do not shame her among her people’.

I said to her, ‘Get away from me!’ And I struck her and went to circle around the girl, and she was sheltering with the old woman, and she was nude, there wasn’t anything upon her except the undergarments, and she was in that state, she tied her waist garment and tightened a knot.

I pushed the old woman away from the girl and wrestled her to the ground and sat upon her chest, and I held her hand with one hand and went on to loosen the know with the other hand, and she was restless under me like the fish in the hand of the fisherman, and she was saying, ‘The seeking of help is with Youazwj, O Allahazwj! The seeking of help is with youasws, O Aliasws Bin Abu Talibasws! Finish me from the hand of this oppressor!’
unto you! Free the woman!’ I said to him, ‘Go to your business! You can hardly save yourself and you want to save others?’

He said, ‘He was angered from my words and flicked me with the sheath of his sword, with something little. There was unconsciousness upon me. I did not know whether I was in the earth or somewhere else, and my tongue was tied, and my strength had gone, but I heard the voice and retained the talk.

He said to them, ‘Arise, wear your clothes, and take your ornaments and leave to your concern’. The old woman said, ‘So, who are you? May Allah has Mercy on you, and Allah has Conferred upon us with you, and I want from you that you take us to visit our Chief and our Master Ali Bin Abu Talib’.

He said, ‘So, he smiled in their faces and said to them: ‘I am Ali Bin Abu Talib! Return to your families, for I have already accepted your visitations’.

He said, ‘The old woman and the young girl stood up and kissed his hand and his left, and they left in joyfulness and health’.

The man said, ‘I woke up from my fainting and my tongue was freed, so I said to him, ‘O my Master! I repent to Allah upon your hand, and I will not repeat entering into disobeying Him, ever!’ He said: ‘If you repent, Allah will Turn to you’. I said to him, ‘I repent, and Allah is a Witness upon what I have said’.

Then I said to him, ‘O my Master! If you were to leave me, and in me is this strike, I will be destroyed (die), without a doubt!’
He said, ‘He returned to me and he grabbed a handful of soil in his hand, then placed it upon the strike (wound) and wiped his noble hand upon it. It coalesced, by the Power of Allah the Exalted’.

Zayd Al-Nassaj said, ‘I said to him, ‘How could it have coalesced, and this is its state?’ He said to me, ‘By Allah! the strike was horrific, greater than what you are seeing it now, but it has remained as a preaching for the one who hears and sees’.

It has been reported by Abu Al Faraj Ali Bin Abdul Rahman Al Jowzy, from Abu Al Ghanaim who said,

‘Three hundred of my companions have died at Al-Kufa, there is no known grave of any one of them, except for the grave of Amir Al-Momineen, and it is the grave which the people are visiting now. Ja’far Bin Muhammad, and his father Muhammad Bin Ali Bin Al-Husayn had come and visited it, and it would not have so happened unless that was the apparent grave. And rather, there were elders with it, as well, until Muhammad Bin Zayd Al-Daie, governor of Al-Daylam, came, and the dome was revealed, its talk ended’.